

Godzilla Meets E.T.

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The Calls and Medieval Cosmology

The Nature of the Enochian Magickal System

What most distinguishes the Enochian magickal system is that it is an artefact, a made thing. Other systems attempt to describe the universe (or some part of it) as it is, providing a framework which corresponds to observable natural structures and events, attempting to work with forces in their natural states. This is not true of the Enochian; like a product of human engineering it uses natural forces, but arranges and concentrates them in ways that could never be produced through normal evolutionary processes. Every aspect of its structure evinces the presence of deliberate creative intent behind its existence.

It is equally clear to those who have used the system extensively that it is not the product of human creativity, but of a being or beings possessing a much higher order of perception and a much greater scope of action. The magickal beings who are bound into this system are all (except the cacodemons) of at least the human level of development. Each has a nature as deep and complex as any man, and each has an individual will as strong. Further, the system appears to touch on every part of the magickal universe; no magician has yet found any limit to its connections. Both of these facts demonstrate that the origin of this magick must have been truly divine. No lesser source could possibly have bound together the elements it contains; no lesser source could have made those elements so instantly and perfectly responsive to the will of the user.

What is the purpose of this magickal machine? Experience shows that in some ways it is like a computer system, in other ways like a communications network, a power distribution grid, a means of transportation, and a trans-dimensional gate. Add to these the many mundane tasks Dee believed could be accomplished through its use, and the Calls and Tablets seem to be the Swiss Army Knife of magick. Whatever the magician wants to use it for, it can accomplish; sometimes that accomplishment requires using it in ways not intended, but it works nonetheless.

But however we think of it, we are likely to be wrong. This system has connections encompassing more of the universe than our own minds can grasp; thus, whatever our conception, it will not adequately reflect the reality. It is certain that even as we use it for our own purposes, it affects us in ways we do not intend. There are few magicians who have used it for any length of time who have not discovered its "Trojan Horse" aspect: It lures the magician with the promise of power and glory; after he has been drawn in, he finds he has irrevocably committed himself to the work of evolution. It is equally certain that our actions are contributing to many other purposes on levels greater in scope than our own.

From the standpoint of human magicians, I find it best to think of the Enochian magick as an educational tool, one suited for training those who are in the process of evolving into gods. It concentrates a great deal of knowledge into a compact and readily available form, and allows students to extend their explorations in whatever directions suit their natures and interests. It provides the instrumentality for students to test their understanding of that knowledge, and gives instant and appropriate feedback to their efforts. Further, as the students' abilities and

comprehension expand, the system expands with them, opening up new realms for exploration, eventually leading them into realms they could not have imagined at the start of their work.

Aside from its inherent and unavoidable mystery, there is a great deal that is not understood about the use of the system. The original records of Dee's works are spare in their explanations, and contain ambiguities and contradictions sufficient to confuse the most thorough and insightful scholar. Magicians in later times have attempted to resolve these questions, sometimes by experiment, other times by fiat. Their efforts have often served only to further confuse the issues. Much of this chapter, and the next, is intended to point out these ambiguities, and where possible, to offer a practical resolution.

The basic system consists of:

- The Tablet of God or Tablet of Nalvage, a small table of unknown purpose, possibly to be used as a lamen.
- Forty-eight "Keys" or "Calls", invocations in an "angelic" language. Thirty of these are identical except for a single word.
- The Great Table, containing the Tablets of the Elements and a cross binding them together, which is sometimes formulated as a fifth Tablet called the Tablet of Union. The Table is built out of the names of a hierarchy of angelic offices, put together in a systematic framework.
- The Book of Earthly Knowledge and Victory (*Liber Scientiae*), containing the names of the thirty "Aethyrs"- spiritual counterparts of various earthly regions - along with the names and sigils of the 91 Parts of the Earth and certain other information relating to them. The names and sigils of the Parts are also derived from the Great Table, but in such a manner that no two of them cover an area of the same shape in the same sequence.

Among the Calls, two are of a general nature, and serve to define the polarity within which the system operates. The next sixteen invoke the elements and the sub-elements of the Tablets. The remaining Calls, which differ only in one word, are used to invoke the 30 Aethyrs and the 91 "Parts of the Earth" listed in *Liber Scientiae*.

The Divine Calls

In the magickal universe, all things appear to exist as the product of the tension between two extremes, a "divine" pole and a "material" pole. This is true of the Enochian system as well; the First and Second Calls serve to invoke and define the specific polarity within which the rest of the system exists. Despite the appellation "material," both Calls invoke forces which act from outside the region in which the sixteen elemental Calls are active. An examination of the text of these Calls will provide some clues upon which our intuition can work to understand the origins of the system.

The first Enochian Call is a recapitulation of the steps by which the creator of the system brought it into being. As such contains the entire Enochian system within itself in symbolic form. It invokes the highest powers present within the system, and indirectly invokes the system's creator.

The Call follows the path of creation from the macrocosm to the microcosm, then follows the return current in the form of a response from the microcosm directed at the macrocosm. Note that the description of the downward current contains seven significant phrases, suggesting the planets and sun, the macrocosm, while the description of the response contains five significant phrases, suggesting the four elements and elemental spirit, the pentagram, and the microcosm.

Readers will note that the Call also describes the basic elements of a magickal ceremony. The pattern shown might be adopted as a generalized ritual formula for works both inside and outside the Enochian system.

The Downward Current

1. The Creator

"I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath."

The creator declares his control over the forces to be used in his creation. He then states his own nature, and declares that he is working from above or outside the realm in which the creation takes place and is not subject to the conditions within that realm.

2. Definition of the limits and qualities to be used in the creation.

"In Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire."

This elegant equation defines the general parameters of the creation. The god declares his dominion over planetary forces (Sun-Moon) and elemental forces (fire-air). He also declares control over the two types of dualities: those in which one pole is projective and the other responsive (SunMoon) and over those in which two forces of similar polarity are balanced (fire-air). Within the area of creation, the positive pole is attributed to the element of swords, Air, and the anti-positive pole is attributed to the element of Fire. This is reflected in the precedence followed by the elements throughout the Tablets and Calls: Air first, then Water and Earth, ending with Fire.

3. Assembling of the energies to be used.

"Which measureth your garments in the midst of my vestures..."

The word translated here as "garments" is used uniformly to mean "creation" or "being" elsewhere in the Calls. Another word is used for "garments" in the next sentence of this same Call. Another word is also used for "midst" further on in this Call. So the translation here is probably poetically true but not accurately literal.

Garments and vestures are almost the same thing; vestures are garments used in magickal or churchly ritual, and therefore are themselves holy. They are intended to show the assumed nature the magician is taking on for the work, or to indicate the purpose of the work. The implication here is that the created beings are a direct expression of the will of the creator.

A magickal image given by the angels to define this phrase shows the scene through the god's eyes as he pulls endless threads of living light out of a lamen embroidered on the front of his

robes. In human magick this stage would be equivalent to a general invocation of the forces to be used in the work.

4. Organization of the energies.

"...and trussed you together as the palms of my hands."

The magickal image continues by showing the god gathering the fibers of light into a bundle or cable. The creator takes the materials previously gathered, and brings them together in a concentrated form. A human magician does this when he wills the invoked forces to focus in his magical circle, or visualizes them gathering around him.

5. Preparation of the material basis of the work.

"Whose seats I garnished with the fire of gathering, which beautified your garments with admiration."

Having generated the positive or spiritual pole of the creation, the god now looks to the anti-positive or material pole. The "seats" are the squares of the tablets. The god embodies a part of his will in the Tablets, defining the order and place to which the spiritual energies will be attracted and attached. When the energies are attached to the Tablets, the pattern of will embodied in the Tablets extends back along their path to the positive pole, conditioning all the perceptible expressions (the "garments") of the energies. It is only in this joining of the spiritual force and the material basis that the work is accomplished. These two together create a third thing, partaking of both their natures but distinct from either, possessing its own life and powers.

Every magickal work requires a material symbol to which the invoked forces can be attached. In theurgical work this is usually the magician himself, or someone the magician is initiating. In evocatory work it is the Triangle of Evocation. For most other works it is a talisman of some sort, which the magician prepares by purifying with fire and water, symbolized here by the "garnishing with fire" and the "beautification" of the seats. (It should be noted that from the standpoint of the Enochian god, the astral and mental levels are just as "material" as the physical world.)

In the Enochian magick, the Great Table is the talisman to which all the energies have been attached, and every copy of the Table (or any part of it) also possesses the same connections through the Laws of Correspondences or Similarity. Even pictures of the Tablets in mass-produced books will show evidence of the Angelic powers to astral sight, and the intensity of the power will be seen to grow when even mild and occasional attention is given to the picture.

6. Definition of the modes of activity of the creation.

"To whom I made a law to govern the holy ones,"

The "holy ones" are the angels of the Tablets. The creator here declares that he has given them specific rules by which they must act. In human magick, this would be equivalent to the Charge to the Spirits, by which the magician tells them of the way in which he wants them to behave.

7. Definition of the purpose of the activity.

"and delivered you a rod with the ark of knowledge."

The rod is the symbol of active power, the ark a receptacle for storage. So the Enochian system is both a container from which knowledge can be drawn, but also a means by which that knowledge can be put to use.

Returning Current

The creations here respond to their creator, hailing him in terms which express their own natures -- in this case the four elements and their fifth, binding, element of spirit. Thus they affirm that the work has been properly accomplished.

"Moreover, you lifted up your voices and swore obedience and faith..."

The connection between the two poles having been made, and the conditions of their interaction being set, the angels of the creation voice their response to the god, swearing to continue to follow the god's will. Obedience and faith are qualities of the Element of Earth in the Enochian system.

"...to him that liveth and triumpheth,"

The spirits of the Tablets affirm the existence of their creator by saying that he lives, and affirm the success of the act of creation by saying that he triumphs. Life or livingness is a characteristic of Water.

"whose beginning is not, nor end can not be,"

The spirits affirm that the god exists entirely outside the creation's sphere of activity. This phrase echoes the line beginning "In whose hands the Sun is..." from a view point inside the god's creation. Endlessness or pervasiveness are characteristics of the Element of Air.

"Which shineth as a flame in the midst of your palace..."

Flame echoes the "fire of gathering", and the palace is the Great Tablet. The spirits affirm that they continue to reflect the god's creative will. And in the construction of the complete Temple, this phrase is literally true as well; the God, echoed into a Temple of the Tablet in the form of the Elemental King, creates a brilliant, burning beam which illuminates the Temple from within.

"and reigneth among you as the balance of righteousness and truth."

Reigning is the function of a king, and the magickal image of a king corresponds to the sphere of Tiphereth or Sol in the Cabala. This sphere also traditionally acts as the "spirit" with respect to the four lower spheres, which are considered to represent the four elements.

The god is the "god of justice", corresponding to Libra, the balances. Righteousness and Truth are Saturn and Jupiter, who in turn are contraction and expansion, stability and change, authority and responsibility, and numerous other complementary pairs. The god reconciles all

opposites. The terms also echo the rod (active) and the ark of knowledge (receptive) of an earlier phrase. It is also to be noted that in Achad's Tree, Jupiter and Saturn are attributed to the paths leading respectively to Chokmah and Bi nah from Kether. Their balance is the path of Shin (Fire), connecting Kether with Tiphereth.

The echoing of the god's statements by the spirits of the tablets also suggests that the conditions the god laid on the creation as a whole are reflected in miniature within the creation. It shall be shown that this is the case with the Tablets as we proceed.

Concluding phrases

"Move, therefor, show yourselves!"

"Open the mysteries of your creation! "For I am the servant of your god, "A true worshiper of the Highest!"

In the remainder of the Call, the magician using it calls upon the spirits to respond to him fully and openly. The word translated here as "servant" might be better rendered as "minister" or "representative". The magician asserts that he has a right to expect a response from the spirits because his acts are in accord with the will of their creator.

Elsewhere in Dee's records, it is said that the angels are bound by their covenant with God to render obedient and faithful service to the magician, just as if the magician were identical with the creator. Since the Call is spoken in the first person, the magician who uses it is effectively taking on the role of the Creator, invoking that being's power into himself. It is only in these last few lines that the magician drops back into his own persona, and that only to affirm specifically the identity between himself and the creator.

Where the system is being used for initiatory purposes, or for purposes of astral exploration, it is best to use this Call before using any of the elemental Calls. In the work of building the Temples of the Tablets, this Call can be used at any time.

The purpose of the Second Call is not surely known. I have conducted many experiments to determine its proper use, without attaining results that would unequivocally demonstrate what that use should be. The best that can be said is that this Call appears to invoke the foursquare structural framework of the Tablets, the "form" aspect as opposed to the spiritual essence invoked by the First Call. Angels invoked using this Call with one of the elemental Calls express much less of their nature as individuals. They act more as functionaries or bureaucrats, cogs in the machine of the angelic hierarchy. The energies that they manifest are more raw, more natural or earthy than those they manifest without it.

The content of the Second Call is much simpler than that of the first. It defines a second aspect of the divine power, one which is still more holy than the powers of the Calls that follow, but which specifically has control over the four elements, binding them into an exact, fixed structure.

"Can the Wings of the Winds understand your voices of wonder?"

The Call opens by questioning whether the "Wings of the Winds"-- the Angels of Air, highest of the strictly elemental angels -- are capable of comprehending the powers being invoked

here. The implication is that they are not and that, like the powers invoked by the First Call, these are of a higher order than those.

"Oh you, the second of the first,"

Throughout the Calls, "the first" refers to the creator. The powers here are a second aspect being manifested by the creator. The next five lines give these powers specific control over the elemental framework of the Tablets.

"Whom the burning flames have framed within the depths of my Jaws,"

"whom I have prepared as Cups for a wedding, or flowers in their beauty for the Chamber of righteousness."

"Stronger are your feet than the barren stone:"

"And mightier are your voices than the manifold winds."

"You have become a building such as is not, save in the mind of the all-powerful."

