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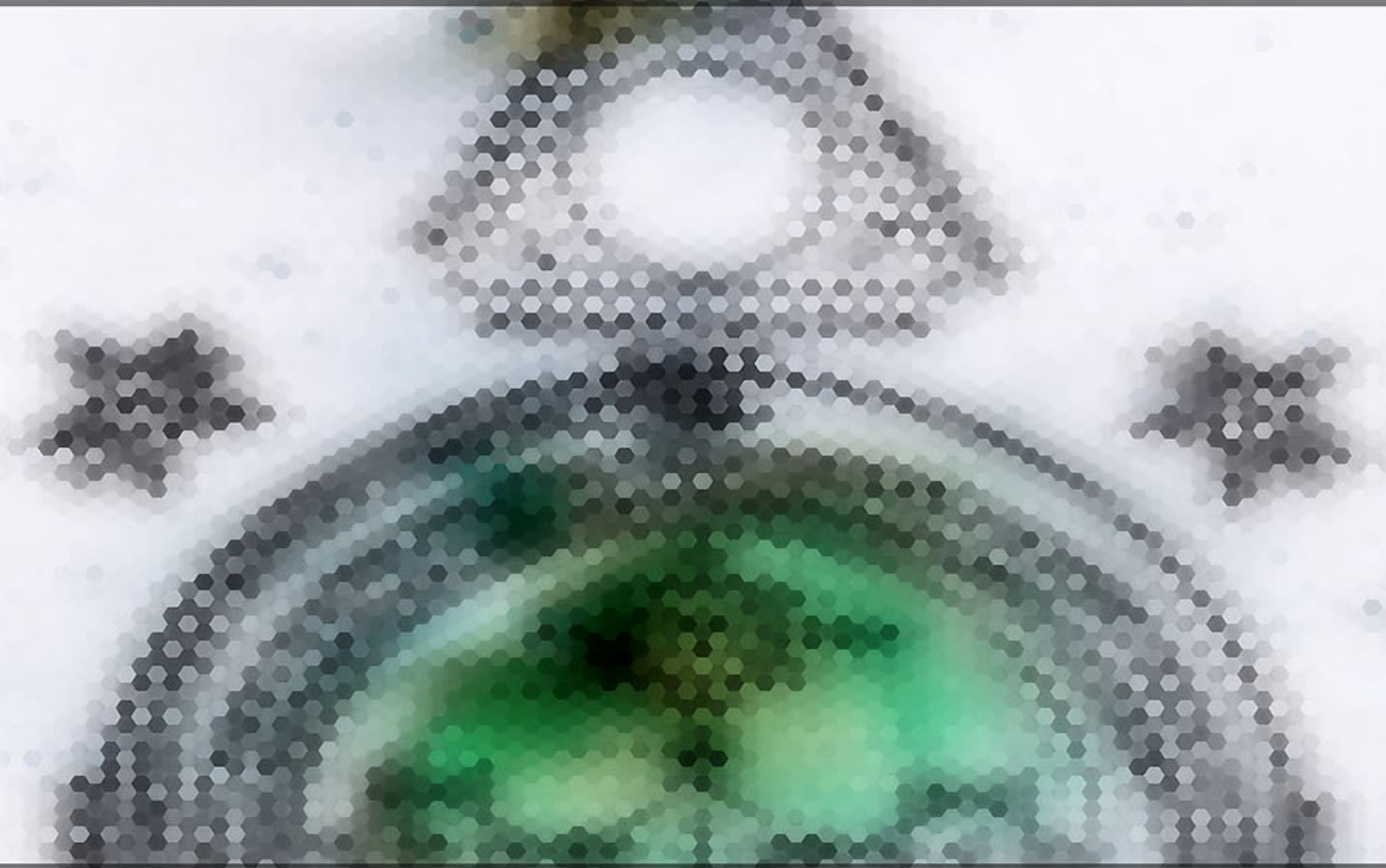

THE LESSER KEY OF SOLOMON

Aleister Crowley, S.L. MacGregor Mathers

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Preliminary Invocation

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Thee I invoke, the Bornless one.
Thee that didst create the Earth and the Heavens:
Thee that didst create the Night and the Day.
Thee that didst create the Darkness and the Light.
Thou art Osorronophris: Whom no man has seen at any time.
Thou art Jäbas
Thou art Jäpôs:
Thou hast distinguished between the Just and the Unjust.
Thou didst make the Female and the Male.
Thou didst produce the Seed and the Fruit.
Thou didst form Men to love one another, and to hate one another.

I am Mosheh Thy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of Ishrael:
Thou didst produce the moist and the, dry, and that which nourisheth all created Life.
Hear Thou Me, for I am the Angel of Paphrô Osorronophris: this is Thy True Name, handed down to the Prophets of Ishrael.

* * *

Hear Me:--
Ar: Thiao: Rheibet: Atheleberseth:
A: Blatha: Abeu: Ebeu: Phi:
Thitasoe: Ib: Thiao.

