

ENOCHIAN MAGIC IN THEORY

DEAN F. WILSON

PRAISE FOR THIS BOOK

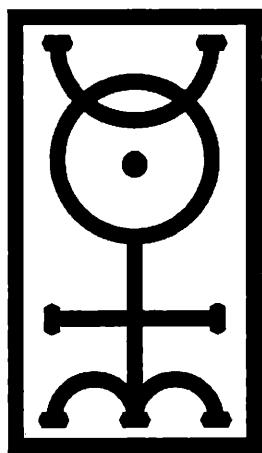
“Students of the Western Esoteric Tradition are often presented with an ‘either/or’ approach to Enochian Magic—they are told that they must choose between either the Dee Purist tradition or the Golden Dawn tradition because ‘one is right and the other is wrong.’ In *Enochian Magic in Theory* author Dean F. Wilson takes a refreshingly ecumenical approach, presenting the Enochian system from various viewpoints and removing the unfortunate partisanship that has too often entered into the discussion. Written from the perspective of someone who has considerable experience with Enochian, Wilson’s text is reader-friendly and filled with valuable illustrations that will help students better understand this complex subject. We wholeheartedly recommend *Enochian Magic in Theory* to anyone, beginner or Adept, who seeks a well-rounded, well-researched book on Enochian theurgy.”

— Charles “Chic” Cicero and Sandra “Tabatha” Cicero
Chief Adepts of the Hermetic Order of the Golden Dawn
authors of *The Golden Dawn Enochian Skrying Tarot*

“As the subject of Enochian magick has become more popular among modern occultists, it is no surprise to find new introductory material being offered by those who studied the system in its obscurity. *Enochian Magic in Theory* is a good example of such a resource. Here, students interested in the ‘Dee-purist’ tradition will find simple and straightforward introductions to the various tools and tables, angels and spirits recorded in Dee’s occult journals. Students of the post-Victorian ‘Neo-Enochian’ tradition will find detailed explanations of material (some of it quite obscure) added to the system by the Order of the Golden Dawn, Aleister Crowley and others. All of this is mixed together with the personal work, theory and experience of the author (and, in some cases, that of his Enochian-based Order, the O.S.D.L.), giving us a rare glimpse into the modern theory and practice of the greater Enochian tradition.”

— Aaron Leitch
author of *The Angelical Language*, Volumes I & II.

ENOCHIAN MAGIC IN THEORY



DEAN F. WILSON

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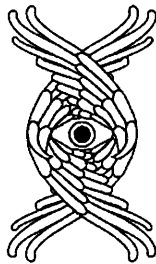
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DEDICATED TO

FRATER NESHAMAH

&

FRATER VVV



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This book would not have come to fruition without the help and encouragement of many people—far too many to name.

While I have moved on to other things and have come to a very different understanding of Enochian magic now, I owe a lot to my time in the Order of the Sons and Daughters of Light, particularly to my teachers there: Frater Neshamah and Frater VVV.

This book started out as an online primer for those interested in Enochian magic. Since then it has grown into something far more extensive, and something that is more based on the original material than before. Thanks goes to Frater SI, otherwise known as Vovin, for hosting the primer on his forum.

I would also like to thank those who helped me proofread the text and correct any typos and errors, including Jason Docherty, Gerry Dempsey, and Niall Jordan. Sufficed to say, when it comes to producing a book, eight eyes are better than two.

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INTRODUCTION



Enochian magic is an occult system that was delivered by angelic entities to magician, mathematician and astrologer Dr. John Dee and skryer Sir Edward Kelley in Renaissance times. The system, which was transmitted over the course of many years, includes a complex array of tools, magical tables, and an entire language, purported to be that of the angels.

It is not surprising then that Enochian magic draws much attention. Israel Regardie, in his introduction to the Second Edition of *The Golden Dawn*, commented that he found it somewhat puzzling “the frequency with which the almost wholly untutored beginner invariably selects the Enochian system to start with.”¹ The reasoning for this enticing lure is unknown, but for anyone who has worked with this system, it becomes increasingly clear that there is something about it, a potency and power, that few other systems can match.

Perhaps it is power that makes Enochian magic so attractive, or perhaps it is the ease of use in getting results. Speaking of the Enochian Calls or Keys, but easily applicable to the entire system, Aleister Crowley wrote:

“The genuineness of these Keys, altogether apart from any critical observation, is guaranteed by the fact that anyone with the smallest capacity for Magick finds that they work.”²

I have to agree with him on this. The truth about Enochian magic is that you do not have to put quite the same effort into getting results as you do with, for example, the Qabalah or Goetia. Even those who just read one of the Calls or listen to a recording of it frequently report unusual occurrences soon afterwards. However, and I must stress this, the results one gets when the energy is not properly channelled are entirely chaotic. *Results* does not always mean *good results*. Energy bouncing off the walls of one’s temple does not mean

1 Israel Regardie, *The Golden Dawn*, Introduction, p. 10.

2 Aleister Crowley, *The Vision & The Voice*, p. 8.

success in terms of achieving a desirable outcome.

Benjamin Rowe, a magician who worked with and wrote extensively about Enochian magic, echoed this view, saying that “the Enochian entities are too cooperative.”³ They are easy to summon, will often do things without qualm, will speak in the magician’s language and often display visions that support the magician’s world view, making it even more important that the magician knows how to ensure as true an experience as possible.

This book is designed to teach the theory behind the system in all its intricacies, while its follow-up, *Enochian Magic In Practice*, will provide logical step-by-step procedures for putting it into practice, to give magicians what they need to channel this energy for a productive end.

This book is designed to give a thorough knowledge of the Enochian system from various perspectives, including the original Dee method, the popular Golden Dawn method, and a few more modern approaches, such as that of an experimental Enochian group I was once involved with, the Order of the Sons and Daughter of Light (OSDL). This group explored the system and developed a practical application of it for spiritual advancement and magical attainment.

Given the syncretic nature of my approach to the system, it is important to state immediately that this book will not satisfy any one faction of Enochian magicians. Students of the Golden Dawn style of Enochian magic are better off reading Israel Regardie’s *The Golden Dawn* and Pat Zalewski’s *Golden Dawn Enochian Magic*, as I cannot reproduce that material in full here.

Likewise, Dee purists will likely gain more from studying the original Dee diaries than reading this book, as I do not limit my approach to only what Dee was shown. Given the fact that many of Dee’s documents were destroyed and a number of areas of the system remain obscure, not to mention the lack of practical instructions for the use of the system, it is only appropriate that in my attempt to give magicians a workable guide I include some less orthodox teachings.

However, I will make it clear throughout the text where each piece of information comes from, be it Dee, the Golden Dawn, the OSDL, or my own personal experience with the system. I believe

3 Benjamin Rowe, *The 91 Parts of the Earth*, Introduction.

that this is important, as it will help the reader pick and choose what material is applicable to their understanding and application of Enochian magic.

The notable Enochian magician Benjamin Rowe summed up the usefulness of a varied approach to the system as follows:

“These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used.”⁴

This applies to the many different applications of the system. While the Golden Dawn, for example, made several errors in its version of Enochian magic, it also made numerous advances, developing the system into something that is workable. This is quite different to the original Dee method, but the beauty of Enochian magic is that they both work very well.

One thing I have noticed about many Enochian books on the market is that while they often go into great detail in describing the system and its delivery, they tend to fail miserably at explaining what it means and how to use it. While the “how to” can be found in *Enochian Magic In Practice*, my hope is to answer a lot of the “whys” here. Readers are free to accept or reject my explanations or arguments, but always I will attempt to support them with quotations from the original material.

Due to some limitations of space, some theoretical concepts, like that of Cacodaemons, will be left to *Enochian Magic In Practice*, where the actual instructions for using these can be found. This is an area that has been all but ignored in other books on the subject and one that I hope to elucidate in detail.

For quotations from Dee’s diaries I primarily use *Dr John Dee’s Spiritual Diaries*, Stephen Skinner’s revised and reset edition of Meric Casaubon’s *A True and Faithful Relation of What Passed For Many Years Between Dr. John Dee and Some Spirits* (hereafter referred to as simply *A True & Faithful Relation*), in addition to

⁴ Benjamin Rowe, *Enochian Temples: Invoking the cacodemons within the Temple*, p. 1.

Joseph H. Peterson's *John Dee's Five Books of Mystery*. Skinner has corrected many of the errors in Casaubon's work and made the text significantly more legible, joining Peterson in providing a major benefit to students and scholars of this system who do not have easy access to the originals at the British Museum.

I have also modernised the spelling of many of the words used by Dee to make the passages more readable, but those with access to the cited books can check them for the original spelling if they are so inclined. The Early Modern English used by Dee, with its many idiosyncrasies in spelling, serves only to act as an obstacle to understanding the message behind his words, which is far more important.

In addition, I have added some grammatical elements that were missing from Dee's transcriptions, most notably in terms of the possessive case. Frequently Dee leaves out an apostrophe, which, while still readable, I have corrected.

For biblical quotations I employ the New Revised Standard Version, henceforth abbreviated as NRSV.

Enochian magic is one of the first magical systems I studied and certainly the one I have explored in the most depth. It maintains a special place in my heart and I appreciate all that I have achieved through the use of this system. Enochian magic is vast, both in the entirety of its system and in the application of it, which can be used for so many different things. I hope this book and its sequel will help people get a more thorough understanding of Enochian magic and aid them on their first steps of practice.

Dean F. Wilson
"Frater Yechidah"
Dublin, Ireland
October 2011

I



DEE & KELLEY



The Enochian language and system of magic was first delivered, through a series of skrying sessions over a period of five years, to magician Dr. John Dee and his skryer Sir Edward Kelley. Both Dee and Kelley were Protestants, though it might be better to describe them as Deists, for their beliefs and practices did not entirely fall in line with mainstream Protestantism. This will be evident from the material involved with the Enochian system itself.

When Dee neared the end of his life he hid his documents in a secret drawer of a cedar wood chest, perhaps at the request of the angels, or perhaps because he was loath to see his life's work destroyed. In 1642 a Robert and Susannah Jones bought the chest, which had found its way into a shop. It was not until 20 years later, however, that the Jones discovered the secret compartment, which held many of Dee's magical diaries.

The documents eventually found their way into the hands of Elias Ashmole, an antiquarian and alchemist, in 1672. Ashmole already had an interest in Dee, having published two alchemical texts written by Dee's son, Arthur, around two decades beforehand.

The collection was handed over to the British Museum, where

it remains today. It was here that the Hermetic Order of the Golden Dawn expanded upon the brief mentions of Enochian in its Cipher Manuscript into what would become a major part of the modern occult tradition, and the means by which most people interested in Enochian magic would be introduced to the system.

Another collection of Dee's documents was found by Sir Robert Cotton after an excavation of land surrounding Dee's house. It was this stash that Sir Thomas Cotton handed over to Meric Casaubon, who transcribed and published them, with a number of errors, in *A True & Faithful Relation*.

Unfortunately, many of Dee's diaries were destroyed after they were discovered, with half of the stash discovered by the Jones used as lining for pie tins by their maid, and the remaining number narrowly escaping the inferno of the Great Fire of London in 1666. While this has had little bearing on the overall system, it is possible that answers to some of the major questions and explanations to some of the more obscure parts of the system might have been found in these destroyed texts.

Dee was meticulous in his documenting of the workings, transcribing the communications in almost excruciating detail, with many footnotes and explanatory comments dotted throughout. He even made several copies of his diaries. It was this level of attention to detail that allowed the Enochian system to survive, despite the unfortunate treatment of some of the diaries. In fact, I would argue that Dee's extensive documentation skills were one of the very reasons why he was chosen by the angels for the delivery of this magical system in the first place.

The communications between the angels and Dee are long, spanning many years and hundreds of workings. Some of these sessions were intense, producing a high volume of material that ultimately became the Enochian system. Other sessions were less fruitful, effectively amounting to little more than clairvoyant chit chat. Benjamin Rowe sums it up best:

"Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are

long periods of communication that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophecies, and angelic gossip, but very little in the way of solid information.”⁵

This “filler” material often makes the diaries difficult to read, especially when searching for material relating to the magical tradition that we have come to describe by the term “Enochian.” They can often be beneficial for context, but generally speaking they were intended for Dee and Kelley’s eyes and ears, not the thousands of magicians who would follow.

It is impossible to get a full understanding of the Enochian system without exploring the two figures who played such a pivotal role in its delivery and discovery. Without Dee we would not have the religious fervour and urge to commune with the Angels; without Kelley we would not have the psychic capabilities, the ability to make that communion a reality. The intricacies of the relationship between these two men is enough for a book of its own (I recommend *The Queen’s Conjurer* by Benjamin Woolley for more detail), but a brief exploration is necessary.

