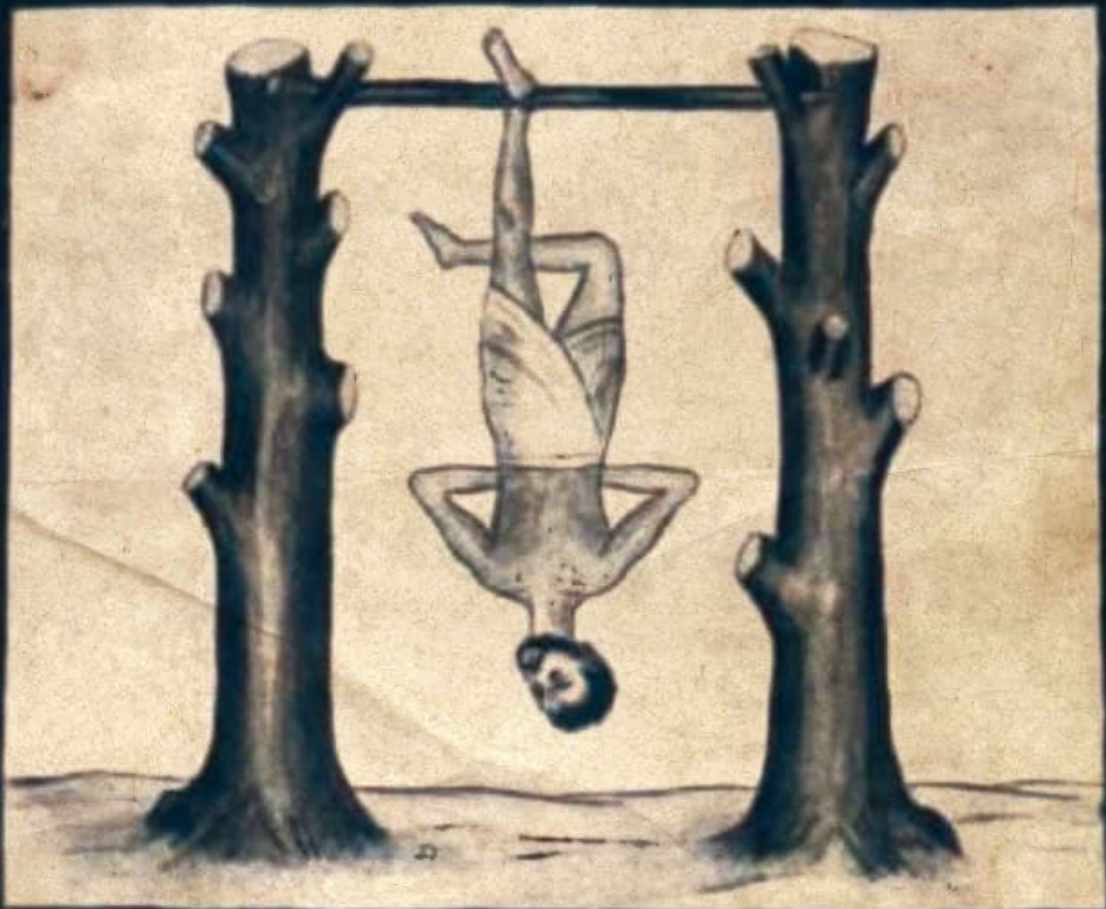


12 SACRIFICE 30



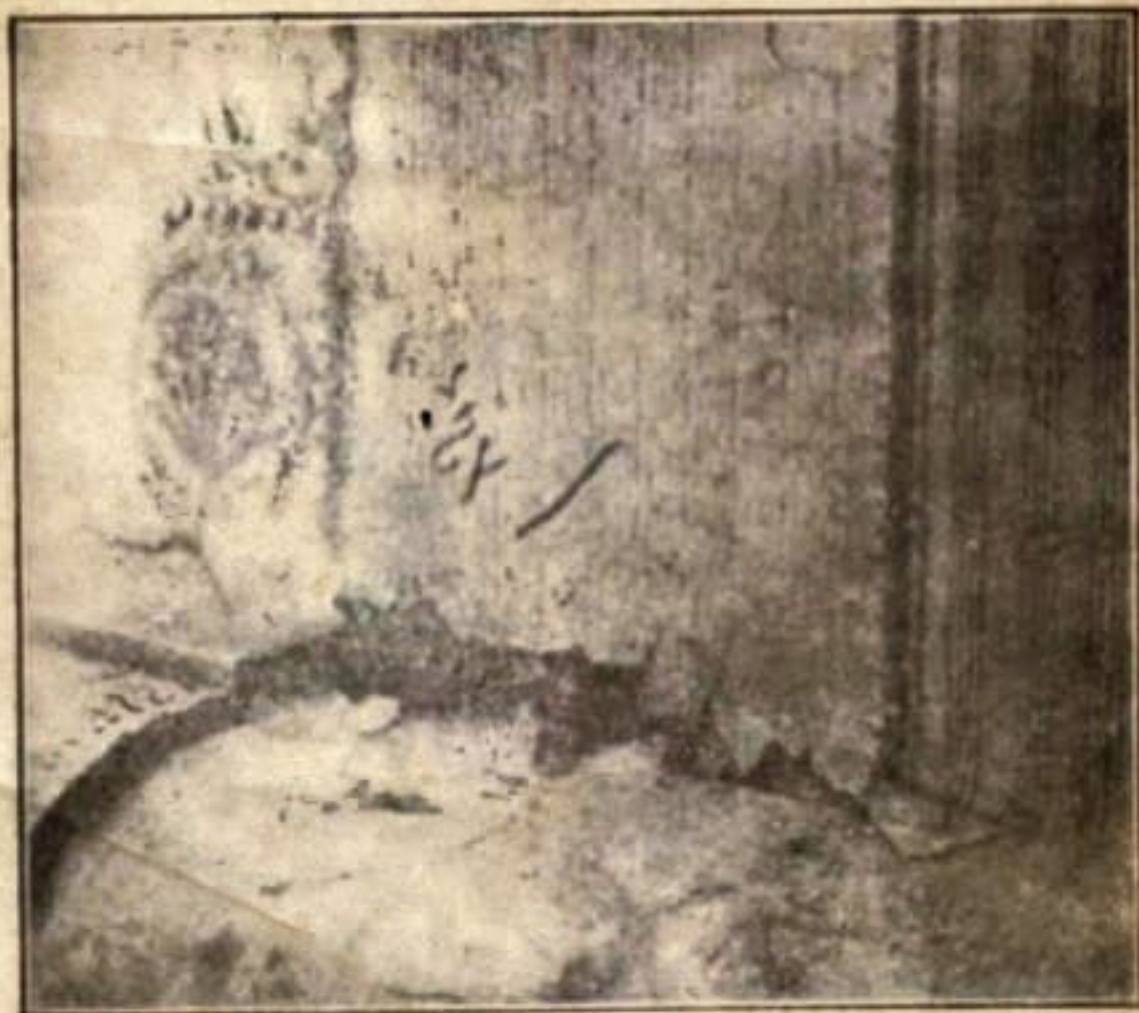
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**SACRIFICE**



The wall bearing the mysterious signs of the room where Izar  
Nicholas II was massacred.

