

“EKHAD”

תתס (,ЭХАДЪ“).

Thirteen wounds of Youshchinsky.

The medical and psychological examination of the puncture wounds that were administered to Youshchinsky on his right temple did not offer any appreciable results.

In this case, the question remained open: Are there grounds to suggest that the man who made these blows acted systematically and by a certain methodology? In the meantime, the solution of the present question in the affirmative sense appears, as a matter of fact, as there is a logical argument to suggest that the murderer’s purpose was not only life deprivation.

In connection with other evidence, directly linked to the murder of Youshchinsky, there appears to be the presence of a pattern to the fatal blows for an unknown purpose. This could very well be the picture of a so-called “ritual murder.”

The examination bore in mind that there was a pattern to the wounds on the body of this murdered child. Specifically, the evidence of Professor Kosorotov suggested that the nature of the wounds, in his opinion, indicated for certain that the murder was committed in a systematical manner.

From a religious viewpoint, Rev. Dr. Justin Pranaitis’s examination paid special attention to the 13 puncture marks to the child’s temple. Rev. Dr. Pranaitis noted that the presence of this number of wounds was a doubtless sign of a ceremonial murder.

Therefore, a discrepancy has arisen: the medical experts say that all the wounds were made in a systematical order; the Rev. Dr. Pranaitis, suggests that only the 13 wounds to temple were done as part of the ritual, not offering any special, deep meaning to the other wounds.

The evaluation of both examinations regarding this case must give the conclusion that the priest’s findings should receive a greater credence, because this killing, for many reasons, is certainly a ceremonial one.

Rev. Dr. Justin Pranaitis is a Polish Catholic priest who, having earned a Master of Theology and doctorate of the Hebrew language, offered his expert opinion on these matters. [He served as the Professor of the Hebrew Language at the Imperial Ecclesiastical Academy of the Roman Catholic Church in St. Petersburg and elsewhere.] Rev. Dr. Pranaitis noted that the thirteen wounds in the field of the murdered child’s right temple are in doubtless connection with the text of the book Jewish book “Zohar” (part II, 119a) that tells about killing “by twelve tests of knife and then another by knife”--that is, thirteen puncture marks.¹

The expert’s findings will be confirmed by other relative information.

From the point of view of a specialist studying Cabalism, as will be shown below, there can be no doubt that an inner relationship exists between the ceremonial wounds and the text of the Cabalistic book “Zohar.” However, Rev. Dr. Pranaitis, an expert on the actual material contained in Jewish books, offered the solution to the question about the connection between the text and the ritual murder by the way of intuitive perception. This so essential thread that joins both facts, goes away the limits of competence of honorable expert, because of this is an area of pure, practical cabalistic even main provisions of which can be unknown to a person who knows well the Jewish saint Writing.

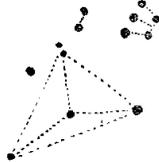
¹ A question must be asked with respect to this statement given by the Jewish Cabalists, for which only a speculative answer can be given: Why did their text say 12 and then another, rather than simply 13? A possible answer might be this: While the 12 previous punctures could be administered at any time during their ceremony, the 13th and final puncture wound to the temple area was to be given at the time while the victim died from the complete process.

If the ceremonial killings exist actually then they must interpret as number of Cabalistic operations under subject to be presented for this; operations directed to certain purpose and which have, both initial and final point, - this cabalistic.

The purpose of this paper is a definition of this connection between 13 wounds and text of book "Zohar" which is as if the recipe, from one side, and practical execution of mystical text - from other side.

The evident document that was drawn by a number of pricks on a temple of killed man, already at attentive studying of it, defines this fact that, at making of these 13 wounds, the certain system was carried out.

All the pricks that were onto face could be located as independent groups, as followed below:



In this groups, mainly, two ones pay attention to themselves: upper one from right side and lower one, in which the wounds are located be the angles and at center of isosceles (almost) triangle.

The upper group is needed in special studying. It forms, by itself, the trapezium put on side and set of five pricks.

The regularity of three upper wounds of this group, at medical review, caused the reason to suggest that the wounds were made by one blow of trident.

Leaving, while, this suggestion aside, as not having, behind it, sufficient by evident data, it is necessary to turn attention to a general shape of this group of the wounds.

For judgement on real meaning of it as cabalistic, so, equally and the Jewish alphabet gives a rich material. In Jewish alphabet, there is one letter ("Shin"):



[Sheen - Шпнъ]

It is analogous to group of wounding to be searched, and it fully coincides with latter, if this letter will be taken from commonly used cabalistic alphabet that serves for secret writing (cryptography).

This "secret" alphabet varied by different ways during many centuries, but the main versions – by the way, - in hardly defined, so-called "celestial writing" (Scriptura Coelestis).²

Scriptura Coelestis gives two variants of letter Shin:



Both these variants, especially, the second one – are analogous to the group of pricks that is located on right temple of a murdered victim.

On a base of these, while not significant yet, data, it could be expressed the suggestion in this sense that a group of wounds searched will be interpreted as letter:



Studying the relationship between the present group and another one that forms the isosceles (almost) triangle, it is necessary to note that the mutual location of them is defined by following drawing:

² Agrippa. "De philosophia Occul'a", Leyder. 1531. Also Leman and Rafil (popular book among the cabalists. The rarest edition).

that is, schematically:

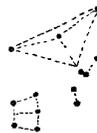


Up to now, the searching of the wounds was conducted at horizontal position of the corpse (see photo).

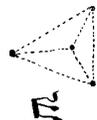
The data of medical examination have defined, with evident accuracy, that the making of wounds occurred on a surface of a body of standing, slightly declined to left, man.

Hence, the blows into temple were made at semi-unconscious states of victim when a head hands down the chest.