Again we see the fivefold elemental pattern seen in the response section of the First Call. But here the symbol of spirit is not the spirit itself, but a building, a structure or form, created by the will of the divine. The use of the word "palace" in the first Call, and of "building" here, strongly implies that in at least one of their manifestations, these powers create a three-dimensional or higher-dimensional structure. The Temples of the Tablets are one of these higher-dimensional forms.

As a general rule, the Second Call should never be used in the same session as the First Call. Doing so exaggerates the tensions between the two poles, pulling the angels and their powers in two different directions, reducing their ability to manifest either side of their natures clearly. It can also stimulate an unpleasant mental strabismus in the magician who tries it.

The Elemental Calls and the Spherical Cosmology

The Third through Sixth Calls are general invocations of the four elements, and also serve as invocations of the four Lesser Angles in which the elements are not intermixed. The Seventh through Eighteenth Calls are invocations of the remaining Lesser Angles, each of which has a dual elemental nature. While we will not analyze the individual Calls in detail, there are certain patterns which should be noted as demonstrating the cosmological structure behind the Enochian system.

Careful analysis of the two divine and sixteen elemental Calls reveals that a definite form of hierarchy or relative status is being expressed. This is a vertical hierarchy, in which the powers are ranked one below the other, with the powers of Air highest, followed by the other three "pure" elements and the dual-attribute angles in the sequence defined by their respective Calls. The way in which this hierarchy is expressed in the calls suggests that in this form, the elements form a sequence of concentric circles or spheres around the earth, going from outermost to innermost in the sequence in which the Calls are numbered.

In Dee's records, a similar sphericity is explicitly attributed to the Thirty Aethyrs, and to the Divine Heptarchy. And (as shall be shown in the next chapter) the spherical cosmology also provides one of the keys to a new, well-ordered and pragmatically reliable set of attributes for the squares of the Elemental Tablets. Thus it may be that the seemingly diverse elements of the Heptarchic and Enochian systems are united through an underlying connection to this cosmological model.

The system of concentric spheres was the standard cosmological model of Dee's time, as it had been since at least the time of Aristotle. Copernicus had only recently died, and Galileo had not yet done the work that would eventually lead to general acceptance of a heliocentric cosmos. And unlike modern cosmology, there was no division between the evidence of physics and the teachings of religion; the model applied equally to the observable world and the invisible world of the spirit. At the center of all was the Earth, the lowest realm upon which all other influences descended. At the outside surrounding all was the sphere of the zodiac and fixed stars, beyond which lay the realms of God. Between these inner and outer spheres were others of an increasingly divine character, some having visible appearances such as the planets, others invisible and inhabited by various orders of divine and angelic beings.

Diagrams illustrating this cosmology were common in both religious and natural philosophy texts; practically every group of things -- real or imagined -- that evidenced some sort of order was converted into the system at one time or another. It was very common for medieval grimoires (especially those concerned with Angel Magick) to represent the beings they dealt with as occupying concentric spheres in celestial space.

There is no doubt that Dee, one of the most widely-read men of his time, saw such diagrams many times and absorbed the principles involved as a matter of course. Neither should we be surprised that those who gave the Enochian system to Dee and Kelly followed the same system; they had to work, to an extent, within the conceptual limitations of those to whom they were speaking.

In order to establish the concentric system as relevant to the Calls two things must be demonstrated. First, that there is a sequentiality in the Calls, i.e., that the numbering of the Calls is not arbitrary but reflects an intentional sequentiality in their content. Second, that the end-points of the sequence can be connected by internal evidence to the outermost and innermost spheres of the concentric system.

It is relatively easy to establish that the content of the Calls reflects a sequential nature. Within the Calls are three groups. In the first group, the sequentiality is stated explicitly, by reference to preceding calls. In the second group, the sequentiality is shown by inclusion of successive directions in the Calls, going clockwise from the East. The final group is connected by the fact that each Call contains a special name of God. Table 1 shows the complete structure of these connections. Note that the last Call in each group is also the first Call in the next group, so that there is a direct connection between them.

Call	Connection (c.) by specific reference	Directions	God-Names
1	God reigns as "the balance of righteousness [BALTOH] and truth"		

2	"second of the first" -- c. to First Call "Wings of the Winds" -- c. to Third Call		
----- ---			
3. Air	"the skirts of justice [BALT] and truth" -- c. to First Call "power successively over 456, the true ages of time"		
4. Water	These powers "are also successively the numbers of time, and their powers are as the first 456." -- c. to Third Call	South	
5. Earth	"They are the brothers of the first and second, and the beginning of their own seats," -- c. to previous 2 Calls. "the first, the ends, and the contents of time." -- c. to previous 2 Calls.		
6. Fire	"are in government and continuance as the second and third" [angles]. c. to previous 2 Calls.		
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7. Water of Air	"whose Kingdoms and continuance are as the third and fourth" [angles] -- c. to previous 2 Calls.	East	
8. Earth of Air		South	
9. Fire of Air		West	
----- ---			
10. Air of Water		North	

r			
11. Earth of Wa ter		East	
12. Fire of Wate r		South	
----- ---			
13. Air of Earth		South	GROSB - "A bitter sting"
14. Wate r of Earth			BALTIM - "Extreme Justice"
15. Fire of Earth			BAEOVIB - "Righteousness"
----- ---			
16. Air of Fire			MADZILODARP - "God of Stretch-forth- and-conquer"
17. Wate r of Fire			VONPOVNPH - "Wrath in Anger"
18. Earth of Fire			MOZ - "Joy"

Table 1. Connections between the Elemental Calls.

In the first group, we have connections demonstrated by the quotations listed. It is instructive to note that while the Second Call refers to the First Call and the Third, the Third Call refers

only to the First. As was shown earlier the Second Call, while divine in nature, creates the structure or form in which the powers of the system are contained. The subsequent Calls invoke the powers it contains, and so it can be considered to be partially outside the sequence.

In the second group, the directions are listed in sequence clockwise from the East going one and a half times around the circle until the movement is brought to a halt by a repetition of the direction south. If the sequence were extended backwards to cover the four Calls of the pure elements, then the direction mentioned in the Call for Water is in its proper place in the sequence.

In the final group the connection is clear, but the sequentiality is not obvious. It seems as if we have five different but equally violent natures being expressed, and that these only come to rest and balance, producing joy, in the last Call. One can argue that the first five of these Calls all eventually move into the last, but justifying a sequence among them is difficult.

But note the qualities of the three groups. The members of the first group are all related (directly or by reference) to Time, Duration, or Eternity. The members of the second group all express the principle of Space. The final group expresses the principle of Activity or Motion, at first violent and unbalanced but finally coming into balance. Each principle is dependent on the one preceding it; Space is meaningless if there is no duration; motion is impossible without Time in which it can happen, and Space in which it can occur. So, on a slightly larger scale the final group can be said to express part of the overall sequential nature of the Calls.

In order to demonstrate the connections between the Calls and the concentric spheres cosmology, we need only look at the two Calls that would be on the spheres at the extremes of that structure. The first two Calls, being divine in nature, must be considered as operating "outside", in the realms of God. The first of the Calls which might lie within the spheres would thus be the Third.

The Third Call begins:

"Behold, sayeth your God, I am a Circle on Whose hands stand 12 Kingdoms."

The god who speaks is outside the spheres of existence. He acts upon those spheres through the outermost, representing the circle of the zodiac and the sphere of the fixed stars. Further on the god indicates that the creatures of Air partially partake of the nature of that sphere:

"In the first I made you stewards, and placed you in seats 12 of government, giving unto every one of you power successively over 456, the true ages of time,"

Their twelve seats reflect the twelve signs. And they have power over the ages of time, which ages (in magickal and astrological lore) are determined by the precession of the equinoxes through the signs. In contrast, the creatures of the Fourth Call are given power over the "numbers of time," the means by which time is counted or measured, which might obliquely relate to the planets and the never repeating patterns they take as time progresses. The creatures of the Fifth Call are given power over the "ends and contents of time", the "earthly" physical objects which exist and have finite duration within time.

"Thus you are become the skirts of Justice and Truth."

The God of the Enochian system is the "God of Justice", who reigns among the creatures of the Calls as "the balance of righteousness and truth." The Enochian words for "justice" and "righteousness" are clearly variations on the same root, so the God is equally "justice and truth". "Skirts" can be interpreted either as the circular "hem" of God's garment, or as the circular border or margin of the region under the God's direct control. In either case it again establishes that the creatures of Air are those closest to the divine regions among the Calls.

So we have a fairly clear connection between the Third Call and the outermost sphere of the concentric cosmology, the sphere of the fixed stars. The connection to the innermost sphere, that of the Earth, is stated explicitly in the last of elemental Calls, the eighteenth.

"Thou mighty light and burning flame of comfort, which openest the glory of God to the center of the earth..."

The center of the Earth is the center of the Cosmic Onion, the opposite extreme to the sphere of the fixed stars. The two Calls that begin and end the elemental Calls are clearly associated with the two extremes of the concentric cosmology. And as was previously shown, there is a definite sequentiality in the Calls between them. It is not unreasonable to believe that those other Calls are intended to occupy their own spheres between the two ends.

This idea is further reinforced by the fact that the Aethyrs were also shown in Dee's records as occupying concentric spheres around the Earth. The 91 governors of the Aethyrs have their names formed from the Great Table, just as do the angels and powers who govern the regions controlled by the elemental Calls. Since the two sets of names cover the same "territory" in their different fashions, it is reasonable to think that the elemental Calls and the Aethyric Calls are actually two different ways of looking at that same territory, and that the concentric spheres explicitly applied to the latter group also apply to the former.

Additionally, the sequencing of the four elements in the Enochian scheme -- Fire lowest, then Earth, Water, and Air -- has a direct relation to the spherical layering found in the physical body of the Earth. The core of the planet is intensely hot and molten; so much so that the heat escaping from the core contributes significantly to maintaining the temperatures necessary for life to exist here. On top of this core of fire floats the crust, the solid, "earthy" portion. The watery portion lies on top of the crust, and the air surrounds it all.

The consequence of this correlation between the Calls and the medieval cosmology is that we cannot assume, as many have, that the elemental Calls and their corresponding Tablet regions are in some way limited to action within the lower, purely elemental reaches of the magickal universe. Nor can we deny that they, as much as the Aethyrs, represent a path of initiation, a path between the Earth and the heavens. As will be shown in the following chapter, the Hierarchies of the Tablets can also be neatly fit into the concentric view of creation, reinforcing this principle. The Calls, Tablets, and Aethyrs are simply three different "maps" superimposed on a single underlying sphere of existence.

With our modern knowledge of the universe, the concentric cosmology of the Enochian system cannot be accepted on the same terms as it would have been by a man of Dee's time. However, with some slight modifications it can still be considered valid for spiritual purposes, as well as being in general (but not detailed) accord with the physical facts.

At various levels of existence we find entities that give the appearance of having a centralized consciousness, or a focus that unifies the action of its various parts. Humans and other living beings, planets, and stars all exhibit this characteristic. Such beings also exhibit concentric spherical layerings when they are viewed whole. Humans have a solid core, the body, which is surrounded by a cloud of water vapour and various chemicals created by the body; they have a slightly larger "aura" of electromagnetic fields, and an even larger aura of heat radiation. The planet has the four layers mentioned above, and additional layers composed of magnetic fields and gravitational pull. Similarly for the Sun.

We can come to some correspondence between the Enochian cosmological model and modern knowledge by assuming that the system's concentric layers do not correspond to the entire universe, as a medieval man would have believed, but instead correspond to layers in the magickal being of the planet on which we live.

The outer "divine" layers would correspond to those layers where the influence of the planet intermixes with the influences of its environment in the Solar system. Spiritually, these would be the layers in which the consciousness inhabiting and enlivening the planet resides, interacting with the other planets and the larger universe on its own terms. The elemental layers would then correspond to the various portions of its internal activity.

We know now that the signs of the zodiac are not direct influences of the real stars in our sky, but rather are expressions of the Earth's changing relationship to the Sun over the course of its yearly orbit. The sun being the most powerful entity on the next higher scale of existence, the signs would still be appropriate as expressions of the highest power manifesting within our world. The other planets, having a less powerful and immediate influence, would act within the general conditioning set by the terrestrial-solar relationship, and would still be considered to have a "lower" place in this world's psychic scheme. Both modern and medieval astrologers determine the relative "divinity" and power of the planets by their apparent rate of motion as seen from the Earth's surface; there is no reason for changing anything in that area. And within these external influences the four subjective "elements" still enact their ever-changing dance.

We have lost nothing by narrowing the scope of the old cosmology. Indeed, we have gained by doing so. In the old view the entire universe was contained within the spherical scheme. It was a tidy cosmos, in which everything had its place and there were no surprises. Once one understood the basic structure, one had understood everything; once understanding was complete, wise action was inevitable; and having understood and acted wisely, one was only a step away from the divinity.

All the factors of the old cosmology are still present, but with a difference. Where the medieval universe was small enough that its creator could conceivably give attention to every event within it, in modern understanding the universe is so immense that any being capable of encompassing the whole could not possibly encompass all of the details occurring within it. If there is a god who gives its attention to this world, as does the god of the Enochian system, it must be relatively local in scope and influence. This raises the possibility -- rather, the inevitability -- that within the universe there are other places where other gods work out schemes of creation different from our own. If we achieve union with the local creator, we find that beyond him still lies a limitless arena in which anything imaginable and unimaginable can occur.

And every local creation must interact with its environment on a variety of levels; nothing stands alone; nothing exists totally apart. There must be links between our own system and many of those other spheres. This is as true of the Enochian universe as it is of the physical universe. The Temples of the Tablets provide (among their several uses) a means by which such connections can be discovered and the connected spheres opened to our exploration.