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether; upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

* * *

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit:--
Arogogorobraô: Sothou:
Modoriô: Phalarthaô: Döö: Apé, The Bornless One:
Hear Me: etc.

Hear me:--
Roubriaô: Mariôdam: Balbnabaoth: Assalonai:
Aphniaô: I: Thoteth: Abrasar: Aëöôü: Ischure, Mighty and Bornless One!
Hear me: etc.

I invoke thee:--
Ma: Barraiô: Jôêl: Kotha:
Athorêbalô: Abraoth:
Hear Me: etc.

Hear me!
Aôth: Abaôth: Basum: Isak:
Sabaoth: Iao:

This is the Lord of the Gods:
This is the Lord of the Universe:
This is He Whom the Winds fear.

This is He, Who having made Voice by His Commandment, is Lord of All Things; King, Ruler and Helper.
Hear Me, etc.

Hear Me:--
Ieou: Pûr: Iou: Pûr: Iaôt: Iaeô: Ioou: Abrasar: Sabriam: Do: Uu: Adonaie: Ede: Edu: Angelos ton Theon: Aniaia Lai: Gaia: Ape: Diathanna Thorun.

I am He! the Bornless Spirit! having sight in the feet: Strong, and the Immortal Fire!
I am He! the Truth!
I am He! Who hate that evil should be wrought in the, World!
I am He, that lighteneth and thundereth.
I am He, from Whom is the Shower of the Life of Earth:
I am He, Whose mouth ever flameth:
I am He, the Begetter and Manifester unto the Light:
I am He; the Grace of the World:

"The Heart Girt with a Serpent" is My Name!

Come Thou forth, and follow Me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether: upon the Earth and under the Earth: on dry Land, or in the Water: of whirling Air or of rushing Fire: and every Spell and Scourge of God, may be obedient unto Me!

Iao: Sabao:

Such are the Words!

Goetia

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The Initiated Interpretation of Ceremonial Magic

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It is loftily amusing to the student of *Magical* literature who is not quite a fool--and rare is such a combination!--to note the criticism directed by the Philistine against the citadel of his science. Truly, since our childhood has ingrained into us not only literal belief in the Bible, but also substantial belief in *Alf Laylah* wa *Laylah*, and only adolescence can cure us, we are only too liable, in the rush and energy of dawning manhood, to overturn roughly and rashly both these classics, to regard them both on the same level, as interesting documents from the standpoint of folk-lore and anthropology, and as nothing more.

Even when we learn that the Bible, by a profound and minute study of the text, may be forced to yield up *Qabalistic* arcana of cosmic scope and importance, we are too often slow to apply a similar restorative to the companion volume, even if we are the luck holders of Burton's veritable edition.

To me, then, it remains to raise the *Alf Laylah* wa Laylah into its proper place once more.

I am not concerned to deny the objective reality of all "*magical*" phenomena; if they are illusions, they are at least as real as many unquestioned facts of daily life; and, if we follow Herbert Spencer, they are at least evidence of some cause. [1]

Now, this fact is our base. What is the cause of my illusion of seeing a spirit in the triangle of Art?

Every smatterer, every expert in psychology, will answer: "That cause lies in your brain."

English children (*pace* the Education Act) are taught that the Universe lies in infinite Space; Hindu children, in the Akasa, which is the same thing.

Those Europeans who go a little deeper learn from Fichte, that the phenomenal Universe is the creation of the Ego; Hindus, or Europeans studying under Hindu Gurus, are told, that by Akasa is meant the Chitakasa. The Chitakasa is situated in the "Third Eye," *i.e.*, in the brain. By assuming higher dimensions of space, we can assimilate this fact to Realism; but we have no need to take so much trouble.

This being true for the ordinary Universe, that all sense-impressions are dependent on changes in the brain, [2] we must include illusions, which are after all sense-impressions as much as "realities" are, in the class of "phenomena dependent on brain-changes."

Magical phenomena, however, come under a special sub-class, since they are willed, and their cause is the series of "real" phenomena, called the operations of ceremonial Magic.

These consist of

(1) Sight.

The circle, square, triangle, vessels, lamps, robes, implements, etc.

(2) Sound.

The invocations.

(3) Smell.
The perfumes.

(4) Taste.
The Sacraments.

(5) Touch.
As under (1).

(6) Mind.

The combination of all these and reflection on their significance.

These unusual impressions (1-5) produce unusual brain-changes; hence their summary (6) is of unusual kind. Its projection back into the apparently phenomenal world is therefore unusual.

Herein then consists the reality of the operations and effects of ceremonial magic, [3] and I conceive that the apology is ample, as far as the "effects" refer only to those phenomena which appear to the magician himself, the appearance of the spirit, his conversation, possible shocks from imprudence, and so on, even to ecstasy on the one hand, and death or madness on the other.

But can any of the effects described in this our book Goetia be obtained, and if so, can you give a rational explanation of the circumstances? Say you so?

I can, and will.

The spirits of the Goetia are portions of the human brain.

Their seals therefore represent (Mr. Spencer's projected cube) methods of stimulating or regulating those particular spots (through the eye).