Therefore, a position of complete group of the wounds on a temple, at a temple, at a moment of their making, was the following:



According to this, and above schematic drawing of the wounds will be in another position:



With this point, it is necessary to break the searching of the wounds to define an approximate understanding about those elements of cabalistic which will serve as material for future work.

The cabalistic as synthesis of several studying differed by their matter but deeply interested scientists of antiquity who went in studying of the events of visible and invisible world, during indefinitely long time, was in closed sense of the word as “cabalistic”, that is “legend”.

Only the attempts for keeping in purity and inviolability this secret studying and the dreams about the usage with practice some provisions, caused that some authors wanted to fix the verbal legend as strict treatises.

Therefore, they made “Sepher Ietsira” (“Book about creation”) and “Zekher” or “Zogar” (“Shining”, “luster”).

The making of the parts of verbal legend into written form followed by, by the way, the comments and summary of some materials, for clearance, described as cabalistic tables constructed on commonly used, in the field of secret sciences, principle of analogy.

Therefore, it was formed a table of 10 sephirot and a table of the fourth relationship of elements – the characteristic fruits of abstract and extremely tendentious by matter cabalistic mentality.

In the scope of present searching, the detailed studying of these cabalistic tables does not include, so, it is necessary to strict oneself by only general indication to their sense and character.

The table of ten sephirot served to cabalists for studying of superior innermost creature called and shown by Moishes, according to the **drawing** of creatures created. It served as

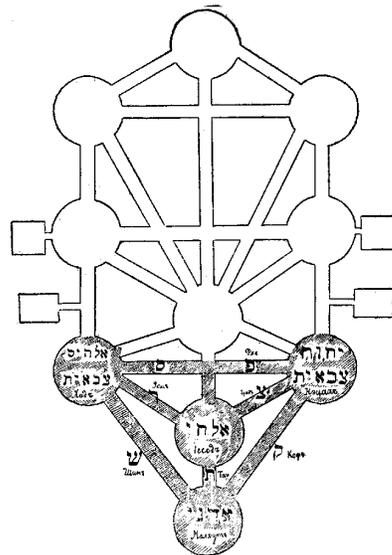
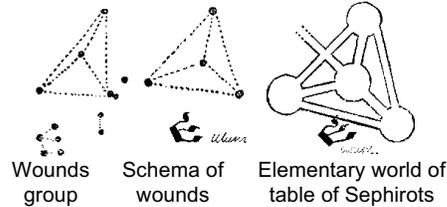
graphic image of the world in the wide word sense where, ten sephirot¹ played the essential role bearing each one of characteristic names of God (Shemot).³

These ten world men at their mutual creative work were located (see enclosed picture) by cabalists in the following way:

According to the world order, and a table of sephirot divided into three main divisions: superior World (Sephira Prima), middle one (Mundus Archetypus) and elementary one (Mundus Elementorum, terum omnium fundamentum).

The elementary world of the table was formed by rounds (Sephirot) connected by canals, from which each one was characterized by letter of Jewish alphabet. (See Fig. at page 224).

The comparison of the drawing of elementary world with schematic drawing of wounds group on right temple of Youshchinsky gives the following number of analogies:

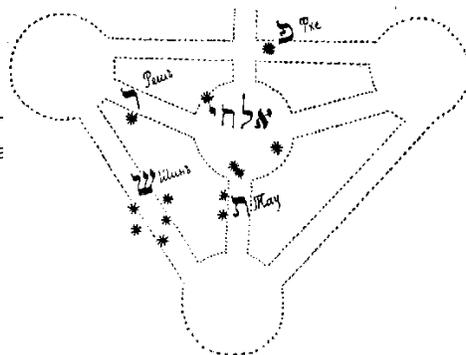


These analogies, at presence of triangles in all three cases, - these triangles are formed by four dots and letter Shin, - give a reason to a conclusion about their identity.

However, besides a triangle, in a group of wounds, there are four pricks coming out the limits of two main groups.

It will not be a place for supposition about the chance of these latter ones, because of inferred identity. By the same way defined systematicity is seen in the pricks not included into the content of triangle, nor into content of letter Shin.

The confirmation of this conclusion becomes especially perceptible at laying of wounds group on the picture of elementary world of Table of Sephirot:



¹ According to the explanation of ca "weight" of all things of world.

³ Sepher Iezirach. Mantoua, 1562.

ans "accounting", "measure", and



The results of such laying are expressed as follows:

- 1) In coincidence of all wounds with the parts of table of sephirot;
- 2) In combination of group Shin with letter of the same name in table;
- 3) In chance of definition of literal meaning both of separate wounds groups and of independent pricks (from wounds groups) on right temple of killed man;
- and 4) In argument of initial provision that a group of five pricks is a reproduction of letter Shin.

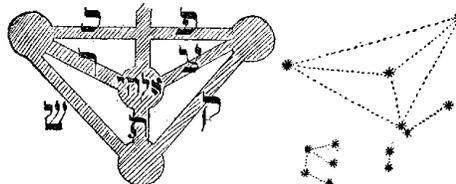
This moment of searching could be considered as final one. The given data give already the ground to consider that the mysterious pricks in the field of right temple of Youshchinsky are, by no means, not casual, made in a hurry.

In them, the systematicity is clearly seen, since they reproduce the elements of Elementary World of cabalistic. Hence, namely due to the last circumstance, from point of view of cabalist, these pricks will be interpreted as **magic literal formula**.

At last, as any formula, by general rule for all secret sciences, that hardly defined and that has the grounds not related to a subject of present searching, - this formula is drawn on "virginally pure parchment" (vierg ).¹

Such, in real sense, "virgin parchment" has served the clean skin of temple of thirteen-year-old boy.