Call	When to use:
1	Use at any time to produce a more "spiritual" manifestation of the forces invoked. Use first when invoking any Tablet of Union name. Use first when invoking only the Three Names of God or the Elemental King.
2	Use to produce a more "material" manifestation of the forces invoked, or to emphasize the structural component of the Tablets. Not recommended for use with the Tablet of Union, or any region of the Elemental Tablets other than the Lesser Angles.
3	Use second for Tablet of Union name EXARP Use second when invoking only ORO IBAH AOZPI or BATAIVAH Use first for the Seniors of the Air Tablet Use first for Airy Lesser Angle of the Air Tablet. May be used preceding the Calls for other Lesser Angles of the Air Tablet
4	Use second for Tablet of Union name HCOMA Use second when invoking only MPH ARSL GAIOL or RAAGIOSL Use first for the Seniors of the Water Tablet Use first for Watery Lesser Angle of the Water Tablet May be used preceding the Calls for the other Lesser Angles of the Water Tablet
5	Use second for Tablet of Union name NANTA Use second when invoking only MOR DIAL HCTGA or ICZHIHAL Use first for the Seniors of the Earth Tablet Use first for the Earthy Lesser Angle of the Earth Tablet May be used preceding the Calls for the other Lesser Angles of the Water Tablet
6	Use second for Tablet of Union name BITOM Use second when invoking only OIP TEAA PDOCE or EDLPRNAA Use first for the Seniors of the Fire Tablet Use first for the Fiery Lesser Angle of the Fire Tablet May be used preceding the Calls for the other Lesser Angles of the Fire Tablet
7	Use first for Watery Lesser Angle of the Air Tablet

8	Use first for Earthy Lesser Angle of the Air Tablet
9	Use first for Fiery Lesser Angle of the Air Tablet
10	Use first for Airy Lesser Angle of the Water Tablet
11	Use first for Earthy Lesser Angle of the Water Tablet
12	Use first for Fiery Lesser Angle of the Water Tablet
13	Use first for Airy Lesser Angle of the Earth Tablet
14	Use first for Watery Lesser Angle of the Earth Tablet
15	Use first for Fiery Lesser Angle of the Earth Tablet
16	Use first for Airy Lesser Angle of the Fire Tablet
17	Use first for Watery Lesser Angle of the Fire Tablet
18	Use first for Earthy Lesser Angle of the Fire Tablet

Table 2. Recommended usage of the Calls

The Nature and Attributes of the Tablets

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	a	T	a	p	a
A	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L
m o t i b												a T n a n												
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	v	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	l	e	m	u	C	s	c	m	i	o	a	n	A	m	l	o	x
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p
M	o	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	t	p	P	s	u	a	c	n	r	Z	i	r	z	a
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	l	a	m	S	m	a	P	r	d	a	l	t	T	d	n	a	d	i	r	e
d	o	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	v	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r

The Great Table as Revised by
Raphael, April 1587

The Nature and Attributes of the Tablets

The Structure of the Great Table and the Tablets: General Attributes

The Great Table (Plate 1) is divided into quarters, each of which is one of the Tablets of the Elements. These Tablets in turn are divided into quarters called "Lesser Angles", each attributed to a sub-element of the element of the Tablet. The original version of the Great Table gave the Tablets and Lesser Angles attributes as shown in Figure 1.

However, several years later the angel Raphael gave a revised Great Table to Edward Kelly, in which the positions of the Tablets within the Table were changed. Figure 2 shows the new positions. It is important to note that while the positions of the Tablets changed, no mention was made of a change in the elemental attributes of the Lesser Angles.¹

Here we encounter the first and most serious of the ambiguities in the Enochian system. Dee's Enochian grimoire (written after the revised Table were received) shows that he believed that while the positions of the Tablets had been changed, the attributes of the Lesser Angles did not. They remained the same as shown in Figure 1.

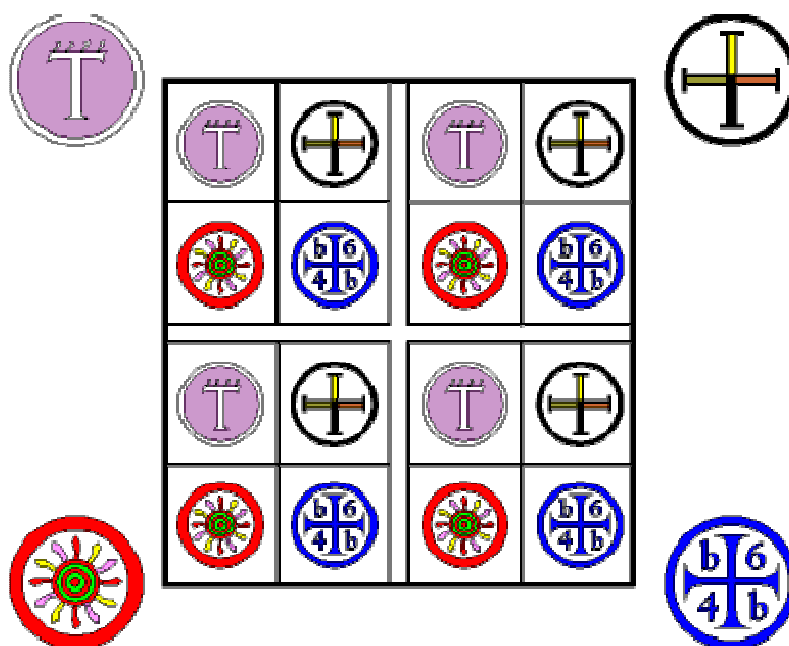


Figure 1. Tablet and Lesser Angle Attributes According to Dee

It is not possible to physically rearrange the Lesser Angles in the same manner as the Tablets. Several names and sigils for the governors of the Aethyrs cross the boundaries between Angles. Changing the arrangement would destroy the validity of that part of the system. The only two options are to assume that the Lesser Angle attributes remain the same, or to make the assumption that their original attributes were wrong, and change them to match the new arrangement. Dee clearly favored the first option; his listings of the angels' powers follow the older arrangement.

When the magicians of the Golden Dawn incorporated Enochian magick into their system, they followed the second assumption. The Lesser Angle of Fire became the Lesser Angle of Earth; Water became Fire, and Earth became Water. The divergent qualities of the four

elements make this a drastic change. Since every modern usage of the Tablets stems from the Golden Dawn practice, it is possible that for over a century magicians have been using the Tablets incorrectly.

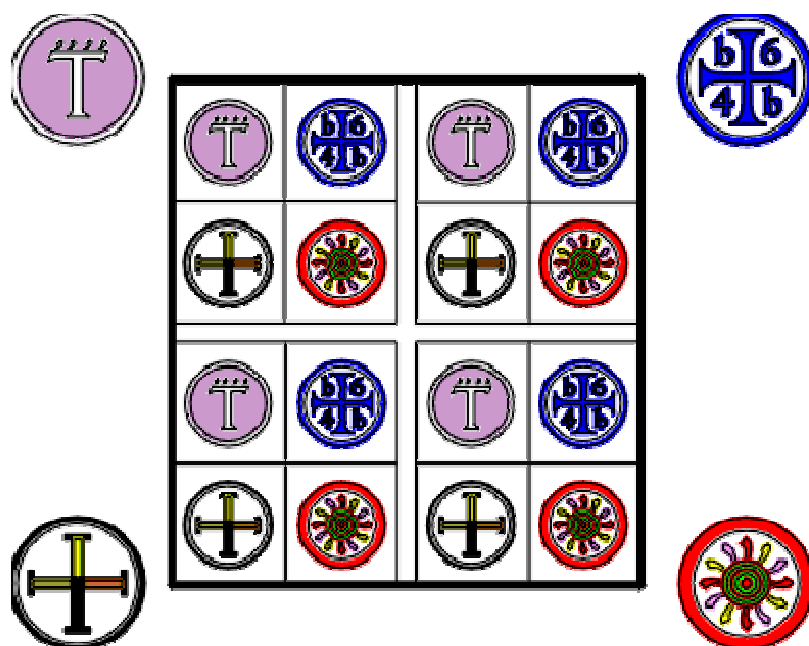


Figure 2. Revised Great Table (1587) with Golden Dawn Attributes for the Lesser Angles

Compounding the problem is the fact that no matter which set of attributes he uses, the magician typically gets results at least superficially in accord with the set he believes to be correct. For instance, invoking the angel ZIZA as a power of the sub-element of Fire in the Fire Tablet, produces fire-related imagery. Invoking the same angel while believing him to be a power of the subelement of Water will produce results confirming that assumption. It is even possible for the same magician to use different attributes for the angel in separate invocations, and get results conforming to those he is using at the moment. As with much else in the system, the Call being used and the intent of the magician seem to count for more than any intrinsic nature of the angels or their offices.

The choice of Lesser Angle attributes must then depend on considerations outside the system itself. If the magician has already been working with the G.D. version, or expects to work with it extensively in the future, then it would be better to follow their attributes. If the magician has never used their system, and never intends to, then using the original attributes might be the better choice. Consistency and constancy count for a great deal in making magick effective. It is better to continue using a system that might be wrong if you have learned to produce effective results with it, rather than starting over with a different system having questionable advantages. Either the original or G.D. system will work with the Enochian Temple techniques. The G.D. attributes of the Lesser Angles are arbitrarily used in this book, as these attributes are probably more familiar to modern-day magicians.

The Golden Dawn also assigned a series of attributes to each square within the Tablets, applying a convoluted and extravagantly ornate system of rules. Experiment suggests that they are not a reliable reflection of the natures of the squares. When they are used in astral visions, the results accord with the attributes assigned; when the magician invokes angels

without insisting they show specific attributes, they typically reveal a significantly different nature. Later in this chapter, we will consider the problems with the G.D. system and offer an alternative system which both conforms to the natures revealed by invocation and avoids these problems.

Internal Structure and the Formation of Divine Names

The structure of the Tablets is clear-cut; there is no question that each lettered square belongs to a specific part of the Enochian hierarchy. However, there are many ambiguities concerning the formation of divine and angelic names from those squares, and even more questions surround their use in invocations.

Experiment can not help to determine a "true" or "correct" manner of usage. Enochian is a genuine magickal language; every letter not only signifies but invokes a force. Thus every combination of letters serves to invoke some assemblage of forces, and every combination and variation of the divine names will produce some result. Even "names" created by randomly assembling letters will sometimes call an angel to appearance, so long as one of the Calls is used. The desirability of the results with a particular usage is a different question, for which only experiment can provide an answer. Each magician should study the possible "legal" variations, and try them out in a systematic manner.

The cross that separates the Tablets in the Great Table is sometimes called the "Black Cross," due to its coloring in one of Dee's diagrams. Fig. 3.) This cross is usually assigned to the element of Spirit, and it serves two purposes: to bind the Tablets together, and to provide a path of communication and transformation between one element and the next. The names on the vertical arm read from the edge of the Table towards the center, while the names on the horizontal arm read from the center outwards. These names are extracted from the Great Table and used to form a separate tablet called the Tablet of Union. Certain letters from this cross are used in the formation of "archangelic" names within the Lesser Angles. Combinations of these names form the names of the three regions of the Aethyr ZAX.

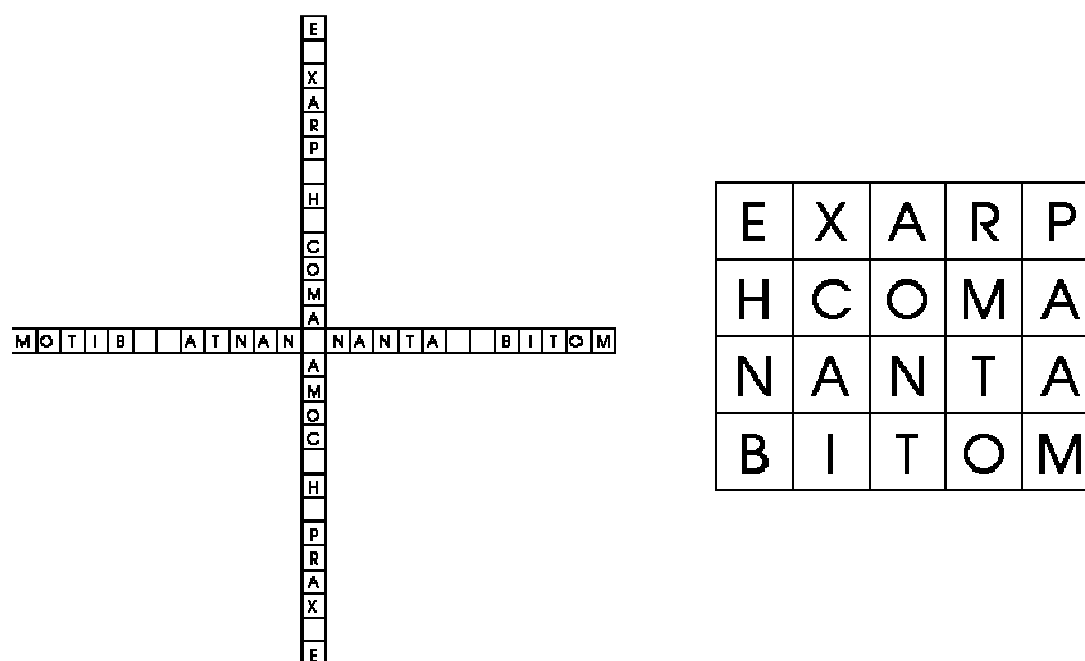


Figure 3. The Black Cross and Tablet of Union.

Within each Tablet a cross also separates the Lesser Angles, called the Great Cross of the Tablet. One row and two columns of squares form the Cross. The row is the "Line of the Holy Spirit," while the left and right columns are the "Line of the Father" and the "Line of the Son." (The names of the columns do not appear to have any direct relation to the actual nature of the Tablet.) The Great Cross contains three sets of names, created using different methods of reading the letters. (Figure 4.)

The God-names of three, four, and five letters are formed by reading the Line of the Holy Spirit from left to right. Thus in the Tablet of Earth these names are MOR DIAL HCTGA. The function of these names is to call the power of the creator to the magician, and to convert or filter that power into a form compatible with the element of the Tablet. This power is very rarefied, and while it is "colored" by the element of the Tablet it is not in itself an elemental force.

