Book One

God
Gods

This is a sacred book, called “Unique” or “Eighth Book of Moses”, concerning the Holy Name. Its content is as follows.

Remain pure for 41 days. Have a house on ground level in which no one has died during the past year. The door should face west. Set up an earthen altar in the middle of the house and gather cypress wood, 10 pinecones full of seed, 2 white roosters, uninjured and without blemish, and two lamps, each holding an eighth of a pint, filled with good oil. And don’t pour in any more than the eighth of a pint, for when the god comes, the lamps shall burn more fiercely. Have the table prepared with these following kinds of incense, which are cognate to the Gods.

1- The proper incense of Kronos is styrax, for it is heavy and fragrant
2- Of Zeus: malabathron
3- Of Ares: kostos
4- Of Helios: frankincense
5- Of Aphrodite: Indian nard
6- Of Hermes: cassia
7- Of Selene: myrrh

(Note: The Egyptian equivalents of these Gods would be respectively: Geb, Amon, Mônt, Rê, Hathor, Thoth and Khons)

These are the seven secret incenses (the direction in the Key of Moses, “prepare sun vetch on every occasion”, refers with these words to the Egyptian bean). Moreover, Manetho gave these instructions in his own book. Then take the 7 flowers of the 7 stars (which are marjoram, white lily, lotus, erephyllinon, narcissus, gillyflower and rose); take these flowers 21 days before the initiation, grind them fine into white incense, dry them in the shade, and have them ready for that day.

First, however, present yourself, on whatever auspicious new moon occurs, to the Gods of the hours of the day, whose names you have in the Key. You
will be initiated as follows: Make three figures from fine flour, one bull-faced, one goat-faced, one ram-faced, each of them standing on the celestial pole and holding Egyptian flails. And when you have censed them, eat them, saying the spell for the Gods of the hours (which is in the Key) and the call for them, and the names of the Gods set over weeks. You will then be initiated to Them.

Next, for the all important meeting, have a square of natron on which you will write the Great Name with the seven vowels. Instead of the popping noise and the hissing sound in the Name, draw on the first part of the natron a falcon-faced crocodile (Sobek-Horus) and the nine-formed God standing on him, for this crocodile at the 4 turning points of the year greets the God with the popping noise. For, coming up to breathe from the deep, he goes “pop, pop, pop,” and he of the nine forms replies to him antiphonally. Therefore, instead of the popping noise, draw the falcon-faced crocodile, for the popping noise is the first part of the name. The second is a hissing. Instead of the hissing, draw a snake biting its tail. So the two elements, popping and hissing, are represented by a falcon-faced crocodile and the nine formed God standing on him, and around these a snake and the seven vowels (αειουω).

Now the great Name is composed of nine names, before which you recite those of the Gods of the hours, with the prayer on the stele, and those of the Gods of the days and of the weeks, and the call for these. For without these, the God will not listen to you and will refuse to initiate you, unless you emphatically say in advance the names of the lord of the day and of the hour, which information you shall find at the end of this tractate. For without these, you will not accomplish even one of the things which you find in the Key.

Now the invocation of the sacred stele to be written on the natron is:

“I call thee, who art greater than all, the creator of all, thou, the self-begotten who seest all but art not seen. For Thou gavest Helios the glory and all the power, Selene the privilege to wax and wane and have fixed courses, yet Thou took nothing from the earlier-born darkness, but apportioned things so that they should be equal. For when Thou appeared, both order and light arose. All things are subject to Thee, Whose true form none of the Gods can see; Who changest into all things. Thou art invisible, Aion of Aion.

I call Thee Lord, to appear unto me in a good form, for under Thine order I serve Thine angel, BIATHIARBAR BERBIR EKHLATOUR
BOUPHROUMTRÔM, and Thy fear, DANOU P KHRATOR BELBALI BALBITH IAÔ. Through Thee arose the celestial pole and the earth.
I call Thee lord, as do the Gods who appeared under Thine order, that they may have power, EKHEBUKRÔM of Helios, to whom belongs the glory, AAA ÊÊÊ ÔÔÔ III AAA ÔÔÔ SABAÔTH ARBATHIAÔ ZAGOURÊ, the god ARATHU ADONAI.
I call on thee lord, in ‘birdglyphic’, ARAI; in hieroglyphic, LAILAM; in Hebrew, ANOK BIATHIAR BATH BERBIR EKHILATOUR BOUPHROUMTRÔM; in Egyptian, ALDABAEIM; in baboonic, ABRASAX; in falconic, KHI KHI KHI KHI KHI KHI KHI TIPH TIPH TIPH; in hieratic, MENEPÔIPHÔTH KHA KHA KHA KHA KHA KHA KHA KHA KHA.

Then clap three times, go ‘pop pop pop’ for a long time, and hiss for a while.

“Come to me Lord, faultless and unflawed, who pollute no place, for I have been initiated into Thy Name.”

Have a tablet on which you will write what He says to you and a two-edged iron knife, so that, clean from all impurities, you may kill the sacrifices, and a libation (a jug of wine and a flask full of honey) that you may pour. Have all these ready nearby you. And you must be in clean linens, crowned with an olive wreath. Prepare the canopy (tabernacle) thus: Taking a clean sheet, write on its border the names of the 365 Gods, and make it into a tent under which you will go to be initiated. Also, have cinnamon around your neck, for the deity is pleased by it and gave it power (Note: Cinnamon is also a key ingredient in the sacred oil of Abramelin). Have also the Apollo who will help you, carved from a root of laurel, with a tripod standing beside him and the Pythian serpent. Carve around the Apollo the great name, in Egyptian form; on his chest: BAINKHÔÔÔKHÔÔÔKHNIAB, written the same forwards and backwards; and on the back of the figure this name: ILILLOU ILILLOU ILILLOU; and around the Pythian serpent and the tripod, ITHOR MARMARÀUGÈ PHÔKHÔ PHÔBÔKH. Have this too around your neck when you perform the initiation; it is helpful in everything, along with the cinnamon.

Accordingly, as I said before, when you have purified yourself in advance through the last seven days while the moon is waning, at the dark of the moon, begin sleeping on the ground on a pallet of rushes. Rising at dawn, greet Helios (Rê) through seven days, each day saying first the names of the gods of the hours, then those of the weeks. Also, each day, knowing who the ruler of that day is, address him saying:
‘Lord, on [such and such a day] I am calling the God to the sacred sacrifices’.
Do so till the eighth day.
Then, when you come to this day, in the middle of the night at about eleven o’clock, when there is quiet, light the altar fire and have at hand the two roosters and the two lamps, lighted (the lamps should hold an eighth of a pint each, and you must not put more oil into them). Begin to recite the stele and the mystery of the God, which is called Scarab. Have a mixing bowl containing milk of a black cow and wine not mixed with seawater, for this is the beginning and end (i.e. essential). Then, having written the text of the stele on the two faces of the natron stele, lick off one side and, pouring wine on the other, wash it off into the mixing bowl. The natron should be written on with ink made from the incense and the flowers.
Then, before you drink off the milk and wine, say over it this petition; and having said it, lie down on the mat, holding both the tablet and the stylus, and say this Hermetic spell:

‘I call on thee who surround all things. I call in every language and in every dialect, as he first hymned thee, who was by thee appointed and entrusted with all authorities, Helios AKHEBUKRÖM, whose is the glory, AAA ÊÊÊ ÕÔÔ, because he was glorified by thee, thou who set the winds in their places and then, likewise, the stars of glittering forms, and who, in divine light, created the Universe, III AAA ÕÔÔ, in which thou hast set in order all things. SABAÔTH, ARBATHIAÔ ZAGOURÈ (These are the angels who first appeared) ARATH ADONAI BASÈMM IAÔ. The first angel cries in ‘birdglyphic’ ARAI - which is “Woe to my enemy” - and Thou hast set him in charge of the punishments. Helios hymns Thee in hieroglyphic, LAILAM, and in Hebrew by his own Name, ANOK BIATHIARBAR BERBIR SKHILATOUR BOUPHRÖMTRÖM (36 letters); He says, ‘I precede Thee, Lord, I who rise on the boat of the sun disk, thanks to Thee’. Thy magickal name in Egyptian is ALDABIAEIM. Now, he who appears on the boat rising together with Thee is a clever baboon (? Thoth); he greets Thee in his own language, saying ‘Thou Art the number of the days of the year, ABRASAX (= 365)’. The falcon on the other end of the boat greets Thee in his own language, and cries out to receive food, KHI KHI KHI KHI KHI KHI KHI TIP TIP TIP TIP TIP TIP TIP. He of the nine forms greets Thee in hieratic, saying: MENEPHÔIPHÔTH. (He means, ‘I go before Thee Lord’).
‘So saying, he clapped 3 times, and the god laughed 7 times: KHA KHA KHA KHA KHA KHA KHA. When the god laughed, seven gods were born (who encompass the Universe – see above – for these are those who appeared before the world was formed).

When he laughed first, Light-Radiance appeared, irradiated everything, and became God over the Universe and fire, BESSYN, BERITHEH, BERIO.

Then he laughed a second time. All was water. Earth, hearing the sound, cried out and heaved, and the water came to be divided into three parts. A god appeared; he was give charge of the abyss of primal waters, for without him moisture neither increases nor diminishes. And his name is ESKHAKLEŌ, [gloss: for Thou art ŒAI, Thou art ŒN BETHELLE].

When he wanted to laugh the third time, Mind appeared holding a heart, because of the sharpness of the god. He was called Hermes; he was called SEMESILAM (Hebrew Šemeš Œlām, ‘eternal sun’).

The god laughed the fourth time, and Generative Power appeared, controlling Procreation. This pair was called BADĒTOPHŌTH ZŌTHAXATHŌZ.

He laughed the fifth time but was gloomy as he laughed, and Fate appeared, holding scales indicating that justice was in her province. But Hermes contested with her saying, “Justice is in my province”. While they were fighting, the god said, “What seems to be just will depend on you both, but all things in the world will be subject to you, Fate.” And she was the first to receive the scepter of the world – Fate – whose name written first forward, then backward, is great, holy and glorious, and this is it:

\[
\text{THORIOBRITAMMAŌRRAGGADŌ Ī ŒDAGGARRŌAMMATITIRBOIROTH}
\]

(49 letters)

He laughed the sixth time and was much gladdened, and Time appeared holding a scepter, indicating kingship, and he gave over the scepter to the first created god, Light, who receiving it, said, “You, wrapping yourself in the glory of Light will be with me [compassing all things. You shall wax with the light you receive from me, and again you shall wane because of me. With you, all things will increase and diminish. So the Name is great and marvelous], ANOKH BIATHIARBAR BERBIR SILATOUR (SKHILATOUR) BOUPHROUMTRŌM (36 letters).
When the god laughed a seventh time, Soul came into being, and he wept while laughing. On seeing Soul, he hissed, and the earth heaved and gave birth to the Pythian serpent who foreknew all things, so the god called him ILILLOU ILILLOU ILILLOU ILILLOU ITHÔR MARMARAUGÉ PHÔKHÖ PHÔBÔKH. Seeing the serpent, the god was frightened and said “Pop, pop, pop”; then an armed man appeared who is called DANOUK KHRATOR BERBALI BARBITH. Seeing him, the god was again terrified, as if seeing someone stronger than himself, fearing lest the earth had thrown up a god. Looking down at the earth, he said, “IAÔ”. From the echo, a god was born, who is lord of all. The preceding man contended with him saying, “I am stronger than this fellow.” The first god said to the strong man, “You come from the popping noise, and this god comes from an echo. Both of you will have charge of every need.” The pair was then called DANOUK KHRATOR BERBALI BALBITH IAÔ.’

(The invocation then resumes:)

“Lord, I imitate Thee by saying the seven vowels; enter and hear me, A EE ÉÉÉ III OOOOO UUUUUU ÔÔÔÔÔÔ ÔBRÔKH BRAÔKH KHRAMMAÔTH PROARBATHÔ IAÔ OUAEÊIOUÔ.”

When the God comes in, look down and write the things he says and the Name which he gives you for himself. And do not go out from under your canopy until He tells you accurately, too, the things that concern you.

(Note: The God of this ritual is probably the initiate's Higher Self or Holy Guardian Angel; see Abramelin)

The technique of determining which God is ruler of the Celestial Pole at any given time goes as follows: Find out, child, to which God the day is subject in the Greek reckoning, counting from the top down, and then, coming to the Seven Zoned, count the same number from the bottom up, and you will find the answer. For if the day is subject to Helios (Rê) in the Greek reckoning, Selene rules the pole, and thus the rest, as follows:

<table>
<thead>
<tr>
<th>The Greek</th>
<th>The Seven Zoned</th>
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</thead>
<tbody>
<tr>
<td>Helios</td>
<td>Kronos</td>
</tr>
<tr>
<td>Selene</td>
<td>Zeus</td>
</tr>
<tr>
<td>Ares</td>
<td>Ares</td>
</tr>
<tr>
<td>Hermes</td>
<td>Helios</td>
</tr>
</tbody>
</table>
Of these things, child, I have declared to you the easy and Godly solution which not even kings were able to grasp. You are to write on the natron with the ink from the flowers of the seven stars and kinds of incense. Similarly, you are to make the bean (ball of incense), which I described allegorically in my Key, from the flowers and kinds of incense.

The initiation called *The Monad* has been fully declared to you, child. Now I subjoin for you, child, also the practical uses of this sacred book, the things which all the experts accomplished with this sacred and blessed book. As I made you swear, child, in the Temple of Jerusalem, when you were filled with the Divine Wisdom, dispose of the book so that it will not be found.

1- The first, then, of these uses is the marvelous spell for invisibility: Taking the egg of a falcon, gild half of it and smear the other half with cinnabar. Wearing this you will be invisible when you say the Name*.

(*The Name revealed by the God in the previous ritual; perhaps also the name of Helios: AKHEBUKRÔM, etc.)

2- To fetch a lover: Say the Name 3 times to the Sun. It fetches women to men and men to women in a way that will amaze you.

3- If you want someone to be unattractive (/to separate a couple), either a woman to a man, or a man to a woman: take dog excrement and put it in the post-hole of their door, saying the Name 3 times, and saying “I sever NN from NN.”

4- If you say the Name to a demoniac, while putting sulphur and asphalt to his nose, the demon will speak at once and will go away.