However, already that circumstance that, in this case, there is a literal formula – it is obliged to continue the further development of material which will be in decoding of cabalistic inscription and in understanding of its real sense.



The comparison of separate pricks with the letters that are in drawing of Elementary World of sephirot, gives the following results:

- 1) Left lower group – letter Shin

¹ About this "parchment", see, for example: by Grafu et Petit Albert. Hence, all other treatises on practical magic.

2) Left upper wound – letter Resh



3) Central group of four wounds – letter Aleph



(Above mentioned Scriptura Coelestis of cabalists gives a drawing of Aleph:



while the central group of the wounds is located by the following:



At last, the cabalistic principle of word (Shemot)



A-lo-kh-i, Eloi – is in its initial letter Aleph,



and it coincides with the center of drawing of Elementary world of Sephirots, and it coincides with the central wounds group).

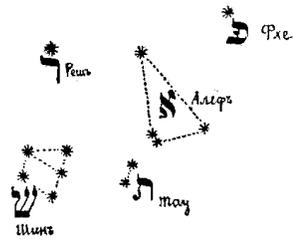
4) Group of two pricks, to the right from Shin – letter Tau



4) Right upper wound – letter Phkle



According to this, the cabalistic formula on right temple of killed man gets the following drawing:



Starting the decoding of formula, it is necessary to do some remarks about the letters of Jewish alphabet.

Their number is 22. By the character of drawing, the cabalistic divides them into three categories: letters of Mother, Double ones, and simple ones.

The elementary world of tables of sephirot, according to the cabalistic, will contain the letters already come out through present searching.

By the cabalists' opinion, such participation of the letters at great world activity of sephirot gives to these signs of alphabet the character of sensible creatures.

If the table of sephirot presents the graphic image of life law for all the world, then the letters that included in content of this table, through the combinations create the innumerable number of the new laws that manage by the influence of superior force at divisions of all three worlds.

The cabalistic provided the Jewish alphabet with special secret meaning which is described at following table:¹

א	Man	Aleph	פ	Open hand	Lamed
ב	Man's mouth	Bet	צ	Woman	Men
ג	Taking hand	Gimon	ק	Fruit	Nun
ד	Chest	Dalet	ח	Snake	Samekh
ה	Breathing	Gkhe	ט	Material connection	Ain
ו	Eye, ear	Vau	י	Mouth,voice,speech	Okha
ז	Arrow	Zain	כ	Roof	Tsad
ח	Field	Khet	ל	Axe	Koph
ט	Cover	Tet	מ	Man's head	Resh
י	Forefinger	Iod	נ	Arrow	Shan
כ	Closed hand	Kaph	ס	Chest	Tau

For comfortable reading, above given formula can be positioned by line, moreover, the order of letters is not important.

The central letter of formula-Aleph will begin this line by itself. Phkhe, Resh, Tau, that surround Aleph by triangle, will follow by it, - and, finally, Shin:

א פ ח ט

The secret meaning of the first letter Aleph – is “ a man”. By this, however, the number of symbols connected with this letter is not limited.

Designating the digit 1, Aleph started by itself the accounting of numbers, and, according to this, accounting of time.

The closed connected with cabalistic and being as separate branch of latter, the Jewish astrology operated with letter Aleph as well as with the first sign of zodiac.

The Jewish zodiac, as and in general, the zodiac of ancient folks of East, started by sign of Bull. New Year marked by entry of Sun into this constellation.

The astrological name of Bull:

א פ ח ט

Schór-lehovach, that is Bull of legova, shortly designated by hieroglyph Aleph¹

Letter Phkhe, followed by this, according to the table of secret meaning of alphabet, designates “mouth, voice”.

א פ ח ט

Letter **Resh** – “**man's head**”, Tau –“**his chest**”. Finally, letter **Shin**, according to the table – “**arrow**”, pays the special attention.

This letter – mother dominated in the elementary world of sephirot's table. By the matter, it designates a worker who forms the elementary physical world.

As such, it is an hieroglyph or symbol of material world.

The cabalistic definition of inner matter of Christianity is brought to the following:

Great God's name (tetragrammatone)

א פ ח ט

consists of, by cabalists' opinion, four principles:

Iod – active principle,

Khe – passive principle,

Vau – chain jointed both principles,

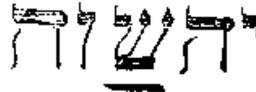
Khe – continuation, eternal creative work.

¹ Seeing the different treaties on cabalistic.

¹ See the different treatises on astrology.

The spelling of this word – lehovach.

The matter of Christianity, as the cabalists assert, consists in disposal of material principle into name lehovach:



that marks by itself the mixture of superior and elementary worlds, and is read as “leho-schuwah” (legoshua) – “Jesus”.

Therefore, this letter talks by cabalistic language about the Christianity.¹

Hence, the secret meaning of Shin – “arrow” – could be interpreted as “weapon” or “instrument”, in general.

The magic image of God of elementary world, Lyutsipher, repeats the letter Shin twice: this is a three portioned flame between his horns and Weapon as trident.

The reading of literal formula, at the presence of having cabalistic data, should be as follows: Aleph – Phkhe – Rish – Tau – Shin, that is “man – bull – voice – head – chest – arrow”.

This phrase on the temple of killed man can have only one meaning of original “sapienti sat”, - meaning indicated, at that sense, that: - “A man was killed by the blows into head and chest as sacrificed bull of legova”.

By the data of medical examination, such blows into head and chest are in place.

In the phrase given just now, the translation of letter Phkhe did not include. The meaning of this letter, as “voice”, has the mysterious relation to phrase: if does it mean that being killed man must cry?