Next in rank is the Elemental King of the Tablet, formed by a spiral around the center of the Cross². The function of the King is to concentrate the force called by the three Names of God, and to transfer that force downwards through all the planes represented by the Tablets. Dee's grimoire shows two forms of the King-names, each using only one of the two central letters of the cross. For the Earth Tablet, these would be ICZHIHA and ICZHIHL. The angels indicated that the first of these forms was to be used to invoke forces used for friendly purposes, the latter for works of anger, revenge, or punishment. Modern usage has generally been to include both these letters in one name, e.g., ICZHIHAL.

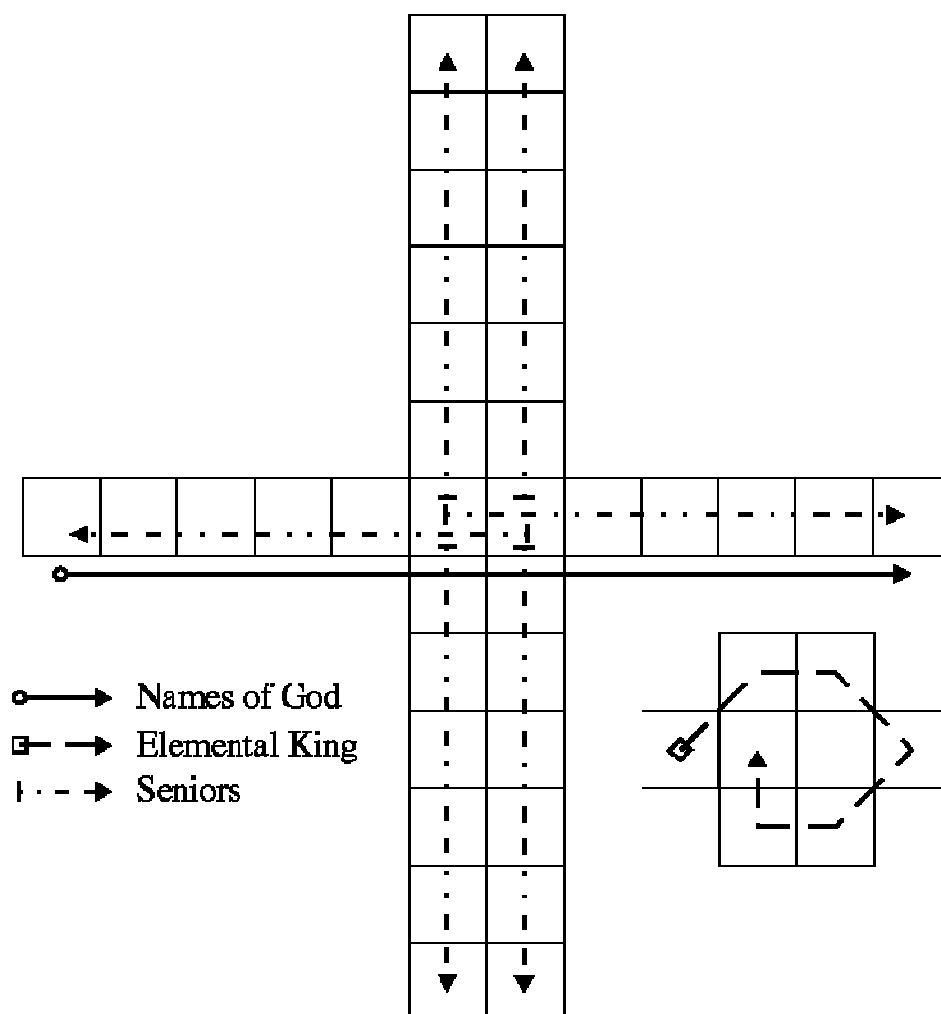


Figure 4. Formation of Names from the Great Cross of a Tablet

The names of the six Seniors of the Tablet are formed by reading outward from the two central squares of the Great Cross along each row or column. The angels said that the Seniors of the Line of the Holy Spirit could have names of either six or seven letters, the seven-letter version to be used "when the wrath of God is to be increased." Dee typically used both possibilities in his invocations. Modern practice has been to use the sevenletter versions at all times. Thus in the Earth Tablet, the names of the Seniors are (clockwise from the top left column) ACZINOR, LZINOPO, ALHCTGA, LIANSA, AHMLICV, and LAIDROM.

Within each Lesser Angle are three different ranks of names, each again derived from a specific area. (Figure 5.)

A cross of ten squares in the center of the Lesser Angle produces two names having six and five letters respectively. The first comes from reading downwards on the long arm of the cross; reading left to right on the horizontal arm creates the second name. For the Lesser Angle Air of Earth, the names would be ANGPOI and UNNAX.

These divine names reflect (on a lower level) the functions of the three Names of God and the Elemental King with respect to the Tablet as a whole. The name of six letters is said to call forth the powers of the Lesser Angle, to create a generalized manifestation of the powers of the sub-element. The name of five letters commands those powers to obey the magician, concentrating them and putting them under his control.

The four squares above the horizontal arm of the cross produce four angelic names, called Kerubic angels or Kerubs in the Golden Dawn system. The names are found by reading from left to right, taking each letter in turn as the first letter of an angel's name, and looping around to the left to complete the name. Thus in the Lesser Angle Air of Earth, the letters BOZA produce the four Kerubs BOZA, OZAB, ZABO, and ABOZ. A god-name or archangel rules the Kerubic angels. Adding a letter from the Black Cross to the first Kerub's name creates the god-name.

The proper formation of the Kerubic archangel's name is another area of ambiguity. Dee's practice was to form the name using the letter on the Black Cross in the same row of the Great Table as the Kerubs in question. He used the letter "e" for Kerubs in the top row of the Table, "h" for those in the eighth row, "a" for the fifteenth, and "p" for the twenty-second. This seems unreasonable, since it includes the first and last letters of the Black Cross names for Air and Water, and ignores the names for Fire and Earth. The Golden Dawn practice was to use the first letter from the Black Cross name corresponding to the element of the Kerub's Tablet. There have also been reports of successful workings using the letter at the top of the cross of the Lesser Angle. I believe that in this instance the G.D. method employs the most reasonable assumptions. Using the G.D. method, the Kerubic archangel for Air of Earth would be NBOZA.

Each line below the horizontal bar of the Lesser Angle Cross is the name of a single angel, read from left to right ignoring the letter on the Cross. These angels are called "Servient" angels by the G.D., presumably because, unlike the Kerubs, they are subservient to the god-names of the Lesser Angle. The G.D. system assumes that there are actually sixteen Servient angels in each Lesser Angle, one for each square, with their names formed in the same

manner as the Kerubs. Dee's records do not justify this assumption. The four names for Air of Earth are AIRA, ORMN, RSNI, and IZNR.

b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	z	i	n	r

		a		
u	N	n	a	x
		g		
		p		
		O		
		i		

God-Names

b	O	Z	a
----------	----------	----------	----------

b	O	Z	a
----------	----------	----------	----------

b	O	Z	a
----------	----------	----------	----------

b	O	Z	a
----------	----------	----------	----------

b	O	Z	a
----------	----------	----------	----------

Kerubic Angels

a	i	r	a
----------	----------	----------	----------

o	r	m	n
----------	----------	----------	----------

r	s	n	i
----------	----------	----------	----------

i	z	n	r
----------	----------	----------	----------

Servient Angels

Figure 5. Formation of Names in the Lesser Angles.

Using the Calls and Names in Invocations

The use of the various divine names in invocations is yet another area of ambiguity in the Enochian system. Practically every possible combination has been used at one time or another, and every combination has produced some result, provided that the names were used in conjunction with one or more of the Calls. If we examine Dee's grimoire, we find the hierarchies listed in Table 1.

For:	Seniors	Kerubic Angels	Servient Angels
Invoke:	Elemental King	Kerubic god-name	God-name of 6 letters
	Senior	Kerubic Angel	God-name of 5 letters
			Servient Angel

Table 1. Hierarchies from Dee's Grimoire

All invocations were preceded by a general invocation of God using the Three Names of God from each of the Tablets.

Dee thought only the last entity in each column was evocable. He believed the remaining names were only names of God to which the entities had to respond, and did not have any beings associated with them. It is also clear that Dee considered the Lesser Angles to be separate from the Great Cross of the Tablet, self-contained and not in any way under the authority of the Great Cross names.

From this we can infer a system in which each of the sixteen elemental and sub-elemental Calls was used by itself for its respective Lesser Angle, and the four elemental Calls served double-duty to invoke the Six Seniors of their Tablet. The First and Second Calls appear to have had no place in these invocations.

Modern practice, in contrast, has worked on the "more is better" principle. Gerald Schueler, for instance, insists that every being of a higher level in the hierarchy be invoked before the angel whose presence is the goal of the operation, even when they are not in the same line of descent. Similarly, some magicians have taken to supplementing the Call of the Lesser Angle with the First and Second Calls and the Call of the Element. I feel that this is excessive.

My own experience lies somewhere between these two extremes. The Lesser Angles may be dealt with as separate entities or as part of the entire structure of the Tablet. In the former case, only the Call of the Lesser Angle is necessary. The result is generally a purer expression of the sub-elemental force. In the latter case, it is appropriate to use the Call of the Tablet as well as the Call of the Lesser Angle. The higher nature of the Tablet subsumes (to an extent)

the nature of the particular Lesser Angle. Additionally, I have found that the names Dee considers to be only "names of power" will also produce the appearance of entities willing to expound on the nature of the names with which they are connected.

Table 2 shows my recommended use of the Names and Calls for working with the Temple system. Note that these recommendations are of an advisory nature only; magicians should try out any possible variations and to use those that appear most congenial to their own ways of working.

When invoking	Use:
Tablet of Union names	1. First Call 2. Call of the Name's element 3. Vibrate: Tablet of Union name
Three Names of God	1. First Call 2. Call of the Tablet 3. Vibrate: Three Names of God
Elemental King	1. First Call 2. Call of the Tablet 3. Vibrate: Three Names of God Elemental King
Seniors	1. Call of the Tablet 2. Vibrate: Three Names of God Elemental King Senior's name
God-Names of Six Letters	1. Call of the Tablet (optional) 2. Vibrate: (optional) Three Names of God Elemental King 3. Call of the Lesser Angle 4. Vibrate: God-Name of Six Letters
God-Names of Five Letters	1. Call of the Tablet (optional) 2. Vibrate: (optional) Three Names of God Elemental King 3. Call of the Lesser Angle 4. Vibrate: God-Name of Six Letters God-Name of Five Letters
Kerubic God-name (also called	1. Call of the Tablet (optional) 2. Vibrate: (optional)

"Archangels")	Three Names of God Elemental King 3. Call of the Lesser Angle 4. Vibrate: Kerubic God-name
Kerubic Angels	As for Kerubic God-name, adding Kerubic Angel's name after God-name
Servient Angels	1. Call of the Tablet (optional) 2. Vibrate: (optional) Three Names of God Elemental King 3. Call of the Lesser Angle 4. Vibrate: God-Name of Six Letters God-Name of Five Letters Name of Servient Angel
Cacodemons	1. Call of Lesser Angle 2. Vibrate: God-Name of Six Letters God-Name of Five Letters Name of Cacodemon

Table 2. Recommended use of Calls and Names in Invocations

The Nature and Attributes of the Divine Names

The Enochian magick has its own unique description of the magickal universe. Correlation between this system and others (such as the Tree of Life) is an uncertain task. Exact correspondences are almost nonexistent, though in some places there are fairly close matches to other systems. It is better to attempt to understand it on its own terms than to twist it to fit an alien structure. The information offered here is the result of my own practical work with the Enochian system, and in many cases was given to me directly by entities invoked using that system. Analysis of astral explorations produced most of the remainder.

While I believe that this system is greatly superior to that of the Golden Dawn, I do not contend that the attributes given in the following sections are "true" in any absolute sense. My experience is that all the entities and powers involved in the Enochian system have very complex natures, and that any set of attributes shows only a portion of what they are in themselves. At best, such schemes reveal new aspects of the infinite possibilities hidden within this system. These examples provide an alternative that has been proven to work in practice, and which promises to reveal some new and interesting aspects of the Enochian universe to the exploring magician.

Problems with the Golden Dawn System

The Golden Dawn magicians developed an elaborate system of attributes for the individual squares of the Tablets. It seems clear that their intent in creating this system was to bring together all their cabalistic lore in a single package. Thus a magician could -- theoretically --

invoke any of the many and disparate forces of which they taught through the means of the Calls and Tablets. But many of their correlations between the Tablets and other systems appear superficial, formed on the basis of coincidences of number without any consideration of the actual nature of the Enochian beings to whom the attributes were being applied.

The Golden Dawn attributed the thirty-six squares of a Tablet's Great Cross to the thirty-six decanates or ten-degree divisions of the zodiac. This completely fails to accord with the nature of the Names, King, and Seniors as they appear in response to invocations, as described in sections above.

Even on a theoretical level, the G.D. attributes of the Great Cross squares are absurd. There appears to be no valid reason why the Names of God should reflect solely the Decanates of the four fixed signs. In eighteen out of twenty-four instances, the squares of the Seniors have no square attributed to a sign ruled by the Senior's planetary attribute, and in four of the remaining cases, there is only a single square ruled by the Senior's planet. Similarly, none of the Elemental Kings have squares attributed to the element in which they rule.

Furthermore, the decanates of the zodiac are universally considered to be minor powers. In astrology their effect is considered to be so small that most astrologer do not bother to consider them in interpretations; in the Tarot they rule only the Lesser Trumps, where the signs, planets, and elements rule the Greater Trumps. Why, then, should the highest ranks of the Enochian Tablets be associated with these minor magickal powers? Other than the coincidence of thirty-six decanates in the zodiac and thirty-six squares in the Cross, there appears to be no substantial reason for doing so.

