

# The Eighth Book of Moses

A Greco-Egyptian Grimoire

α ε η ι ο υ ω

(PGM XIII, in Hans Dieter Betz's *The Greek magical papyri in translation, including the Demotic spells*)

PDF Edition, 2005

## Book One

God  
Gods

**T**his 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, Môt, 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 (αεηιουω).

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 EKHILATOUR

BOUPHROUMTRŌM, and Thy fear, DANOUP KHRATOR BELBALI BALBITH IAŌ. 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, EKHEBUKRŌM of Helios, to whom belongs the glory, AAA ĒĒĒ ŌŌŌ III AAA ŌŌŌ SABAŌTH ARBATHIAŌ ZAGOURĒ, the god ARATHU ADONAI.

I call on thee lord, in ‘birdglyphic’, ARAI; in hieroglyphic, LAILAM; in Hebrew, ANOK BIATHIARBATH BERBIR EKHILATOUR BOUPHROUMTRŌM; in Egyptian, ALDABAEIM; in baboonic, ABRASAX; in falconic, KHI KHI KHI KHI KHI KHI KHI TIPH TIPH TIPH; in hieratic, MENEPHŌIPHŌTH 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: 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 (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 AKHEBUKRŌM, whose is the glory, AAA ĒĒĒ ŌŌŌ, 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 ŌŌŌ, in which thou hast set in order all things. SABAŌTH, ARBATHIAŌ ZAGOURĒ (These are the angels who first appeared) ARATH ADONAI BASĒMM IAŌ. 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 BOUPHROUMTRŌM (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: MENEPHŌIPHŌTH. (He means, ‘I go before Thee Lord’).

(**Note:** At this point is inserted a fragment of a creation myth. It could be out of place:)

‘So saying, he clapped 3 times, and the god laughed 7 times: 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, BERITHEN, 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 ŌĒAI, Thou art ŌN 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* ‘*ōlām*, ‘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:

THORIOBRITITAMMAŌRRAGGADŌ Ī  
ŌDAGGARRŌAMMATITIRBOIROTH

(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 ITHŌR MARMARAUGĒ PHŌKHŌ PHŌBŌKH. Seeing the serpent, the god was frightened and said “Pop, pop, pop”; then an armed man appeared who is called DANOU P 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, “IAŌ”. 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 DANOU P KHRATOR BERBALI BALBITH IAŌ.’

(The invocation then resumes:)

“Lord, I imitate Thee by saying the seven vowels; enter and hear me, A EE ĒĒĒ IIII OOOOO UUUUUU ŌŌŌŌŌŌŌ ABRŌKH BRAŌKH KHRAMMAŌTH PROARBATHŌ IAŌ OUAĒĒIOUŌ.”

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:

<i>The Greek</i>	<i>The Seven Zoned</i>
Helios	Kronos
Selene	Zeus
Ares	Ares
Hermes	Helios

Zeus	Aphrodite
Aphrodite	Hermes
Kronos	Selene

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: AKHEBUKRŌM, 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 AKHEBUKRŌM (AKHEBUKRŌM AAA ĒĒĒ ŌŌŌ III AAA ŌŌŌ SABAŌTH ARBATHIAŌ ZAGOURĒ ARATHU ADONAI BASĒMM IAŌ).

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 OUĒR APSBARA KASONNAKA NESEBAKH SPHĒ SPHĒ KHPHOURIS (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.

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## Book Two

(Note: Book 2 is a slightly different version of the first book, without the spells)

**T**he 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<sup>st</sup> 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 (*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 ĒĒĒ ŌŌŌ, 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 ŌŌŌ SABAŌTH ARBATHIAŌ ZAGOURĒ, (these are the angels who first appeared) ARAGA ARATH ADONAI BASĒM IAŌ. The first angel cries to Thee in birdglyphic, 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 BOUPHROUMTRŌM, 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, MENEPHŌIPHŌTH.”