The table of secret meaning of Jewish letter gives one more meaning of sign Phkhe, this is “mouth”, “tongue of a man”.

The placing of this meaning into a translation of phrase gives such result:

“Man – bull (his mouth, voice, speech) was killed by the blows into head and chest”.

The role of category “mouth”, intractable for explanation, in given decoding of cabalistic formula becomes clear at comparison of received phrase with text of book “Zohar”:

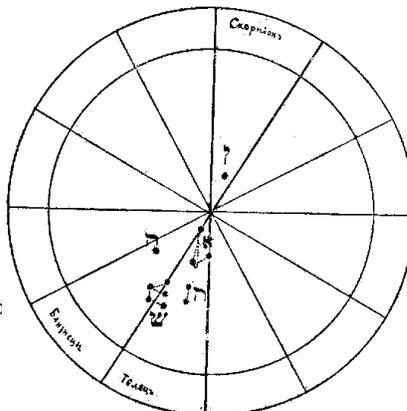
Part II, page 119a. “Let their death be at closed mouth as well as death of animal that died without voice and speech... like an animal that was cut by twelve traces of knife and then another by knife that equal thirteen”.¹

The element and sense of cabalistic formula, that was written down on right temple of killed man, are analogous to the content of given text of book “Zohar”. Thirteen wounds mentioned in this text – are also in place.

These data do not cover that rich material yet that cabalistic gives referring this case.

The astrological meaning of letter Aleph – zodiacal Bull – was indicated above.

The superpositioning of wounds schema onto astrological drawing twelve signs of zodiac gives such picture:



¹ Issue marked in the books on magic and

¹ Translation of I. Y. Markon.

The drawing shows that the letter Aleph (bull) is located in the sign of Bull – “in blinders of legova”:

(שׂיִר יִהְיֶה)

In astrological “opposition” to it, the sign of Scorpion is located – “picvetalon” – “weapon of loss” in Jewish.

It means, by astrology, that “bull is already doomed to death”. In the sign of Scorpion, there is one of the wounds. By table of cabalistic fourth ratio of elements, this is the letter Vsu that, in the same table, designates “blood” by itself.

By the same way, through cabalistic table, the meanings of other wounds are defined: this is letter, designated “body” and devoted to demon Azazel, letter Shin – “weapon, instrument”.

The reading of this new formula, in this case of astrological forecast, is as follows:

“A man-bull doomed to victim, his blood is spilled, body – property of Azazel”.

This phrase, however, again, corresponds to the text of book “Zohar”:

(Mindash-Melekh to p. 32, a. “Zohar”): “A goat that was sent, at a day of cleaning, to Azazel, - is an argument of that that we must kill the another folks” (kliptot).

At last, as well as above shown, this last formula is the notes that told about the sacrifice of bull under image of a man, and the astrological moment connected with the first spring sign of zodiac, - tells sufficiently exactly about the season for which this sacrifice was in place.

Both reading, therefore, in their depth, have a foundation on the following text of Bible:

“This month (Nisan) will be a beginning of the month for you. Let it be the first among the months of year for you. At the tenth day of this month, let everybody takes one lamb by families for him”.

“The lamb will be without the defect, as male, one-year-old, take it from the sheeps or from the she-goats.

And let he is being kept by you up to 14th day of this month. Then, let all the people of Israel society kill him by knife in the evening”.

“And let they take some his blood and smear on both jambs and on cross-beam of the doors at houses...”

The material for present short searching of wounds on right temple of Youshchinsky, from point of view of cabalistic, was taken from the following documents:

- 1) Photo of head of killed man;
- 2) Table of ten sephirot;
- 3) Table of fourth ratio of the elements;
- 4) Texts of book “Zekher” (“Zohar”) in translations of Polish Catholic priest Pranaitis and gebraist Markon.

All listed documents cannot be admitted as one side ones. Photo showed a single fact. The tables created by Jewish cabalists can be suspected rather in tendentiously favorable relation to Jewish society than to the opponents of admission of fact of ceremonial killings.

At last, a translation of text of book “Zekher” (“Zohar”) by Markon excludes any suggestion about intentional distortion in favor of accusation of Jews.

Meanwhile, namely these, purely Jewish, documents gave an opportunity to build a bridge between the text “Zohar” and thirteen pricks on the head of Youshchinsky.

By-line comparison of the translations of Pranaitis and Markon (see below) causes the curious conclusions:

1) Translation of Markon could not reject a fact of existence, in book “Zohar”, of some lines which told about human murder by certain system.

The question on blood is not so essential. All above mentioned had the purpose of stating only fact of sacrificed killing, and the usage of blood is an accessory phenomenon, the existence or lack of which, by no means, influences on the main fact of religious killing.

Translation of Polish Catholic priest Pranaitis:

In book "Zohar", part II, p. 119a, it was written:

"And death of them (amme-gaarets – not Jews), let be at closed mouth, as by animal which dies without voice and speech. In the prayer, he (cutter) must say so: "I have not the mouth to answer, and I have not a head to lift it". And he creates thankful prayer and gives an oath to Saint man, let He is blessed that, every day, his killing into Ekhad will be, as well as at killing of cattle, - by twelve tests of knife and by knife that are thirteen (just so many are the numerical values of the letters of word "Ekhad": Aleph – 1, Khet – 1, Dalet – 4, and total – 13); and he glorifies Saint Blessed man every day and at each eating and each drinking, as the priest glorifies when the spirit (of man) praises Saint Blessed man every day and glorifies His Name and joints Him with His Single one who is His Shehin woman. (Then), Saint Blessed man falls on this spirit with many dreams. Ilia says really: that a man who glorifies and does the saint, and joints (God) with (His) Matroness, with him, many dreams of Matroness arise, and many dreams of Tsar fall to him, and all together to safe him and give to this spirit to know many news and future in forecasting dreams and many secrets as to lakov, about whom it was told (Existing, XXVIII, 12): "And here, the God's angels arise and fall over it".