JOHN DEE



5 Benjamin Rowe, *Enochian Magick Reference*, p. 1.

Dee was born on 13 July 1527 in Tower Ward, London to Jane and Roland Dee, the latter of whom worked as a textile merchant and gentleman sewer to King Henry VIII.

Dee studied at Trinity College, Cambridge from the age of 14, where he was exposed to multiple subjects, including mathematics and astronomy, both of which would shape his future. It is likely here that he was first introduced to the occult.

Dee married his second wife Jane Fromond in 1578 and she bore eight children, only three of which outlived Dee, due to disease and plague that ran rampant at the time. Jane also miscarried after being ill for days with another child. His son Arthur wrote a number of essays on alchemy and also acted as a somewhat unsuccessful skryer for Dee towards the end of the angelic workings.

Aside from prayer it is not clear to what extent Dee carried out magical work. Some records exist that show that he carried out exorcisms, including an attempted one on his troubled nurse Anne Frank, whom he believed to be possessed, but she eventually committed suicide. It does not appear that he ever used Enochian magic, but it is likely he at least dabbled in, if not overtly practiced, some other forms of grimoire and Qabalistic magic.

Dee allegedly had one of the largest libraries in the world at the time. Casaubon states that Dee had some 4,000 books, 700 of which were manuscripts. He also notes some 48 books catalogued as written by Dee in *A discourse Apologetical*, which was sent to the then Archbishop of Canterbury.⁶

When Dee returned to his Mortlake homestead in December 1589 he found that it had been ransacked and around 500 of his books and many of his other prized possessions had been stolen. Interestingly, in August of that year he reported being plagued by nightmares that Kelley would “bereave me of my books.”⁷ We do not know exactly who carried out this crime, but some reports suggest it was a London mob or people close to Dee, though there appears to be no evidence that Kelley was among this number.

Dee’s later years were marred by squalor, a somewhat ironic twist of fate for one who had enjoyed such wealth for much of his life. He found himself in debt to many people and unable to pay his

6 Meric Casaubon, *A True & Faithful Relation*, Preface.

7 Benjamin Woolley, *The Queen’s Conjurer*, p. 276.

bills, forcing him to sell much of what little he had left to get by.

Many of Dee's friends donated reasonable sums of money to help him out. Even Queen Elizabeth I came to the rescue with a large sum of money. She also secured him a position as Warden of Christ's College in Manchester, a post he held until his death. In his final days his daughter Katherine sold many of his cherished books, a fact that might have hastened his passing.

Dee died in Mortlake at the age of 81 or 82. The exact year of his death is not entirely known, since the records and gravestone have since gone missing, but it is believed to have been in December 1608 or March 1609.

The first working Dee did with Kelley resulted in an angel telling him he would live "an hundred and odd years,"⁸ but that turned out to be a false spirit pretending to be Uriel. While Dee did not quite make that lofty age, his real life span was nearly double the average lifespan at the time, which was around 40 years, and he outlived almost all of those around him, including Queen Elizabeth. Dee might have lived even longer were it not for the relative poverty of his final years.

A RENAISSANCE MAN

Dee was a typical polymath or *Renaissance Man*, being well-versed in a great array of subjects and hungering for more knowledge, including the secret teachings of the angels. He was like many people of the time, including Leonardo da Vinci and Michelangelo, who were not only jacks of all trades, but masters of those numerous subjects that they delved in, inspired by the philosophy of the time that we are limitless in our abilities and our capacities for knowledge and development.

Dee was a great mathematician, invented many things, was pivotal in the explorations of the New World (through his cartography, etc.), and, indeed, was heavily involved in the various occult sciences that were part and parcel of the "elite" of that day. He was fluent in many languages, including English, Latin, Greek and Hebrew.

He was also knowledgeable in steganography, a form of encryption that conceals the message in an otherwise mundane text, a

8 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 67.

fact that has partly contributed to a belief that Dee might have also worked as a secret agent for Queen Elizabeth. There is not much evidence to support this claim, besides his contacts with Elizabeth's spies Sir Francis Walsingham and William Cecil. Biographer Richard Deacon⁹ claims that Dee employed the number 007, or a symbol of a hand over one's eyes when gazing into the distance, on some correspondence, a rather appropriate signature for what would eventually become the quintessential spy hero James Bond. Ian Fleming is believed to have had some contact with Aleister Crowley, who thought he was the reincarnation of Kelley. This might have been where Dee and 007 came into the equation. It seems likely that this is little more than a myth, however.

Dee was well-respected, not only in England, but all over Europe, where he travelled frequently and enjoyed the hospitality and audience of many nobles and royal families. Indeed, at one stage he was invited to the Vatican, though this was, it seems, an attempt to take his life—luckily for us, he was wise enough to turn down the invitation.

Dee also contributed to the exploration of the New World, helping explorers with his knowledge of navigation and cartography. He even developed some new navigational instruments to help seafarers find their way.

Dee was clearly ahead of his time, seeing the scientific reality of things where others relied on superstitious beliefs. For example, he saw the mathematical element of mechanical creatures that were then being experimented with by various people, while many others still saw mathematics as an occult tradition, if not downright the work of the devil.

It was in Dee's production of the Aristophanes play *Peace* that people got the first glimpse of Dee's "magical" powers, though in reality they were really getting a flash of the future. Dee managed to get a scarab prop to rise into the air, much to the wonder and amazement of the audience. According to Woolley,¹⁰ Dee likely used pneumatics, mirrors, springs and pulleys to achieve this, all of which he wrote about in various papers, but that did not stop him being

9 See Richard Deacon, *John Dee: Scientist, Geographer, Astrologer, and Secret Agent to Elizabeth I*.

10 Benjamin Woolley, *The Queen's Conjurer*, p. 14.

labelled a “conjurer” by those around him.

Dee is also believed to have earned the attention of William Shakespeare, with many people attesting that the character Prospero in *The Tempest* is based on him.

THE QUEEN’S CONFIDANT

Dee enjoyed some special favour with Queen Elizabeth, who appointed him as her Court Astrologer. He was given the task of finding an appropriate date for her coronation and was consulted for advice on several other occasions. Dee also analysed the astrological significance of Elizabeth’s reign, something that she was undoubtedly very interested in knowing.

Dee was not just a royal astrologer, however. He acted as a confidant to Elizabeth, being summoned by her a number of times to discuss things that were on her mind, suggesting she valued his intellect and insight. She visited Dee’s house at Mortlake many times, a rare honour for anyone concerned. She also seemed to have more than a passing interest in magic, though it is likely she had no intention of ever practicing it herself.

In 1564 Dee wrote *Monas Hieroglyphica*, a magical treatise on the importance of a symbol, the Hieroglyphic Monad, that he believed was the key to understanding the universe. This was such a pivotal element of his work and he shared it with Elizabeth, who seemed so fascinated by its mysteries that she told him she would act upon them if he disclosed the book’s secrets. It is not clear exactly what was meant by this, but it may have been that Dee was offering some potential magical aid in the imperialistic pursuits of England, which Elizabeth was obviously keen to encourage.

Dee’s proximity to the Queen led to him enjoying a certain amount of political ‘invulnerability’, a particularly important necessity given that he had previously been jailed for a period during the reign of Queen Mary on accusations of treason after he constructed her horoscope. While England now had a Protestant ruler Dee still could face religious trouble over his esoteric work, particularly given the numerous assassination attempts on his character, making Elizabeth’s favour more important than ever.

His closeness to the Queen also earned him the trust of many of her top advisors, including Sir Francis Walsingham, William Cecil, Robert Dudley, Christopher Hatton, and Edward Dyer, all of whom were very close to Elizabeth and carried significant sway in the court.

Dee's concern for Elizabeth also spilled over into the angelic workings, where at one point he asked the angel Gabriel if she was alive or dead, to which Gabriel said that she was still alive (which was, of course, true). Dee was in Kraków, Poland at this time and likely would have heard little news about what was happening back home.

Dee's importance to Elizabeth cannot be underestimated. Some of the more interesting reports about his magical work suggest that he was responsible for the sinking of the Spanish Armada, as well as predicting an assassination attempt against the Queen. Elizabeth's financial aid in Dee's time of hardship also shows that she felt she owed him a favour or two, despite a sudden shift in the Queen's court and general society against astrologers and magicians.

THE ROSICRUCIAN LINK

Rosicrucianism is an esoteric Christian tradition that began in 1614 with the publication of the *Fama Fraternitatis* in Germany, a manifesto that first revealed the existence of the Order or Fraternity of the Rosy Cross, a mysterious group based on a mythical figure called Christian Rosenkreuz, who, tradition claims, lived to the ripe age of 106, an extremely long life for the time period.

This text was followed by the *Confessio Fraternitatis* in 1615 and the *Chemical Wedding of Christian Rosenkreutz* in 1616, again in Germany, which added fuel to the fire of what was quickly capturing the imaginations of many learned people throughout Europe, with all three texts being translated into numerous languages.

The exact origins of Rosicrucianism are unknown, with some attributing the source texts to a number of famous individuals, including Francis Bacon, who is also believed by some to be the author of the numerous plays traditionally attributed to William Shakespeare. John Dee is also on the list of potential instigators of the Rosicrucian tradition, a theory made popular by the works of scholar Frances

Yates.

In *The Rosicrucian Enlightenment*, Yates argues that “there can be no doubt that we should see the movement behind the three Rosicrucian publications as a movement ultimately stemming from John Dee.”¹¹

She asserts that Dee’s extensive travels throughout Europe, and particularly to Bohemia, may have been what set the Rosicrucian fervour in motion.

“The strangely exciting suggestion is that the Rosicrucian movement in Germany was the delayed result of Dee’s mission in Bohemia over twenty years earlier...”¹²

While there might seem like little evidence to support this, there is a peculiar link between Dee and the *Chemical Wedding* text, the title page of which contains the Hieroglyphic Monad symbol from Dee’s *Monas Hieroglyphica*, a short book that contains a number of esoteric theorems which Dee believed were of extreme importance.

Of course, Dee died in 1608, six years before the publication of the first Rosicrucian manifesto, which suggests that he was not the author of it, unless he wrote it many years prior to its first appearance, which seems unlikely.

While Dee may or may not have influenced the Rosicrucian tradition, his prominence at the time led to claims that he was, at the very least, a member of that fraternity.

“Although Ashmole himself was not a Rosicrucian and does not seem to have associated Dee with that group, some members of the Rosicrucian fraternity adopted Dee as one of their own. Sometime after the publication 1652 of Ashmole’s *Theatricum Chemicum Britannicum*, which included a brief life of Dee, a Mr Townesend wrote to Ashmole that John Dee ‘is acknowledge for one of ye Brotherhood of ye R. CR. by one of that Fraternity, who calleth himself Philip Zeigerus, Francus.’”¹³

11 Frances Yates, *The Rosicrucian Enlightenment*, pp. 55-6.

12 Ibid., p. 56.

13 Peter French, *John Dee: The World of an Elizabethan Magus*, p. 14.

It is understandable why other Rosicrucians would want to associate Dee with the group, given how well-received he was throughout Europe until Casaubon tarnished his reputation with the publication of *A True & Faithful Relation*. Dee's achievements in mathematics, navigation, and astronomy, not to mention his fervent interest in occult studies, made him a perfect example of what a typical Rosicrucian should be. It seems unlikely that Dee was really a Rosicrucian, however, since the texts did not exist during his lifetime, but he certainly fit the bill in every way imaginable.

“Dee can plausibly be identified with the Rosicrucian mode of thinking, which tended towards secrecy and science mixed with magic, but only if Rosicrucian is used as a generic term. It is improbable that he was a Rosicrucian in the sense of belonging to a secret fraternity with formal rules, secret ceremonies, and so forth.”¹⁴

The enigma surrounding the origins of Rosicrucianism make it ripe for speculation, and it is far more appealing to think of individuals like Dee and Bacon, instead of some lesser known people, as the potential figureheads of the tradition. Unfortunately, there is little to support this assertion, but while it seems that Dee was likely not directly connected with the Rosicrucian movement, the presence of the Hieroglyphic Monad in the *Chemical Wedding* suggests that his works certainly had a major influence on it.

EDWARD KELLEY

Edward Kelley (or Kelly) was born on 1 August, 1555. Little is known about his life before encountering Dee, but it is believed he worked as an apothecary's apprentice, where perhaps he developed his fervent interest in alchemy.

Kelley also went by the name Talbot, making it more difficult to track down details about him. This was the name that he went by when he first entered Dee's life, but the reasoning for the pseudonym is unknown. It might be that he was wary of revealing his true

¹⁴ Ibid.

identity, particularly given some previous run-ins with the law.



What little we know about Kelley's early days is that he was notorious for his deception and fraud. At one stage it appears he was arrested for coining (making false money), for which he was allegedly punished by having his ears cut off.¹⁵ Indeed, it seems evident that Kelley was obsessed with material wealth, as his sole magical purpose seems to have been in finding out how to turn lead to gold, an achievement he is rumoured to have achieved later in life.