5- If you say it over a man who has erysipelas, having rubbed him with crocodile dung, he will be a rid of it at once.
6- If you say the Name over a sprain or fracture 3 times, having rubbed it down with earth and vinegar, you will make it go away.

7- If you say it into a bird’s ear, it will die.

8- If you see an asp and want to fix it in its place, say, “Stay!” while turning yourself around. When the Names (sic) are said it will stay.

9- To restrain anger: Enter the presence of a king or magnate, and while you have your hands inside your garment say the Name of the sun disk while tying a knot in your pallium or shawl. You will marvel at the results.

10- To make Helios appear: Say towards the East, “I am He, on the two Kerubim, between the two natures, Heaven and Earth, Sun and Moon, Light and Darkness, Day and Night, sea and rivers. Appear to me, O Archangel of those subject to the Universe, ruler Helios, set in authority by the One and Only Himself. The Eternal and Only orders thee.” Say the Name. And if he appears glowering, say, “Give me a day; give an hour; give a month; give a year, Lord of Life.” Say the Name.

11- If you want to kill a snake: Say, “Stay, for thou art Apophis.” And taking a green palm branch and holding its heart (i.e. the center of the triangular end of the branch), split it longways into two, saying the Name over it 7 times. At once the snake will be split or will break open.

12- Prescience: This comes in the rite described above, that with the natron. And you know that the God will talk with you as with a fellow god, for I have often performed the rite when you were present.

13- Invisibility: Also thus: “Come to me, Darkness, which appeared in the beginning, and hide me, NN, by the order of Him who is self-begotten in Heaven.” Say the Name.

14- Another way (for metamorphosis): “I call on Thee alone, the only One in the Universe who giveth orders to Gods and men, who changeth himself into holy forms and bringeth existence out of the nonexistent, and nonexistence from existent things, holy Thoth, the true sight of Whose face none of the Gods can endure to see; make me seem to be, to the eyes of all creatures – a wolf, dog, lion, fire, tree, vulture, wall, water, or whatever Thou wishest – for Thou Art able.” Say the Name.
15- Resurrection of a dead body: “I evoke Thee, spirit coming in air, enter, inspire, empower, resurrect by the power of the Eternal God, this body; and let it walk about in this place, for I am he who acts with the power of Thoth, the holy God.” Say the Name.

16- If you want to cross the Nile on a crocodile, sit down and say, “Hear me, thou who livest thy life in the water. I am the one who is who is at leisure in Heaven and goeth about in water, in fire, in air, and earth. Return the favor done to thee on the day when I created thee and thou didst make thy request to me. Thou wilt take me to the other side, for I am [so and so].” Say the Name.

17- For release from bonds: Say, “Hear me, O Christ, in torments; help, in necessities, O merciful in violent hours, able to do much in the world, Who created compulsion and punishment and torture.” Say it 12 times by day, hissing thrice, 8 times. Say the whole name of Helios beginning from AKHEBUKRÔM (AKHEBUKRÔM AAA ŒŒÆ III AAA ŒŒŒ SABAÔTH ARBATHIAÔ ZAGOURÊ ARATHU ADONAI BASÊMM IAÖ).

18- To quench fire: “Hear, fire, a work of God’s invention, glory of the honored luminary, be quenched, become snow, for the speaker himself is Aion who putteth on fire as if it were asbestos (?). Let every flame be scattered from me, every physical power, by command of Him who exists forever. Thou shalt not touch me, fire; thou shalt not harm my flesh, for I am” – say the Name.

19- For fire to continue: “I command thee fire, daimon of holy love, the invisible and manifold, the one who is everywhere, to remain in this lamp at this time, shining and not dying out, by the command of NN.” Say the Name.

20- To send dreams: Make a hippopotamus of red wax, hollow, and put into the belly of this hippopotamus both gold and silver and the so called ballatha (?) of the Jews and array him in white linen and put him in a pure window and, taking a sheet of hieratic papyrus write on it with myrrh ink and baboon’s blood whatever you wish to send. Then, having rolled it into a wick and using it to light a new, pure lamp, put on the lamp the foot of the hippopotamus and say the Name, and he sends the specified dream.
21- A potion to be drunk: Take the lion-wasps in a spider’s web and, when you have ground them to a powder, sprinkle the powder on a drink and give it to the appropriate person to drink.

22- If you want your wife to not be had by another man: Taking earth and mixing with it ink and myrrh, mould a crocodile, and put it into a lead coffin and write on this the great Name and that of your wife, and, “Let NN not cohabit with any other man, except me, NN.” The name to be written on the feet of the image is: BIBIOU OUÉR APSBARA KASONNAKA NESEBAKH SPHĒ SPHĒ KHPOURIS (Khepri).

23- To open [locked] doors by use of the Name:
“Open, open, 4 quarters of the Universe, for the Lord of the inhabited world cometh forth. Archangels, decans, angels rejoice. For Aion of Aion himself, the only and transcendent, invisible, goeth through this place. Open, door! Hear bar! Fall into 2 parts lock! By the name AIA AINRUKHATH, cast up, Earth, for the Lord, all things thou containest, for He is the storm sender and controller of the Abyss, master of fire. Open, for AKHEBUKRŌM commandeth thee!” Say AKHEBUKRŌM 8 times; it is the name of Helios.

24- The spell of Helios:
“I am He on the two Kerubim, at the middle of the Universe, between Heaven and Earth, Light and Darkness, sea and rivers. Appear unto me, Archangel of God, set in authority by the One and Only Himself.” With this spell perform the acts of thanksgiving to Helios, rites to fetch lovers, send dreams, ask for dreams, make Helios appear, attain goals, win victories, and in short, everything.

You have now received, child, the sacred and blessed book Unique, which no one hitherto was able to translate or put into practice. Keep well child.
The sacred, hidden book of Moses called Eighth or Holy. This is the ritual using the Name that encompasses all things. It also has directions for a meeting with the God in which you will succeed if you leave out nothing of what is prescribed. Keep yourself pure for 41 days, having calculated the day and hour in which the last appearance of the old moon will occur in Aries. And when the moon enters Aries, sleep on the floor during the previous night, and when you have sacrificed burn also the seven approved kinds of incense in which the God delights, for the 7 censings of the 7 stars. The incenses are these: malabathron, styrax, nard, kostos, cassia, frankincense, and myrrh. Take these and the 7 flowers of the 7 stars, which are rose, lotus, narcissus, white lily, erephyllinon, gillyflower, and marjoram. Having ground them all to a powder, with wine not mixed with seawater, burn all as incense. And also wear cinnamon, for the God has given it magickal power. Burn the incenses after the 21\textsuperscript{st} day, to complete the preparation. As food, take milk from a black cow and wine without seawater and Greek natron. The author indicates that this is the beginning and the end.

When the day is at hand, put aside for the sacrifice cypress wood or balsam wood – so that even without the incenses the sacrifice may give a pleasant odor – and five pinecones full of seed. And light two lamps, each holding about half a pint of oil, on this and that side of the altar. The altar, moreover, is to be made of earth. When you have prepared and filled the lamps, do not pour any more oil into them later. Sacrifice an unblemished white rooster, and leave another one alive; similarly sacrifice one pigeon and leave another alive, so that the God, when He comes in, may take the spirit from whichever he prefers. Also, lay out a knife, and lay beside it the seven incenses and the seven flowers prepared as written above so that if, on coming in, the God should wish to sacrifice again he may find all in readiness. And leave the sacrifice lying on the altar.