Translation of I. Y. Markon:

"Zohar" (part II, p. 119a):

"... The dishonest men are those who are not marked by the signs of cleanliness; these are those who do not bear on a head and on hand the phylacteries, and those who are not marked themselves by studying of law and by good affairs, and those who do not keep the Saturday and do not bear tsisis (that is the brushes of viewing), with keeping of white and blue threads. Those who have no these (above marked) signs are the nasty thing for you, these are not Israelites but amme-gaarets (that is ignoramuses). Like to that how they (amme-gaarets – Jews-ignoramus) are dirty people, reptiles, as the law teachers of Mishna teach us: "Amme-gaarets (that is Jews-ignoramus) are dirty people, and their wives are dirty people, and, regarding their daughters, the poem can be used (Second law list, XXVII, 21): "That is cursed who will lie down with any cattle". And their (that is, - amme-gaarets) death will be evident but not hidden, and the death means not a death literally, but poverty; their death-poverty won't be a secret like a death of the birds that are likeness (symbol) of those who keep the commandments (good men), but opened one, by public, as a poor man is similar to dead man. Because there is a secret poverty, unknown for people (surroundings), and there is a poverty seen for all (by public). Like to that that blood of cattle which pours by public, so there are the poor men by whom the blood pours from a face by public, and (their faces) become the green (yellow) like by dead men. But if they repent of and do not open their mouth to proclaim the impertinences against Superior then the death (poverty) of them with closed mouth, as death of animal, that died without exclamation and speech, but in confession (repenting man), must say so: "I have not the mouth to answer, and I have not a head to lift it". And he confesses and glorifies the Unity (of God) of Saint man, let He is blessed, praying Him every day for death in Ekhad (that is, death with proclamation of God's Unity), like an animal that was killed by knife at twelve tests of knife and by knife that are thirteen (that is the numerical value of the letters of word Ekhad: Aleph – 1, Khet – 8, Dalet – 4, total – 13) – Ekhad; and he glorifies and blesses a name of Saint man, let He is blessed every day in a prayer of blessing to "Barekh" and in a prayer of doing the saint "Kedusha", at each eating and each drinking of him like to that as the priest blesses: "You are blessed" – here is a prayer of blessing, "Who did us the saint", here is a prayer of doing the saint. When the spirit glorifies (God) the Saint man, let He is blessed, every day in (prayer) "Barukh" and let he does Him the saint in (prayer) "Kedusha", and he glorifies His unity with His Shehin woman, then the Saint man, let He is blessed, falls on this spirit by many dreams. Ilia (tells): really, when a man blesses, does the saint and glorifies the Unity (of God) with Matroness, with him, many dreams of Matroness arise, and many dreams of Tsar fall to him, and everything that to guard him and let him know (to this spirit) many news and future in forecasting dreams, and many secrets, like to lakov, about whom it was told (Existing, XXVIII, 12): "And here are the God's angels arise and fall over it". And about the dreams

of Tsar and Matroness, it was told (Existing, XXXII, 2): "And he (Iakov) called a name for that place: "Makhanaim". However, Tsar and Matroness do not fall to there".

Hence, the scientist-gebraist Markon persists on that that "amme-gaarets" – are Jews-ignoramus avoided from the instructions of law.

Only to them, the relation in system about "killing in Ekhad" is in place.

This statement is especially valuable.

If examined text of "Zohar" existed as verbal legend during the first centuries of Christianity, in what the experts of cabalistic could not doubt, then "the followers of Christ's studying of Jews" would be named as "amme-gaarets", since they were "Jews who avoided (with adoption of Christianity) the Moishes' law".

Hence, the logic issue that "Jews-Christians", by faith, are the real "amme-gaarets" of "Zohar". This is already direct reason, basing on much loved by cabalists the principle of analogy, to consider, in general, the Christians as the objects of killing in Ekhad.

Finally, the interpretation of the texts of book "Zohar" by Markon – is the scientific research with all the instruments of serious knowledge.

If we agree to that with the opponents of idea of ceremonial murder, then, however, there is no any smallest reason to consider that every Hasidic Jew who started to read the cabalistic (Sepher Ietsir and Zekher) had those deep knowledge in absolute and comparative philology, in the field of history and linguistic by which Markon possesses.

Nobody takes the courage for himself to affirm that the scientific interpretation of text causes the mutilating sect and mutilating actions. Thousands historical examples, with sufficient convincing, prove that the sects grow up on a ground of distorted texts.

The text of book "Zohar", even in translation of Markon, gives already such reason, but up to which ugly shapes can the interpretation of it by fanatically disposed tsadik achieve – for this question, neither Markon, nor scientists-gebraists, nor Polish Catholic priest Pranaitis have the right to give the exact reply.

In any case, the searching of thirteen pricked wounds (testing by twelve blows of knife and by knife) on right temple of Youshchinsky, from the point of view of cabalistic, as a graphic reproduction of text of book "Zekher" ("Zohar") translated by Markon in connection with, exclusive by its meaning in cabalistic, a table of ten sephirot.

Why just a table of sephirot has served, in this case, as a sample for making of wounding – this is already the field of practical magic, that comes out the limits of present paper and that is to be searched specially.

Hence, from a point of view of practical cabalistic, in this case, all the data for that that to justify about planning of criminal actions of the killers are in place.

There is a formula with certain meaning marked according to general rule on "virginally pure parchment" and drawn by blood that gives to it the special meaning.