Kelley claimed that he had ancestors in the house of "Imaymi," more correctly known as Uí Maine, from the Irish province of Connaught, which Kelley wrote as "Conaghaku," according to Wooley.¹⁶ Unfortunately, we do not know if this claim had any truth to it.

Kelley was a powerful "psychic," with strong skrying abilities that Dee and his previous skryers lacked, a fact that is evident alone in the accounts of the Enochian workings. He had a strong personality and often argued with the angels that he communed with, at times accusing them of being illuding spirits. It seems to me that the angels disliked and distrusted him as much as he disliked and distrusted them, and their mutual rivalry was only set aside because they needed each other; Kelley needed the angels to keep his employment with Dee, while the angels needed Kelley to deliver their material. It was, as it were, a relationship of convenience.

In the later years, when Kelley supposedly discovered the secret

15 Donald C. Laycock, *The Complete Enochian Dictionary*, p. 21.

16 Benjamin Woolley, *The Queen's Conjurer*, p. 268.

of alchemy, he enjoyed the fame and welcome that Dee previously had in the crown courts of Europe, even receiving a knighthood from the Holy Roman Emperor, Rudolf II. It is evident that this was because everyone was interested in figuring out how to turn lead to gold, though it is not clear if this was another ploy by Kelley or a genuine belief in the attainment of this secret.

Neither Dee nor Kelley really utilised the Enochian system, or, at least, no documentation of such has been found. It seems to me that the angels made many promises purely so that these two conflicting figures would work together long enough to receive the full material that the entities wanted humanity to have. Regardless of the whys, it is Dee's careful journaling of the workings that has allowed us to piece together a viable and, indeed, potent practice that has attracted a lot of attention over the last century in particular.

THE SKRYER AND THE MAGICIAN

It was on 8 March 1582 that Kelley, then known as Edward Talbot, entered Dee's life, a few days later replacing former priest Barnabas Saul, who previously worked as Dee's somewhat unsuccessful skryer and who mysteriously disappeared as Kelley arrived.

It is interesting that when Kelley appeared with one Mr. Clerkson at Mortlake, both of them revealed that Saul was spreading rumours about Dee, effectively axing him from the equation and opening up a position that Dee would desperately want filled. Whether this is coincidence, the manipulation of Kelley, or the work of the angels is a mystery that will likely never be solved.

Kelley was only 26 at this time and had just met Dee, yet he quickly offered to perform some skrying work, clearly eager to prove his ability. Indeed, the apparent wrongdoing of Saul was told to Kelley by "a spiritual creature," an immediate and, we might assume, deliberate hint of Kelley's capabilities.

Dee was initially skeptical and dismissed Kelley's first offer, noting that it was to "entrap" him and find out if he had dealings with "wicked spirits." Two days later, however, on 10 March, and after much reassurance from Kelley, he decided to give the young man a try. It likely did not take much convincing, as Dee clearly wanted a

genuine and skilled skryer as much as Kelley appeared to want to fill that role.

Kelley knelt by Dee's desk and began gazing into the shewstone Dee had set up, while Dee retired to his oratory. Both began intense prayer and within 15 minutes Kelley had established contact with the archangel Uriel, whom Dee questioned about his Book of Soyga, a magical text that contained a number of mysterious tables he could not decipher. Uriel responded that this book was delivered to Adam by angelic beings, the first hint of the Enochian or Adamic tongue and teachings that would follow.

Kelley also received a vision of a Goetic style talisman that was later discredited by Uriel and documented as a false vision in a footnote by Dee. This puts the legitimacy of the entire skrying session into question, but even if the contact proved false, it was evidently a much clearer mode of communication than Dee had experienced with his previous skryers, and by the time Dee had found out that it was an illuding spirit he was already deeply engrossed in workings with the true angels.

Dee continued to perform magical workings until 1607, many years after the departure of Kelley and a year or two before Dee's death, but these were obviously not as fruitful without Kelley's skills, and it is unclear to what extent, if any, they relate to the previous transmissions of the Enochian system.

The swiftness with which Kelley established a connection to the angels and with which Dee threw himself into documenting what transpired is almost unbelievable, as these two men barely knew each other. Yet this strange meeting was to become the beginning of a journey of many years and the first insight into what would be revealed as the system of Enochian magic.

A YOUTH OF NECROMANCY & BLACK MAGIC

Kelley has been widely criticised as a fraudster, not simply because of the allegations that he was charged with coining, but also because of his history with black magic and evil spirits.

The first day Kelley worked as a skryer for Dee was 10 March 1582. Dee was 55 and Kelley was 26. Uriel appeared within a short

space of time, but it turned out to be an illuding spirit, who delivered a false seal that is Goetic in form. This may have simply been because of the new psychic links being forged or it may have been due to Kelley's past history of working with demons, a history that Dee noted in his diary on that day:

"Note: he had two days before made the like demand and request unto me: but he went away unsatisfied for his coming was to entrap me, if I had had any dealing with wicked spirits as he confessed often times after: and that he was set on, etc."¹⁷

Two years later, on 8 June 1584, Dee was still writing about Kelley's involvement with evil spirits, commenting that he told Kelley to abandon his "diabolical experiments" and to "renounce the evil angels and all their frauds."¹⁸ Dee recorded this in Latin, most likely so that Kelley, whose Latin was poor, could not read it and take offense.

Kelley's reputation as a necromancer was depicted in a work by Ebenezer Sibly in 1806, which carries the title: "Edw[ar]d Kelly, a Magician. in the Act of invoking the Spirit of a Deceased Person." It is unlikely that Kelley ever attempted any form of necromancy, but clearly he had earned a dark reputation.



17 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 66.

18 *A True & Faithful Relation*, p. 164.

Some scholars have recently attempted to re-evaluate what we know about Kelley and whether or not the stories about him are true. Michael Wilding, author of a biographical essay on Kelley,¹⁹ claims that Kelley's reputation was unduly tarnished, in much the same way Dee's was.

It is likely that at least some of the reports about Kelley are exaggerated or completely erroneous, but Dee's accounts appear to be quite clear that Kelley was at least in some way involved with evil spirits at some point in his life.

Regardless of who he was or what he did, he was without doubt a gifted individual, with an ability that few could match, then or now. Depending on which side of the fence one sits on, he was either a cunning and convincing conman or a truly remarkable psychic. Either reality means that we must respect his contribution to magical history, real or feigned.

THE WIFE-SWAP

One of the most controversial points in the history of Dee and Kelley is what has infamously become known as the "wife-swap," where the duo and their wives agreed to a covenant that would permit them to exchange wives for sexual relations on one occasion.

On 18 April 1587 Kelley received shocking instructions from the angel Madimi, an entity with whom Dee felt a special closeness, so much so that he named one of his daughters Madinia after her. The instructions suggested that the four should be joined in both a spiritual and carnal sense, with Madimi dismissing the notion of sin when it is asked for by and in the name of God.

It has been proposed by many people that Kelley constructed these visions to fulfil his own sexual fantasy. However, on 22 April he wrote a lengthy diatribe, expressing his dislike for the spirits and the covenant they proposed:

"I Edward Kelly by good and provident (according to the Laws and ordinances of God) determination and consid-

19 See *Mystical Metal of Gold: Essays on Alchemy and Renaissance Culture*, AMS Press, 2007.

eration in these former Actions, that is to say, appearings, shows made, and voices uttered, by the within named in this Book, and the rest whatsoever Spirits have from the beginning thereof (which at large by the Records appeareth) not only doubted and disliked their insinuations and doctrine uttered, but also divers and sundry times (as coverting to eschew and avoid the danger and inconvenience that might either by them, their selves, or the drift of their doctrine ensue, or to my indamagement divers ways, happen) sought to depart from the exercises thereof: and withall boldly (as the servant of the Son of God) inveighed against them: urging them to depart, or render better reason of their unknown and incredible words and speeches delivered: and withall often and sundry times friendly exhorted the Right Worshipful Master JOHN DEE (the chief follower thereof) as also in the Records appeareth, to regard his soul's health, the good proceeding of his worldly credit (which through Europe is great) the better maintenace to come of his wife and children, to beware of them, and withall to give them over: wherein although I friendly and brotherly laboured, my labour seemed to be lost and counsel of him despised, and withall was urged with replies to the contrary by him made, and promises, in that case, of the loss of his soul's health, if they were not of God: Whereunto upon as it were some farther taste of then, or opinion grounded upon the frailty of zeal, he cased not also to pawn unto me his soul, etc. Which his persuasions were the chief and only cause of my this so long proceeding with them: And now also at this instant, and before a new few days having manifest occasion to think they were the servants of Satan, and the children of darkness; because they manifestly urged and commanded in the name of God a Doctrine Damnable, and contrary to the Laws of God, his Commandments, and Gospel by our Saviour Christ as a Touchstone to us left and delivered, and brotherly admonished the said Worshipful, and my good friend Mr. JOHN DEE to beware of them: And now having just occasion to determine what they were, to consider all

these things before mentioned by me, and wisely to leave them; and the rather because of themselves, they (as that by their own words appeareth) upon our not following that Doctrine delivered, gave unto us a *Quietas est*, a passport of freedom: But the Books being brought forth, after some discourse therein, after a day or two had, and their words perused spoken heretofore, did as it were (because of the possible verity thereof, *Deo enim omnia sunt possibilia*) gave us cause of further deliberation: so that thereby, I did partly of my self, and partly by the true meaning of the said Mr. DEE in the receiving of them, as from God; and after a sort by the zeal I saw him bear unto the true worship and glory of God to be (as that was by them, promised) by us promoted, descend from my self, and condescend unto his opinion and determination, giving over all reason, or whatsoever for the love of God: But the women disliked utterly this last Doctrine, and consulting amongst themselves gave us this answer, the former actions did nothing offend them but much comforted them: and therefore this last, not agreeing with the rest (which they think to be according to the good will and wholesome Law of God) maketh them to fear, because it expressly is contrary to the Commandment of God: And thereupon desiring God not to be offended with their ignorance, required another action for better information herein; in the mean, vowing, fasting, and praying, Mrs. DEE hath covenanted with God to abstain from the eating of fish and flesh until his Divine Majesty satisfy their minds according to his Laws established, and throughout all Christendom received. To this their request of having an action, I absolutely answer, that my simplicity before the Highest is such as I trust will excuse me: And because the sum of this Doctrine, given in his name, doth required obedience which I have (as is before written) offered, I think my self discharged: And therefore have no further cause to hazzard my self any more in any action. Wherefore I answer that if it be lawful for them to call this Doctrine in question, it is more lawful for me to doubt of greater peril; considering

that to come where we are absolutely answered were folly, and might redound unto my great inconvenience. Therefore beseeching God to have mercy upon me, and to satisfy their Petitions, doubts and vows, I finally answer, that I will from this day forward meddle no more herein.”²⁰

If this was a show put on by Kelley it had a lot of potential to backfire, as any attempts to discredit the angels would in turn discredit their command that the four should become as one. Therefore if he really did want to go through with this it would make no sense to make such an effort to dismiss the angels entirely. That said, he was probably well aware that Dee would not so easily abandon communication with the angels and would hope to appease their anger at Kelley’s refusal to give in.

While it is possible Kelley pretended to be dismayed, there is another example of this type of distaste for the angels’ commands in a working from five years earlier, which means that Kelley’s utter dislike of the instructions given to him was not a once off affair.

In this earlier working Uriel was discussing some of the Heph-tarchic material with Dee and the process was suddenly interrupted by Michael, who spoke to Kelley alone. When Kelley returned, Dee wrote that he was “much disquieted.” Kelley then recounted what Michael had said to him:

“He said that I must betake my self to the world, and forsake the world. That is that I should marry. Which thing to do, I have no natural inclination: neither with a safe conscience may I do it, contrary to my vow and my profession. Wherefore I think and hope, there is some other meaning in these their words.”²¹

Michael responded by saying: “Thou must of force keep it. Thou knowest our mind.” At this point Dee quickly said a prayer praising God and ended the operation, suggesting that he was uncomfortable with this sudden change of direction. It is also likely that he was afraid of upsetting the angels and was worried about Kelley’s reluctance to

20 *A True & Faithful Relation*, Actio Tertia, pp. 17-18.

21 Joseph H. Peterson, *John Dee’s Five Books of Mystery*, p. 172

do what they asked.

All of this could have been an act by Kelley to make it look like he did not want to marry, but if it was, it was a very elaborate and convincing act. The next day Kelley “would not willingly” work with the angels, according to Dee, who said that Kelley was now “utterly misliking and discrediting them, because they willed him to marry.”²²

It is also possible that since Kelley did not want to marry in the first place he was not keen on being limited to one woman, and that therefore he tired of his wife after several years and yearned to be with another.