Going down the Tablet hierarchy, we find that some of the lower ranks in the Tablets are attributed to powers that are considered higher or universal in scope elsewhere. The Crosses of the Lesser Angles, for instance, are associated with the ten sephiroth of the Tree of Life. Cabalistic lore says that the Tree is an all-encompassing descriptor of the planes of existence, yet here it is relegated to a lower place ruling each Lesser Angle, subordinate to powers which it supposedly includes.

Similarly, the G.D. says that the squares of the Servient Angels in each Lesser Angle are attributed to the signs of the zodiac. In most other systems the signs represent the outer boundary of the world, the interface between the manifest world and the transcendental realms. In the Tree of Life they are assigned to the paths between the sephiroth, equal in power to the planets and elements. Yet here they are connected to the *lowest* ranks of the Enochian scheme.

So the Golden Dawn system of attributes involves an *inversion* of hierarchy among the powers it includes; the lowest powers are given the highest place, while the highest are put into minor places in the Tablets. Such an inversion should tell us that something is wrong with the system, yet it seems to have been accepted with little question. No one has thought that there might be alternate systems, systems which are nearly as inclusive but which have a direct alignment in ranking between the Enochian powers and those of other systems.

The key to finding an alternate system is to understand the primary blind spot of the G.D. magicians. They took the diagrammatic form of the Tablets as being of primary importance. That is, each square in each Tablet was a single power, and could only have a single attribute, which was determined by the visually distinct region of the Tablet in which the square was

located. Thus every square in the Great Cross could only have a single attribute, and the attributes of all the Cross squares had to be related in some way. Similarly for the Lesser Angle Crosses. This severely limited their options, and made associations based on superficial numeric correspondences more attractive.

We can overcome this limitation by recognizing that the power expressed by a square does not depend on its position in the Tablet; instead it depends on square's position in a particular divine name. A square used in multiple names will have different attributes depending on the name under consideration, and its hierarchical rank. Thus where the G.D. allowed only one attribute for a Great Cross square, we can have as many as three different attributes, depending on whether the square is used in the Names of God, the Elemental King, or the Seniors. And in the Lesser Angle Crosses, the attributes of the names of six letters and of five letters can be considered separately, instead of as a single ten-unit structure. With this freedom, we can readily devise a system in which the relative importance of the attribute powers is congruent with the ranking of the names to which they are applied.

Attributes of the Three Names of God

As was explained earlier, the Names of God invoke the power of the creator, and transform that power into a form compatible with the element of a particular Tablet. It has already been shown how the full twelve names relate to the zodiac, which is the interface between the Empyrean and the manifest world of the Tablets. Since the three Names in a given Tablet reflect the divine power for the ranks below them, it seems reasonable that the zodiac attributes of the larger set should be reflected into the individual letters of a single Tablet's Names of God.

Thus we assign each square an attribute to one of the zodiacal signs, reflecting in miniature the divine attributes shown above for the names taken whole. The left most square is given to Pisces, and the rest follow the same precessional order seen earlier, ending with Aries in the right-hand square. In this way every element's quarter has not only the major powers of its own three Names of God, but also a lesser but still effective sampling of all the divine powers from the sphere of the fixed stars.

The Elemental Kings and the Seniors

The Kings and Seniors are generally believed to correspond to the Sun and planets. However, their energies and activity do not precisely reflect the nature of the planets in either astrology or cabalism.

The Sun is the symbol of centrality and of self, drawing together the functions of all levels of being, coordinating them in such a way as to create a highly interconnected and homeostatic system. The intense interaction produces a secondary radiance that in turn spreads throughout the system and beyond, an "aura" surrounding the whole. The Elemental King also serves a concentrating function, but it does so only for the power of the Names of God. It neither coordinates nor unifies the other powers within the Tablets. In this, it has more in common with the nature of Kether, the Primum Mobile, than it does with the cabalistic conception of Sol or Tiphereth.

If we take the Names of God as being a circle surrounding the manifest worlds, then the Elemental Kings occupy a position just inside that circle, each in the center of their respective

quarters. As the powers of the Names of God move inward the Elemental King gathers a large portion and concentrates them into a point. The King then projects these powers (still in concentrated form) down through all the spheres of the manifest worlds.

The King does not distribute the power in the form of general radiance as the Sun does, but instead sends it down in an intense, laser-like beam. The beam is a power conduit, which the lower beings can tap into, converting the generalized power of the Names of God into the particular powers suitable to their own levels and position. These beings are not controlled in any way by the Elemental King; each acts strictly according to its own office and strictly within the realm assigned to it in the hierarchy of the Tablets.

While correspondences between the Enochian system and the Cabala are uncertain, the Elemental Kings appear to express something very close to an Atziluthic or "archetypal" power. That and the fiery nature of their activity would make them correspond to the Yod of IHVH.

The angels told Dee that the Seniors give "knowledge and judgment in human affairs." This is an accurate assessment, but needs to be expanded. The Seniors govern those levels of the Enochian universe wherein the primary activities are those of self-aware, self-willed beings. This covers not only mundane human activity, but also the spiritual and magickal activities of human initiates and several higher classes of beings. The planets are the dominant forces in those regions, so the attribution of the Seniors to the planets is appropriate.

The Seniors take force from the elemental King, diffuse it, and distribute it throughout the Tablets. They act as buffers, preventing the intense concentration of the King's power from burning up the structures of the lower, more mundane levels. They also act as collectors and return conduits, absorbing the excess force radiated by the lower powers in the Tablets, channeling that force upwards through the planes and back to the Atziluthic region. In this buffering and distributing activity, they express a Briatic nature, corresponding as a group to the element of Water and the first Heh of IHVH.

Beginning with the Seniors, the Tablet hierarchy begins to drift slightly away from the pure version of the concentric spheres cosmology present in the Calls. The traditional concentric cosmology gives each of the planets its own sphere, ranked as higher or lower according to their apparent rate of motion when seen from the Earth. Even though the Seniors correspond to the planets, they have no rank among themselves, and the power of each covers several planes. A similar problem occurs with the Lesser Angles, as the powers having the same office in different Lesser Angles are essentially equal in rank, and act on several different planes.

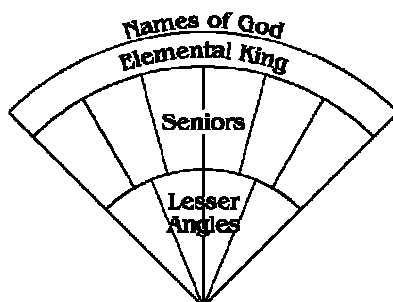


Figure 8. Concentric System of Organization for the Tablet Names

A modified concentric model will still work. Figure 8 shows how this modification would work for a single Tablet in the Great Table. Here the Seniors and Lesser Angles cover radial sections of their regions, rather than each having its own ranked sphere. As a group, the Seniors could govern several concentric levels.

Before considering the attributes of the squares we should look at the correspondence between each Senior and a planet. This is one instance where the Golden Dawn system appears to work well; my practice has generally confirmed their attributes. The angels have suggested that one minor modification would bring the G.D. attributes fully into line with their creator's intent.

The Seniors' names radiate outwards from the center of each Tablet's Great Cross. Starting with the upper left column and going clockwise, the G.D. attributes them to Jupiter, Luna, Venus, Saturn, Mercury, and Mars. The angels suggest it would be appropriate to switch the attributes for the Seniors assigned to Mercury and Luna, placing Mercury in the upper right column and Luna in the lower left column. The explanation for this change is that doing so would more accurately reflect the flow of force among the Seniors.

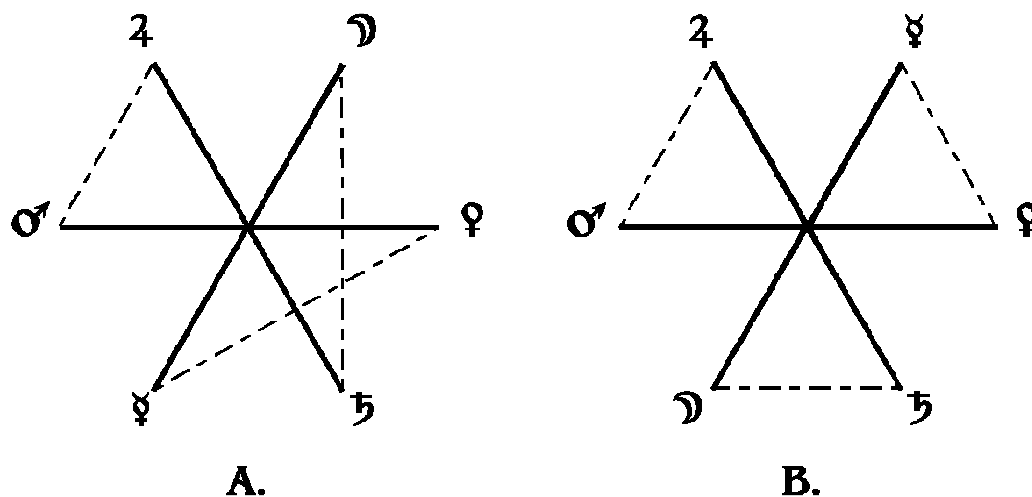


Figure 9. Power Flows Among the Seniors
A) Golden Dawn attributes B) Modified attributes

Figure 9 shows what this means. Figure 9A shows the G.D. attributes. If we follow the planets from point to point in their natural order (i.e., Luna, Mercury, Venus, Mars, Jupiter, Saturn) the dotted lines show where we have to "jump" across from one arm to the next to continue the sequence. One of these jumps is short while two are longer; All the jumps are towards the same side of the cross, so the overall flow is unbalanced.

Figure 9B shows the modified attributes, and the effect the change has on the flow. Now the jumps are all of equal length and balanced around the circumference of the arms. Again, I have no idea whether this change is "true" in any absolute sense, but I have tested it and it seems to result in a stronger, clearer manifestation of power for the two Seniors involved.

The Golden Dawn never developed specific attributes for the letters of the Senior's names, relying instead on their system of decanate attributes; nor do Dee's records provide any plan that we can use. However, we can devise a reasonable and self-consistent system that reflects both their equal rank and their governance of several planetary levels.

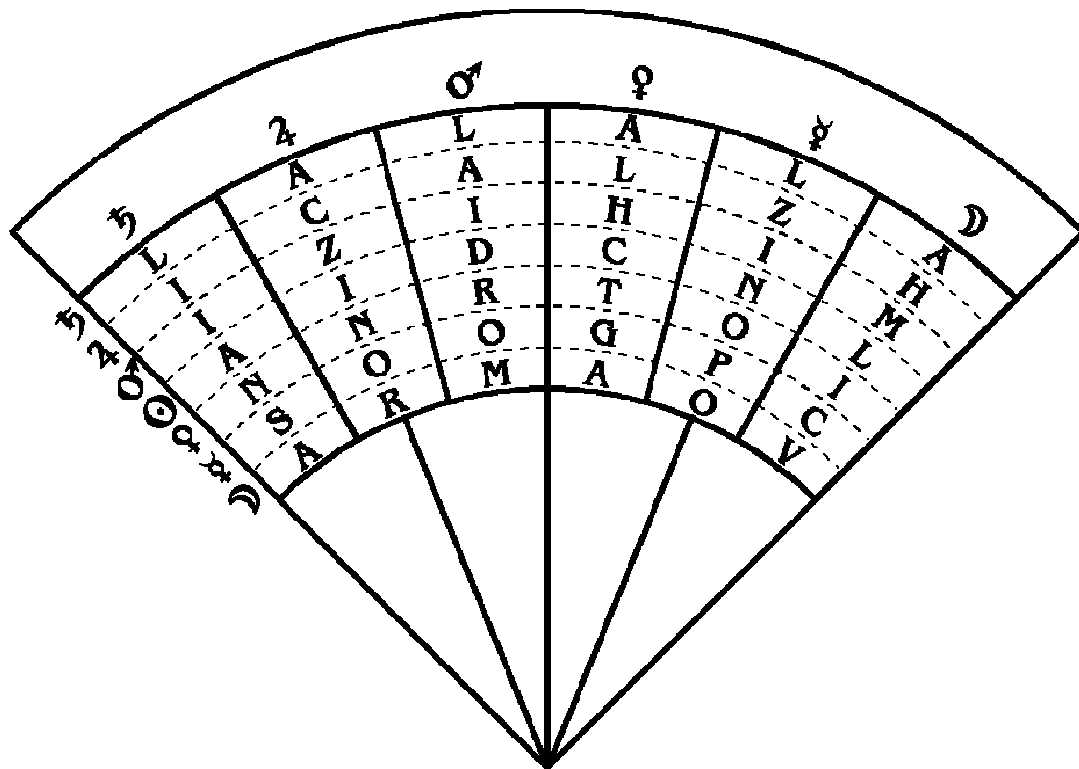


Figure 10.3 Relation of the Seniors to the Planetary Spheres

Since the Seniors take their power from the Elemental King, we assume that the Seniors' power moves from the outside spheres inwards. We assign their names to the six sectors in Figure 8, writing the letters from the outside towards the center. Drawing circles between the letters to represent the planetary spheres, we get a diagram as shown in Figure 10 below. The Earth Tablet is used as an example.

Thus one letter of each Senior's name governs a particular region of a single planetary sphere. Together, the Seniors govern an entire sphere through the letters of their names positioned on that level.

The ranking of the planetary spheres follows the traditional sequence of medieval cosmology and the Cabala. And through its connection with the planets, the Tree of Life is raised up from its microcosmic position in the G.D. system, and accorded a place more in keeping with its true importance. We can validly connect each letter of a Senior's name with one of the Sephiroth, with the letter of Binah standing in for all three of the Supernals.

The Names of God and the Elemental King can together be considered as expressing the power of the sphere of Chokmah. In the cabala, Chokmah is associated with the Sphere of the Fixed Stars, the Zodiac, and so would be an appropriate connection for the three Names. But Chokmah is also the sphere of the Father, the "expressed will" of the divine; the concentrating and activating power of the Elemental King, with his phallic "channel of power," would fit well with this aspect of the sephira. Kether, in this system, would not be an expressed power. As the angels told Dee, there was one Call that they did not give him; the Call that would invoke the power of God directly. The pure being of God is not present, and so in terms of the Tablet hierarchy, Kether is invisible.