([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. 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 BEREITHEN 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 ŌĒAI ŌN 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:

THORIOBRITITAMMAŌRRAGGADŌ Ī  
ŌDAGGARRŌAMMATITIRBOIROTH

(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 DANOU P KHRATŌR 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 ITHŌR MARMARAUGĒ PHŌKHŌ PHŌBŌKH. 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 'IAŌ', 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 IAŌ, '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, DANOU P KHRATŌR BERBALI BALBITH IAŌ. 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 AEĒIOUŌ EĒIOUŌ ĒIOUŌ IOUŌ OUŌ UŌ Ō ŌUOIĒEA UOIĒEA OIĒEA IĒEA ĒEA 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, ABRŌKH BRAŌKH KHRAMMAŌTH PRŌARBATHŌ.

(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 EKHILATOUR BOUPHROUMTRŌM, and Thy fear, DANOUP KHRATOR BELBALI BALBITH IAŌ. 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, AKHEBUKRŌM of Helios, to whom belongs the glory, AAA ĒĒĒ ŌŌŌ III AAA ŌŌŌ SABAŌTH ARBATHIAŌ ZAGOURĒ, the god ARATHU ADONAI.

I call on thee lord, in ‘birdglyphic’, ARAI; in hieroglyphic, LAILAM; in Hebrew, ANOK BIATHIARBATH BERBIR SKHILATOUR BOUPHROUMTRŌM; in Egyptian, ALDABAEIM; in baboonic, ABRASAX; in falconic, KHI KHI KHI KHI KHI KHI KHI TI TI TI TI TI TI TI; in hieratic, MENEPHŌIPHŌTH 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, daimon of daimons, 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 BOUPHROUMTRŌM.’

“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 ŌEOĒ IAŌ IIIAAŌ  
THOUTHĒ (Thoth) THĒ AATHŌ ATHĒROUŌR AMIATHAR  
MIGARNA KHPHOURI (Khepri) IUEUĒOŌAEĒ A EE ĒĒĒ IIII OOOOO  
UUUUUU ŌŌŌŌŌŌ SEMESILAM AEĒIOUŌ ĒŌOUE LINOUKHA  
NOUKHA ḤARSAMOSI (Egyptian *Hrsmsw*, ‘Horus the Elder’)  
ISNORSAM OTHAMARMIN AKHUKH KHAMMŌ. I call on Thee, Lord;  
I sing of Thy holy power in a musical hymn, AEĒIOUŌŌŌ.”

Burn incense, saying, “ĒIOUŌ IOUŌ OUŌ UŌ Ō A EE ĒĒĒ IIII OOOOO  
UUUUUU ŌŌŌŌŌŌ ŌĒŌAŌAŌ OOUO IIIIAO IIUUOAEĀ 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  
ATHĒROUŌ’ (36 letters).

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### Book Three

**H**ave 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 things 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:

The Monad of Moses,

Which is also a table called ‘The Seven Zoned’

<i>The Greek</i>	<i>The Seven Zoned</i>
Helios	Kronos
Selene	Zeus
Ares	Ares
Hermes	Helios
Zeus	Aphrodite
Aphrodite	Hermes
Kronos	Selene

The Eighth, Hidden Book of Moses, or

The Hidden Book of Moses concerning the Great Name, for everything in  
which is the Name of Him who governs all.