There is a gap in the diaries with no records for the day following the wife-swap request, suggesting that Kelley refused to conduct any workings that day, as per his promise. However, there is an action recorded on 24 April, two days after Kelley’s vow, most likely at the behest of Dee, who would undoubtedly have pleaded with Kelley to continue the work and try to find some answers to this problematic command the angels had given.

Dee records that they “cannot find how we may do the thing required,”²³ but then Christ appears before them and speaks in language akin to the gospels, assuring them of the divine origin of the wife-swap request and urging them to carry it out with all due faith:

“He that fasteth and prayeth doth but that which is commanded: He that also fulfilleth my will is justified before me: for who is he that raiseth up, or who is he that casteth down? Yea, even I it is that have taken you four Trees out of the forest of the world, and have covered you hitherto with my wings. And behold, this that is take away shall be restored again to you with more power. And Might shall be in it, and a breastplate unto you, of Judgement and Knowledge. [...] Your unity and knitting together is the end and consummation of the beginning of my harvest.”²⁴

An interesting thing that is said by Christ (if it was him) was that “this Doctrine is not to be published to mortal men.” This means

22 Ibid., p. 174.

23 *A True & Faithful Relation*, p. 19.

24 Ibid., pp. 19-20.

that the covenant was to be kept secret, a fact that raises a number of questions. On one hand it could have been a genuine request, for there is power in secrecy. On the other hand, it might have been an illuding spirit which knew well that this proposal did not come from God, or it might have been a ploy by Kelley to ensure that Dee did not reveal what had happened to other people, which could have affected both of their reputations. Dee took this clause so seriously that he beseeched God that if any of them should reveal it they should be “stricken dead by thy Divine power.”

Dee told his wife Jane about the proposal, telling her that “there is no other remedy,” to which she wept and trembled for a quarter of an hour, as one can expect for someone entrusted to do something that she does not want to do for the one she loves. After a time Dee pacified her and persuaded her to agree to the cross-matching.

It seems that both Dee and Kelley were content with Christ’s words and they swapped wives on the night of Sunday, 3 May 1587. It appears the angels were satisfied with this, yet there is a peculiar incident of the angel Madimi taking away Dee’s shewstone, which he later found beneath one of the pillows on his bed where his wife was resting. Kelley might have put it there, but both John and Jane Dee believed it to be an act of God.

Regardless of what one makes of the wife-swapping agreement and who came up with the idea, ethereal or corporeal, it marks one of the most intriguing and unusual incidents in occult history, where a number of people who were extremely devout Christians agreed to perform an act that was quite un-Christian. Yet it is easy to see why Dee would agree to it, having spent several years at these communications and believing them to be true. Whether or not this covenant really came from the angels, however, is a debate that is likely to never end.

THE ALCHEMIST OF EUROPE

Kelley expressed an interest in alchemy throughout his life, gaining fame and fortune in Europe for his alleged achievements and even writing a book on the subject, *Theatrum Astronomiae Terrestris*, the only text he ever penned. Kelley claimed that he found this book in

a bishop's tomb, but it is likely this was an attempt to add historical credibility to his work.

There are not many mentions of alchemy in Dee's diaries, a fact that Peterson argues is likely due to Dee wanting to keep his alchemical experiments secret from Kelley.²⁵ It appears that the only direct involvement of the entities with Kelley's alchemical pursuit happened quite early on in the duo's magical career. In 1583, a year after the two met, Dee recorded that Kelley had been instructed by the angels to travel to a "Huets Cross," a monument where he found a red powder, a scroll, and a book of magic and alchemy called *The Book of Saint Dunstan*.²⁶

Towards the end of the angelic workings Dee and Kelley travelled around Europe trying to gain the financial support of some of the royalty and nobility. This was particularly difficult on Dee's family, who were forced to move several times, often back and forth from city to city, and frequently at the behest of the angels.

Two places that they travelled to in particular were Poland and Bohemia. The King of Poland did not appear to be impressed by the duo. Count Vilem Rozmberk of Bohemia, however, saw their potential, securing the favour of the Holy Roman Emperor, Rudolf II, who then reversed a previous banishment from the country. Dee and Kelley settled in the Bohemian town of Trebon in 1586, not long before their angelic communications were brought to a close.

Even if Kelley had not discovered this alchemical secret, he certainly enjoyed a lavish lifestyle thanks to the patronage of Europe's wealthy. Rozmberk, in particular, gave him money and a number of estates, while Rudolf made him a baron. Both had already expressed a keen interest in alchemy and were obviously attempting to earn Kelley's favour if the reports they were hearing were indeed true.

Those reports, of course, were that Kelley had managed to produce an ounce of gold from a mixture of a small amount of a red powder with mercury, a mystery that had confounded and eluded alchemists for many centuries. The rumours travelled throughout Europe, even back to England where Edward Dyer tried to convince the Archbishop of Canterbury of Kelley's abilities and where the Lord Treasurer tried in vain to get the skryer-turned-alchemist to return.

25 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, pp. 30-31.

26 Ibid., p. 346.

By February 1589 Dee had lost the favour of Rozmberk and saw the last of Kelley, who travelled to Prague alone, less than two years after the wife-swapping incident and not long after he had amassed a wealth that Dee could not approach. Dee was likely furious that Kelley so quickly abandoned him, considering it was Dee's reputation that initially curried favour with the European courts, but this parting was a blessing in disguise, considering what would follow.

Kelley grew increasingly wealthy, with a castle, nine villages and two houses in Prague at his disposal, but he failed to deliver on his promises, which means that it was either an elaborate ruse or that Kelley did not want to or could not share his secret. If it was the latter, we need to ask why he needed the wealth of others if he could make it for himself. If he really was onto something it may have been the case that he ran out of the mysterious red powder and was no longer able to conduct this miracle of metallurgy.

Kelley's failure angered Rudolf, who ordered his arrest on 30 April 1589, only months after he and Dee parted ways. Kelley appears to have been tipped off about this, and disappeared before the contingent of guards arrived. He was found soon afterwards, however, and brought to Krivoklat Castle.

It is interesting that at this time Elizabeth sought for the freedom of some of Kelley's associates, such as Dyer, but never asked for Kelley himself to be freed. This might be because he refused to share his alchemical secrets with England or because she did not want to upset Dee, who likely was not very fond of Kelley any more.

Kelley was released from prison in 1593, but by 1596 he was jailed once more, now at Most Castle, after a spat with the assistant of an influential alchemist, suggesting that he continued his alchemical work despite losing the support of Rudolf II.

Wealth is the most likely reason for Kelley's alchemical experiments, particularly given his earlier alleged crime of coining and the likelihood that he put up with the angels largely for the handsome pay that Dee was affording him.

Another possible aspect to Kelley's obsession with alchemy is its potential for instilling fertility, of transmuting death into life. According to Woolley,²⁷ Kelley believed his wife Joanna was unable

27 Benjamin Woolley, *The Queen's Conjuror*, p. 252.

to conceive, and that this fact plagued his mind while in Trebon. He was also potentially influenced by Rozmberk's own fascination by the idea that alchemy might help him produce an heir, something he had failed to achieve on numerous occasions with multiple wives.

A DEATH PREDICTED

One of the most interesting elements of the life of Kelley was actually his death, which is shrouded in mystery and intrigue.

Kelley died in 1597, aged 42, almost half the age of Dee. The story goes that he tried to escape from Most Castle by drugging the guards and climbing down a makeshift bedlinen rope from his prison window. He fell, broke his legs, and joined the angels (or perhaps demons) in the afterlife.

Interestingly, on 21 August 1584, the angel Uriel predicted that Kelley would "die violently."²⁸ If the tale of his plummet from the heights of the castle is true, then this is an uncannily accurate omen.

To counter this, however, Uriel failed to get their proposed ages right, suggesting that Kelley would live to 87 and Dee to 122, supporting an earlier claim that he would live past 100. Neither of these ages are accurate, nor even close, but they might have been an attempt to placate the duo with promises of long-life, something that many alchemists had been searching for in vain.

A letter from Sir Thomas Browne to Elias Ashmole alleges that Dee's son Arthur said that Kelley attempted to escape, fell and broke his leg, and was then imprisoned again, suggesting that the story is partially true, but that he did not die in the incident. When and how he died is anyone's guess, but it might have been while still in prison, or he might have been released and died a rather unexciting death in the company of the Rozmberks, with whom he still held favour.

Interestingly, Dee recorded Kelley's death as being on 15 November 1595, but Woolley says that sightings of Kelley were reported as late as 1598.²⁹ It is not clear why Dee marked such an early date, but it seems likely that he was led by a friend or contact in Europe to believe that Kelley had passed on. Dee uses the word "slain" to de-

28 Stephen Skinner, ed. *Dr John Dee's Spiritual Diaries*, p. 407.

29 Benjamin Woolley, *The Queen's Conjurer*, p. 272.

scribe Kelley's passing, suggesting he did not die naturally, but rather at the will or hand of another. We do not know what this alternative story of his death is, but it suggests that Kelley could not escape the fate outlined by Uriel all those years before.

II



THE MAGIC OF THE ANGELS



Enochian magic is extremely complex, not only in how it was delivered, how the tools are made, and how it is practiced, but also in how it is understood. There are so many layers to the system and so many questions left unanswered by Dee and his angelic cohorts.

For example, most people might take it for granted that the entities involved in this system are in fact angels, but a number of people have questioned this, suggesting they might be demons or some other form of entity unto their own.

Another burning question that many have is: what is the purpose of Enochian magic? Some say it is designed to help humanity, while others postulate that it is intended to bring about the Apocalypse.

These and other questions will be answered, to the best of my ability, in this chapter. I think it is helpful to know exactly what we are working with before getting into the nitty gritty of the system itself. It will make far more sense with that layer of understanding.

THE NAME “ENOCHIAN”

The term “Enochian” is actually a relatively modern name for both the language and magical system delivered to Dee. The magic gets its name from the language, and the language gets its name from the biblical patriarch Enoch.

Enoch is most well known for being the only person in the Old Testament to be assumed or taken up into heaven, based on a particular passage of Genesis:

“Enoch walked with God; then he was no more, because God took him.”³⁰

Tradition has it that Enoch became Metatron, the highest archangel in charge of the heavenly hosts, and the archangel attributed to the highest Sephirah, Kether, in the Qabalistic system. Metatron was often afforded such a high status that he became known as “the lesser YHVH,” with some even considering him as a power to rival that of God himself.

There were several apocryphal texts about Enoch, mostly notably the Book of Enoch, which is actually three separate texts, detailing Enoch’s ascent through the palaces of heaven and his assumption of the angelic form of Metatron. The first text (commonly called 1 Enoch) is Ethiopian, the second (2 Enoch) is Slavonic, and the third (3 Enoch) is a Hebrew text purported to be written by Rabbi Ishmael. The first two texts are believed to date from the First Century CE, while the third purports to be from the Second Century CE, but is more commonly believed to have originated in the Fifth Century CE.

Dee was fascinated by the Book of Enoch, but all three of them had been lost at the time Dee lived in. In fact, their loss was probably the primary reason that Dee was fascinated by them, as they offered potential mystical and magical secrets he did not have access to. He would not have been aware that there were several different texts, however. All three were rediscovered between 200 and 400 years after Dee’s time.

30 Genesis 5:24 (NRSV).

What is important to know is that there is a mystical Book of Enoch in Jewish tradition, a book that exemplifies the knowledge Enoch obtained when he was assumed into heaven. 1 Enoch speaks of a book of knowledge given to Enoch, while 2 Enoch tells of God giving Enoch 366 books, containing all knowledge, including the secrets of creation. Indeed, this mystical Book of Enoch was likely the reason these three texts were written in the first place.

The angels whom Dee spoke with made numerous references to Enoch and Dee questioned them about the long lost Book of Enoch. It is these references, which suggest that Enoch had access to a spiritual tongue, that gave us the modern name.

When the Enochian language was introduced, Raphael referred to it as the “celestial speech,” while Dee called it the “angelic language” and “primitive divine or Angelical speech.”³¹ He also referred to the letters as the “Adamical Alphabet.”³²

The angel Ilemese told Dee that Enochian was “a language taught in Paradise ... by infusion, to Adam ... until the Ayrie Tower [of Babel] was destroyed.”³³ When Dee questioned unto whom Adam spoke this language, Ilemese said “unto Chevah,” one of the names for Eve. This suggests that the tongue was not used to converse with God himself.

The reference to the Tower of Babel is interesting, as this biblical story tells of how a unified humanity speaking one language, which we can assume from Ilemese’ explanation was Enochian, angered God by attempting to build a tower that ascended into heaven, resulting in God deciding to “confuse their language there, so that they will not understand one another’s speech.”³⁴

Some of the earliest references to the system as “Enochian” come in some texts by Dr. Thomas Rudd, edited by Adam McLean and published in *A Treatise on Angel Magic*. These brief mentions refer to the “Tables of Enoch,” but do not go into any great detail on them.