But as mentioned before, we should not strain too much to make such connections absolute; the Enochian system defines its own view of the universe, and its relation to the Tree is more suggestive than binding. As will be seen in the following section, the connection of the Tablets with the Tree must involve some overlap in range between different ranks of beings.

The Lesser Angles

In the Lesser Angles we move out of the macrocosmic levels and into the microcosm. The pattern becomes more detailed here, due to the larger number of names involved. We see more going on because the levels involved are those that are natural to us as human beings; events operate on the scale we can directly comprehend. At the same time, the scope of action of the angelic powers is smaller than for those that came before, because the spheres involved are smaller in volume.

Each Lesser Angle as a whole embodies the process by which material substance, subjected to the force of the divine, is brought to a state of perfection and purity. As such, it has two parallel hierarchies. In one of these, spirit rules over matter but remains separate and distinct. In the other, the spiritual and material have been fused; the matter itself has become purified, perfected, and transmuted into a divine expression, while still retaining the essence of its original nature. The first of these hierarchies contains the names on the cross of ten squares (hereafter called the "L.A. Cross") and the Servient angels. The four Kerubic angels and their godname form the second.

Figure 11 shows the spherical positions of the names in these two hierarchies for a single Lesser Angle. The two segments shown are actually one segment looked at in two different ways. The powers in the two hierarchies interpenetrate and in their combination constitute the Lesser Angle's portion of the cosmological sphere. Also note that each Lesser Angle reflects the same pattern seen at the macrocosmic level. That is, two ranked Names govern the entire region, followed by several names of equal rank in a subordinate position. Figure 12 shows the pattern for an entire Tablet to make this clearer. Thus this spherical conception of the Tablets conforms to one of the prime rules of magick, "That which is below is as that which is above."

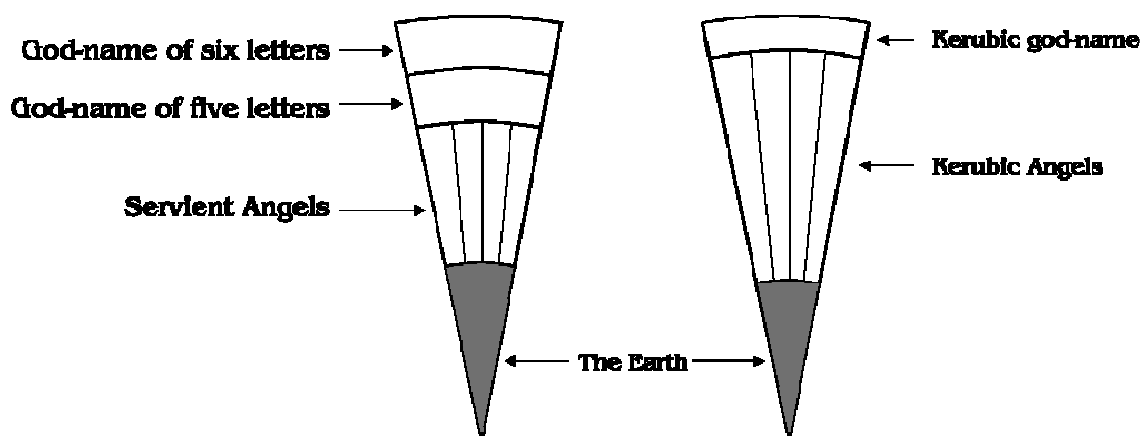


Figure 11. Spherical organization of the Lesser Angle Hierarchies

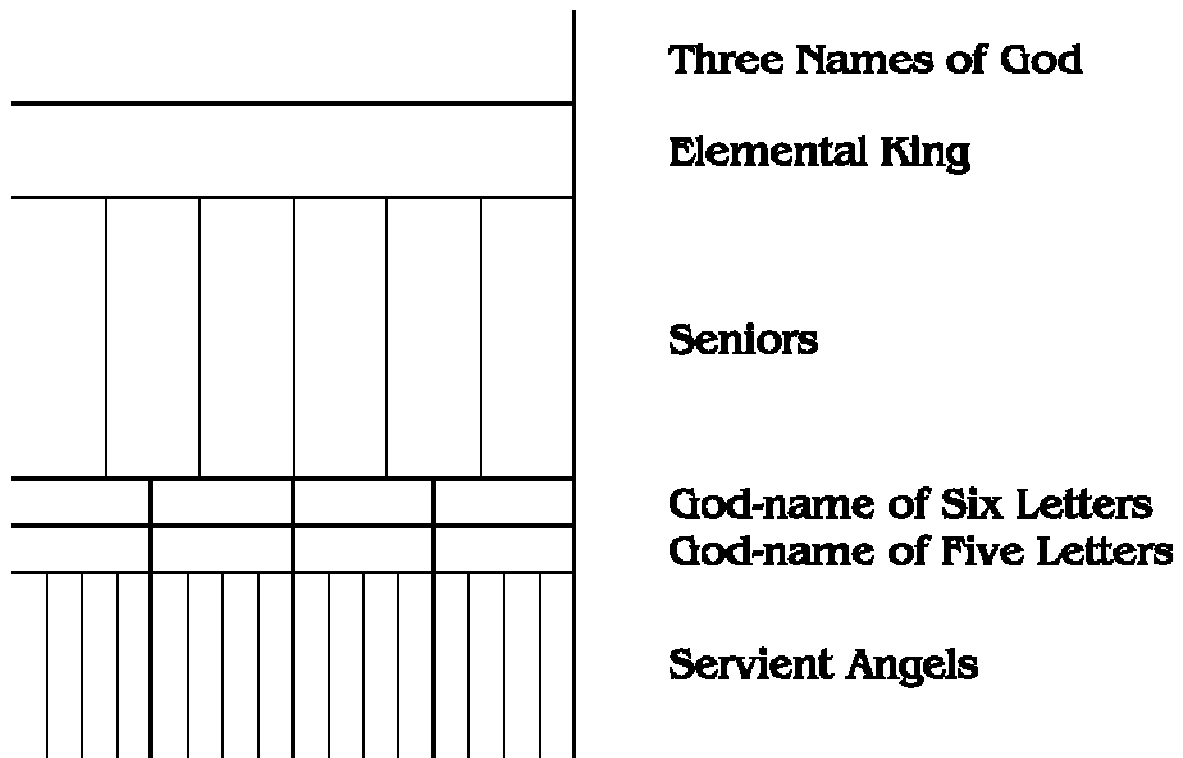


Figure 12. Spherical arrangement of an entire Tablet

In the first of the two Lesser Angle hierarchies, the L.A. Crosses correspond to the Sun ruling over the natural worlds. They therefore correspond as a class to the Vav of IHVH. The servient angels, as the material on which the Crosses act, correspond as a class to the final Heh of IHVH.

In the other hierarchy, the air and the earth have been fused into one, and brought directly under the governance of the Spirit. The Kerubic angels represent the Vav-Heh of IHVH, both the Yetziratic and Assiatic worlds. This is under the "vertical" expression of IHVH, its application to the planes of the Tree of Life as a ranked hierarchy.

At the same time, the Kerubs represent a purified expression of the four elements as they manifest within a given plane, wherein there is no ranking between them. In this latter form, the Kerubs are in themselves a complete representation of IHVH. The Kerubic god-name adds a letter from the Tablet of Union. It represents transubstantiation of the elements into a divine substance by the addition of spirit, producing IHShVH, the Savior or Son of God.

Both in cabalistic and astrological symbology, the Sun is the great centralizing power, containing all other powers within itself, both those of the planetary spheres and those of the purely elemental spheres. It also reflects or channels the powers existing in the macrocosm into the microcosmic or elemental spheres. The L.A. Crosses contain both of these symbologies.

Looking at a whole Tablet, we can see a pattern of six Seniors having planetary natures presiding over four Lesser Angles having elemental natures. The L.A. Crosses reflect this pattern down into each Lesser Angle, maintaining the symmetry of the system. However, while the symbolism reflects the Seniors versus the Lesser Angles, the functions of these

names appear in practice to resemble more those of the three Names of God and the Elemental King.

The name of six letters is said to call forth the powers of the Lesser Angle; in practice it can be seen to produce a cloud of generalized sub-elemental force around the magician. This is similar to the cloud of spiritualized quasi-elemental force produced by the Names of God. The name of five letters is said to command the forces to obey the magician. In practice it concentrates, focuses, and organizes the forces, causing them to take the circular motion that magicians call a "vortex". This is similar to the whirling motion by which the Elemental King concentrates forces at the higher level, though the name of five letters never achieves the same degree of concentration.

The Golden Dawn attributes of the L.A. Crosses acknowledge that they reflect the larger six-and-four pattern of the Tablets. Six of the planets are assigned to the highest six squares of the crosses (the planet Saturn is ignored) while the remaining four squares have no planetary attribute. There is an additional overlay of symbolism, assigning each of the squares to the Sephiroth.

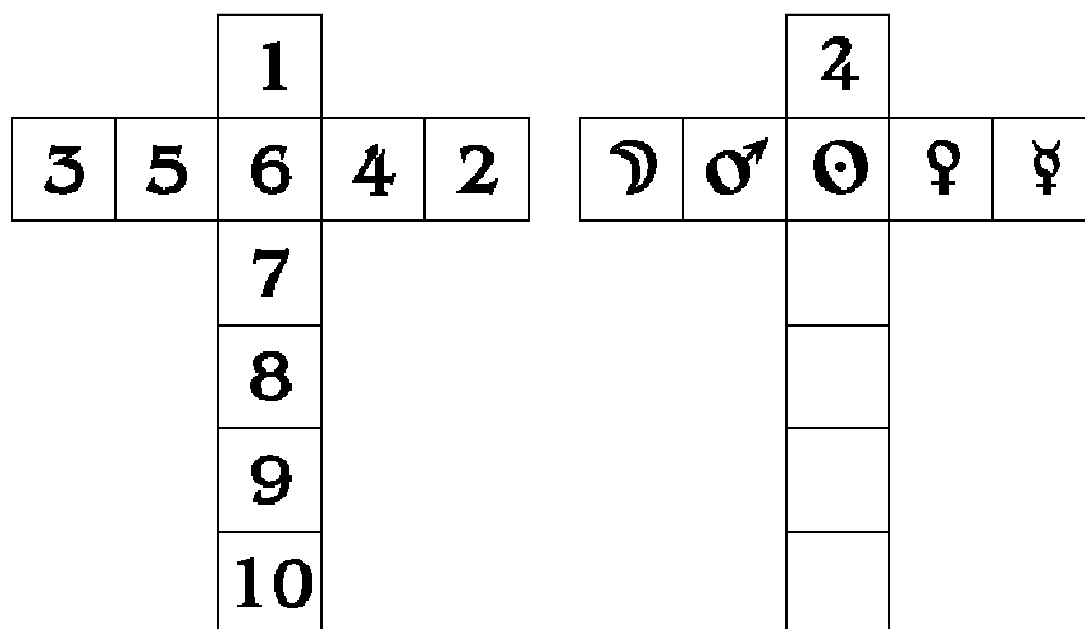


Figure 13. Golden Dawn Attributes of the L.A. Crosses

There are problems with both these sets of attributes. The Tree of Life connection appears based, like the decanate attributes of the Great Cross, solely on a fortuitous coincidence of number and an eagerness to pack as many different symbols as possible into their system of attributes. They ignore the Enochian system's internal evidences of structure, and the absence of any references to the Tree in Dee's records.

The planetary attributes are more plausible, but fail for two reasons. First, the attributes are applied across two different divine names in such a way as to leave part of one name without attributes. Second, the attributions do not accurately reflect the higher level of the Tablet that is being echoed in the L.A. Crosses. Saturn has an equal place among the Seniors, but it is not present among the planets used in the Crosses. At the same time they relegate the Sun to a single square, destroying the symmetry between the two hierarchies within the Lesser Angles.

A different scheme would correct the problems with the planetary symbology, while also preserving both the elemental aspect and the function of the Cross as the symbol of the Sun/Son. In this scheme, the six letters of the vertical arm of the Cross are assigned to the same planets as the Seniors, with the attributes the same as in the letters of the Seniors' names. That is, we assign the top square to Saturn, and the remaining squares take the attribute of the other planets in order of cabalistic rank. The Sun is not included because the entire Cross embodies his power.

The name of six letters is the power of the divine Father and Mother, as it descends into the microcosm through the mediation of the Son or Sun. In the explorations that discovered these attributes, the planetary symbology of this name was overlaid with a second consistent symbology, which is expressed in the magickal formula AHIHVH, the merging or coalescence of the macrocosm, AHIH, and the microcosm, IHVH. This combination of symbologies prevents the six-letter names from being a mere duplication of the Seniors on a lower level. This formula, and the others relevant to the Tablets, will be described in more detail in the next chapter.

The third member of the Father-Mother-Son is embodied in the L.A. Cross name of five letters. With the planets all now in the six-letter name, the squares on the horizontal arm are free to be given elemental aspects. And the angels have combined the elemental and Father-MotherSon symbologies by giving this name the power of the True Son, in medieval belief: IHShVH, Yeheshua, the Savior. The letters of this name are attributed, from left to right, to Fire, Water, Spirit, Air, and Earth.