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*Book Four*

**Y**ou 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-NOUN-NAUNI-AMOUN-AMAUNI), 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 ABARAOUABBARA, 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 BAALSAMĒM (Phoenician *Ba‘al Šamēm*, ‘Lord of the Heavens’) PTIDAIUO ARNEBOUAT, and the Moon, ARSENPENPRŌOUTH BARBARAIŌNE OSRAR MEMPSEKHEI – 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 PERTAŌMĒKH AKMĒKH IAŌ OUE Ē IAŌ OUE EIOU AEŌ EĒOU IAŌ. 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, Ē-Ō-KHŌ-KHOUKH-NOUN-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 SAKTIETĒ BIBIOU BIBIOU SPHĒ SPHĒ NOUSI NOUSI SEĒE SEĒE SIETHŌ SIETHŌ OUN KHOUNTIAI SEMBI IMENOUAI BAINPNOUN PNOUTH TOUKHAR SOUKHAR SABAKHAR ANA IEUO ION EON THŌTH-Ō (Thoth the Great) OUTHRO THRŌRESE ERIŌPŌ IUĒ AĒ IAŌAI AEĒIOUŌ AEĒIOUŌ ĒOKH MANEBI KHUKHIŌ ALARAŌ KOL KOL KAATŌN KOLKANTHŌ BALALAKH ABLALAKH OSERKHENTHE MENTHEI (‘Osiris, foremost of the westerners’; Egyptian *Wsyrr hntymnty*) BOULŌKH BOULŌKH OSERKHENTE

MENTHEI, for I have received the power of Abraham, Isaac and Jacob, and of the great God, daimon IAŌ ABLANATHANALBA SIABRATHILAŌ LAMPSOUTĒR IĒI ŌŌ, God. Do it, Lord PERTAŌMĒKH KHAKHMĒKH IAŌ OUĒĒ IAŌ OUĒĒ IEŌU AĒŌ EĒŌU 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 Ē. 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.

*Sky*

A	ŌŌŌŌŌŌŌ	III
<i>East</i>	ŌŌŌŌŌŌŌ	<i>South</i>
<i>Air</i>	UUUUUU	
<i>North</i>	EEOOOOOĒĒĒ	<i>West</i>

*Earth*

“I call on Thee, eternal and unbegotten, Thou art the one, who alone holdest together the whole creation of all things, whom none understands, whom the Gods worship, whose Name not even the Gods can utter. Inspire from Thine exhalation, ruler of the pole, him who is under Thee; accomplish for me the NN thing.

“I call on Thee as by the voice of the male Gods, IĒŌ OUE ŌĒI UE AŌ EI ŌU AOĒ OUĒ EŌA UĒI ŌEA OĒŌ IEŌU AŌ. I call on thee, as by the voice of the Goddesses, IAĒ EŌO IOU EĒI ŌA EĒ IĒ AI UO ĒIAU EŌO OUĒĒ IAŌ ŌAI EOUĒ UŌĒI IŌA. I CALL ON Thee, as the winds call Thee. I call on Thee, as the dawn,” (looking towards the East, say, A EE ĒĒĒ IIII OOOOO UUUUUU ŌŌŌŌŌŌŌ, and then to the other corners:) “I call Thee as the South, I OO UUU ŌŌŌŌ AAAAA EEEEEĒ ĒĒĒĒĒĒĒ. I call Thee as the West, E II OOO UUUU ŌŌŌŌŌ AAAAA EEEEEĒ. I call Thee as the North, Ō AA EEE ĒĒĒĒ IIII OOOOOO UUUUUUU. I call on Thee as the Earth (looking towards the Earth), E ĒĒ III OOOO UUUUU ŌŌŌŌŌŌ AAAAAA. I call on Thee as the Sky, U ŌŌ AAA EEEE ĒĒĒĒĒ IIII OOOOOOO. I call on Thee as the Universe, O UU ŌŌŌ AAAAA EEEEE ĒĒĒĒĒĒ IIII. Accomplish for me the NN thing, quickly. I

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 AĒ IOUŌ EUĒ IEUO AĒŌ ĒI ŌĒI IAĒ IŌOUĒ AUĒ UĒA IŌ IŌAI ŌĒ EE OU IŌ IAŌ, the great Name. Become for me lynx, eagle, snake, phoenix, life, power, necessity, images of God, AIŌ IŌU IAŌ ĒIŌ AA OUI AAAA A IU IŌ ŌĒ IAŌ AI AŌĒ OUEŌ AIEĒ IOUE UEIA EIŌ ĒII UU EE ĒĒ ŌAOĒ KHEKHAMPSIMM KHAGGALAS EĒIOU IĒEA ŌŌĒOE (seven of the auspicious names) ZŌIŌIĒR ŌMURUROMROMOS.”