The Hermetic Order of the Golden Dawn popularised the name “Enochian” through its unique approach to the system, and despite it not being used by Dee, we are stuck with it, for good or ill.

31 Joseph H. Peterson, ed. *John Dee’s Five Books of Mystery*, p.267.

32 Ibid.

33 Ibid., p. 354.

34 Genesis 11:7 (NRSV).

THE THREE SECTIONS OF ENOCHIAN

Generally speaking when people mention Enochian magic they are referring to only one aspect of the system, but there are actually three main parts to it that are very different, yet share some overlap. It is impossible to get a thorough understanding of the system without exploring all three.

The first part is the Heptarchic system. This gets its name from the Greek *hept* (“seven”) and *archy* (“realms/kingdoms” - from *archon*, “ruler”). This, as one can imagine, focuses on planetary energy and beings associated with the planets that can be seen with the naked eye: the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn.

This was delivered first and includes the basic tools that were deemed necessary for the later Enochian work—such as the Sigillum Dei Aemeth, Table of Practice, Seals of the Bonorum, etc. There is a lot of material here, most of which is covered in Dee’s *Five Books of Mystery*.³⁵

This area was not given as much attention by the magicians in the original Golden Dawn, barring some brief explorations of the Sigillum Dei Aemeth, but later Golden Dawn magicians, including several members of the Whare Ra³⁶ temple, explored the Heptarchic system in significantly more depth. Many modern magicians, both in and outside the Golden Dawn, employ this system, either as a standalone or with the more familiar Enochian material like the Watchtowers.

The second part of the system is Liber Loagaeth, a series of obscure tables that few have worked with and even less have come to any modicum of understanding of. This will be discussed in some depth later in Chapter IV.

The third part of the system is Enochian “proper,” which is the bit most magicians are familiar with. It includes the actual language itself, the Great Table (and its subdivisions into Watchtowers, etc.), all of the Calls, the Aethyr names, and anything else that we tradi-

35 See Joseph H. Peterson’s *John Dee’s Five Books of Mystery*.

36 Whare Ra was the last temple with direct lineage back to the original Golden Dawn, via the Stella Matutina. It closed its doors in 1978, but some of its members passed on documents and teachings to modern initiates.

tionally think of when it comes to Enochian (barring the Sigillum Dei Aemeth, which is Heptarchic, as noted above).

Towards the end of the Heptarchic material and shortly before the delivery of Liber Loagaeth, the archangel Michael supported the idea of a three-fold division of the Enochian system:

“This Art is the first part of a Threefold Art, joining Man with the Knowledge of 1. the WORLD, 2. the GOVERNMENT of his Creatures, and 3. the SIGHT of his Majesty.”³⁷

While the three parts appear to be entirely different systems, and can certainly be treated as such, they share a lot in common and are intended for use as one larger system. Even if a magician intends only to practice one area, he or she will need to study the others in order to truly understand what he or she is doing.

THE DANGERS OF ENOCHIAN

Enochian magic has earned a reputation over the years as being somewhat dangerous, so much so that nearly all books or documents on it come with a caveat warning magicians to be careful. Some even go so far as to say that Enochian magic should be avoided altogether, for one's safety and sanity.

After working with Enochian for many years I came to the same conclusion as many others that there are definite dangers with using the system. However, these dangers are usually dependent on how a person approaches the system, as most of the horror stories surrounding Enochian revolve around someone taking on too much and trying to rush through the system. If the proper protocols are followed, with plenty of rest between workings, then there should be no significant risks.

To give an analogy, learning to drive a car is potentially dangerous, particularly if rushed or if the learner driver ignores the rules of the road. If, however, they take the lessons from a qualified driver, follow the proper recommendations, guidelines, and safety procedures, and, most importantly, take their time, then they will

37 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 244.

not really encounter any problems at all. The car will then become an asset, a tool to help the person on their journey, rather than a potential death trap.

What is important to note about Enochian magic is that it releases a high volume of energy, which, if not properly channelled, can be extremely destructive. When this energy is invoked into one's aura (or Sphere of Sensation, as the Golden Dawn calls it) it had better be strong enough to withstand it or there will be a re-enactment of the Qabalistic concept of the Breaking of the Vessels.

Therefore it is important that the magician strengthen his or her energetic "vessel" sufficiently before working with Enochian energy. This can be done in many ways, such as working with other less intense magical systems for a while first. For example, use of the Lesser Ritual of the Pentagram, in both its invoking and banishing forms, is a particularly effective ritual for helping to strengthen the aura, among many other uses. Basically the magician needs to gain experience at bringing energy into their aura in small doses before working up to the significantly larger doses present in Enochian workings.

It is also a good thing to recognise that sometimes Enochian is overkill for the result you are seeking and some of the angels themselves, particularly those in the Watchtowers, tend to frown on being asked to do things that other beings can manage. Sometimes one simply need a little buzz of electricity to get something to work, not a massive electrical storm. And, of course, anyone who wants to ignore the safety warnings and stick their fingers in a socket is never going to have a positive experience.

It is important to have a balanced view of the dangers of Enochian and not go to either extreme of thinking it is completely harmless or so dangerous that it should be shunned. It is a very potent system of magic that can produce very strong results, and the energy can be managed a lot easier when certain parts of the system are properly applied, but it can also be harmful if abused.

Much of the danger of Enochian is in the chaotic nature of the energy when there is no channel for it to follow and no container for it to reside in. A lot of this can be dealt with by an experienced magician and by the inherent safeguards of the system, such as with the tools of Heptarchic magic. These tools may seem like standard

grimoiric fare at first, but they are actually part of a training system to help develop the magician to withstand the Enochian energy and also to build a kind of matrix of magical objects that work to contain the energy when released. In particular, the Holy Table, Watchtower Tablets and Sigillum Dei Aemeth are very powerful ways to help manage the energy involved in Enochian rituals.

Author and magician Lon Milo DuQuette came to a similar conclusion, emphasising the importance of building the Heptarchic tools in his excellent book *Enochian Vision Magick*. He wrote:

“By following through (even halfheartedly) the methods by which these magical tools were constructed, you will slip, however subtly, into the divine creative stream that produced them. You will become part of the same process that programmed and prepared Dee and Kelley.”³⁸

Golden Dawn magician Israel Regardie felt, quite rightly, that Enochian magic was “the providence of the seasoned veteran in occult matters”, a system to be utilised only by “the mature well-informed student”³⁹. Of course, it can often be difficult for the magician to tell if he or she is ready, and there are many who believe they are more advanced than they really are, but at least some knowledge and experience is necessary before delving into such a potent magical system.

The dangers of Enochian magic were highlighted in particular by Paul Foster Case and his group, the Builders of the Adytum (BOTA). Case was an ex-Golden Dawn magician who had a negative experience with Enochian magic, blaming it for the “serious disintegrations of body or mind” of several people he knew. He subsequently axed all elements of Enochian magic from his order, replacing them with Hebrew or simply leaving a few somewhat glaring omissions.

In the first of two letters sent to Israel Regardie in 1933 Case slated Enochian as “subtly harmful” and “dubious,” and he said that he agreed with one Miss Hughes in the questioning of whether or not it “is really a language at all!”

The problem with Case’s views is that they are quite contradictory,

38 Lon Milo DuQuette, *Enochian Vision Magick*, p. 43.

39 Israel Regardie, *The Golden Dawn*, Introduction, p. 10.

because if it is not a real angelic language, but an invention of Kelley, a topic we will explore later in this chapter, then how can it be harmful? Surely a fabricated magical system cannot have any such negative effect on a person.

In the second letter Case lists several points of contention with Enochian magic, which I will address below.

“1. That it emanated so largely from Kelly”

This is an awful reason to doubt the authenticity and efficacy of a magical system. Firstly, many of the stories we know about Kelley are rumours, and it is clear that there were many people who tried their hand at destroying his reputation as much as there were others who did the same with Dee. From the diaries it appears that Kelley prayed with as much devotion and passion as Dee did, and Kelley displayed as much, if not more, dismay as Dee did regarding questionable incidences like the wife-swap.

Regardless of his personality or failings, however, the Enochian system was granted *through* him, not *by* him, and therefore its stature does not necessarily have to rely on how good a man he was. Indeed, it seems on so many occasions that the angels did not like Kelley one bit, and the feelings were mutual, suggesting a distance between the material itself and the man who delivered it. I think it is safe to say that they *used* him, knowing his psychic skills. It could even be argued that in order to be as psychically open as he was, he would have to be open to negative forces as well, and thus he would be extremely unstable and volatile, and his defects could be seen as a necessary part of what made him such an exceptional skryer.

“2. That the tablets are part of a rigmarole by which Kelly persuaded Dee that they were to be the puppet-masters of a new European political order which should supercede the kingdoms then reigning”

This was a common desire throughout Europe, and I do not think such an earthly goal as this should be a reason to dismiss the Enochian system. Indeed, the diaries show countless cases where it seems that

the offers of kingdom for Dee and coin for Kelley were attempts by the angels to keep the parties interested while they then divulged the system. Many promises were made that were never kept, supporting my view that Dee and Kelley were chosen for their respective skills, so that the system would be revealed to the world at large. This is not so different than other magical systems, where spirits often make empty gestures and unfulfilled promises.

Of course, Dee did contribute quite considerably to the imperialistic pursuits of England at the time, with his navigational expertise aiding the exploration of the New World. His alleged participation in the defeat of the Spanish armada, by predicting and, some believe, summoning a storm that destroyed the ships, helped avoid an invasion of England and kept Queen Elizabeth I in power.

It is difficult to say, of course, if any of Dee's contributions came as a result of his work with the Enochian angels, but it is certainly a possibility, and there is plenty of material, such as the Parts of the Earth, that could be used for political purposes.

“3. That the same angel that dictated the Tablets also required that Kelly and Dee should have all things in common, including their wives.”

Well, firstly, who are we (mere humans) to apply our moral codes about marriage and monogamy to the angels? They do not think like us, and often they do not understand in the least how we work. Tyson suggested this request may have been an intimation of a kind of Gnostic union. Even if it was not, and it was Kelley's sinister desires rising to fore, why is that reason to dismiss the rest of the material? To say that this is throwing out the baby with the bathwater would be a huge understatement.

Also, what if the angels made a private agreement with Kelley to allow him to sleep with Dee's wife in order to ensure he continued with the work and delivery of the system (after all, he threatened frequently to leave it beforehand). Just because they do not care what they need to do to achieve their aim does not make the system fake, nor their nature as angels questionable, as we shall explore later in this chapter.

“4. That the entire project came to the same ignominious end that is to be expected of human undertakings based upon the promises of spirits.”

I'm not sure what “ignominious end” Case is referring to here, but this seems like a general distrust of all spirits, manifesting to an extreme in the Enochian system. Let us remember that the Qabalistic angels had their origin somewhere, communicating with someone before they became the accepted part of the Qabalistic system. By all means, we should be wary of any promises given by spirits. It is wise to remember that all spirits have an agenda. If one asks a Goetic spirit to do something, they will want something in return. Likewise for the Enochian angels. We must be extremely careful with this. Again, however, if Kelley threatened to cease the communications before their natural end, the angels may have been forced to grant him any desire, no matter what “ignominious end” that may have come to.

“5. That there is no good reason to suppose that Kelly and Dee, or their enterprise, to say nothing of their magic, correspond to anything Rosicrucian.”

I beg to differ, and Frances Yates has supplied plenty of information that suggests links between Dee, his work, and the Rosicrucian tradition that followed, as discussed in the previous chapter. However, even if we assume no link, or that the traditions are completely incompatible, the Enochian system does not need to be Rosicrucian in styling for it to be valid and effective. By Case's logic anything that does not “correspond” with Rosicrucianism would be inherently wrong or ineffective, an idea that is not only extremely limited, but extremely misinformed.

“6. That I have personal knowledge of more than twenty-five instances where the performance of magical operations based on Order formulae led to serious disintegration of mind or body.”

Firstly, this could suggest a problem with the Golden Dawn's formulae, rather than Enochian itself. Secondly, it could be, and is most likely, the failings of the individuals concerned. Either they were not experienced enough or did not approach the system properly. We have seen that the system can cause illness via its abundance of energy, like an abundance of food can cause obesity. Excessive exposure to Enochian energy can be detrimental, without doubt, but excessive exercise can cause injury and ill health. Balance is key, as Case should have known from his Golden Dawn teachings.

We could also cite the fact that Dee lived almost double the life expectancy of the time. While he might not have overtly used the system, at least not in the way modern magicians use it, he was without doubt exposed to Enochian energy. Sometimes people blame magical work for their ill health, ignoring the other more obvious reasons, like poor diet and lack of exercise.