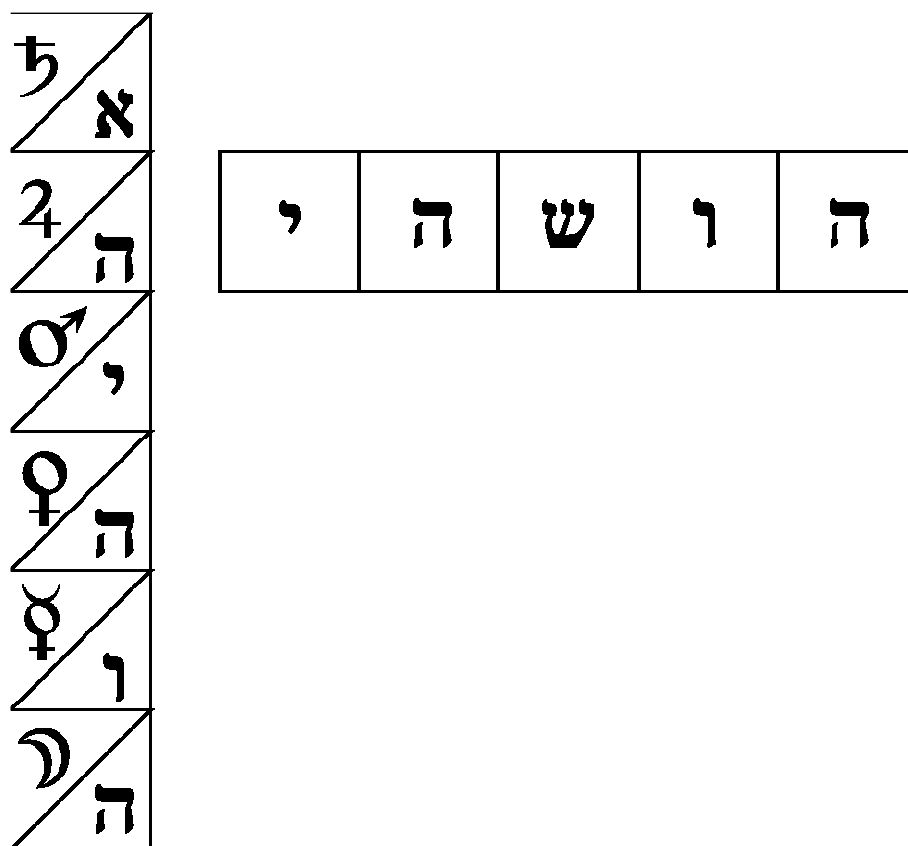


Figure 14. New attributes of the L.A. Cross names.

In my dealings with them, the angels have never insisted on using a Christian symbology. Indeed, they have sometimes shown contempt for the human churches and their doctrines, thinking them silly or unrealistic. But in the present instance they have been adamant on the connection between this name and the symbolism of the Son as Savior. What is being "saved", they say, is matter itself.

The universe, they say, is full of "dark" matter; that is, matter which has not yet been incorporated into the activity of a creator and is thus "unredeemed". The function of this name is to take the divine impulse, represented by the name of six letters, and apply it to unredeemed matter. The matter is thereby brought into a state of activity above its normal state of total quiescence and negativity, is "raised up" to a level where it can come under the activity of the so-called Servient angels. In the process, the matter is formed into elementals, the most basic form of magickal being.

The Servient angels act on these elementals, train them and condition them to conform their activity to the impulse of a divine creative power. Their initial chaotic forms are made regular, conforming to their primary natures. The elementals then take their place in the normal creative activity taking place on this planet. Through this process they are eventually brought to a state of relative perfection, where they come under the rulership of the Kerubic angels.

The attributes of the Servient angels combine those of the five-letter Name of God with those of the Kerubic angels, so we should next consider the Kerubs.

The Kerubs express a quality of purity and fixity. Their expression remains the same, no matter the plane or kingdom in which they are acting. Experiencing their energy in invocations, I get the sense that they have gone through an alchemical process of purification, so that only the essence or perfect metal remains out of the mass of substance from which they came. They are so pure in nature that nothing can touch or change them. Like natural law, they are the essence of all things manifest; like natural law, the constant change of the manifest world touches them not at all. They ever remain themselves.

The Kerubs have a significantly larger range of action than the Servient angels. They touch every level of the microcosm. In some ways they go even higher than the powers of the L.A. Crosses, effectively bypassing the solar influence and dealing directly with God. The power that rules them takes its divine element from the Tablet of Union, completely outside the spherical system represented by the rest of the Tablet. This means that the entire macrocosmic expression of the Tablets is bypassed as well. This is a parallel with the way in which the Second Call, which creates the "structure" or substance aspect, is out of the sequence shown in the other Calls, which create the things that fill and elaborate that structure.

The implication of this separation of the Kerubs is that the creation of matter was separate from the creation and development of the world itself. As was mentioned in discussing the Calls, a modern version of the medieval cosmology requires that we view our sphere of creation as being only one of many such spheres within the universe. Each of these spheres has its own themes, its own different style of creativity being worked out. Each has its own "prime creator", who defines the themes being worked out within his sphere of influence. 4

By the principles of physics, matter must express the same characteristics and behavior everywhere in the universe without exception. We must therefor consider that matter was made prior to the creation of the various spherical regions, and made in such a way that it

could be used for a huge variety of different creative themes. The "first creator", who made the substance that all subsequent creators have used in their works, embodied certain specific but highly flexible principles in that substance. The Kerubs in turn embody those principles as they work out in the sixteen subelements of the Tablets.

Here again we encounter a quasi-Christian symbolism, for the magickal formula expressed by the Kerubic angels is INRI. Christian myth says that these letters represent the sentence "Jesus of Nazareth, King of the Jews", but here they are used instead as a representation of the dynamic process of creation as it is embodied in the four elements. This symbolism will be covered in detail in the following chapters. Here it is sufficient to say that the letters correspond (from left to right) to the elements of Air, Water, Fire, and Earth.

The so-called "Servient" angels govern the elements as they manifest in the natural world; they represent the movements, changes, and transformations of state that make up the activity behind all four kingdoms in nature. Each Lesser Angle appears to have a close relation with one of these kingdoms; Air to Humans (considered as natural, not spiritual beings), Water to the Plants, Earth to the Mineral kingdom, and Fire to the Animal. This relationship remains the same in all the Tablets; each Tablet, in its own way, touches all the kingdoms, and governs portions of the activities therein. A high degree of redundancy is also present; squares in different Tablets seem to touch on the same activities, but view them from slightly different perspectives.

These angels express perfectly the astrological concept of mutability; their apparent expressions undergo constant change as their energy passes from place to place. In no place are they ever the same as any other, yet behind their changing expression there is a constancy of principle at work. It would be futile to try to list any significant portion of their functions; explorations will reveal that they cover a vast range of events within the world.

In addition these angels function as teachers or trainers for the elemental beings raised up through the power of the Names of God in the L.A. Cross. The quality they attempt to instill in the elementals is responsiveness or active intelligence, the ability to react quickly and perfectly to an outside impulse. The matter out of which the elementals were raised was, in its normal state, completely inert and unresponsive; learning to react constitutes a significant change of nature for them. The angels perform their training by directing the elementals in the action of natural processes, and activities done under the direction of magicians.

Each letter of each Servient angel's name embodies dual elemental attributes. One of these attributes derives from the Kerubic angels, and is therefor governed by the INRI formula; the other derives from the "saving force" of the five-letter Name of God, and is governed by YHShVh. Thus as a group they "save" or "redeem" the matter with which they work, through the application of universal dynamic laws.

The INRI attribute of a given square is determined by reference to the Kerubic letter at the top of the column. Thus a square in the first column on the left is attributed to Air of INRI, the next to Water of INRI, and so on.

The influence of YHShVH is represented in the attributes given to the rows of letters; thus each Servient angel works out a single "letter" of the process of salvation. The spiritual influence of the letter Shin is not used in their attributes, but only the four letters of the

"normal" elements. The Spirit can be considered as invisibly present throughout their activities.

But unlike the usual use of IHVH, in the Servient angels the attributes are applied from the lowest row upwards. This is because the unredeemed matter on which they work is symbolically "below" them, and has to pass through the four elemental stages in order. Thus the lowest row corresponds to Fire, the next to Water, the third to Air, and the highest row to Earth.

Creating Pyramids Using the Revised Attributes⁵

The Golden Dawn devised a technique for using visualizations of truncated pyramids for starting off visions of individual squares from the Tablets. Unlike their system of attributes, this practical method has been proven by use to be very effective, and works just as well with the attributes given here. The Temples of the tablets use an elaboration of the technique, and practice with the simple pyramids is a good precursor to that work, described later in this book.

The basic technique is to build a hollow truncated pyramid in the imagination. The flat top has an area one ninth the area of its base. The relative sizes of the top and bottom means the sides are tilted inwards at an angle of forty-five degrees.

The magician visualizes the letter of the square on the flat top, in either English or Enochian characters. Color each side of the pyramid in a color related to an attribute of the square. Then various sigils, symbols, and images are visualized on the sides.

The pyramid is visualized as being large enough to stand on the top. Having vibrated the appropriate Calls for the name in which the square lies, the magician then visualizes himself standing on top of the pyramid in his astral body, and vibrates the hierarchy of names. As he vibrates each name, the magician imagines the power of that name gathering around the pyramid.

When the last name is vibrated, the magician imagines that each side of the pyramid is gathering in the attracted energy, each taking the type appropriate to its attributes and symbols. This energy is seen moving upwards, being focused as it goes by the narrowing of the sides. The flows of energy from the sides reach the top simultaneously, run into each other, and form a beam of light shining up into the astral worlds. The magician then follows this beam in his astral body until a landscape or other scene forms around him. This scene should symbolize various aspects of the square invoked. The usual techniques of astral visions are used from that point.

I prefer a variation of this method, in which the magician stands inside the pyramid. When the energies traveling up the sides reach the top, they come together on the letter and then shine downwards into the pyramid, illuminating the interior. The angel governing the square is invoked to visible appearance within the pyramid and is tested there. After testing, the angel conducts the magician to various scenes that illustrate the square's nature.

Table 3 shows a complete listing of the attributes for pyramids using the system presented here. For quick reference, the colors associated with various attributes are shown in Table 4.

Note that the colors for the planets follow their path attributes rather than their connections with the Sephiroth of the Tree of Life.

Table 3. Pyramid attributes for the Names as used in this book.

Name type	North (top)	West (left)	East (right)	South (bottom)
3 Names of God	Spirit	Zodiac sign	Element of the Tablet	Spirit
Elemental King (7-letter versions of name)	Spirit	Letter's attribute to planetary sphere	Element of the Tablet	Spirit
Seniors	Spirit	Letter's attribute to planetary sphere	Senior's attribute to a planet	Element of the Tablet
L.A. Cross Name of 6 letters	Sun or Spirit	Element of Lesser Angle	Element of the Tablet	Square's attribute to a planetary sphere
L.A. Cross Name of 5 letters	Sun or Spirit	Element of Lesser Angle	Element of the Tablet	Element of the column (spirit for central letter)
Kerubic Angels	Element of the Tablet	Element of the Column	Element of the Column	Element of Lesser Angle
Servient Angels	Element of the Tablet	Element of the row (IHShVH)	Element of the column (INRI)	Element of the Lesser Angle

The symbols on the sides of the pyramid serve primarily to remind the unconscious part of the magician's mind of the attributes being used, and to stimulate it to produce stronger and more far-reaching connections to the magickal universe. These symbols may be as simple or elaborate as the practitioner wants to make them. The following suggestions are not rigid; vary them as seems appropriate from your experience.

The area of elemental attributes has the greatest potential for confusion, so making a clear distinction between the various sources of attributes is important. For the element of a Tablet or Lesser Angle, use the Enochian sigil of the element, or the Wheel for Spirit. For a side representing a IHVH or IHShVH attribute, use the Hebrew letter. And for INRI attributes, use the corresponding fixed sign of the zodiac, to which the formula is closely related.

Among the letters with planetary attributes, such distinctions do not appear to be as important; using the standard glyphs of the planets works well enough. As an alternative, you can distinguish by using the standard glyphs alone for a "pure" planetary attribute, as in the Elemental King. Combine them with the magickal image of the corresponding sephiroth for pyramid sides representing the "sphere" attribute of a letter in a Senior's name, and with the appropriate letter of AHIHVH for the six-letter Names of God.

Table 4. Color attributes of the elements, planets and signs.