The tasting of the sacrifice is done in this way: When you are ready to taste them, sacrifice the rooster, so that the God may receive all its energy (\textit{lit. ‘may receive lots of spirit}), and at the point of tasting, call on the God of the hour and of the day, so that you may have their approval. For if you do not
invoke them, they will not hear you, as being uninitiated. Now, you will find
the names of the Gods of the hours and those of the days, and the call for
each of them in the Key of Moses, for he brought them out of secrecy.

(Note: The following paragraph is extremely corrupt.)

As for the Name of the Great God, write all of it on the Greek natron.
Instead of the “pop, pop, pop” sound in the Name draw on the Greek natron
a falcon-headed crocodile, for he greets the God four times a year at the
gods’ true entries of new periods (i.e. the 4 solar seasons), at the Cosmos’
first turning, called increase, then in his own elevation which they call ‘the
birth of Horus’, then at the rising of the Dog Star, then at the ascension of
Sothis. At each increase of the sun and diminution he gives forth his popping
noise. The nine formed gives him the power to make the noise at that time,
so that the sun may ascend from the sound of water (reference to the Nile
flood), for he himself appears together with the sun. Therefore, he (the
falcon-faced crocodile) received the forms and the power of the nine Gods
who rise with the sun. For at the downward turning (autumnal Equinox) he
sends out the sound weaker and less powerful, [[for this is the birth of
Cosmos and sun]]. Then at the increase when the lights of the Heavens begin
to rise, he too sends out the noise more powerfully. And at the rise of the
Dog Star, turning to the west, he sends out the noise most powerfully,
inasmuch as he does not have the related water nearby, and because this
Solstice adds more to his power, while the effects of the last Equinox take
away what he gained in the preceding Solstice. For the autumn Equinox is
the time when the Nile flood departs and when the sun abates.

Accordingly, draw the two, i.e., the falcon-faced crocodile and the nine-
formed God standing on him, both with myrrh ink. For the falcon-faced
crocodile greets the God with his popping noise at the four turnings of the
year. For coming up to breathe from the deep he goes “pop, pop, pop”, and
he of the nine forms replies to him antiphonally. Therefore, instead of the
“pop, pop, pop” in the God’s Name, draw the falcon-faced crocodile, for the
“pop, pop, pop” is the first element in its name. The second is a hissing, and
instead of the hissing draw a snake biting its tail. Thus the two elements,
popping and hissing are represented by a falcon-faced crocodile and the nine
formed God standing upon him, and around these a snake and the seven
vowels. Now the God’s Name is composed of nine names, in advance of
which you should say, with the prayer on the stele, those of the Gods of the
hours and of the days and those set over the weeks, and the call for these.
For without these the God will not listen, but, thinking you are uninitiated, will refuse to receive you, unless you emphatically say to Him the names of the lord of the day and hour, which information you will find at the end of this tractate. For without these you can accomplish nothing of the things you find written in the Key.

Then throw the powder of the seven flowers, which you have prepared, into the ink, and with this write on the natron. Write the same thing on both sides of the plaque and lick off the one side and wash off the other into the wine and the milk, first – before you wash it off – having sacrificed the rooster and made everything, read. Then call on the Gods of the hours, as aforesaid, and then drink off the wine and milk:

“I call on Thee, who surroundest all things; in every language, and in every dialect, I hymn Thee, as he first hymned Thee, who was by Thee appointed and entrusted with all authorities, Helios, AKHEBUKRŌM (which signifies the flame and radiance of the disk), Whose is the glory, AAA ÊÊ ÔÔÔ, because he was given a glorious form. Thou Who settest in their places the stars and who, in divine light, createst the Universe, in which Thou hast set in order all things, III AAA ÔÔÔ SABAÔTH ARBATHIAÔ ZAGOURÊ, (these are the angels who first appeared) ARAGA ARATH ADONAI BASÊM IAÔ. The first angel cries to Thee in bIRDGYLC, ARAI (which is ‘Woe to my enemy’), and Thou hast set him in charge of the punishments. Helios hymns Thee thus in hieroglyphic, LAILAM, and in Hebrew by his own name, ANOK BIATHIARBAR BERBI SKHILATOUR BOUPHROUMTRÔM, saying, ‘I precede Thee, Lord, I who rise on the boat of the sun disk, thanks to Thee. Thy magickal Name in Egyptian is ALDABAEIM (this means the boat, on which he comes up, rising on the world). He who appeareth on the boat rising together with thee is a clever baboon; he greeteth Thee on his own language, saying, ‘Thou art the number of days in the year, ABRASAX.’ The falcon on the other end of the boat greeteth Thee in his own language, and crieth out to receive food, KHI KHI KHI KHI KHI KHI TI TI TI TI TI TI. He of the 9 forms greeteth Thee in hieratic, MENEPHÔIPHÔTH.”

(Note: Here begins the second version of the myth found in Book One:)

So saying, he clapped three times and the God laughed seven times, KHA KHA KHA KHA KHA KHA KHA. When he laughed seven Gods were born, who encompass all things. (For these are those who appeared before the world was formed.)
When he laughed first, Light-Radiance appeared and divided all things, and became God over the Cosmos and fire, BESEN BERETHEN BERIO. Then he laughed a second time; all was water, and the Earth, hearing the sound and seeing Radiance, was amazed and heaved, and the water came to be divided into three parts. And a God appeared and was given charge of the Abyss, and therefore without him moisture neither increases nor diminishes. And his name is PROMSAKHA ALEEIŌ. For thou art ŢĒAI ŬN BETHELLE.

When he wanted to laugh the third time Mind appeared holding a heart, because of the sharpness of the God, and was called Hermes, since it is he by whom all things have been interpreted. He is also in charge of the power of understanding by which everything is managed. And he is called SEMESILAMPS (SEMESILAM).

The God laughed the fourth time and Creative Force appeared, controlling Procreation of all things, by whom all things were sown, and this pair was called BADĒTOPHŌTH ZŌTHAXATHŌZŌ.

He laughed the fifth time and was gloomy as he laughed, and Fate appeared holding scales, indicating that justice was in her province. But Hermes contested with her, saying, “Justice is in my province.” While they were fighting the God said unto them, “What seems to be just will depend on you both, but all things in the world will be subject to you Fate.” And she was the first to receive the scepter of the world and was given a holy Name, fearsome and frightful, written first forwards, then backwards, and this is it:

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THORIOBRITITAMMAŌRRAGGADŌ Ī
ŐDAGGARRŐAMMATITIRBOIROTH
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(49 letters)

He laughed the sixth time, and was much gladdened, and Time appeared, holding a scepter, indicating kingship, and he gave over the scepter to the first created God, Light, who receiving it said, “You, wrapping yourself in the glory of Light will be with me because you gave me a scepter. All things will be subject to you, those that were before and those yet to be. All power shall be in you.” When Time wrapped himself in the glory of Light, the character of the light produced a certain effluence. The God Light then said to the Moon, “You wrapping yourself in the effluence of Light, will be with him (Time) compassing all things. You shall wax with the light you receive from him, and again you shall wane because of him. With you all things will increase and diminish.” So the Name is great and marvelous, ANOKH
BIATHIARBAR BERBIR SKHILATOUR BOUPHROUMTRŌM (36 letters).