Basing on this fact, the wounds on right temple of Youshchinsky, it is necessary to interpret as magic action directed towards certain purpose, and jointly, as a sign confirmed that the real killing was executed, from beginning to end, according to the severe requirement of cabalistic ceremony.

The number of magic operations above said, as it was told already, is built on the principles of defined system and designed, in all probability, by very durable application on practice the main stipulations of cabalistic.

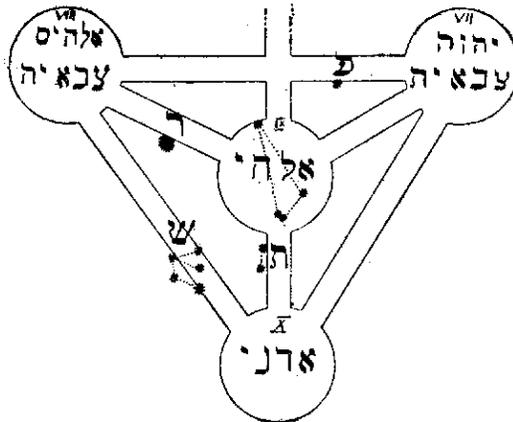
The decoding of formula that was marked by the pricks in the area of right temple of killed man, gives a reason not limiting by only one examination of inner and outer contents of cabalistic actions.

If we assume that the murder was exclusively sacrificed then the deep cabalistic elements, set into a foundation of activity, do this assumption as unsatisfactory.

It would be much one-sidedly to see in cabalistic formula on right temple only one original brand or indication for people initiated in deep secrets of ancient Jewish doctrine.

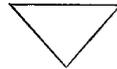
It is not necessary, however, to throw out two considerations indicated just now. The cabalistic and other Jewish historians confirmed enough their presence as the facts.

That supposition is much reasonable that, in this case, there is another, deeper sense in criminality of actions. Basing on this supposition and referring to practical cabalistic, it is necessary to bring a work of systematic searching to an end and to reach to this sense.



The proper examination of this, already known, drawing that shows the superposition of elementary world of sephirot with the wounds groups on right temple of Youshchinsky, gives an opportunity to define that general schematic picture which, mentally and really, was marked by pricks on "virginal parchment".

As a principle, this is triangle directed down by its top.



The cabalistic and its scientific commentators (El. Levi, L. Lucas, Papus, d'Alveidre Christian and others) give perfectly defined category on this symbol, by common words, defining it as

"all that fall to down".

More defined expression of matter of this sign, the following lines present:

"This is water, above heavens one. The metaphysical matter is a real substance of the world initiated from the primary spirit – Mother of all the things"¹

Hence, a role of this **Mother of things** is interpreted as follows:

"Motion of this force is directed to down and, hence, the individualization of matter and formation of the bodies of all living occur".¹

Noted, by the way, the curious analogy, in this case, of cabalistic with the studying of

„Παλιγγενεσία"

Gnostics about the God, we shall follow by the next indications of cabalists:

"The magnetic astral light, destructive, creative and formed all under an influence of strong will" (El. Levi. "Histoire de la Magie", p. 119).

"Motion that is able to manage by special organ and their series. Concentrating, it manages by complete organism". (L. Lucas, "Médecine Nouvelle", p. 25).

"Any events of life in the physical world – the strong tension of this force products". (Christian, "L'Homme Rouge des Tuilleries").

Added a number of these definitions of Bible term "Naash" -

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- Worker attracted the spirit to matter², we shall get the exact **cabalistic definition of triangle that directed down by its top**, which will allow for us to express it by category **"pre-eternal maker of all the things"**.

¹ Esprit Sabbathier. "L'Ombre ideale de la Sagesse inversele".

¹ Ibid.

Appealing, then, to an order of actions of cabalist who already marked mentally this symbol on “virginal parchment”, we must go to the conclusion that symbolic presence of forming agent was necessary for shaping for object unknown up to now.

This object appears because of the following actions:

Three pricks are being made into skin (virginal parchment) of killed man. These pricks cause hemorrhage.

The new element appeared at sphere of cabalist’s actions, - is blood, it pays the attention.

As blood contains living force in itself - by cabalistic “**Ruakh**”, 

Then the magician and implorers of all the world and times started a call of spirit namely by spilling of blood.

Call of Tirezy.

Odyssey. Sacrificing, Odyssey poured out their blood into pit, and the spirits rushed to it with greediness; in order to take a force from it and to appear again. The spirit of Tirezy had blood to drink and replied to Odyssey...”

The living fluid “**Ruakh**”, that extracted from blood, thickened as ether mass of uncertain outline above “virginal parchment” covered with blood. At this moment, the role of magic triangle is started, that is, as it was told above, of forming worker, possessed, according to cabalistic, with unlimited ability to influence on “**Ruakh**”, like a hand of sculptor on soft clay.

This magic triangle, by its closed line, forms a shape in which the living force is located. This shape does not allow for her to undergo the farther disintegration to a number of simplest forces and keeps her up to moment while cabalist’s will and a number of the next actions of him will give to her perfectly defined destination.

For best clearing of complete process that explained above, we present here the cabalistic table shown graphically all the moments of described actions of cabalist and their results:

Cabalistic terms.	
Iekhida.	Initial mind, idea of implorer.
Khaiakh.	Concentration of his minds.
Neshamakh.	Mind and idea are provided with will and wish.
Ruakh.	With transition of idea to action – it turns into active force and begins to influence on ether living force together with magic worker Nakhash.
Nephesh.	Vibration of living force.
Koakha Gaph.	Thickening and beginning of formation of living force.

We stopped on this moment when living force included into sphere of magic triangle, radiated by blood, begins formation under an influence of worker expressed by triangle and cabalist’s will.