Say it extending the second AIŌ: Ē II UU ĒĒ OAOĒ.

The initiation is performed to the Suns (dawn, noon, sunset) of the 13<sup>th</sup> day of the month, when the gold lamella is licked off, and one says over it: ‘IAIA IU OĒ IEUOŌ ĒŌI EO Ē ŌU EĒ UŌĒ ŌŌO ŌŌI ŌAŌ EŌ OĒ UŌ’. Then, more completely, ‘AŌEUĒ OAI IO ĒUEŌA OUŌ ŌO EI OU ĒO OIUU ŌUU ŌI A EE ĒĒĒ IIII OOOOO UUUUUU ŌŌŌŌŌŌŌ AŌ EOĒ EŌĒ IAA ĒŌI ĒIŌ.’ 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 THŌŌM KHRALAMPĒAPS ATOUEGI. The following series of vowels are written as wings; and on the gold lamella write ‘AŌEUĒOI; on the silver, ‘IOĒUEŌA,.... (lacuna)

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

“And the great Heaven, eternal, incorruptible, ŌĒŌ AŌ THOUU OIĒ OU UĒI ORKHRA THŌŌMKHRA SEMESILAM ATOUĒTI DROUSOUAR DROUESRŌ GNIDA BATAIANA AGGASTA AMASOUROUR OUANA APAISTOU OUANDA ŌTI SATRAPERKMĒF ALA DIONUSOS (Dionysus) EUIE UOU UUU THENŌR UUU EUEUEU UE OUŌ XERTHENATHIA THAPTHŌ OIKROU ŌR ARAX GŌ Ō AAA ERARĒRAUIIĒR THOUTH ASĒSENAKHTHŌ LARNIBAI AIOŌ KOUPHIŌ ISŌTHŌNI PATHENI IEEENTHĒR PANKHOKHITAS OUE TIASOUTH PAKHTHEESTH HESENMIGADŌN ORTHŌBAUBŌ NOĒRADĒR SOIRE SOIRE SANKANTHARA ERESKHIGAL (Ereshkigal) APARA KEŌPH IAŌ SABAŌTH ABRATIAŌTH ADŌNAI ZAGOURĒ ḤARSAMOSI RANAKERNŌTH LAMPSOUŌR (LAMPSOUTĒR). Therefore I am brought together with Thee by the great commander in chief Mikhael, lord, the great Archangel of IEUO AĒ AIŌ



EUAI I Ē IĒ IŌA IĒIĒ AIŌ EĒ AIŌ. Therefore I am conjoined with Thee, O great one, and I have Thee in my heart, AŌ EĒ EŌĒI AIAĒ ŌĒ IŌAŌ EOĒE ŌĒI AAĒ ŌĒIŌ.”

(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 ĒPHTHISIKĒRE ŌĒEUAIĒ OIAI EAĒ EAĒ ŌEA BORKA BORKA PHRIX RIX ŌRZA ZIKH MARTHAI OUTHIN LILILILAM LILILILŌOU AAAAAA ŌŌŌŌŌŌ MOUAMEKH, fluid boundary, AĒŌ ŌĒA ĒŌA, (breathe out, in; fill up); EI AI OAI, (pushing more, bellow howling). Come to me God of Gods, AĒŌĒI ĒI IAŌ AE OIŌTK’ (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.)

Erotylos in his Orphica: UOĒĒŌAI ŌAI UOĒĒAI UOĒĒŌ EREPE EUA NARBARNE ZAGEGŌĒ ĒKHRAĒM KAPHNAMIAS PSIIPHRI PSAIARORKIPHKA BRAKIŌ BOLBALOKH SIALASI MAROMALA MARMISAI BIRAITHATHI ŌO.