He laughed the seventh time, breathing hard, and Soul came into being and all things were moved. So the God said, ‘You will move all things, and all shall be made glad so long as Hermes guides you’. When the God said this, all things were moved and filled with spirit unrestrainedly. The God, seeing this, said, ‘Pop, pop, pop’, and all things were terrified, and on account of the popping noise Fear appeared, armed. So he is called DANOUPT KHRATÔR BERBALI BALBITHI (26 letters).

Then, looking down at the Earth, the God gave a long hiss and the Earthed was opened, receiving the echo. It gave birth to a creature of its own, the Pythian serpent, who foreknew all things through the utterance of the God. Its Name is great and holy, ILILLOUI ILILLOUI ILILLOUI ITHÔR MARMARAUGÈ PHÔKHÔ PHÔBÔKH. When he appeared the Earth heaved and was raised much higher, but the celestial pole stayed unmoved, so when they were about to collide, the God said ‘IAÔ’, and everything was fixed in place. Then a great, supreme God appeared, who established the things that were before in the Universe and the things yet to be, so that none of the aerial bodies was thenceforth out of place.

Fear, seeing someone stronger than himself, opposed him, saying, ‘I am prior to you’. He, however, said, ‘But I fixed things in their places’. So the first God said to the serpent, ‘You come from an echo, but this God from an utterance. Now an utterance is better than an echo’. However, he said to IAÔ, ‘The power of you, who appeared last, will derive from both, so that all things may be fixed in their places.’ And he was thenceforth called by the great and marvelous Name, DANOUPT KHRATÔR BERBALI BALBITHI IAÔ. And wishing to give honour also to the one who had assisted him, as having appeared together with him, the first God gave him precedence of the nine Gods, and possession of power and glory equal to theirs. And he was called by a Name derived from the nine Gods, as having taken away, along with their power, also the initials of their Names, BOSBEADII, and from the seven planets AEÊIOUÔ EÊIOUÔ ÊIOUÔ IOUÔ OUÔ Ó ÔUOIÊEAA UIEÊEA OIÊEA ÎEEA ÎEA EA A; when written forwards and backwards this is great and marvelous. But his greatest Name is the Name of 27 letters, which is the following, ABRÔKH BRAÔKH KHRAMMAÔTH PRÔARBATHÔ.

(End of the myth)
When the God comes in, look down and write the things said and whatever
Name he may give you for himself. And do not go out from under your
canopy until he also tells you the things that concern you.
Now the text of the sacred stele to be written on the natron is as follows; and
the invocation runs thus, as here given altogether accurately:

“I call upon Thee, the creator of all, who art greater than all, Thou, the self
begotten God, who seest all and hearest all and art not seen. For Thou gavest
Helios all the glory and the power, Selene the privilege to wax and wane and
have fixed courses, yet Thou took nothing from the earlier born darkness,
but assigned them equality therewith. For when Thou appeared, both order
arose and light appeared, and all things were arranged by Thee. Therefore all
things are also subject to Thee, whose true form none of the Gods can see,
who takest different forms in different visions, Aion of Aion.
I call Thee Lord, that Thou mayst show me thy true form, for under Thine
order I serve Thine angel, BIATHIARBAR BERBIR EKHALATOUR
BOUPHRAMTRÔM, and Thy fear, DANOP KHRATOR BELBALI
BALBITH IAO. Through Thee arose the celestial pole and the earth.
I call Thee lord, as do the Gods who appeared under Thine order, that they
may have power, AKHEBUKRÔM of Helios, to whom belongs the glory,
AAA ĖĒĒ ĖÕÕ III AAA ŌÕÕ SABAÔTH ARBATHIAÔ ZAGOURÉ, the
god ARATHU ADONAI.
I call on thee lord, in ‘birdglyphic’, ARAI; in hieroglyphic, LAILAM; in
Hebrew, ANOK BIATHIARBASH BERBIR SKHALATOUR
BOUPHRAMTRÔM; in Egyptian, ALDABAEIM; in baboonic,
ABRASAX; in falconic, KHI KHI KHI KHI KHI KHI TI TI TI TI TI
TI TI; in hieratic, MENEPHÔIPHÔTH KHA KHA KHA KHA KHA
KHA KHA KHA.
Then clap three times, TAK TAK TAK, go ‘pop, pop, pop’ for a long time;
hiss a great hiss, that is, one of some length.
“Come to me Lord, faultless, who pollute no place, joyful, unflawed, for I
call on Thee, King of Kings, Tyrant of tyrants, most glorious of the glorious,
daion of daions, most warlike of the warlike, most holy of the holy.
Come to me, willing, joyful, unflawed.”
An angel will come in (compare Abramelin), and you say to him, ‘Greetings
lord. Both initiate me by these rituals I am performing and present me to the
God, and let the fate determined by my birth be revealed to me’. If he says
anything bad, say, ‘Wash from me the evils of fate. Do not hold back, but
reveal to me everything, by night and day and in every hour of the month, to
me NN son of NN. Let thine auspicious form be revealed to me, for under
thine order I serve thine angel ANOK BIATHIARBATH BERBIR SKHILATOUR BOUPHROUMTRÔM.’

“I call on Thee, Lord, holy, much hymned, greatly honored, ruler of the Universe. Consider my birth and turn me not away, me, NN, whom NN bore, who know Thy true and valid Name, ŌAŌĒŌ ŒEOĒ IAŌ IIIAAŌ THOUTHĒ (Thoth) THĒ AATHŌ ATHĒROUŪR AMIATHAR MIGARNA KHPHOURI (Khepri) IUEUĒOŌAEĒ A EE ĖĒĒ IIII OOOOO UUUUUU ŌŌŌŌŌŌŐ SEMESILAM AEĒIOUŪ ĖŐOUE LINOUKHA NOUKHA ᾿HARSAMOSI (Egyptian ῾Hrsmsw, ‘Horus the Elder’) ISNORSAM OTHAMARMIN AKHUKH KHAMMÔ. I call on Thee, Lord; I sing of Thy holy power in a musical hymn, AEĒIOUŪŐŐ."

Burn incense, saying, “ĒIOUŪ IOUŪ OUŪ Ō Ė A EE ĖĒĒ IIII OOOOO UUUUUU ŌŌŌ ŌŌŌ ŌĒŌAŌAŌ OOOOU OIIIİAİ OUUUOAI ĖA UO. Protect me from my own astrological destiny; destroy my foul fate; apportion good things for me in my horoscope; increase my life; and may I enjoy many good things, for I am Thy slave and petitioner and have sung Thy valid and holy Name, Lord, glorious one, ruler of the Universe, of 10,000 Names, greatest, nourisher, apportioner.”