524 /

- 1) "Lamed, a letter of ancient Hebrew.
- 2) Lamed, in Samaritan transcription.
- 3) "Greek lambda corresponding to the Hebrew Lamed "

The cover of the French edition of Mr. R. Wilton's book *The Last Days of the Romanoffs* is adorned with a strange inscription in unknown characters. It is a reproduction of the inscription traced on the wall of the room where Tsar Nicholas II was massacred. We find the photograph of the section of wall with the same inscription on page 85 of Mr. R. Wilton's work.

Here is what the author says about it (p. 151): "The inscription made in cabalistic characters on the wall of the murder chamber in the Ipatiev House has not yet been deciphered..." and (p. 140): "The initiated reader will perhaps understand." Nothing more in the text. But the edition is provided with an additional typewritten page, containing further information. Here it is: By comparing the photograph of the cabalistic inscription with the data on p 151 we realize that the writing was done from above, with the elbow resting against the wall, so that the inscription must be reversed to read. It is then easy to distinguish the Greek lambda in the third place. The two preceding characters represent the same letter in Hebrew and Aramean, uniting the three languages of worship, popular and political life in Jewish history. Now, the letter L in Kabbalistics means "the heart." <<<Triple heart reversed, simple transcription. The bar, which ends, indicates "order executed." We thus have the complete meaning of these mysterious signs: "Here the head of the religion, of the people and of the (Russian) state was struck down; The order is executed." This is the

The method of writing and the position of the elbow of the author of the inscription, interesting for the investigating judge, have not

of no importance from the point of view of the study of the inscription, which we are undertaking to analyze. It is the inscription itself that matters, for it sheds a ray of light on the dark action of a force, directed against all humanity, of a plan, of which the murder of the Tsar was only one episode.

The explanation provided to Mr. R. Wilton being erroneous, we believe it is our duty to rectify the conscious or involuntary errors of analysis and to reveal the fullness of the horrible meaning of the mysterious inscription. Those who suffer, those who feel surrounded by the incomprehensible fatality of an enemy action, those who see humanity invaded by a desperate succession of misfortunes, will only have to pay attention to understand

In order to elucidate the ancient methods of cryptography, it is essential to provide a brief overview of the occult sciences, disciplines aimed at the supernatural, having as their supreme goal relations with the world beyond.

Formerly, this knowledge was jealously guarded in the mysteries of the temples, held by rare initiates. An aspirant to science had no other path than initiation, which involved a long and arduous training period, harsh exercises of will, and painful tests of patience. All these measures converged with the sole aim of not handing over to a profane or unworthy follower any particle of a science that he could abuse. For this science gave man the supernatural power to dominate unknown forces. The source of the supreme initiation is lost in the mists of time, in the very cradle of humanity. Tradition has it that humanity inherited the mysteries revealed by mythical beings, demigods or patriarchs, who lived for consecutive centuries and possessed supernatural power. — In terms of documents, which have come down in fragments, the oldest

that we know are fragments of Sanskrit, ancient oriental languages. Send and Pehlvly, and finally, writings in characters derived from ancient Egyptian graphology, known under the generic name of ancient Hebrew: Aramaic, Samaritan, and Chaldean.

These latter are of the greatest interest to us, because they have preserved almost intact a part of Egyptian science. Unfortunately for inquiring minds and fortunately for humanity, the fullness of the knowledge of the Egyptian initiates is irretrievably lost. We claim that this is fortunate, because the abuse of the terrible forces they taught to wield would have plunged our contemporaries, given their moral level, into the worst bloodthirsty excesses, even to the complete extermination of the human race

Thus, it is to Hebrew that we owe the few ancient sciences that have survived. Moses, the creator of the Jewish religion and civilization, was raised in an Egyptian temple and received complete initiation into the cult of Hermes Totus (1), from whom he borrowed the foundations to found the religion of his people with its magical processes, capable of invoking and governing forces hitherto unknown and dominating the human soul.

It is in the Book of Genesis that he included the principles of his cosmogonic theory; it is in Exodus and

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(1) Hermes Totus or Trismegistus, a semi-legendary being, was considered the founder of the cult wisdom of Egypt. Only fragments of his remarkable works are known: Pimander and Asclepius, dealing with cosmogony and the meaning of the material incarnation of humanity. It is curious to compare his definition of the Divinity with Christian dogma. It is enough to quote this assertion (Pimander): Thought is God the Father, the Word is his son, and their fusion is Life> to grasp the analogy

part the Levite, which contain the magical and religious ritual, but the hermetic wisdom, of which the apostle Paul speaks (1), the science which gave supreme and supernatural power, which alone served as a key to deciphering the writings of the Bible, was transmitted orally from initiate to initiate, because it was forbidden to write down the secret formulas for fear of disclosure.

But Israel experienced troubled times, relates Sefer Jetzir, and it was necessary to insert different parts of the tradition, so as not to lose it.

There were different Eryptic methods for these kinds of writings. It was mainly symbols and allegories indifferent to the profane that were used. This is how the Kabbalah was created (literally): "that which passes from hand to hand" (2).

The Kabbalah is divided into two parts: 1st the theoretical part, serving as an example of Genesis and consisting of two books: Sefer Jetzir or the Book of Creation and Sefer-ha-Zogar or the Celestial Chariot, and 2nd the practical part, in which the entire ancient science of magic is secretly signified by ingenious combinations of symbols, of

(1) Epistle to the Corinthians, 1, 2-6

(2) The Kabbalah is considered by several Christian authorities to be a divine tradition as old as the human race. This is the opinion of Raymond Lully, Pie de la Mirandole, M. Postel, Henri Moor, and others (Franck, Dictionnaire philosophique). Ad. Franek speaks of it in these terms: In studying the Kabbalah, comparing it with other derived disciplines, and considering their enormous influence not only on Judaism, but on the human mentality in general, it must be admitted that it is a serious and perfectly original system. Without it, one could not explain a multitude of texts in the Mishnah and the Talmud, confirming the existence of an occult science concerning God and the nature of the universe among the Hebrews

letters and numbers (1). This part of the Kabbalah includes 22 arcane designations (2) corresponding to the 22 letters of the sacred alphabet, serving the initiate to combine the means to dominate the secret forces of nature.

These mysterious inscriptions adorned the sanctuaries of ancient Egypt, serving as a synthesis of all occult science.