Most of Case's other criticisms are of the Golden Dawn and its leaders, not Enochian itself. Of course, we know that they did not have access to the entire system, nor do, indeed, we, given the obscurities of Liber Logaeth and the fact that so many documents were destroyed. However, we are in a much better place than them, with better access to not only the sourceworks of Enochian, but those of the Qabalah and ceremonial magic in general. Given this, I think we can more easily avoid the mistakes they made.

Benjamin Rowe recommended that a magician take regular breaks between sessions of Enochian magic, particularly if they noticed symptoms of stress within themselves, such as: "nervous exhaustion, severely lowered immune response, inability to concentrate, hypersensitivity, hyperreactivity, reduced judgment, flights of ideas, and paranoia."⁴⁰

This is extremely solid advice and echoes similar advice fitness instructors often give in relation to exercise. If done on the trot for a long period of time, not only does Enochian magic become less effective, since the magician will be too fatigued and unable to deal with the energy, it becomes somewhat detrimental.

"The importance of pacing yourself cannot be overempha-

40 Benjamin Rowe, *A Short Course in Skrying*, p. 33.

sized. When you begin getting significant results from your Enochian work, it is very tempting to keep going; the anticipation of even more amazing results drives you on. But the extradimensional or meta-dimensional character of these forces allows them to influence all levels of your being simultaneously, including many levels of which you are not consciously aware. The cumulative effects of this influence can cascade into a dangerous level of stress before you become aware of it. Regular intervals of rest and relaxation, and of immersion in the everyday world, are the only sure way to avoid the problems.”⁴¹

Having experienced the negative effects of overusing Enochian magic, I cannot stress this point strongly enough. Do not abuse it. Like a little wine, it can have beneficial results. Too much, however, and it can impair judgement and cause health issues.

THE LEGITIMACY OF ENOCHIAN

Over the years several people have questioned the legitimacy of the Enochian system. Clearly Case was one of them, but he was not alone in thinking that the Enochian system was fabricated by Kelley.

Some have suggested that Kelley fabricated the entire Enochian corpus in order to string Dee along for as long as possible so that he could continue to receive his £50 per year salary, a healthy sum of money at the time. This seems to me unlikely, as Kelley frequently attempted to leave Dee’s employment. For example, on 17 April 1584 Kelley expressed doubt about the entire work and told Dee: “John your boy can well enough deliver these Letters, and so you need not me.”⁴² Dee would not accept this and pleaded with him to continue.

The wife-swap incident is often used as the *de facto* example of Kelley falsifying the Enochian workings in order to manipulate Dee into agreeing to something that he would otherwise never agree to. While this is a possibility, Kelley demonstrated a remarkable amount of contempt for the idea, as shown in Chapter I.

41 Ibid.

42 Stephen Skinner, ed. *John Dee’s Spiritual Diaries*, p. 252.

Kelley frequently attempted to discredit the angels, a tactic that would be unlikely for someone trying to present a magical system as being genuine. While it is possible that this dismissal was part of the act, an effort to convince Dee that Kelley was not controlling things, it seems very unlikely, as it would mean that Kelley would have been, in effect, a genius, with an intellectual faculty and memory well beyond that of Dee and most other people.

To counter this, however, his alchemical achievement is likely to have been a ruse, and if he could have deceived so many intelligent people throughout Europe about this it is not inconceivable that he could do the same with Dee and the angelic communications.

One of the strongest arguments against the suggestion that Kelley faked the communications is the stark differences between his own style of writing and that of the angels, particularly the extremely powerful and poetic verses in the Calls (see Chapter XIV), a point that scholar Geoffrey James argues in *The Enochian Evocation of Dr. John Dee*:

“It is difficult to account for the serious stylistic differences between Kelly’s usual writing style and the utterances that he attributed to the spirits. [...] Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax?”⁴³

While we might be able to question Kelley’s truthfulness, it is difficult to do so when it comes to Dee’s own experiences. These were particularly rare, but there are some examples where he was given a spiritual vision, such as on 24 August 1588, when he wrote that he “saw the divine water” with the help of Kelley. Either he was deluding himself or he was having a genuine experience, and the fact that he says that Kelley helped him achieve this suggests that the other communications were therefore equally genuine.

Dee was not without his doubts, however, and even the angels picked up on this, with one of the Bonorum saying:

43 Geoffrey James, *Enochian Evocation of Dr. John Dee*, Preface, pp. xv-xvi.

“Beware of wavering. Blot out suspicion of us for we are God’s Creatures, that have reigned, do reign & shall reign forever. All our Mysteries shall be known unto you.”⁴⁴

There are also several incidences where Kelley did not get his way with the angels, suggesting that he was not in control of the communications. For example, in 1585 Kelley wanted to show one of the angelic workings to the Jesuits in Krakow, Poland, a request that Dee understandably was unhappy with, given the likelihood this Catholic order would label them, two Protestant occultists, as heretics. Dee suggested that Kelley seek permission from the angels, which Kelley did, and the angels refused to permit it.

Another example is in the reception of the outer ring of the *Sigillum Dei Aemeth*, a seal or pentacle used in the workings. After much had been given in an elaborate series of visions, Kelley took the Seal away to make some corrections to it. Initially this suggests that Kelley had made a mistake and was fixing it afterwards, but he accused Dee of omitting a letter or place, which Dee doubted and denied. They decided to settle the matter by asking Michael, who told them that Dee had made no error and that it was rather Kelley who failed to declare the missing letters to him.

Again, either this was part of the act, making Kelley’s performance the greatest con of the Renaissance, or the communications were not invented by him.

ANGELS VERSUS DEMONS

A very common argument levelled against Enochian magic is that the entities in the system are not actually angels, but demons. The casual reader may wonder exactly where this argument comes from, but the main source is Kelley himself. On many occasions during the workings, he claimed that the beings he was in touch with were evil spirits. Of course, by this stage he wanted to get out of the operations altogether, and given his personality, it would not be surprising if he were lying in order to do so.

For example, just before the angels matched the names of the

44 Josph H. Peterson, ed. *John Dee’s Five Books of Mystery*, p. 200.

Parts of the Earth to the regions of the world, Dee recorded that Kelley was once again casting doubt over their nature:

“There happened a great storm or temptation to E[dward] K[elley] of doubting and misliking our Instructors and their doings, and of contemning and condemning any thing that I knew or could do. I bare all things patiently for God his sake, etc.”⁴⁵

Kelley agreed to carry on with the working, but said that his “heart standeth against them.” The next day Kelley came to Dee with a book from Ptolemy, which contained the names of the regions of the Earth that the angels had assigned to the Enochian names, as per Dee’s request. Kelley inferred that they were cheating by using this book, an accusation which Dee would not accept. There is also generally very little basis to this allegation, as Nalvage had made it quite clear the day before that an angel had delivered those names to Ptolemy, so the angels could not have been, as it were, plagiarising his work.

Before we can even consider this argument in earnest, what exactly qualifies as an “angel”? If they are the all-loving, harmonious beings who are out to help humanity, bringing comfort, healing, and love, then I have to disagree with that perception of *any* type of angel, Enochian, Qabalistic, or other, because, while there are many angels who are indeed interested in the growth of humanity, they are not nearly as ‘nice’ as some people would like to believe. We only have to go back to the early Jewish and Christian scriptures to see how powerful, dangerous and imposing these beings really are. When we accept this, it becomes a little easier to see how intense and ominous the Enochian angels can be, though, like humans, they can each have their own personality, making some more *approachable* than others.

An example of the common misconception of what angels are like is the Kerubim. In popular culture, we see these as naked babies, with tiny wings, sweet and innocent; the quintessential Cupid figure. That is a mistake, of course, because these entities are actually the Putti, whereas the Kerubim themselves are the four-headed, four-winged angels of Ezekiel, guarding the Throne of God. As one can

45 *Dr John Dee’s Spiritual Diaries*, ed. Stephen Skinner, p. 314.

imagine, there is a huge difference in terms of our conception of these beings, with the latter being much more imposing, and, indeed, *terrifying*, should someone truly come face to face with them. Here is a passage from Ezekiel describing the Kerubim:

“As I looked, a stormy wind came out of the north: a great cloud with brightness around it and fire flashing forth continually, and in the middle of the fire, something like gleaming amber. In the middle of it was something like four living creatures. This was their appearance: they were of human form. Each had four faces, and each of them had four wings. Their legs were straight, and the soles of their feet were like the sole of a calf’s foot; and they sparkled like burnished bronze. Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: their wings touched one another; each of them moved straight ahead, without turning as they moved. As for the appearance of their faces: the four had the face of a human being, the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle; such were their faces. Their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies. Each moved straight ahead; wherever the spirit would go, they went, without turning as they went. In the middle of the living creatures there was something that looked like burning coals of fire, like torches moving to and fro among the living creatures; the fire was bright, and lightning issued from the fire. The living creatures darted to and fro, like a flash of lightning.”⁴⁶

46 Ezekiel 1:4-14 (NRSV)



There is also the example of Jacob wrestling with the angel Peniel (Hebrew for “face of God”) from Genesis 32:24-30. The angel (referred to in the text as a “man,” but commonly believed to have been a messenger of God) strikes Jacob in the hip, putting it “out of joint,” as he tries to get away, showing the potential for angels to cause physical harm to people, a notion that would horrify many of the modern “angel card” devotees.



It does not, therefore, surprise me to see that Dee and Kelley's interactions with these entities were, at times, quite rough, stern, and demanding, depending on the angel in question. For example, the angels gave Dee a timeframe in which they were planning to deliver this material, and, at times, this timeframe was not met, such as when they were asked to memorize the Enochian letters, to which they failed to do (which received an angered response from the angels, which is somewhat understandable, especially considering Dee had prayed so fervently for this type of interaction). Another example is when Dee got up to check the door during one of the workings, much to the fury of the communicating angel.

The angels also clearly did not, for the most part, like Kelley (and were, as far as I am concerned, using him), and he returned the favour in kind (accusing them of being demons at times). I think it would be naive to think there would not be some "butting of heads" every so often (between both Dee and Kelley, and either of them and the angels).

There is also some suggestion of interference from demons (Dee would not have had the same kind of protective rites we have nowadays, and Kelley seems to be a little *too* open at times), some of whom impersonate the angels in order to mix up the transmission of the material and deceive the receivers, and if this is so, then it is also understandable that the angels were a bit "at combat," not to mention under pressure to get this material out, against all the above obstacles.

Then, of course, we have to accept the fact that Dee and Kelley were both "God-fearing" men, with a religious fervour and devotion that would be hard to match. They both prayed regularly, often using language that dismisses themselves as being lowly and unworthy, and they would not really have accepted angels who did not live up to this standard. While the angels are objective, their interaction with us is subjective, because they have to speak our language, and that language is not just our native tongue (and any other tongues we might speak), but our cultural upbringing, the symbolism we know, the preconceptions we have acquired, and so forth.

So, while it can be argued to the ends of the earth about whether or not these are angels, demons, or just some kind of vague entity

("Enochian Entities," or EEs, seems to be a popular name for them nowadays), I am of the firm belief, from personal experience and in-depth study of both the source and secondary texts, that they are indeed *angelic* beings, though, at times, some demons may be are "nicer" and easier to work with.

During one of my own workings, dated 15 February 2009, I received the following message about the Enochian angels' attitude towards us:

~*~

"We hath no need of pleasantries, aright or contrived. It enjoineeth Man to ease the passage of Truth with the buffer of miniature lies. We hark not, and delivereth the fire in fire, not rain to douse the flames, that Man might be comfortable."

This is pretty emphatic about their approach and makes it abundantly clear that they do not feel obligated to "play nice" or tone things down so that we can handle it better.

Benjamin Rowe's experience with the angels showed that they were equally cold-blooded with him:

"The entities who provided the basic information feel that people can not grow to spiritual adulthood without being exposed to adult hazards."⁴⁷

Chic and Sandra Tabatha Cicero, the heads of the modern Hermetic Order of the Golden Dawn, agree that the entities are not always pleasant:

"Enochian angels and archangels are often said to be less tolerant of mistakes than their Hebrew counterparts. They do not suffer fools lightly, and it is sometimes said of the Enochian angels that 'they bite'. They are not to be invoked lightly on a whim or for stupid reasons."⁴⁸

⁴⁷ Benjamin Rowe, *Enochian Temples: Generating the "Abyss" Experience with the Temple*, p. 1.

⁴⁸ Chic and Sandra Tabatha Cicero, *The Essential Golden Dawn*, p. 222.

One of the main supporters of the argument that the angels were really demons is Meric Casaubon, who wrote a scathing preface to *A True & Faithful Relation*. In it he called Dee and Kelley's communications with the angels "a work of darkness" and suggests that Dee was duped, "his only (but great and dreadful) error being, that he mistook false lying Spirits for Angels of Light, the Devil of Hell (as we commonly term him) for the God of Heaven."⁴⁹

If Dee was a pious Christian, then Casaubon was even moreso, with his opening remarks in his Preface addressed "unto thee (Christian Reader)." He writes at length about the evils of magic and what "sober Christian[s]" should do, so he can hardly be considered unbiased in his appraisal of the angelic workings.