And Hieros writes thus: MARKHŌTH SAERMAKHŌTH ZALTHAGAZATHA BABATHBATHAATHAB A III AAA OOO ŌŌŌ ĒĒĒ ŌNTHĒR, depth, AUMŌLAKH.

And as it stands in the Holy Name pronounced by Thphēs, the sacred scribe to king Artaxerxes III: NETHMOMAŌ MARKHAKHTHA KHTHAMAR ZAXTHTHARN MAKHAKH ZAROKOTHARA ŌSS IAŌ OUĒ SIALŌR TITĒ EAĒ IAŌ ĒS ZEATHE AAA ĒĒĒOU THŌBARRABAU.

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

As Zoroaster the Persian in...RNISSAR PSUKHISSAR.

And as is said in the works of Pyrrhus: ZZA AAA EEE BBMŌEA ANBIŌŌŌ.

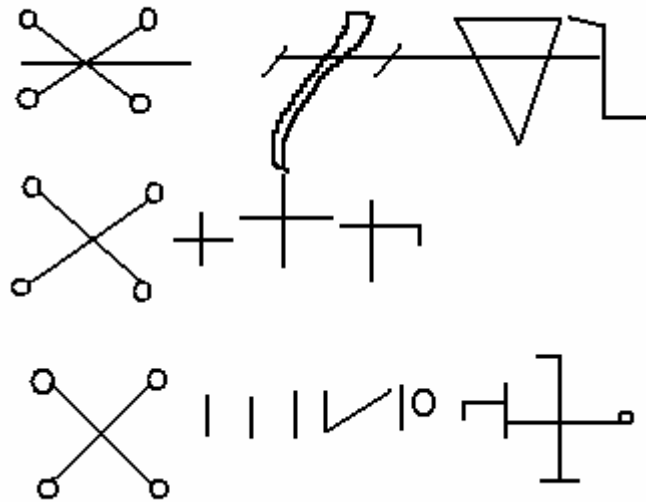
And as Moses says in the Archangelic Teaching: ‘ALDAZAŌ BATHAM MAKHŌR’, or ‘BA ADAM MAKHŌR RIZXAĒ ŌKEŌN PNED MEŌUPS PSUKH PHRŌKH PHER PHRŌ IAOTHKHŌ’.

And as it is explained, in Hebrew, in the Law: Abraham, Isaac, Jacob, AĒŌ ĒŌA ŌAĒ IEŌU IEĒ IEŌ IAŌ IA ĒI 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 SOLBOSEPHĒTH BORKA BORKA PHRINX RIXŌ ZADIKH AMARKHTHA IOU KHORIN LI LI LAM LAM AAAAAAA IIIIII ŌŌŌŌŌŌŌ EMAKH ĒĒĒ NAKH LILILI LAM KHENĒ LILILI ŌOU AĒŌ ŌAĒ IŌA ŌŌŌ ĒĒĒ, fluid boundary, MOTHRAĒ EIA OUŌ AOUE THOPTOKH A ŌŌ UUU OOOO IIII ĒĒĒĒĒĒĒ EEEEEEE AMOUN IA AAAAŌ ĒI ĒI ANOKH AI IŌ ŌI ĒI ORTONGOUR ŌĒAI EIAI ŌĒAI ŌĒOI AA ĒI OUŌ ĒI IOU ĒŌ ĒEAE 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 IEĒŌ 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 IŌ 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 (‘Ptaḥ, health’, [in Egyptian](#)).

A secret prayer of Moses to Selene (the Moon goddess): ‘OINEL of life, KHNOUM OUĒR OURAOI OUĒR AI ḤAP ḤOR OKI. ANOKH BŌRINTH MAMIKOURPH AEI AEI Ē AEI EIE EIĒ TETH OUR OUR OUĒR ME KHROUR KHOU TAIS EKHRĒZĒ 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 PENTATHESKHI BŌTI, 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

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