Having absorbed energy (lit. ‘drawn in spirit’) with all your senses, say the first Name in one breath to the East, the second to the South, the third to the West, the fourth to the North. Having knelt to the left on your right knee once, say to the Earth once, to the Moon once, to the water once, and to the sky once, ‘ŌAŌĒ ŌŌ EOĒIAŌ III AAŌ THĒ THOU THĒ AATHŌ ATHĒROUŪ’ (36 letters).
Book Three

Have a tablet on which you will write what He says to you, and a knife so that, clean from all impurities, you may kill the sacrifices, and a libation, that you may pour one. Have all these ready nearby you. And you must be in clean linens, crowned with an olive wreath. Prepare the canopy thus: Taking a clean sheet, write on its border the names of the 365 Gods. Make it into a tent under which you will go to be initiated. Also, have cinnamon around your neck, for the deity is pleased by it and gave it power. Have also the Apollo who will help you, carved from a root of laurel, with a tripod standing beside him and the Pythian serpent. Carve around the Apollo the great name, in Egyptian form; on his chest: BAINKHŌŌKHŌōKHNIAB, written the same forwards and backwards; and on the back of the figure this name: ILILLOU ILILLOU ILILLOU; and around the Pythian serpent and the tripod, ITHOR MARMARAUGĒ PHŌKHŌ PHŌBŌKH. Have this too around your neck when you perform the initiation; it is helpful in everything, along with the cinnamon.

Accordingly, as I said before, when you have purified yourself in advance through the last seven days while the moon is waning, at the dark of the moon, begin sleeping on the ground on a pallet of rushes. Rising at dawn, greet Helios through the seven days, each day saying first the names of the gods of the hours, then those of the weeks. Also, each day, knowing who the ruler of that day is, address him saying:

‘Lord, on [such and such a day] I am calling the God to the sacred sacrifices’. Do so till the eighth day.

Then, coming to this day, in the middle of the night, when there is quiet, light the altar fire and have at hand the two roosters and the two lamps, lit, into which you must not pour any more oil. Now begin to recite the stele and the mystery of the God. Have a mixing bowl containing milk of a black cow and wine not mixed with seawater, for this is very important. Then, having written on one side of the natron the text of the stele (‘I call upon Thee, the creator of all, who art greater than all’, etc.), as given above, lick it off, and pouring wine on the other side, on which is the figure drawing (of the nine formed God), wash it off into the mixing bowl. The natron should be written with ink made both from the incense materials and from the flowers. Then,
before you drink off the milk and wine, say over it this petition, and having said it lie down on the mat, holding the tablet and the stylus. Then recite the account of creation which begins, “I call on Thee, who surroundest all things”, etc. And when you come to the vowels, say ‘Lord, I imitate Thee by saying the 7 vowels; enter and hear me.” Then repeat the Name of 27 letters. You should be lying on a rush mat spread under you on the ground. Now when the God comes in do not stare at His face, but look at His feet while beseeching Him as written above, and giving thanks that He did not treat you contemptuously, but you were thought worthy of the tings about to be said to you for correction of your life. You then ask, ‘Master, what is fated for me?’ And he will tell you even about your star, and what kind of daimon you have, and your horoscope, and where you may live, and where you will die. And if you hear something bad, do not cry out nor weep, but ask that he may wash it off or circumvent it, for this God can do everything. Therefore, when you begin questioning, thank Him for hearing you and not overlooking you. Always sacrifice to this God in this way and offer your pious devotions, for thus He will hear you.

The technique of determining which God is ruler of the Celestial Pole, at any given time, goes as follows: Find out, child, to which God the day is subject in the Greek reckoning, and then, coming to the Seven Zoned, count from the bottom up, and you will find the answer. For if the day is subject to Helios in the Greek reckoning, Selene rules the pole, and thus the rest as follows:

<table>
<thead>
<tr>
<th>The Greek</th>
<th>The Seven Zoned</th>
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<tbody>
<tr>
<td>Helios</td>
<td>Kronos</td>
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<tr>
<td>Selene</td>
<td>Zeus</td>
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<tr>
<td>Hermes</td>
<td>Helios</td>
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<tr>
<td>Zeus</td>
<td>Aphrodite</td>
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<tr>
<td>Aphrodite</td>
<td>Hermes</td>
</tr>
<tr>
<td>Kronos</td>
<td>Selene</td>
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</tbody>
</table>

The Eighth, Hidden Book of Moses, or
You should also take, child, for this personal vision, a list of the Gods of the days and hours and weeks, those given in the book, and the 12 rulers of the months. And the seven letter Name which is in the first book, and which you also have written in the Key, which Name is great and marvelous, for it is what brings alive all your books. I have also set out for you the oath that precedes each book, since, when you have learned the power of the book, you are to keep it secret, child. For in it is the Name of the Lord, which is Ogdoas (Ē-Ō-KHŌ-KHOUKH-NOÚN-NAUNI-AMOUND-AMAUN), the God who commands and directs all things, since to Him angels, archangels, he-daimons, she-daimons, and all things under the Creation have been subjected. There are also prefaced four other Names, that of nine letters and that of 14 letters, that of 26 letters, and that of Zeus. You may use these on boy-seers who do not see the Gods, so that one will see unavoidably, and for all spells and needs; inquiries, prophecies by Helios, and prophecies by scrying. And for the compulsive spell you should use the great Name, which is Ogdoas, the God who directs all things throughout the Creation. For without Him, simply nothing will be accomplished. Learn and conceal, child, the Name composed of the nine letters, AEĒ EĒI OUŌ, and that of 14 letters, USAU SIAUE IAŌUS, and that of 26 letters, ARABBAOUARABA ABARAOUABBABA, and the Name of Zeus, KHONAI IEMOI KHO ENI KA ABIA SKIBA PHOROUOM EPIERTHAT.

Here is the instruction for reciting the Heptagram (the 7 vowels), and the spell to which the God gives attention. The spell:
“Come to me, Thou from the four winds, ruler of all, who breathed spirit into men for life, whose is the hidden and unspeakable Name – it cannot be uttered by human mouth – at whose Name even the daimons, when hearing, are terrified; whose is the Sun, ARNEBOUAT BOLLOKH BARBARIKH BAALSAMÈM (Phoenician Ba‘al Šamēm, ‘Lord of the Heavens’) PTIDAIOU ARNEBOUAT, and the Moon, ARSENPENPRÔOUTH BARBARAIÔNE OSRAR MEMPEKHEI – they are unwearied eyes shining in the pupils of men’s eyes – of whom heaven is head, ether body, earth feet, and the environment water, the Agathos Daimon. Thou art the ocean, begetter of good things and feeder of the civilized world. Thine is the eternal processional way in which Thy seven-lettered Name is established for the harmony of the seven sounds of the planets, which utter their voices according to the 28 forms of the Moon: SAR APHARA APHARA I ABRAARM ARAPHA ABRAAKH PERTAÔMÈKH AKMÈKH IAÔ OUE È IAÔ OUE EIOU AEÔ ÊOU IAÔ. Thine are the beneficent rays of the stars, daimons, Fortunes and Fates, by whom is given wealth, good old age, good children, good luck, and a good burial. And Thou, Lord of Life, King of the Heavens and the Earth and all things living in them, Thou whose justice is not turned aside, Thou whose glorious Name the muses sing, Thou whom the eight guards attend, Œ-O-KHÔ-KHOUKH-NOUSI-NAUNI-AMOUN-AMAUNI. Thou, who hast truth that never lies. Thy Name and Thy spirit rest upon the good. Come into my mind and my understanding for all the time of my life and accomplish for me all the desires of my soul. For Thou art I, and I, Thee. Whatever I say must happen, for I have Thy Name as a unique phylactery in my heart, and no flesh, although moved, will overpower me; no spirit will stand against me – neither daimon nor visitation nor any other of the evil beings of Hades, because of Thy Name, which I have in my soul and invoke. Also be with me always for good, a good God dwelling on a good man, Thyself immune to magick, giving me health no magick can harm, well being, prosperity, glory, victory, power, sex appeal. Restrain the evil eyes of each and all of my legal opponents, whether men or women, but give me assistance in everything I do. ANOKH AIEPHE SAKTITÊ BIBIOU BIBIOU SPHÈ SPHÈ NOUSI NOUSI SEÊE SEÊE SIETHÔ SIETHÔ OUN KHOSTIAI SEMBI IMENOUAI BAINPNOUN PNOUTH TOUKHAR SOUKHAR SABAKHAR ANA IEOU ION EON THÔTH-Ô (Thoth the Great) OUTHRO THRÔÖSE ERIÔPÔ IUÊ AAIAÔA AEÔIOUUÔ ÊOUH MANEBI KHUKHIÔ ALARAÔ KOL KOL KAATÔN KOLKANTHÔ BALALAKH ABLALAKH OSERKHENTHE MENTHEI (‘Osiris, foremost of the westerners’; Egyptian Wsyr ūntymnty) BOULÔKH BOULÔKH OSERKHENTE
MENTHEI, for I have received the power of Abraham, Isaac and Jacob, and of the great God, daimon IAŌ ABLANATHANALBA SIABRATHILAŌ LAMPSOUTÈR ÎÊÎ ŐÔ, God. Do it, Lord PERTAŌMÈKH KHAHKMÈKH IAŌ OUĒE IAŌ OUĒE IEOU AĒŌ EĒOU IAŌ.”