According to cabalistic, this moment is characterized by living force vibration.

Hence, a role of other symbol, that analogous to triangle directed to down, begins.

This is “elementary world” of table of sephirot.

The cabalists make a number of new pricks that cause the new blood flows and new jets of living force.

If we pay an attention to jointing of the pricks on “virginal parchment” with the letters of sephirot table, - then, we shall convince in that both separate wounds groups and separate pricks have a literal meaning.

² Fabre d’Olivier. “La langue hebraique restituee”, edition I, 1815, edition II, 1905, Paris.

This was already noted above, at decoding of literal meaning of pricks. Already literal, or sonic sense of these pricks itself defines the destination of new wounds. Blood flows and living power flows run here with a law of table of sephirot, according to that, each **letter** is a creator and worker shared the work of the sephirot as themselves.

Entering into sphere of influence of **letters**, as the workers, already being ready for formation of certain shapes, the vibrating living matter **Ruakh** turns into “sharp” shapes.

The central wounds group “**Aleph**”, according to secret cabalistic meaning as “a man”, - gives to ether living force a **general** view of **human figure**.

Wound “**Resh**” – “**head**” – forms **head** of man.

“**Phkhe**” – influences on a formation of **mouth, tongue** and abilities for **speaking**, sounds pronunciation.

“**Tau**” – forms a **chest**.

Finally, wounds group as letter “**Shin**” gives to formed ether phantom new flows **of living force** (Ruakh), entering together with them in its cover the resources of new energy and giving to its character the distinguished signs of its features.

According to cabalistic, “**Shin**” is elementary, matter passions and wishes, eternally rushed flame that possessed with impetuous fit to unknown purposes.

In this complicated work of phantom formation, and another main elements of magic drawing of “elementary world” of sephirot do not remain without any activity.

7th, 8th, 9th and 10th sephirot located by angels of triangle and in its center, also, apply their principles to ether substance.

7th and 8th – **Shemots** (God’s name) which designate “**Elogim Tsebaot**” and “**leve Tsebaot**”, that is “**God of troops**” (Tsebaot – “troops”) –

עבאיה

they install into astral substance the indomitable and warlike character. They define his main principle: **struggle, war, destruction**.

Created by this way, by opinion of cabalists, the ether substance is a concentration of known forces that are ready, by corresponding order, to rush to certain purpose. And this purpose is expressed enough clearly in actions of implorer.

As we saw already above, at decoding of literal and oral meaning of examined formula, the letter “**Shin**”, extracted the resources of living force, serves, according to cabalistic, as symbolic indication to **Christianity**.

Entering into a word “I-e-o-e” (tetragrammatone, **legova**) for creation of new word, “**I-e-sh-o-e**” (**leshua**, Jesus), this letter from one side, serves as image of catastrophic **falling** of ancient **faith in legova**, from another side, it images, needed for creation of “Godman”, **the jointing of matter and spiritual principles**.

The living force flow run from “**Shin**” into a body of ether warlike substance, brought with it, the connected with this letter, ugly representation regarding Christianity. In ether body, therefore, the elements of pure astral kind are included, that close him with existing, by opinion of cabalists, ether giant of own world Christianity.

According to the gravity laws which act in astral world, the created by magic actions of cabalist, the ether creature rushes to ether body of Christianity as it has the contact points with him.

Then, by sincere conviction of cabalists, the titanic struggle begins.

Charged with dynamic principle of destruction and struggle, phantom begins to **destroy** ether body of mild phantom of **Christianity**.

In this, indeed, the complete **inner sense** and **purpose** of magic actions of the cabalists are included.

The order of above examined magic operations that were based on cabalistic, must cause the following issue:

This was a number of systematic, brought to the end actions, with certain purpose to call to life the immanent creature, made use for that of living force included in body of killing man, and, excited in him a force of blind fury, to direct it towards certain object of influence.

Without respect of extreme absurdity and wildness of this action, we must recognize, in it, the system.

There are not any reasons to consider that the described action is exclusive. The history gives a whole number of the undoubted facts where the human sacrifices had the essential part of magic action.

For example, the history of Gil de Rex who tried, through the sacrifice of Christian babies, to get a secret of mental transmutation.

With perfect accuracy, we know the details of these disgusting operations that occurred at different times at three castles of this alchemist-cabalist where it was found, in future, over one thousand and a half of children skulls and skeletons.

We cannot consider about that, did they know what and for what he did?

But investigation material on this dark case gives an extremely interesting fact: the magic and cabalistic actions were conducted under supervision and management of **Jew**-cabalist.

There are, therefore, the reasons to consider that the sacrifices of babies according to the cabalistic recipes did not without, in this old case too, Jewish management.

Following the long number of historical facts gives the studying of question about so-called "black missions" (messe noire) in XVII-XVIII centuries.

Some of these facts are well-known, and they have served as material for literary treatment of them, because of, that they were connected with the names known in history.

The important part of these missions was an execution of the Christian babies, therefore, these were, really, "ceremonial murders".

It is impossible to affirm that all-similar magic and cabalistic actions had always strictly certain course and have been made by the same system.

As their main substance – cabalistic, as well as its branch, - practical magic, - give only the main, sometimes very detailed, guide grounds and instructions.

It is necessary to consider that, from one side, much frequent usage, with practice, of these recipes, from another side, - danger of such experiments at present conditions of life, - made the certain system.

In Kiev case, which was presented casually for private studying of persons who were known with cabalistic and magic, it could be very clear seen several stratifications, as if saying about that that due to the deficit of enough number of living "**virginal parchment**" with hot blood beating under it, the experimenters found as possible to act some separate actions under Christian boy.

At first, it was a killing of hatred representative of numerous society of the Christians. ("Kill the best of the goi". "**Zohar**").