One of these symbols, namely the one corresponding to the letter Lamed, is depicted on the cover of our work. An explanation will be given in due course.

But it is impossible to proceed with an explanation, even the most summary, without a prior notion of the structure of the ancient sacred language.

This language has 22 letters, each of which corresponds to a sound, a number, a hieroglyphic image, and a hermetic notion

Fabre d'Olivet, in his famous work "The : Hebrew Language Restored," asserts that Moses adopted the system of the Egyptian pontiffs, who had three means of expressing their thoughts. The first was simple and adapted to the understanding of the common people, the second was symbolic.

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(1) MAGEIA (magic) roots gie and Astrology." Mmog, megh, magh, meaning in Zend and Pehlvy (the oldest known oriental languages) "wise man, Great Pontiff." Hence the origin of the Chaldean maghdim, meaning Supreme Wisdom. (Porphir - De Abstin). Anquetii Duperron De Zend Avesta, Alfred Maury MAGOI (magus), derived from the

(2) Mysterious Arcanum. The Tarot or Rota (wheel) cards, with images containing the greatest mysteries of ancient practical magic, are called arcana or keys. There are 22 major arcana, corresponding to the 22 letters of the sacred Egyptian and Hebrew alphabet. Their symbolic imagery is attributed to Hermes Totus. The 56 minor arcana served as a model for playing cards

figural, the third was hieratic or hieroglyphic. The same word, depending on their intentions, could have a literal, figurative or mysterious meaning. Heraclitus characterized these distinctions of letters very well by defining them as: speaking, significant and occult. Such was the alphabetical mode. When it came to composing words, these letter-symbols were not chosen according to their phonetic value, but according to the idea that each letter evoked to deduce a complete idea.

an example, we will analyze the word )aor, light). It is אור As derived from the word אור) (sour) which means "fire." The only difference between these two words, having a common root אור) (ar), consists in that in one (light) the sign of spirituality (1) and in the other (fire) the sign of eternal vibratory change, are introduced between the signs of movement (1) and the sign of force (or energy).

Their generic root (force and movement) symbolizes the first element, the one that encompasses all of creation. In its hieroglyphic transcription, it was designated by a straight line, symbolizing rectilinear movement, as opposed to the root acqui symbolizing circular movement. In other words, the first root signified אור) absolute movement as an elementary principle, and the second relative movement.

This example is enough to give an idea of how profound the Hermetic significance of the letters was

This remarkable quality, specific to ancient Hebrew, opposes limiting the analysis of a word to the literal meaning of the phrase.

It is only the detailed study of all its meanings that gives us the key to the creative motive of the idea or object

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The Book of Genesis serves as a sad example of the extent to which the true meaning of an original work can become distorted. This great scientific revelation is presented to us in the guise of a legendary story, adapted to the intelligence of children or people of little culture. The deciphered text, however, concerns the most difficult scientific problems and laws of nature, the understanding of which still eludes our contemporary science.

But developing this theme would take us too far afield. Our goal is to briefly indicate a linguistic system whose concept is necessary for the presentation of our analysis.

An attentive reader will easily spot the errors in the explanation given in Mr. Wilton's book.

These are errors, providing too easy weapons for criticism and suggesting, on the part of those who informed the eminent English author, a certain intention to discredit very serious revelations and to thwart the actions of those who understand their significance.

As we mentioned, the letters of the inscription in the crime room are indeed reversed, but what matters is not the process, but the intention of this strange mode of writing.

For it is not accidental, and it is not the convenience of the process for the person who was leaning their elbow against the wall that forced them to adopt it, but another very serious reason that we will have cause to reveal after the analysis.

In the meantime, we will put the letters back in their correct position and proceed to read them from right to left.

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The first letter is the cursive of the "lamed" of ancient Hebrew (known as the Aramaic alphabet). It is the twelfth

letter of the alphabet, whose numerical qualification is 30, whose kabbalistic base is 3 (that is,  $3+0=3$ ) (1).

The second letter 2 is the same letter "lamed" in Samaritan transcription.

The third letter  $\lambda$  is the Greek lamda, corresponding to the Hebrew lamed (2).

In its proper sense, it signifies the outstretched arm.

It is understood from the shape of its design, which is only an abbreviation of the ancient Egyptian hieroglyph "Lusain," representing a man displaying his biceps as if to strike. From this derives the symbolic meaning of the threat;  $\hookrightarrow$  — and, finally, as a development of the same symbol, violent death (3).

By studying the hermetic meaning of the root 55 (double) lamed), preserved in Arabic, we learn that it signifies

• the despair of a torn man (2).

A third reinforces this idea by emphasizing a position sans issue.

The divine name corresponding to the is a name composed of 3 letters (  $\text{דאי}$  Shadai), whose emblem is A and which governs the sphere of Saturn (5). The number of Saturn is also 8.

All this material still gives us little, because the inscription continues to be indecipherable. The only con-

(1) The manner of operating with the letters and numbers of the Kabbalah is taught in special works Kircher Oedipus Aegyptianus: Lurin, La Science Cabalistique; Dée, Monat Hieroglyphica; H. Khunrath, Amphithéâtre de l'éternelle sapience; Pranck, La Cabale et autres.

(2) F. d'Olivet, « La langue hébraïque restituée », T. I, ch. I.

(3) Papus, La Cabale; P. Piobb, Formule de haute magie.

The only elusion we have the right to make is that we are in the presence of a place where a violent death must serve as a threat. But we already know that the Kabbalists are ingenious in different modes of cryptograms, such as transmutation or change of letters, fusion of a phrase into a single word, choosing for this purpose the principal root of each word, etc.

Here are several examples, borrowed from Molitor (1).

Example I. David in his will to his son Solomon exclaims: "He cursed me with cruel curses" ("nimretzet", or, ignoring the vowels as is often practiced in ancient Hebrew, we have the text: nmrtzt), that is to say, "He named me

Noef adulterer.

Mohabi = Moabite (for David was the son of Ruth)

**Rotzeah = assassin.**

Tzorer dreadful.

**Toheva = abject.**

Example II. The first word of the book of Genesis: "In beginning "Béréshit is broken down into two words which mean: Béré - he created or he said el Shit six." This is how Moses immediately determines "the — six elemental powers which acted during the six days of mystical creation.

These two quotes are examples of synthetic cryptography; here is one of transmutation of letters:

Example III. — God says in the book of Exodus: I will send Malahi (my angel) before you. By changing the

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(1) Molitor, Philosophie de la Tradition

arrangement of the letters, we find the name of the angel presented to the defense of the people of Israel, — Michael.

**Example IV.** Each Hebrew letter having its number equivalent, letters and numbers are interchangeable in kabbalistic operations. In addition, the addition of numbers is practiced, considering a word as the sum of the numbers it contains. Thus the name Adam  $\alpha$   $\mu$   $\nu$  is equivalent to the numbers 40.4.1.