The instructions: Speaking to the rising sun, stretching out you hands to the left, say A. To the North, putting forward you right fist, say E. Then to the West, extending both hands before you, say Ė. To the South, holding both hands on your stomach, say I. To the Earth, bending over, touching the ends of your toes, say O. Looking into the air, having your hand on your heart, say U. Looking into the sky, having both hands on your head, say Ō.

<table>
<thead>
<tr>
<th>Sky</th>
<th>East</th>
<th>South</th>
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<tbody>
<tr>
<td>A</td>
<td>ŌŌŌŌŌōōōō</td>
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<table>
<thead>
<tr>
<th>Earth</th>
<th>East</th>
<th>South</th>
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<tbody>
<tr>
<td>A</td>
<td>ŌŌŌŌŌōōō</td>
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</tr>
<tr>
<td>Air</td>
<td>UUUUUU</td>
<td></td>
</tr>
<tr>
<td>North</td>
<td>EEOOOOOōōōĒ</td>
<td>West</td>
</tr>
</tbody>
</table>
call on Thy Name, the greatest among the Gods. If I say it complete, there
will be an earthquake, the Sun will stop, and the Moon will be afraid, and
the rocks, mountains, seas, rivers, and every liquid will be petrified; the
whole Universe will be thrown into confusion. I call on Thee, IUEUO
ŌAEĒ IAŌ AEĒ AI EĒ EUÕ EUĒ IEOU AEŌ EI ŌEI IAĒ IŌOUĒ
AUĒ UĒA IŌ IŌAI ŪĒ EE OU IO IAŌ, the great Name. Become for me
lynx, eagle, snake, phoenix, life, power, necessity, images of God, AIŌ
IŪI ŪEI AIA OUI AAAA A IU IO ŪĒ IAŌ AI AŌĒ OUEĒ IOUE
UEIA EIŌ EI ĪI UE ĪE ĪAEOKHEKAMPSIMM KHAGGALAS
EĒIOU IĒEA ŪOĒOE (seven of the auspicious names) ZŌIŌIĒR
ŌMURUROMROMOS.”

Say it extending the second AI: Ė II UĒ ĖE OAOĒ.
The initiation is performed to the Suns (dawn, noon, sunset) of the 13th
day of the month, when the gold lamella is licked off, and one says over it:
‘IAIA IU OĒ EUOĒ ĖO ĖI EU ĖUĒ ŪOŌ ŪOŌ ĖAOĒ ĖO ĖUŌ’.
Then, more completely, ‘AŒEUĒ OAI IO ĖUEŌA OUŌ ŪO EI OU ĖO
OIUO ŪUO ĖI ĖI ĖEIII OOOOO UUUUU U馐馐馐馐馐馐馐馐馐馐馐馐馐馐馐馐馐馐馐 Axios AOE
EĒI IAĒ ĖOI ĖIŌ.’ In the initiation these formulae are said 6 times with all
the rest, and the 7 vowels are written on the gold lamella to be licked off,
and on the silver lamella the 7 vowels for the phylactery, OĒŌ AŌ OOO
UOIĒ OU UĒI SORRA THÔÔM KHRALAMPĒAPS ATÔUĒGI. The
following series of vowels are written as wings; and on the gold lamella
write ‘AŒEUĒOI; on the silver, ‘IOŒUĒŌA,… (lacuna)

(Here follow combinations of the Greek vowels, and the following invocation:)

“And the great Heaven, eternal, incorruptible, ŪĒŌ AŌ THOOU OIĒ OU
UĒI ORKHRA THÔÔMKHRA SEMESILAM ATÔUĒTI DROUSOUAR
DROUESRŌ GNIDA BATAIANA AGGASTA AMASOUROU OUANA
APAISTOU OUANDA ŌI SATRAPERKMĒF ALA DIONUSOS
(Dionysus) EUIE UOU UUU THENŌR UUU EUEUEU UE OUŌ
XERTHENATHIA THAPTHÔ OIKROU OR ARAX GÒ Ū AAA
ERERĒRAUIIĒ THOUTH ASĒSENAKHTHÔ LARNIBAI AIOŌ
KOUPHIŌ ISOTHÔNI PATHENI IEEENTHĒR PANKHOKHITAS OUE
TIASOUTH PAKHTHEESTH HESENMIAGADŌN ORTHÔBAUBŌ
NOĒRADĒR SOIRE SOIRE SANKANTHARA ERESKHIGAL
(Ereshkigal) APARA KEŌPH IAŌ SABAŌTH ABRATIAŌTH ADÔNAI
ZAGOURĒ ḤARSAMOSI RANAKERNŌTH LAMPSOUŌR
(LAMPSOUTĒR). Therefore I am brought together with Thee by the great
commander in chief Mikhael, lord, the great Archangel of IEOU AĒ AIŌ
EUAI I Ė IĒ IŌA IĒIĒ AĪO ĖĒ AĪO. Therefore I am conjoined with Thee, O great one, and I have Thee in my heart, AŌ ĖĒ EŌĒI AIAĒ ÔĒ IŌAŌ EOĒE ÔĒI AAĒ ÔĒIÔ.