Second, it was a sacrifice of the bull, at closed mouth and thirteen blows of knife ("Zohar", Part II), that it was seen from a note left on the temple of killed man.

Finally, **third**, - complicated magic and cabalistic action, subject of specialists and those who studied the cabalistic and practice of its mutilators very well.

All three stratifications can be separated easy one from another. Their connection is a result of overall thinking. The purpose of connection is practical benefit.

Some notes on a book by Mr. "Uranus"

A book by Mr. Uranus issued not long ago (Убийство Ющинскаго и каббала* [*The Killing of Youshchinsky and Cabalism*], St. Petersburg, 1913). This is a searching basing on perfectly correct representation about the killing of Christian boy, as about magic and cabalistic action.

However, in a whole number of issues of this main provision, Mr. Uranus does a number of inexactitudes and omissions, which injure to a general content of the book, doing an impression as something not finished.

* Editor's note: This is the title's original name, exactly as shown, although the Russian character "i" has become obsolete since this writing (i.e., the 1917 revolution) and replaced with "ы."

Starting a decoding of cabalistic formula on right temple of killed man, the author divides all the wounds in two big groups – upper and lower ones.



Such distribution is **incorrect** itself. It has, as initial point, the photo that presents **the lying man** while the wounds group on temple was made to **standing man** that confirmed by medical examination.

Hence, two separated triangles formed by lower wounds group, by opinion of Mr. Uranus, symbolize the separation of God and matter.

Although such interpretation has a base in the compositions of Papus, indeed, but to this writer, it is necessary to relate with large caution there, where he interprets the aspects of abstract cabalistic.

The understanding of triangle with a top up, as God, is much widely, and it is unknown for classical cabalistic.

Following by the commentators in this detail, we must note the symbol of simple killing, that is a division of human creature into a part of elementary one, matter (body) one, and into ether one – spirit, soul. Then, weaving of two isosceles triangles as a shape of six beam star has more concrete and remarkable name that is popular not only among the cabalists but for Jews, in general.

This is a **Shield of David** (Mogen Dawid). () It is not necessary to pay much abstract meaning for this symbol, especially, at that time when they say about practical cabalistic.

It is absolutely correct interpretation of Mr. Uranus regarding the middle group of the points (pricks) as the letter **Aleph**. This corresponds both to Scriptura Coelestis and many others about which the author did not mention.

What regarding two extreme points then why the author understands the left of them as **Vau**, - it has kept as not clear, really (at least, at the text of book).

If Mr. Uranus, at interpretation of the letters, considered the table of sephirot then the reading of right wound as **Resh** – is right but only at this condition; otherwise, such interpretation, at least, is arbitrary.

Further, the explanation of wounds of upper group is followed by. Two left wounds, Mr. Uranus reads as **Dalet**. But why? If because of two wounds give a combination that resembles to Scripturae Coelestis then this is grounded scarcely likely. The same heavens letter of cabalists gives a whole number of analogous combinations:

 **Nun**,  **Lamed**,  **Mem**,  **Gimel**,
 **Bet**,  **Tau**,  **Phkhe**

Why does Mr. Uranus consider that these two wounds must designate namely Dalet?

By the way, **the heavens alphabet** of cabalists is only a reworking of ancient Jewish alphabet repeating the classical tracings of its letters. What regarding the ancient Jewish alphabet then it repeats the Phinix tracings.

Therefore, with wedge-shaped writing of Assyrian-Babylonians, Scriptura Coelestis cannot have any similar things. This is disadvantage of Mr. Uranus' searching, if he affirms the opposite ones. But indication of author to that the cabalistic has many roots in studying of ancient Babylon magicians and astrologers, it is absolutely right, - but this indication, unfortunately, it is necessary to read between the lines.

Regarding the interpretation, by author, of letter **Shin**, relatively three wounds of upper group, it could be noted that it is right only in so far as the author knows the variants of Scripturae Coelestis.

Mr. Uranus did not know the variant,



which excludes the necessity for interpretation of last upper group of wounds as **Samekh**.



If we agree with author that this is **Samekh** then why is it just so? The above presented combinations borrowed from **heavens letter** give a sufficiently rich material for other interpretations too.¹

S. D-sky.

Editor's commentary:

Obviously, there may be some arguments to the above-cited process committed by Jewish occultists, for no Gentile will be admitted to observe it (nor, for that matter, want to observe it, even if given the opportunity, as it is an abomination). However, with respect to this hypothesis of Cabalistic reasoning, it stands to reason that, while the symbology and use of the lower portion of the Sephirothic Tree is correct, it is believed that the orientation of this 3-dimensional plane is different from stated. The difference for this is that Rozanov believed that the "schin" sign should be on the path with that name.

However, it stands to reason that the Jewish Cabalists would make the "schin" sign in the upper-right portion of the lower section of their Sephirothic Tree. If you recall, this section refers to "Victory" and the letter "schin" itself refers to both Jesus or man (Gentile). At the time the hatemongering Cabalistic Jews committed this vicious act, the Jews were at war with Russian Gentiles. These Jews might have felt that by sacrificing Andrei in such a manner, their deity would allow them to be victorious over the Christians or, Russian Gentiles.

¹ The searching of Mr. S. D-sky that was fine on accuracy and scientific content must perfectly finish with "gevalt", both of Russian and Jewish, that tried to charge all "onto Faith of Cheberyak and onto gang of thieves". The killing of Youshchinsky was made "according to Zohar", - secret Jewish book, neither name, nor written form of which are known for anybody except the Jews-scientists and some European scientists. Together with the next further article - "What has happened to see for me?", this searching puts a dot for the discussions about that who killed Andrei Youshchinsky.