The addition gives us  $40+4+1=45$ . But to operate more easily with the numbers, we reduce them to their initial base, that is, to a number less than ten

So, by adding the numbers making up 45, we get  $4+5=9$ . The definitive number of Adam's name is 9. But the number 9 also signifies the end of the evolution of the creative principle, because, once evolution is finished, the principle retrogrades towards unity ( $10$ ,  $101$ ,  $100$ ,  $1+0+0=1$ , etc.), which is why the number 9 is the symbol par excellence of humanity, the end of the Creator's work (1).

The Talmud describes such practices as hieroglyphism, the aroma of wisdom.

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Let us return to the inscription that interests us

Here the Hermetic symbolism is even deeper, for the letter is repeated three times in three different languages. Leaving aside the explanation of the choice of languages, let us try to decipher the Kabbalistic significance of the tripled "lamed." To this end, it is essential to study the understanding of man according to the Kabbalah (2).

(1) The Lotus Review, Vol. II, No. 12, pp. 327 and 328.

(2) Mr. Leipingen's Lecture at the Munich Psychological Society on March 3, 1887

the death of the king; - heart of the state, it is the state that is condemned to be destroyed.

We have an excellent way to verify our deductions by abandoning the theoretical part of the Kabbalah to inform ourselves in its practical part.

We need only study Arcanum XII, corresponding to the Hebrew "la-med" and the "Lusain" of the Egyptian Magi.

This arcanum, of which we give the illustrated image, represents a man hanging by one foot from a crossbar supported at both ends by two trees, each with six severed branches. His arms are tied behind his back and are arranged to serve as the base of a triangle, of which the hanged man's head forms the inverted angle.

This arcanum is the sign of violent death as punishment for a crime. But in its occult meaning, it symbolizes sacrifice. (1)

With these elements, we arrive at the following formula:

"Here the king is struck in the heart as punishment for his crime."

Or, in a more occult sense:

"Here the king (heart of the State) was sacrificed for the destruction of the State."

The inclined line ending the inscription serves to demonstrate, according to the teaching of magic (2), the domination of the active principle over the passive element or, to explain our case, indicates that the individual who traced the mysterious characters was not acting of his own free will, but as a passive instrument of another will.

The man who traced the inscription is undoubtedly initiated into the cabalistic secrets, revealed in the Kabbalah and

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(1) P. Christian, History of Magic, II, p. 123.

(2) P. Piobb, Formulary of High Magic. Elements of Symbolic Figures

the Talmud. This man performed a ritual act of black magic by superior order and was supposed to testify his act with a cabalistic formula as a sign of execution.

If we recall the trials of ritual crimes, which have been discovered from time to time, we will note that these crimes were always marked by mysterious inscriptions either on the body of the victim or at the scene of the crime (1). We are far from including the entire Jewish nation in our accusation. Such an assessment would be false and unjust, as are the persecutions and pogroms suffered by the Israelites.

But we affirm in the knowledge of the facts that there exists a secret organization, affiliated with Jewish initiates and possessing an occult power revealed by the sources of ancient Hebrew science.

This organization pursues exclusively material ends: the destruction of the established world order and the complete enslavement of stupefied humanity

The fact that the inscription was upside down was not accidental, but indicates beyond doubt that the crime was committed by order of this association of black magicians, who always use this method of writing upside down or in such a way that it must be read with the aid of a mirror.

It remains for us to explain, to complete the picture, the reason for the choice of three languages, ancient Hebrew (Aramaic), Samaritan, and Greek, for the transcription of the letter "L."

We must consider the point of view of a Hebrew scholar. According to his conviction, the sacred books of the Bible cannot be translated without damage into any foreign language, and no translation can correspond to the ori-

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(1) Ouranus The Murder of Justchinsky and the Cabala

original. The three are considered original works:

following:

1<sup>st</sup> The text written by the prophet Hezra in Aramean after the return from Babylonian captivity. This text was given to Hezra by the prophet Daniel, the chief Chaldean (wise man) at the court of the kings of Babylon.

2<sup>nd</sup> The Samaritan text, also received in Babylon by the Samaritans, that is to say by the ten refractory tribes. This text is written in characters approaching the ancient alpha-bet from before the split and the reforms of Hezdras, who adopted the Aramaic alphabet.

3<sup>o</sup> The Greek text, known as the text of the seventy commentators. This text was written at the request of Ptolomeus Lagos for the library of Alexandria by five Hessians (scholars) (1). The translation was then approved by the Council of Seventy in Jerusalem, who proclaimed it correct (2).

Later translations of the Greek text, such as the Latin Vulgata, are not recognized by Jews.

So, from the Jewish point of view, there are only three languages worthy of expressing divine revelation. Having proclaimed his thought in these three languages, a Jew performs the rite of announcing it to the whole universe, by which he is recognized.

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As a summary of our study we conclude:

1. The murder of the Tsar has been accomplished.

2<sup>o</sup> It was accomplished by people enslaved to the forces of the

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(1) The number 5 of translators is confirmed by the Talmud Joseph Antiq. > L. XII, ch. 2.

(2) P. d'Olivet. The language h. r..

The human soul, the Kabbalah teaches us, consists of three parts: the upper part "Nesham" (spirit), the middle part Ruach (soul), and the lower part "Nephesh" (the subconscious), responsible for governing our material body. The Nesham is the divine principle; the Ruach is the action of this principle, hence life; the Nephesh serves as a channel for this action.

The ancients thus situated the functions of the soul in the human body: the Nesham in the brain, the Ruach in the heart, and the Nephesh in the liver.

The heart, says the Kabbalah, is the king of the body, because it contains the principle of life, the "Ruach." The body ceases to live when the Ruach abandons it. The Kabbalah also says: the heart is in the word "king" ( מֶלֶךְ ) melek(

The heart being the central point between the brain and the liver, the transcription of the word "king" contains the complete symbol of the human being. The brain is signified by the first letter of this word (mem), which also becomes the first letter of the word "king" (melek): the liver ( כֶּפֶר ) provides the last letter of \* — this word ( kaph , which is transformed into at the end of words) to also complete the word melek. Finally, the heart, located between the brain and the liver, retains its position in the royal denomination, because the lamed, which symbolizes it, is found between the "mem" and the kaph.

All this gives us the right to conclude that the kabbalistic lamed symbolizes the two notions: the king and the heart.

If we add these data to the results of our first analysis of the "lamed", we arrive at deciphering:

**Violent death (in the) heart (of the) king**

But, as according to the Kabbalah with the destruction of the "king of the body" it is the whole organism that perishes, so with

darkness with the aim of destroying the existing order, by people resorting to the supernatural processes of magic derived from ancient prehistoric science.

The full development of the mystical meaning of the inscription is expressed as follows:

Here, by order of the force of darkness, the Tsar was sacrificed for the destruction of the State. Notice to all peoples.