(Then follow formulae, magickal names and spells, and descriptions thereof:)

As the revelator Orpheus handed down in his private note: ‘OISPAĒ IAŌ OUEA SEMESILAM AĒOI KHOLOUE ARAARAKHARARA ĖPHTHISIKÈRÈ ÔĒEUAIĒ OIAI EAĒ ÒEA ÔEA BORKA BORKA PHRIX RIX ÔRZA ZIKH MARTHAI OUTHIN LILILILAM LILILILÔOU AAAAAAAA ÔÔÔÔÔÔÔ MOUAMEKH, fluid boundary, AĒO ÔĒA ÔŌA, (breathe out, in; fill up); EI AI OAI, (pushing more, bellow howling). Come to me God of Gods, AĒÕEI EI IAŌ AE OÎÔK’ (pull in, fill up, shutting your eyes. Bellow as much as you can, then sighing, give out what air remains in a hiss.)

(Note: We see here something unique in the history of grimoires: actual instructions for breathing and vibrating magickal names. This almost never occurs in the ancient texts, since such secrets were considered oral tradition, to be transmitted from Adept to student.)

Erotyllos in his Orphica: UOĒEÔAI ŌAI UOĒEAI UOĒEÔ EEREPE EUA NARBARNE ZÂEGGÔÈ ËKHRAËM KAPHNAMIAS PSIIPHRI PSAIARORKIHPKA BRAKIÔ BOLBALOKH SIALASI MAROMALA MARMISAI BIRAITHATHI ÔO.

And Hieros writes thus: MARKHÔTH SAERMAKHÔTH ZALTHAGAZATHA BABATHBATHAATHAB A III AAA OOO ÔÔÔ ÔÉÈ ÔÎNTHÈR, depth, AUMÔLAKH.

And as it stands in the Holy Name pronounced by Thphês, the sacred scribe to king Artaxerxes III: NETHMOMAÔ MARKHAKHTHA KHTHAMAR ZAXTHTHARN MAKHAKH ZAROKOTHARA ÔSS IAŌ OUĒ SIALÔR TITÊ EAĒ IAŌ ÈS ZEATHE AAA ÔEEOU THÔBARRABAU.

And in the Memoranda of Euenos, he says the Name is pronounced by the Egyptians and the Syrians: KHTHETHÔNI.

As Zoroaster the Persian in…RNISSAR PSUKHISSAR.
And as is said in the works of Pyrrhus: ZZA AAA EEE BBMŌEA ANBIŌŌŌ.

And as Moses says in the Archangelic Teaching: ‘ALDAZAŌ BATHAM MAKHŌR’, or ‘BA ADAM MAKHŌR RIZXAĒ ŌKEŌN PNED MEŌUPS PSUKH PHRŌKH PHER PHRŌ IAOTHKHŌ’.

And as it is explained, in Hebrew, in the Law: Abraham, Isaac, Jacob, AĒŌ ĖŌA ŌAE IEOU IEĒ IEO IAÕ IA ÊI AO EĒ OE EŌ.

And as in the fifth book of the Ptolemaica, the most excellent book entitled One and the Whole. It contains an account of the birth of the spirit of fire and of darkness: ‘Lord of the Aion, who created all things, only God, unutterable, THOROKOMPHOUTH PSONNAN NEBOUĒTI TATTAKINTHAKOL SOonsoLOUKe SOLOSEPHĒTH BORKA BORKA PHRINX RIXŌ ZADIKH AMARKHTHA IOU KHorIN LI LI LAM LAM AAAAAA IIIIII ŌŌŌŌŌŌ EMakH ĖĒĒ NAKH LILILI LAM KHENĒ LILILI ŌOU AĒŌ ŌAE IŌA ūōō ĖĒĒ, fluid boundary, MOTHRAĒ EIA OUŌ AOUE THOPTOKH A ūū UUU OOOO IIII ĖĒĖĒĒĒĒ EEEEE AMOUN IAAAAO ĖI ĖI ANOKH AI IŌ ŌI ĖI ORTONGOUR ŖĒAI EIAI ŖĒAI ŖĒOI AA ĖI OUŌ ĖI IOU ŖĒ ĖEEA THATH IER THAINON ABOU, the great, great Aion, God, Lord, Aion.’

And the great Name, in Jerusalem, by which they bring out water when there is none in a cistern: ‘AKHMĒ IEŌĒ IEEŌ IARABBAO UKHRABAŌA, do the NN thing, unutterable Name of the great God.’

Taking a golden or silver lamella, engrave with an adamant stone the unutterable characters given below.
He who engraves them should be pure from all impurity, his wrists wreathed with flowers in season, and should also offer frankincense. The spell to annul this spell should be written on the reverse of the lamella. Then, taking it, inscribed, put it into a clean box and put this on a clean tripod covered with a linen cloth, and prepare an accompanying offering of pure pinecones, a small basket of bread, sweetmeats, flowers in season, and Egyptian wine not mixed with seawater. Then, putting milk, wine, and water in a new vessel, pour a libation while burning frankincense. Also let a clean lamp be at hand, full of rose oil. And say:

“I call on Thee the greatest God in the Heavens, strong Lord, mighty IAŌ OUŌ IŌ AIŌ OUŌ, who existeth. Perfect for me, Lord, the great, Lord, ineffable magical sign, so that I may have it and remain free of danger and unconquered, and undefeated, I, NN.”

Try to prepare this when the Moon is in the East and in conjunction with a beneficent planet, either Zeus or Aphrodite (Jupiter/Venus), and when no maleficent one, Kronos or Ares (? Saturn/Mars), is in aspect. You may do it best when one of the 3 beneficent planets is in its own house, while the Moon is taking the position of conjunction or aspect, or diametrical opposition, and when the planet, too, is in the East. For then the ritual will be effectual to you. Accordingly, do not idly talk about the way to annul it, if you don’t want to help damage yourself; but keep it to yourself.

Its uses are the following:
When you want to put down fear or anger: Taking a leaf of laurel, write on it the sign as it is, and having shown it to the Sun, say:
“I call on Thee, the great God in heaven, strong Lord, mighty IAŌ OUŌ IOI AIŌ OUŌ, who exist; protect me from all fear, from all danger that threatens me in the present day, in the present hour.”
Having said these words thrice, lick off the leaf, and have the lamella with you. And if things come to hand-to-hand fighting, wear it on your hand.
The spell to annul, which is written on the reverse: PAITH PHTHA PHOŌZA (‘Ptah, health’, in Egyptian).

A secret prayer of Moses to Selene (the Moon goddess): ‘OINEL of life, KHNOUM OUĖR OURAOI OUĖR AI ḤAP ḤOR OKI. ANOKH BŌRINTH MAMIKURPH AEI AEI Ė AEI EIE EIĒ TETH OUR OUR OUĖR ME KHLOUR KHOU TAIS EKHRĒZĖ EKHRINX MAMIA-OURPH, Goddess in woman’s form, mistress Selene, do the NN thing.’

For opening [locked] doors: Taking the navel of a male crocodile (occult euphemism for ‘pondweed’) and the egg of a scarab, and the heart of a baboon (i.e. perfume of lilies), put these into a blue green faience vessel. And when you wish to open a door, bring the navel to the door, saying:
“By THAIM THOLAKH THEKHEMBAOR THEAGON PENTATHEKHI BÔTI, I call on thee who hast power in the deep, for myself, that there may now be a way open for me, for I say to thee, SAUAMBOKH MERA KHEOZAPH ŌSSALA BUMBĒL POUO THOUTHŌ OIRĒRER ARNOKH.”

If you wish to call phantoms…[lacuna]

The Tenth (?) Hidden Book of Moses