Casaubon was particularly disparaging of Kelley, suggesting he may have been leading Dee on throughout the workings, partially due to the handsome salary he received for remaining in Dee's stay. Casaubon writes:

"Kelley ... had generally no other opinion of these Apparitions but that they were mere illusions of the Devil and evil Spirits, such as himself could command by his art when he listed, and was acquainted with, insomuch that we find him for this very cause forsaking, or desire to forake Dr. Dee, who was much troubled about it; and is forced in a place to *Pawn his Soul* unto him (to use his own words) that it was not so, and that they were good Spirits sent from God in great favour unto them."⁵⁰

The suggestion that Dee was naive is, in my opinion, a little far-fetched, given how evidently intelligent and well-educated he was. It is certainly true that he was zealous in his desire to commune with the angels and may have been willing to agree to some questionable practices, such as the infamous wife-swap, but I honestly do not believe he could be duped so easily, either by Kelley or by illuding spirits, and I think the diaries speak for themselves as to the quality and origin of the material, as does the practical application of it by magicians both in times past and still today. There are also several

49 Meric Causabon, *A True & Faithful Relation*, Preface.

50 Ibid.

examples of Dee challenging the angels and questioning the material when he found an inconsistency, suggesting he was not simply accepting everything at face value. Indeed, on several occasions he even challenges the apparently erroneous grammar in certain Latin statements made by the angels, a rather brazen thing to do if he believed that he was really talking to the messengers of God.

However, Dee clearly had faith a lot more times than he doubted. His fervent belief in the reality and veracity of the angels can best be summed up in a plea he made to Kelley that these entities were not imposters:

“I answered unto all these parcels and reasons, as time served declaring my perfect trust in God, that seeing I have many years desired, and prayed for wisdom (such as these Actions import) at his hands, and by such means as to his Divine Majesty seemeth best, that [he] would not either mislike my prayer, or abuse my Constant hope in his goodness and mercy: Therefore I concluded that I referred all to the merciful will of God: and doubted nothing at the length to be satisfied of my request, and prayer made unto him.”⁵¹

Another aspect to the suggestion that the Enochian entities are not angelic is modern magicians’ reading of the first two Books of Enoch. Both 1 Enoch and 3 Enoch include large sections detailing the Grigori, or Watchers, who are seen as fallen angels. This has led a number of people to suggest that the Enochian angels are also fallen.

The problem with this view is that it is very selective and there are numerous contradictory sources. 3 Enoch, for example, does not speak of these fallen angels at all, while the only canonical text to speak of the Watchers, the Book of Daniel, calls them “holy ones” who answer to the “Most High”—hardly what you would expect for supposedly fallen angels.

Indeed, the suggestion that some angels had rebelled against God is one of the reasons the first two Books of Enoch were not included in the canonical collection, as they were widely believed to

51 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 253.

have been blasphemous.

Even if we accept the idea that these angels rebelled against God as being true, it may not be as black and white as we first assume. For example, a Gnostic view might suggest that the God in question is not really God, but the false God known as the Demiurge, and that these angels are archons rebelling against the Demiurge, while still answering to the Most High, thereby explaining the contradictory teachings from the canonical and apocryphal sources.

The main counterargument to this, however, is that the name 'Enochian' was appended a long time after the transmissions had concluded, with the original name being Adamical or Angelic. Dee also did not have access to the Books of Enoch, and, of course, since there are so many contradictory sources on Enoch, like many other figures of biblical history, it is, in my opinion, questionable to cite a particular unrelated text as evidence to support one's views.

THE APOCALYPSE

Just as debatable as the nature of the entities is their "agenda," the purpose of the communications and the Enochian system. One of the most controversial suggestions is that they are here to bring about the Apocalypse, a belief that some use as further alleged evidence that they are really demons in disguise.

A major impetus for this "end of the world" argument comes from author Donald Tyson, who devoted an entire chapter to the apparent apocalyptic links in his book *Enochian Magic for Beginners*.⁵²

Given the language used within the Calls, in particular, and in various other communications between the angels and Dee, it is understandable where Tyson got his views. However, we need to bear a few things in mind.

Firstly, the Book of Revelation was a pivotal text for guilt-filled and fear-ridden Christians like Dee and Kelley, both of whom were extremely devout and clearly fervent believers in the impending end of all things (which, half a millennium later, has so far failed to arrive). Harold Bloom, in his book *Omens of Millennium*, outlined how this obsession with impending doom carried throughout his-

52 Donald Tyson, *Enochian Magic for Beginners*, pp. 35-47.

tory, right into modern times, and we only need to look around to see and hear countless prophecies that “the end is nigh,” with one of the biggest examples of this century being the Mayan calendar and 21 December 2012.

Secondly, the countless magicians who have used the system throughout the years, including those who have gone through or are going through the Golden Dawn system, have not found anything particularly apocalyptic about the angels themselves, their mission, their language, or their message. In fact, many have, myself included, found that they have no intention, nor any ability, to bring about any kind of literal end of the world, as some believe to be the case.

Thirdly, the term “apocalypse” literally means “revelation” and was based on the title of St. John the Divine’s pivotal biblical text. The word “revelation” comes from “to reveal” and essentially means a “vision,” which are quite common with Enochian and other magical work. The fire and brimstone we associate with the word “apocalypse” might not necessarily be what is intended, and just like the Death card in the Tarot, which does not mean literal death, but rather transformation, the meaning may be a lot more metaphorical than it at first appears.

The Ciceros also refute the idea that Enochian magic is for bringing about the Apocalypse:

“If the founders of the Golden Dawn ever thought that apocalyptic magic was the real purpose of the Enochian system, then they certainly would not have included it in the Order’s curriculum—the Adepts would have never considered practicing it or teaching it to others. Likewise, modern-day Golden Dawn magicians do not subscribe to the apocalyptic theory.”⁵³

However, it is easy to see why some people argue that Enochian magic is used for apocalyptic ends. Dee’s diaries contain numerous references to apocalyptic events, many reminiscent of the Book of Revelation. For example, on 13 January 1584, Uriel said the following:

53 Chic & Sandra Tabatha Cicero, *The Essential Golden Dawn*, p. 222.

“This month in the fourth year, shall Antichrist be known unto all the world. Then shall woe, woe, dwell amongst the Kings of the earth: For they shall be chosen all anew. Neither shall any that ruleth now, or reigneth as a King, or Governor of the dead people, live unto the end of the third year: But they shall all perish.”⁵⁴

Uriel continued with other unpleasant imagery, like the rivers running red with the blood of men and beasts, but these unpleasant things are what Dee and others at his time would have heard about on a regular basis.

There are other parallels between the Enochian material and Revelation, such as the link between the 24 Seniors of the Enochian Great Table and the 24 Elders of St. John’s vision, not to mention the wording of the Calls, where, for example, it is said: “the work of man, and his pomp, let them be defaced: his buildings, let them become caves for the beasts of the field.”⁵⁵

Times have changed, of course, and despite many predictions of the supposed end of the world, we are still here. Enochian magic was delivered around 500 years ago and has been practiced extensively for the last hundred years, at the very least, and yet the Apocalypse has never occurred. War, disease and poverty are still as rampant as they ever were, a sign that humanity still has some growing to do, not an omen that we are approaching the End Times.

DEE PURISM VERSUS THE GOLDEN DAWN

Enochian magic was primarily brought to modern magicians’ attention through the Hermetic Order of the Golden Dawn and its antecedents, which, via a somewhat broken history and lineage, still operate to this day.

The Golden Dawn’s approach to Enochian magic is, like other elements of its system, quite unique and heavily dependent on the idea of unifying material and finding correspondences between different occult principles and teachings. The problem with this

54 *Dr John Dee’s Spiritual Diaries*, ed. Stephen Skinner, p. 212.

55 Call of the Aethyrs. See Chapter XIV.

approach, however, is that the Order had to change a few things to make it fit.

Those who employ grimoiric traditions to the letter, such as in the works of the Key of Solomon or the Book of Abramelin, find the idea of not following the exact instructions given to Dee as completely abhorrent. This is understandable, as without the source material the system would not exist, and what is the point in using a system if you are not going to do it properly?

While this is a perfectly valid criticism, there is much value in the Golden Dawn's approach and teachings, particularly since the angels did not provide Dee with much by way of practical instructions. The Golden Dawn helped develop the system in a way that made it usable, understandable and incredibly effective. Having used the Dee and Golden Dawn approaches I can vouch for the efficacy of both.

There is, however, a major misconception about the Golden Dawn's treatment of the material, which is that it never encompassed any of the Heptarchic material. The Ciceros address this point quite well:

"The Golden Dawn's knowledge of Enochian is not limited to what MacGregor Mathers compiled a century ago, or the Enochian documents included in the Zelator Adeptus Minor curriculum as printed in Regardie's *The Golden Dawn*. From published sources such as Regardie, some authors have wrongly assumed that Golden Dawn magicians only work with the Watchtower Tablets and the Enochian Calls—they presuppose that other aspects of Dee's system, such as *de Heptarchia Mystica*, *Tabula Sancta*, the skrying crystal, the Golden Talisman, etc. have no place in the Golden Dawn system of magic. This is incorrect. Perhaps one of the greatest tributes to the Enochian system is the position of high respect afforded to it by the Golden Dawn—it is considered to be the apex and crowning jewel of the entire system."⁵⁶

While the original members of the Golden Dawn may have had a limited knowledge of Enochian magic, primarily due to the lack of

56 Chic & Sandra Tabatha Cicero, *The Essential Golden Dawn*, p. 223.

published material on the subject, there is evidence that at least some of the adepts, such as Hugh Campbell, of a later Golden Dawn temple called Whare Ra explored it in greater detail. Indeed, even Regardie worked with the system in more depth, some of which made it into *The Complete Golden Dawn System of Magic*, such as a more detailed analysis of the Sigillum Dei Aemeth.

The core framework of the Golden Dawn's Enochian system can be found in the Cipher Manuscript, which is widely believed to have been written by Kenneth Mackenzie. In addition to this, certain other correspondences, such as pairing the Enochian letters with the geomantic figures, can be found in other texts like Dr. Rudd's *A Treatise on Angel Magic* from the Seventeenth Century CE.⁵⁷

Another element of the dismissal of Golden Dawn Enochian magic is the fact that it made a number of errors with the system. However, it is easy to criticise magicians who lived and practiced magic over 100 years ago in a time when such material was not readily available. Modern students have the luxury of a plethora of books on Enochian, both in print and online, including multiple editions of the original Dee diaries.

There is no doubt that the Golden Dawn got things wrong at times with Enochian, and that is something that modern Golden Dawn magicians need to address. One particular pet peeve of mine is the atrocious spelling of Enochian names, based on a butchered pronunciation guide stolen from a bastardised version of Hebrew. For example, you can expect to see EMOR DIAL HECTEGA for MOR DIAL HCTGA. While this might help some people pronounce it, it has more commonly resulted in people thinking that this is the correct spelling. It also loses out on the division of 3 letters, 4 letters, and 5 letters that are found in the Three Holy Names of God.

Another major error employed by the Golden Dawn is the spelling of ICZHIHAL as IC ZOD HEH CHAL. Obviously this is yet another pronunciation aid gone wrong, but the real issue is that this name is supposed to be ICZHHCAL, which is the name from the Original Great Table. This might not seem like a problem at first, but the Golden Dawn uses the Reformed Great Table, which employs the name ICZHIHAL, yet somewhere along the way this name from

57 Adam McLean, ed. *A Treatise on Angel Magic*, p. 32.

the Original Great Table crept into use and no one seemed to spot the error, suggesting a rather unfortunate unfamiliarity with the Great Table itself.

That brings us onto the use of one letter or another. In the Golden Dawn system the King for the ORO/Air Tablet is called BATAIVAH, employing the two central letters of the tablet, 'A' and 'H'. However, Dee was told to employ only one of these letters, which represent Mercy and Severity respectively.

“Put the A or the h that stand in the Center, to it: Thou hast *Bataiva* or *Bataivh*. You must take but one of them, either the A or the h. A, *comiter*, and h *in extremis Judiciis*.”⁵⁸

Comiter is Latin for “kind,” “courteous,” “merciful,” and so forth, while *in extremis Judiciis* is Latin for “in extreme judgement” (i.e. severity). So if Dee was told to use one or the other and the Golden Dawn used both, it seems like an error, and it seems like Golden Dawn magicians were not aware of this rule.

Except, they really were. In William Wynn Westcott’s *Clavicula Tabularum Enochi*, or Book H, he explicitly says “put the letter ‘A’ or ‘H’” when constructing the name of the King, offering both the BATAIVA and BATAIVH variants. He does not explain, however, why the Order decided to employ both, but it is very clear that it was a deliberate decision, not a mistake from a misreading of Dee’s diaries.