The feeling of danger, which invades one at the thought of this occult action, is haunting. The threat of the funereal inscription persists, like a very ancient threat, addressed to the entire universe.

The action of Evil is tenacious, uncompromising, and occult. Very rarely is it revealed thanks to a tragic incident such as the murder of the Tsar, but humanity, poorly or not at all warned, is absorbed by its interests, by its lusts and its pleasures, or else it does not give credence to the warning "mene, thékel, pharés."

Evil, a tireless worker, continues to set its traps, to vary the temptations intended for greedy and blinded humanity, and the day is near when it intends to block its last exits.

But Salvation exists! It is unique. It lies neither in the force of arms nor in spilled blood, the waves of which can only feed Evil. Salvation is the victory of a spiritual combat, whose shield is the Church of Christ and the sword the Holy Cross of Our Lord.

And the darkness will dissipate and the Light will be in vain



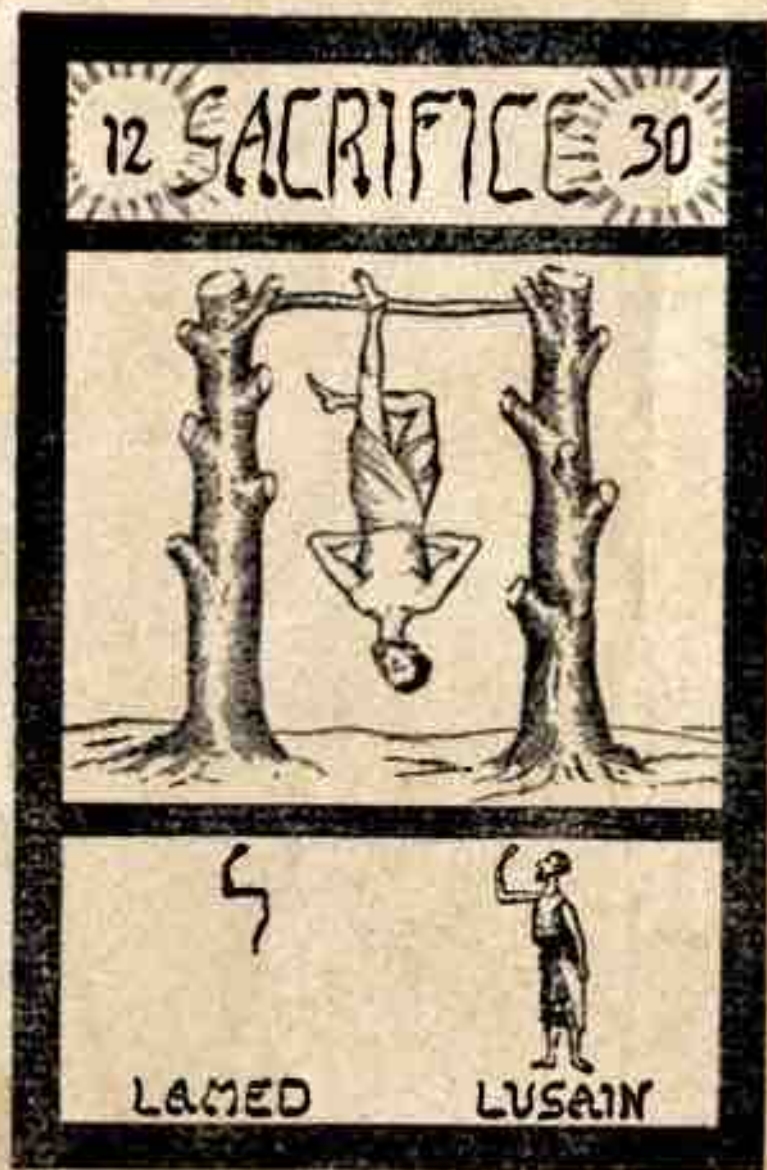
ЭНЕЛЬ.

# ЖЕРТВА

Съ одобреніа автора  
переводъ съ французскаго  
Б. ВЪРНАГО.

1925.

Всѣ права сохранены за издательствомъ.



524 /

An inscription found on the wall of the room  
in which the Yekaterinburg atrocity was  
committed.

FROM THE TRANSLATOR

Being familiar with the ancient Hebrew language with the teachings of the Kabbalah, etc., within the so-called "philistine" limits, I considered it my duty, when starting the translation, to make use of the instructions given to me by major authorities on these issues. Asking them questions that deliberately had no logical connection with each other, on the basis of the individual answers I received, after comparing and systematizing them, I was convinced with certainty that the entire theoretical part of the brochure was presented correctly.

Clarification of the latter is especially important because the author is hidden under a pseudonym, which cannot be used to judge his competence.

Having become convinced that the brochure really does on scientific grounds, reveal what is hidden from the eyes of a huge mass of uninitiated people, I am firmly convinced that those who are more than disadvantaged from seeing the secret, now that it has become clear, everyone who depends on them will accept it measures to discredit and illuminate what is set out in the brochure.

One must be prepared for this and there is nothing to be embarrassed

B. Vaino

May 1925

NOTE.

The Hebrew letters and words found in the brochure are written according to the Talmudic transcription.

Translator

The cover of the French edition of R. Wilton's book "Follow the Days of the Romanovs" is provided with a strange inscription of unknown characters. This is a copy of the inscription written on the wall of the room in which Emperor Nicholas II was killed. We see a photograph of part of this wall, with the same inscription, on page 85 of R. Wilton's work.

Here is what the author says about this inscription (p. 151): "The inscription, made in Kabbalistic script on the wall of the room in which the crime was committed in the Ipatiev House, has not yet been deciphered... and, on p. 140: "The initiated reader may understand."

There is nothing more in the text. But the book has an appendix in the form of a page printed on a typewriter and containing additional information. Here they are: "Comparing the image of the Kabbalistic inscription with the data placed on page 151, one must conclude that the writing was done from above) with the elbow of the writer resting on the wall so that the inscription should be read in reverse. Then it is easy to discern the Greek lambda in the third place. The two preceding inscriptions are images of the same letter in ancient Hebrew and Aramaic; thus, three languages of Jewish history are united: religious, popular and political. But in the Kabbalistic language the letter  $\lambda$  denotes the heart. The triple heart upside down is the simple meaning of the inscription. The line that ends the inscription means "the order has been carried out." Thus, we get the full meaning of these mysterious signs: "Here the head of religion, people and state (Russian) was killed, the order was carried out."

\*) That is: the elbow of the writer was placed against the wall above the place of the inscription, and the wrist of his hand was below the point of support of the elbow. Translator's note.

The manner of writing and the position of the elbow of the author of the inscription, while interesting for the judicial investigator are of no great importance from the point of view of the study of the inscription, the analysis of which we undertake. What is important is the inscription itself, since it throws a ray of light on the dark deeds of a great power directed against all mankind a certain plan in which the murder of the Tsar was only the climax.

