

Abacadabra (“I bless the dead”)—one of 3 holy names invoked in the conjuration of the Sword. The word is one of the most ancient in magic; it derives, so it is said, from the Hebrew “ha brachah dabarah” (“speak the blessing”). As an amulet or charm, inscribed on parchment, it was hung around the neck to ward off disease. The invocant, when chanting the word, reduced it letter by letter until he had only the final “A” left. [See **Abraxas**.]

Abraxas (Abraxis, Abrasax, etc.)—in gnostic theogony, the Supreme Unknown; in Persian mythology, the source of 365 emanations. The name **Abraxas** is often found engraved on gems and used as an amulet, or for incantation. In the cabala, he is the prince of aeons. He is encountered in *The Sword of Moses*, *The Book of the Angel Raziel*, and other tracts of magic and mysticism. According to the older mythographers, **Abraxas** is, or was, a demon, and placed with the Egyptian gods. The word “abracadabra” is reputedly derived from **Abraxas**. Originally it was a word expressing, in the gnostic system, the aeons or cycles of creation; in a deeper sense, it served as a term for God. The gnostic writer Basilides, who is said to have invented **Abraxas**, according to Forlong, *Encyclopedia of Religions*, claims that **Abraxas** was the archon-ruler of 365 Heavens, and acted as mediator between the animate creatures of the earth and the godhead. [See pictorial representation of a cock-headed **Abraxas** in Budge, *Amulets and Talismans*, p. 208.]

Gamaliel (Hebrew, “recompense of God”)—in the cabala and gnostic writings, one of the great aeons or luminaries, a beneficent spirit associated with Gabriel, **Abraxas**, Mikhar, and Samlo. However, Levi in his *Philosophie Occulte* rates Gamaliel as evil, “an adversary of the cherubim” serving under Lilith (who is the demon of debauchery). In the *Revelation of Adam to His Son Seth* (a Coptic apocalypse), Gamaliel is one of the high, holy, celestial powers whose mission is “to draw the elect up to Heaven.”