Elements Planets Signs

Spirit white Sun orange Aries red

Air yellow Luna blue Taurus red-orange

Water blue Mercury yellow Gemini orange

Earth black Venus emerald Cancer amber

Fire red Mars scarlet Leo lemon yellow

Jupiter violet Virgo yellow-green

Saturn indigo Libra emerald

Scorpio green-blue

Sagittarius blue

Capricorn indigo

Aquarius violet

Pisces crimson

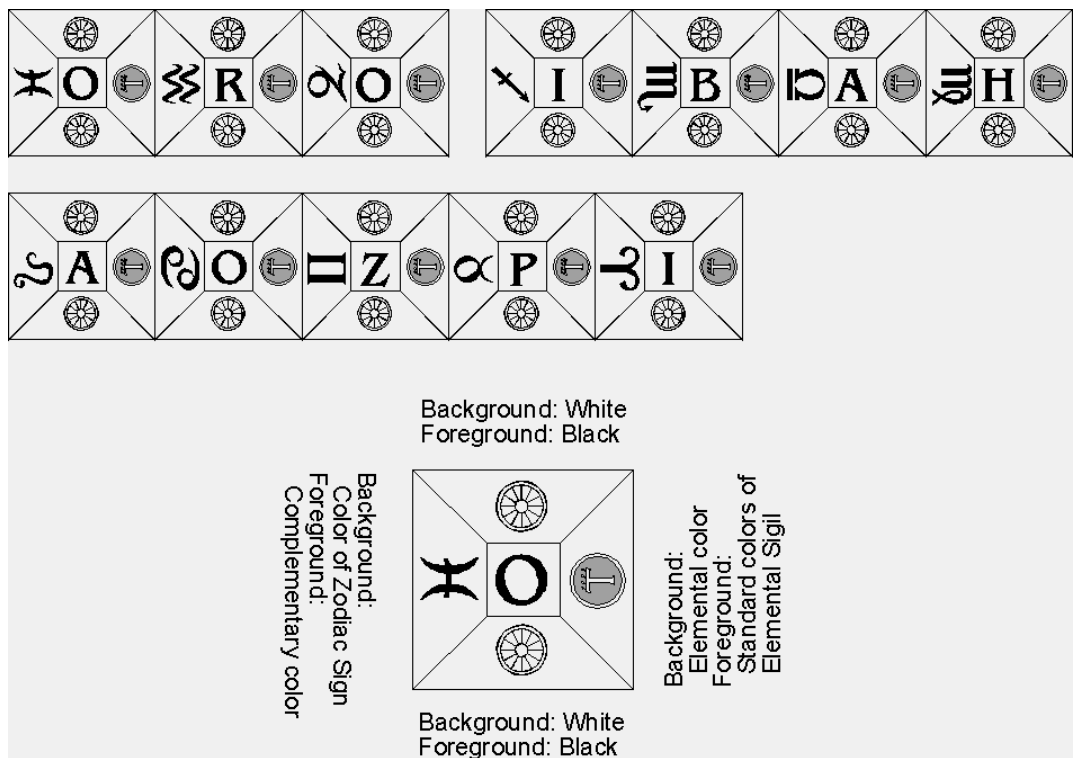


Figure 15. Pyramids for the Three Names of God in the Air Tablet

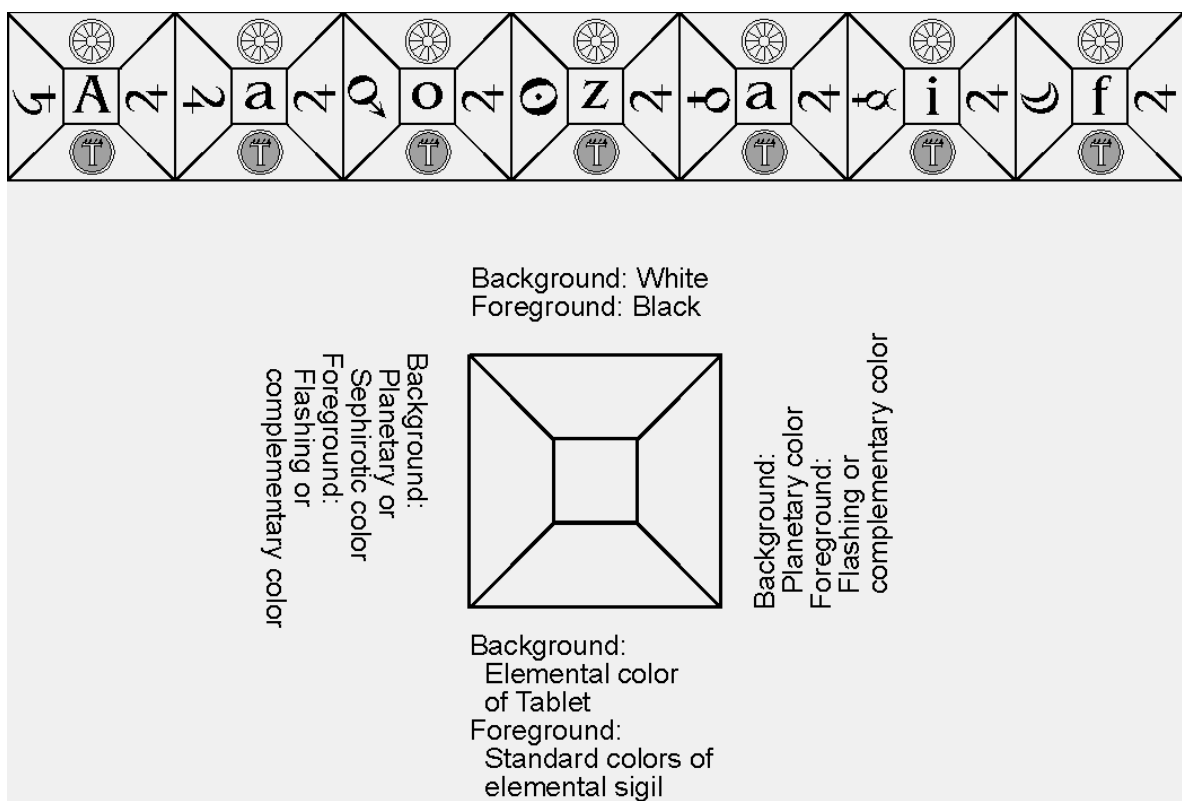


Figure 17. Pyramids for a Senior of the Air Tablet

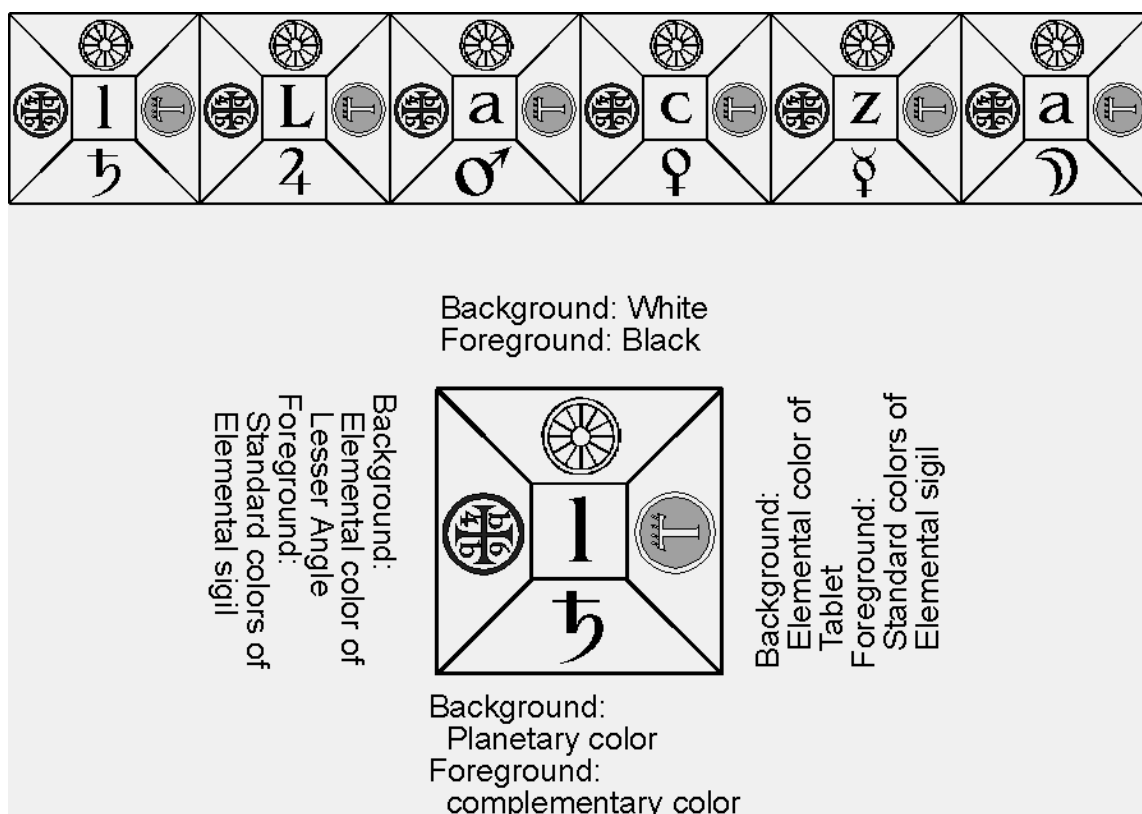


Figure 18. Pyramids for a 6-letter Name of God

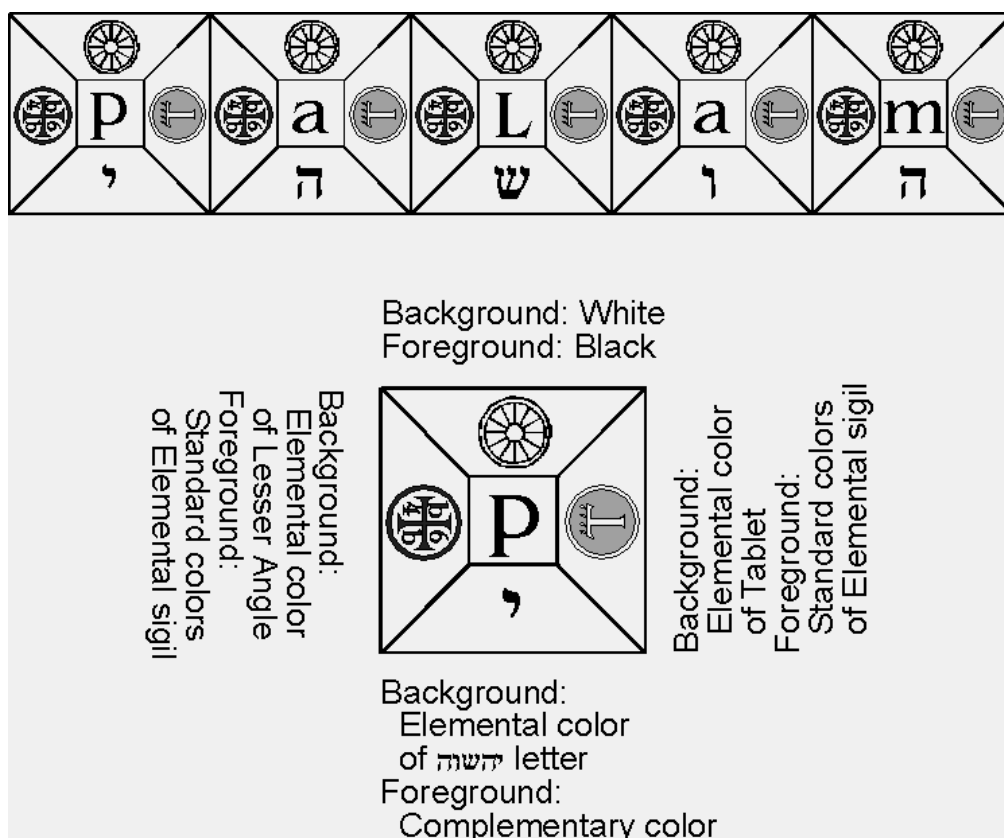


Figure 19. Pyramids for a 5-letter Name of God

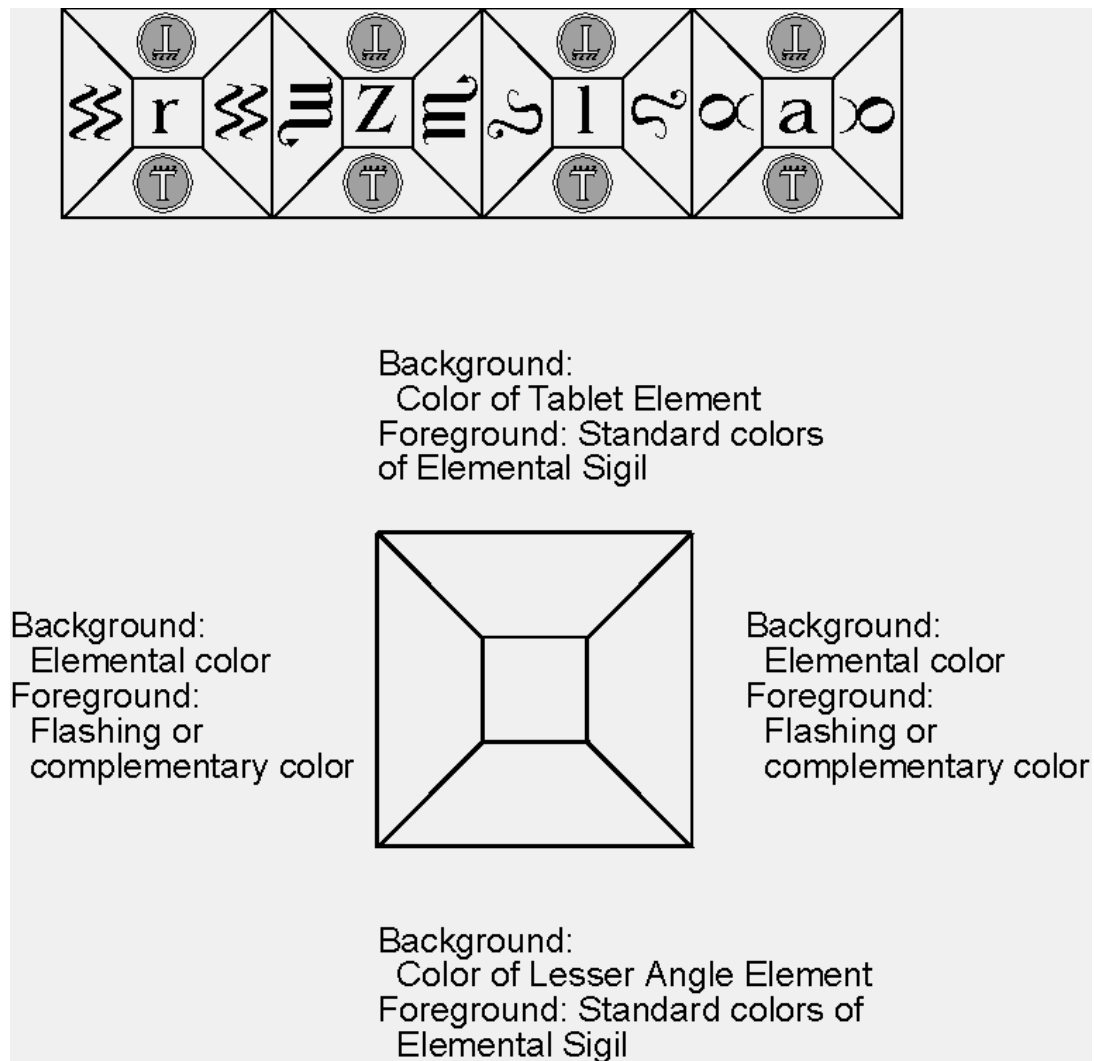


Figure 20. Pyramids for Kerubic Angels