The explanation given by R. Wilton is erroneous, and therefore we consider it our duty to correct these errors, voluntary or involuntary, and to fully disclose the disgusting meaning of the enigmatic inscription. Those who suffer, those who feel themselves surrounded by the incomprehensible fatality of blind actions, those who see humanity hopelessly seized by a series of misfortunes, let them only pay close attention to what has been set forth, and they will understand.

To explain the ancient methods of cryptography it is necessary to make a brief review of the occult sciences, the teachings of the supernatural, whose ultimate goal is communication with the other world.

In ancient times this knowledge was jealously guarded in the secrets of the temples, captured into the hands of a few initiates. A candidate for initiation into science could follow only the path of gradual initiation, which included a long and difficult period of study, severe tests of will and difficult trials of patience. All these measures had the sole purpose of not giving the uninitiated adept information about such parts of science that he could abuse, since this science gave man supernatural power to dominate unknown forces.

The source of supreme initiation is lost in the depths of centuries, in the cradle of humanity. According to legend, humanity has inherited secrets revealed by mythical personalities, demigods or patriarchs, who lived for a number of centuries and possessed supernatural power.

As for the documents that have partially reached us, the most ancient ones that we know are fragments in Sanskrit, from the ancient eastern languages Zoro and Pahlavi, and, finally, — inscriptions in signs that originate from ancient Egyptian graphology and

known under the general name of ancient Hebrew, in the Aramaic, Samaritan, and Chaldean dialects.

These latter are of the greatest interest to us, since they preserve almost the entirety of one of the parts of Egyptian science. Unfortunately for inquisitive minds and fortunately for humanity, the full knowledge of the initiated Egyptians has been irretrievably lost. We maintain that this is fortunate, since the abuse of the terrible forces which this science taught us to control would plunge our contemporaries, considering their moral level, into horrific bloody excesses that would lead to the complete destruction of the human race.

It is to the Hebrews, then, that we owe our knowledge of the few ancient sciences which have survived. Moses, the founder of the Jewish religion and civilization, was brought up in an Egyptian temple and received a full initiation into the cult of Hermes Thoth, 1) from which he borrowed the foundations for the religion of his people, a religion which contains indications of magical operations which invoke and control forces hitherto unknown, and of the means of dominating the human soul.

In the book of Genesis, Moses set forth the principles of his cosmogonic theories. Exodus and part of Leviticus contain magical and religious rituals; but the wisdom, accessible only to a few, of which the Apostle Paul speaks, the science that gave the highest and supernatural power, which alone served as the key to understanding the biblical texts, this science was transmitted orally from

1) Hermes Thoth, or Trismegistus, a semi-legendary being, was considered the founder of the cultural wisdom of Egypt. Only fragments of his remarkable works are known: "Pimander" and "Asclerios" concerning cosmogonies and the meaning of the material embodiment of humanity. It is interesting to compare his definition of the Deity with Christian dogma. To see the analogy between them, it is enough to point out the following definition (Pimander): Thought is God the Father, the word is His Son, and their combination is Life.

2) First Epistle to the Corinthians; chapter 2, verse 6.

sacred to the initiated, since it was forbidden to write down secret data for fear of their disclosure.

"But Israel experienced troubled times," says Sefer-Chetzrah, "and it was necessary to write down some parts of the tradition so that it would not be completely lost."

There were various methods of cryptography (secret writing) for this kind of writing. They mainly used symbols and allegories that meant nothing to the uninitiated. Thus was created the Kabbalah (literally - that which is passed on hand to hand).

Kabbalah is divided into two parts: the first part is theoretical, serving as a key to the book of Genesis and consisting of two books: "Sefer-Aetzirah", or the book of creation and "Sefer-sha-Zohar", or the heavenly chariot, and the second part is applied, in which the ancient science of magic is secretly designated by skillful combinations of symbols, letters and numbers. This part of Kabbalah contains 22 designations of arcana corresponding to the 22 letters of the sacred alphabet, which serves the initiate to combine methods of controlling the secret forces of nature.

1) Kabbalah is considered by many Christian authorities as a Divine tradition, older than the human race. This is the opinion of Raymond Lully, Pic de Mirindol, Postel, Heinrich Moor, etc. (Frank Dictionnaire philosophique). Frank says the following about this: "Studying the Kabbalah, comparing it with other works that originated from it, and taking into account their enormous influence not only on Judaism, but also on general human thinking, one must admit that this is a serious and completely original system. Without it, it would be impossible to explain many texts of the Mishna and the Talmud, confirming the existence among the Jews of an occult science concerning God and the nature of the universe."

\* ) MASETA (magic, sorcery), MAFOΣ (priest, magician) comes from the roots could, could, mag, meaning in the Zend and Pahlavi languages (the most ancient Eastern languages: we are called "Wise" priest). Hence the origin of the Chaldean "magdm" meaning the highest wisdom. \* )

Arcana mysterious, Arcana, or Key, are called Tarot or Bohicards with images.

Similar shadowy inscriptions adorned the sanctuaries of ancient Egypt, serving as a synthesis of all occult science.

One of these symbols, namely, the lot, which corresponded to the letter lamed, is depicted at the beginning of this brochure. An explanation of it will be given

in your course.

But it is impossible to begin an analysis, even the most general, without first knowing the structure of the ancient

This language consists of 22 letters, each of which corresponds to one sound, one digit, one hieroglyphic image and one hidden meaning.

Fabre d'Olivier, in his famous work "The Restored Hebrew Language," asserts that Moses adopted the system of the Egyptian priests, who had three ways of expressing their thoughts. The first was simple, adapted to the understanding of the common people; the second was symbolic, figurative; the third was sacred, or hieroglyphic. The same word, according to the desire of the priests, could have its own meaning, a figurative meaning, or, finally, a mysterious one. Heraclitus very well characterized these differences of letters, defining them as: "speaking, denoting and occult." Such was the alphabetic system. When it was necessary to form a word, these letter-symbols were taken not according to their phonetic meaning, but were chosen according to the concept that each letter evoked, in order to create from them a complete idea.

As an example, we will look at the word  $\text{אור}$  (light). It comes from the word  $\text{אור}$  (aur), which means fire. The only difference between these two words, which have a common root,  $\text{אור}$  is

containing the greatest secrets of ancient applied magic. There are 22 major arcana, corresponding to the 22 letters of the Egyptian and ancient Hebrew sacred alphabet. Hermes Tot is credited with their symbolic inscription. The minor arcana, 56 in number, served as an image

of the Egyptian cards of Fabre d'

Olivier, "The restored Hebrew language".

\* Pronounces "or" "ur", because it is a sign of

of a high "ancient" name.

that in the first (light) the sign of spirituality \*) (1), and in the second (fire) the sign of eternal vibrational change (3) are introduced between the sign of movement (5) and the sign of force (or energy) (2).

Their common root (force and motion) serves as a symbol of the primary element that embraces all creation. In its hieroglyphic transcription it is designated by one straight line, which served as a symbol of rectilinear motion (in contrast to the root  $\text{w}^{\text{h}}$ ash), which served as a symbol of circular motion, in other words, the first root denoted absolute motion, as an elementary principle, and the second relative motion.

This example is enough to give an idea of how deeply hidden was the meaning of the letters.

This remarkable property, inherent in the ancient Hebrew language, does not allow us to limit the analysis of a word to the proper meaning of its expression.

Only a detailed study of all the meanings of a word gives us the key to understanding the motive that gave rise to a given idea or concept.

The Book of Genesis serves us as a sad example of how much the true meaning of a genuine work can change. This great scientific discovery is presented to us under the guise of legendary theories, adapted to the mental development of a child or people of little culture. Whereas the deciphered text contains scientific problems of the most difficult and laws of nature, the understanding of which still eludes from our modern science. But

to develop this theme would take us too far. Our aim was only to briefly indicate the linguistic system, the knowledge of which is necessary for the presentation

of the text.

An attentive reader will easily notice the errors in the explanations presented in Wilton's book.

These errors provide too easy a weapon for criticism and allow us to assume, on the part of those who have been informed of the respected English author, certain intentions (to discredit very important discoveries and hinder the work of those who understand their importance).

\*) Mysticism. Translator's note.

As we have mentioned, the letters of the inscription in the room where the crime was committed are indeed upside down, but what is important is not the method, but the purpose of this strange way of writing.

This method is not accidental and it was not at all the convenience of this method that forced the writer, who was leaning his elbow against the wall, to use it, but there was another very important reason for this, which we will reveal after the analysis.

For now we will arrange the letters in their correct position and begin reading them from right to left.

The first letter  $\text{>}$  is a cursive inscription of  $\text{ל}$  "amed" of the ancient Hebrew language (the so-called Aramaic alphabet). This is the twelfth letter of the alphabet, whose numerical value is 30, whose Kabbalistic base is 3 (that is,  $3 + 03$ ).

The second letter is the same letter "amed" in the Samaritan transcription.

The third letter is the  $\lambda$  — Greek lambda, corresponding to the ancient Hebrew "amed".

In its proper sense it means "an extended arm".

This is clear from the form of the drawing, which is nothing other than an abbreviation of the ancient Egyptian hieroglyph "Lusain, depicting a man extending his biceps, as if for a blow. From here comes the symbolic meaning of revenge, and, finally, as a development of this same — symbol, violent death").

Studying the hidden meaning of the root  $\text{ל}$  (double "amed"), preserved in the Arabic language, we learn that it denotes the despair of a quartered man.

1) The method of handling the letters and numbers of the Kabbalah is learned from special works: Kircher, "Oedipus Aegyptiacus"; Lunn, "La Science Cabalistique"; Dee, "Monat Hieroglyphica"; H. Khunsrath, "Amphitheatre de l'eternelle sagesse"; Franck, "La Cabale" and elsewhere.

2) T. F. d'Olivet, "The Hebrew language restored T. I. ch.

3) Papius, "The Cabal"; P. Piobb, "Formulary of High Magic".

The third one reinforces this idea by emphasizing the importance of the situation.

The corresponding divine name is the name consisting of 3 letters (Shadal), the emblem of which is the god who rules the sphere of Saturn (3). The number of Saturn is also 3.

All this material gives us very little, since the inscription remains undeciphered. The only conclusion we have the right to make is that we are in the place where violent death served as revenge. But we already know that the Kabbalists are sophisticated in various methods of cryptography, such as: the displacement of letters, the combination of a phrase in one word, choosing for this purpose an image

niya is the main root of each word, etc. Here are some examples borrowed from Molitor<sup>1)</sup>.

Example 1. David in his testament to his son Solomon exclaimed: "He cursed me with a grievous curse" (Nimretzeg, or shortening the voice, as was often practiced in the ancient Hebrew language, we get the words imrtzq), i.e. "he called me"

Noah — adulterer

— Moabite (since David was the son of Moab)

Ruth

— murderer

Tsorer is terrible (scary).

Tokheva is vile.

Example 2. The first word of the book of Genesis: "Bere-shit", vol. e. "in the beginning", means: "Before" he created" or he said", and sewed" six. Thus

<sup>1)</sup> That is, omnipotent. Translator's note.

• Molitor, Philosophy of Tradition.

Leaving these examples to the responsibility of their author, we cannot help but point out that only the last example deserves attention. We were unable to verify the first, the second is a stretch, since the words "Bere" and "Shit" are unknown to us, while "Be" and "Reshit" mean "in" and "beginning".

The low value of the third example can easily be assessed by oneself. Translator's note. <sup>2)</sup> 3rd

book of Kings, chapter 2, verse 8. Translator's note

Moses defines the totality of six basic elements that acted during the six days of the mystical creation of the world.

These two examples are examples of synthetic cryptography, the next example is a permutation of letters.

Example Sh. "I — God in the book of Exodus says: will send an Angel before you" (Maleachi 1). Changing the order of the letters, we find the name of the angel appointed to protect the Jewish people, — Michael.

Example V. Each ancient Hebrew letter has its own numerical value; in this case, according to Kabbalah, letters and numbers can be mutually replaced. In addition, the addition of numbers is used, considering a word as the sum of the numbers corresponding to it. Thus, the word Adam is equivalent to the numbers 40 + 4 + 1 = 45. But for more free handling of numbers they are brought to their initial base, i.e. to a number less than ten.

Thus, adding up the numbers that make up 45, we get 4+5=9. The number that defines the word Adam is 9. But the number 9 also signifies the end of the evolution of the creative principle, since once evolution is complete, the basic principle returns to one (unity): 101+0=1, 100=1+0+0=1, etc.; for this reason, the number 9 is a symbol of the superiority of humanity, the completion of the Creator's creation.

The Talmud defines such uses of hieroglyphs as "the fragrance of wisdom."

Let us return to the inscription that interests us. Here the hidden symbol is even more profound, since the letter is depicted three times on three different names. Leaving aside for now the explanation of the choice of names, I will try to decipher the Kabbalistic meaning of the three times three times repeated "amed". To do this, it is necessary to study the concept of man, according to Kabbalah.

1) Exodus, chap. 33, Art. 2. In the ancient Hebrew language the word Maleachi means the messenger of the Lord, i.e. the angel.

• The Lotus magazine, T. II, № 12, p. p. 327 and 328.  
• Mr. Lepinger's Lecture at the Munich Psychological Society on March 3, 1887.

The human soul, Kabbalah teaches us, consists of three parts, the higher part, Neshama (mind), the middle part, Ruach (soul), and the lower part, Nefesh (subconsciousness) 1), intended to govern our material body. Neshama is the divine principle, Ruach is the activity of this principle, i.e. life, Nefesh serves as a conductor for this action.

The ancients placed the parts of the soul in the human body in the following way: "Neshama" in the brain, "Ruach" — in the heart, and "Nefesh" in the stomach.

The heart, says Kabbalah, is the king of the body, since it contains the principle of life "Ruach". The body ceases to live when Ruach leaves it. Kabbalah also says: the heart is contained in the word king מֶלֶךְ (Melech).

The heart is central to the brain and liver, and the inscription of the word king contains a complete symbol of human nature: the brain is designated by the first letter of this word (mem), which is also the first letter of the word king - Melech, the liver מֶגֶד gives the last letter of this word kaf, which at the end of מ — the word changes into an inscription and is מ pronounced as "h" to end the word "Melech" and, finally, the heart מֶלֶךְ (located between the brain and the liver, retains its position in the royal definition, since the lamed that designates it is located placed between "mem" and

"kaf" מֶלֶךְ this gives us the right to conclude that the Kabbalistic lamed serves as a symbol of two definitions: King and heart.

If we add these data to the results of our first study of the letter lamed, we decipher: "Violent death to the heart of the king."

But, in view of the fact that, according to the concepts of Kabbalah, with the destruction of the "king of the body" the entire organism perishes, then with the death of the heart of the state, the entire state is condemned to destruction.

We have an excellent means of testing our achievements:

1) Venve Neshama is the spiritual manifestation (spirit) of the soul, Ruach itself is spirit and Nefesh is the soul. Ex. figuratively. 3) Brain is sick, liver is kaved — heart is lion. Translator's note.

water, leaving aside the theoretical part of Kabbalah and turning to its practical part.

One only needs to study the XIIIth arcana, corresponding to the ancient Jewish lamed and Tusain of the Egyptian magicians (priests).

This arcana, placed in front of the text, represents a man suspended by one leg from a crossbar supported at the ends by two trees, each with six branches cut off. His hands are tied behind his back and are positioned so that they form the base of a triangle, the apex of which, facing downwards, is the head of the hanged man.

This arcana is a sign of violent death as a punishment for a crime. But in the occult sense it serves as a symbol (sacrifice).

With these elements we come to the following formula: "Here the king is struck in the heart for his crime."

or, in a more occult sense:

"Here the king (the heart of the state) is sacrificed for the destruction of the State."

The starting line which ends the inscription serves, according to magic, as an indication of the dominance of the active principle over the passive element, or, in relation to the present case, indicates that the person who wrote the enigmatic inscription did not act of his own accord, but as the blind instrument of another will.

The person who made the inscription was undoubtedly initiated into the secrets of Kabbalah: set forth in the Kabbalah and the Talmud. This person performed the ritual act of the black magician, in accordance with a higher command, and was forced to confirm his act with a Kabbalistic formula in the executive inscription.

If we recall all the processes of ritual crimes that were uncovered at different times, it is noted that these crimes were always marked by mystique.

1) P. Christian, "History of Magic", II, p. 123 P.

2) Pico, "Formula of High Magic", Elements of symbolic figures.

with inscriptions either on the body of the victim or at the crime scene 1) 7

We are far from making a blanket accusation against the entire Jewish people. Such an assessment would be false and unjust, just as unjust are the persecutions and pogroms from which the Jews suffer.

But we assert on scientific grounds that there is a secret organization, connected with initiated Jews and possessing occult power, revealed in the sources of ancient Hebrew science.

This organization pursues exclusively material goals: the destruction of the universally established order and the enslavement of all brutalized humanity.

The fact that the inscription was upside down was not accidental, but it incontrovertibly indicates that the crime was committed by order of this society of black magic, which always uses this method of writing in reverse, or one that must be read with the aid of a mirror.

It remains to explain, for the completeness of the picture, the choice of 3 languages - ancient Hebrew (Aramaic) Samaritan and Greek, for the drawing of the letter L.

One must be aware of the Jewish scholar's point of view. According to his conviction, the sacred books of the Bible cannot be translated without distortion into any foreign language and no translation can correspond to the original. The following works are considered original:

1. A text written by the prophet Ezra in Aramaic after his return from Babylonian captivity. This text was given to Ezra by the prophet Daniel, the chief Chaldean (i.e. sage) at the court of the king of Babylon.

2. The Samaritan text, also received in Babylon by the Samaritans, i.e., the ten tribes that broke away. This text is written in letters approaching the ancient alphabet that preceded the teaching and reforms of Ezra, who adopted the Aramaic alphabet.

### 1) Oranus. The Murder of Yushchinsky and the Cabal

A person who participated in solving the Yushchinsky case told us that on the wall of the cave where the body was found, there was an inscription from some incomprehensible books. Or per-

3. The Greek text, known under the name of the text of the seventy interpreters. This text was written at the request of Ptolemy, king of the Alexandrian library by five sages 1). The translation was then approved by the council of the seventy from Jerusalem, who declared it.

Later

translations of the Greek text, such as the Latin Vulgate, are not recognized by the Jews.

Thus, from the Jewish point of view, only three languages are worthy of being the expressions of divine revelation. Having declared his thought in these three languages, the Jew performs the ritual of declaring this thought to the entire world, recognized by him.

From a whole of our research we come to the following to the conclusion: As

1. The assassination of the Tsar was carried out
2. It was carried out by the servants of the dark forces with the aim of destroying the existing order, by people who resort to supernatural magical powers originating from prehistoric science.

Full disclosure of the secret meaning of the inscription is expressed in the

"Here, by order of secret forces, the Tsar was sacrificed for the destruction of the State. All nations are informed of this."

The feeling of fear that comes over one at the thought of this occult act is tormenting. The threat of the tombstone inscription haunts one as a very ancient threat directed against the whole world.

The action of Evil is persistent, implacable and secret. Very rarely is it revealed, thanks to a tragic event like the murder of the Tsar, but humanity, poorly or not at all warned, is absorbed in its own interests, its desires, its pleasures and does not

The number of translators is 5 - confirmed by the Talmu-

7 F. d'Olivet, "La langue h. r."

gives faith to the one who warns me, Iekel, fares "

Evil, the tireless worker, — continues to spread its nets, changing the temptations intended for greedy and blind humanity, and the day is near when it plans to block man's last exit.

But there is salvation! It is the only one. It is not hidden in the power of weapons, not in spilled blood, the streams of which only serve as food for Evil. Salvation appears in the form of victory in the matter of the struggle of the spirit, in which the Church is the shield, Christ, and the sword is the Holy Cross of our Savior. And the dark forces will be dispersed, and the Light will conquer.