What we know about the choice of letters is that there is an obvious correlation to the Qabalah, with the Sephiroth of Chesed and Geburah representing Mercy and Severity respectively, which the Golden Dawn undoubtedly picked up on. In the Golden Dawn system balance is the key to everything. For example, in the Neophyte initiation ceremony the new initiate is told:

“Remember the Mystery that you have received, and that the Secret of Wisdom can be discerned only from the place of Balanced Powers. Study well the Great Arcanum of the proper equilibrium of Severity and Mercy, for either

58 *A True & Faithful Relation*, p. 178.

unbalanced is not good. Unbalanced Severity is cruelty and oppression; unbalanced Mercy is but weakness and would permit Evil to exist unchecked, thus making itself, as it were, the accomplice of Evil.”⁵⁹

Therefore, it is not surprising that a group that emphasised leaning to neither extreme did not like the thought of using the letter for just the merciful or just the severe form of the King. Using both letters provides an element of balance, forming a single eight-letter name, where the King would have access to both his merciful and severe aspects, allowing a multi-purpose entity, suitable for a wider range of workings, and more in line with the basic tenets of the Golden Dawn system.

THE NUMBER SEVEN

The number seven is of special importance in the Enochian system, cropping up frequently and consistently throughout the communications.

The most noticeable instances of the number seven feature in the Heptarchic material, with the word *heptarchy* itself meaning “seven rulers.” There are Seven Ensigns of Creation, the 49 Bonorum (made up of 7x7), the 49 Tables of 7x7 squares in the Liber Loagaeth, and, of course, the many seven-fold figures and accompanying names on the Sigillum Dei Aemeth.

The number also features in other parts of the system. For example, the 21 Enochian letters are divided into three groups of seven, and there are six seniors led by a king, totalling seven.

The occult value of this number is not limited to Enochian, however, as it plays a vital role in Qabalistic and general magical tradition. The link with the seven traditional planets is obvious, but there are many other biblical links, the most important of which is the Seven Days of Creation, which symbolises completion.

The *Bahir*, a key Qabalistic text, links the seven Double Letters of the Hebrew alphabet with the “seven universes, seven firmaments, seven lands, seven seas, seven rivers, seven deserts, seven days, seven

59 Israel Regardie, *The Golden Dawn*, pp. 129-130.

weeks, seven years, seven sabbaticals, seven jubilees, and the Holy Palace. Therefore, He made sevens beloved under all the heavens.”⁶⁰

In fact, the number seven is so vital to Jewish tradition that its importance features in the very first line of the Torah, which contains exactly seven words. This might seem coincidental to some, but Qabalistic tradition largely rests around the mystical understanding of such seemingly strange occurrences throughout the Torah and related Jewish texts. In fact, key Qabalistic sourceworks, such as the *Sepher Yetzirah*, the *Bahir*, and the *Zohar* are essentially an analysis of the Torah through mystical eyes.

If that were not enough, the Jewish New Year (*Rosh Hashanah*) is celebrated in the seventh month (*Tishri*) of the Hebrew calendar and the Menorah has seven branches, not to mention the dozens of instances of the number throughout the Torah.

The importance of the Shavu'oth, the culmination of seven weeks after Passover, and the 50 Gates of Binah (which is $7 \times 7 = 49$, with the final one remaining closed) in relation to Enochian are discussed in detail in Aaron Leitch's *The Angelical Language: Volume 1*.⁶¹

The seven kingdoms of Great Britain may also have had some impact on the significance of this number, given that Dee would have been aware of the use of the term *heptarchy* for these. His interest in politics and desire to influence the world around him may have extended to these seven regions of the land he was born in.

When Raphael delivered the 21 letters to Dee and Kelley and divided them into three groups of seven, he said: “The number, O most perfect, One and Threefold,” which shows how highly the angels viewed the number seven.

Michael explained part of the mystery of this number as follows:

“Seven comprehendeth the Secrets of Heaven and Earth. Seven knitteth man's soul and body together (3 in soul, and 4 in body). In 7 thou shalt find the unity. In 7 thou shalt find the Trinity. In 7 thou shalt find the Son, and the proportion of the Holy Ghost. O God, O God, O God, Thy Name (O God) be praised ever, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. [...] In 7, God wrought

60 Aryeh Kaplan, *Sepher Yetzirah*, p. 185.

61 Aaron Leitch, *The Angelical Language: Volume 1*, pp. 11-37.

all things. Note. In 7, and by 7, must you work all things. O Seven times Seven, Verity, virtue and Majesty.”⁶²

THE MOON

Just as the number seven is of importance to Enochian magic, so too is the Moon, which seems to take precedence over the other six planets within the system, so much so that it has been suggested that these angels might actually be lunar entities.

In the very centre of the Sigillum Dei Aemeth, which contains the names of many of the highest ranking angels, lies the word *Levanael*, the angel relating to *Levanah*, which is the Hebrew name for the Moon. None of the other planets are afforded this central place on the Sigillum Dei Aemeth, which hints at the importance of the Moon.

The significance of the moon is also stressed in the Sabbath day that the angels instructed Dee and Kelley to follow. On two separate occasions, once while delivering Liber Loagaeth and again when delivering the Calls, they are told that Monday is the seventh day and that they should “abstain from all things that live upon the Earth”⁶³ on these days. This day was of such particular importance that the angels suggested they should be used above other days for communications with them.

The planet associated with Monday is, of course, the Moon. This planet is related with the astral world and psychic abilities, and it may have had some significance in relation to Kelley’s profession as a seer and the fact that much of what transpired between Dee, Kelley and the angels was visionary in nature.

In the OSDL we observed Monday as a special day for connecting with the egregore of the group, a practice that is employed in some other groups, due to the day’s relation with Yesod and the astral world, where the magical egregore has form.

The Moon was also listed last in an ordering of the planets given by the angels. The order is Venus, Sol, Mars, Jupiter, Mercury, Saturn, and Luna. This order does not match the traditional ones employed

62 Joseph H. Peterson, ed. *John Dee’s Five Books of Mystery*, p. 126.

63 *A True & Faithful Relation*, p. 114.

by Hermeticists and Qabalists, nor the order of proximity to the Earth or the Sun. It is not clear if this is an arbitrary list or if there is some significance in how the planets are ordered.

GNOTICISM IN ENOCHIAN MAGIC

The communications between Dee, Kelley and the angels were highly flavoured in theological material that was overtly Christian, but also subtly Gnostic in form, a point that many magicians and scholars of Enochian magic have noticed over the years, including Geoffrey James, Donald Tyson and Aaron Leitch.⁶⁴

A number of scholars argue over the definition of Gnosticism, with some, like Michael Allen Williams, suggesting that the word is somewhat of a misnomer.⁶⁵ For this book I will be employing Gnosticism as a blanket term for a series of sects and traditions from before and after the time of Christ, with many of the more popular forms of it, such as the Valentinian school, espousing esoteric Christian doctrine. However, other groups made use of Jewish, Neoplatonic, and even Pagan symbolism and teachings, some independently and others combined. While the various Gnostic groups had very different views and practices, they usually shared a common appreciation of *gnosis*, the experiential knowledge of the divine.

One of the most striking sessions recorded in Dee's diaries was on June 8 1584, which revealed some shocking doctrines that were largely Gnostic in persuasion. The session on that day proved generally fruitless, as there was no apparition in the stone, but Kelley talked about his conversion to God and a series of doctrines that "wicked spirits" transmitted to him:

".....That Jesus was not God.

.....That no prayer ought to be made to Jesus.

64 See *The Enochian Evocation of Dr. John Dee* by Geoffrey James, *Enochian Magic for Beginners* by Donald Tyson and *The Angelical Language, Volume I* by Aaron Leitch.

65 See *Rethinking "Gnosticism": An Argument for Dismantling a Dubious Category* by Michael Allen Williams.

.....That there is no sin.

.....That mans soul doth go from one body, to another child's quickening on animation.

.....That as many men and women as are now, have always been: That is, so many human bodies, and human souls, neither more nor less, as are now, have always been.

.....That the generation of mankind from Adam and Eve, is not an History, but a writing which hath an other sense.

.....No Holy Ghost they acknowledged.

.....They would not suffer him to pray to Jesus Christ; but would rebuke him, saying, that he robbed God of his honour, etc.”⁶⁶

These doctrines were extremely radical for the time and likely shook Dee's Protestant faith, but it seems that he was able to maintain his world view by dismissing it all as “blasphemous” and a “manifold horrible doctrine.” While Dee was not exactly the most orthodox of Christians, he was very devout, and the suggestion that many of the teachings he believed in were not true likely came as a big surprise, one that he would not readily accept.

The working from this date is not very clear about whether or not these views were espoused by the Enochian angels or were given to Kelley at some time before he came into contact with Dee. At first it seems like it might have happened at some earlier time when Kelley was working with evil spirits, but it is important to remember that Kelley regularly dismissed the Enochian entities as being demons, and this may have been one of those times.

Another important point is that for several sessions after this one Kelley was unable to see anything in the shewstone, which left Dee wondering what they might have done wrong. Dee gives one of the potential reasons for the no show as a caveat from one angel, who

66 *A True & Faithful Relation*, p. 164.

tells them: "This Action shall never come to pass, until there be no remembrance of wickedness, or Hell left amongst you."⁶⁷ Dee appears to have viewed this as a command to rid themselves of sin, but it may also have been a command to rid themselves of the *thought* of sin – i.e. to no longer worry about such orthodox views, which is particularly apt if they put forward the doctrine that there is no sin. It may have been that Dee and Kelley's refusal to accept this supposedly sinful doctrine that resulted in the angels being unwilling to communicate with them for a time.

Regardless of where these teachings came from, there are many parallels between them and the teachings of Gnostic groups and texts. For example, the idea that Jesus was not God, that they should not pray to Jesus, and that there was no Holy Ghost could be seen in terms of the Gnostic view that Jesus is an Aeon, an emanation of God, but not God himself, and that, indeed, we all can be anointed like Jesus to free ourselves from the shackles of the world.

The dismissal of the Holy Ghost is harder to reconcile with Enochian teachings, which attribute a line of the Great Table to the *Spiritus Sanctus*, Latin for "Holy Spirit." It may have been that the entities were dismissing the Christian view of the Holy Spirit (noting the use of the term "Holy Ghost" instead) without actually dismissing the Holy Spirit altogether. In Gnosticism the Holy Spirit can be likened to Sophia, the feminine aspect of God that is often paired with Jesus and can thus be seen as equally part of, or an emanation of, God, but not God in totality.

The suggestion that there is no sin is an equally devastating revelation to a Christian world view. However, this was not alien to Gnostic theology, with some Gnostics readily rejecting the idea of original sin, because the God of the Old Testament was often seen as the Demiurge, a fake god, and the tasting of the fruit from the Tree of Knowledge of Good and Evil was often not seen as an evil act, but as the first awakening of gnosis in humanity, one that was punished by the jealous Demiurge. A popular Gnostic view is that we all have a spark of the divine within us and that we are trapped here, the result of the evil or ignorance of a false god rather than the greed and selfishness of humanity.

67 Ibid., p. 166.

One of the biggest revelations was that “man’s soul doth go from one body, to another child’s quickening on animation,” or, in other words, reincarnation. This was a very radical view for the time, but not so for Gnostics, who widely believed in reincarnation. For example, one Basilidean text reads:

“Indeed, the apostle has said, ‘I was once alive apart from the law’, at some point or other. That is (Paul means), before I came into this body, I lived in the kind of body that is not subject to the law: the body of a domestic animal or a bird.”⁶⁸

The Secret Book of John tells us:

“That soul will be made to follow the guidance of another in which the spirit of life resides, and by that other it attains salvation, and so is not cast into flesh again.”⁶⁹

Another Gnostic text, *The Book of Thomas the Contender*, states:

“For, the visible parts of humankind will perish, since the instrument of their flesh is going to perish. And when it is dispersed it will come to reside among visible things, among things that are seen. And next, because of the love of the faith, which they formerly had, the fire that can be seen torments them. They will be regathered to the visible realm.”⁷⁰

The Gnostic viewpoint was generally similar to the Buddhist idea of *samsara*, which is the cycle of rebirth which leads to suffering in the mortal world. The Gnostic would attempt to free him or herself from this cycle and return to the *Pleroma*, the Fullness of God.

Tying in with this belief in reincarnation was the suggestion to Kelley that there are the exact number of people now as there has always been, which makes sense with a literal belief in reincarnation, but does not necessarily hold up to inspection with the facts about

68 Bentley Layton, *The Gnostic Scriptures*, p. 439.

69 Ibid., p. 49.

70 Ibid., p. 406.

population growth around the world, with growth from several hundred million people in the Middle Ages to several billion today.

The idea that the tale of the generation from Adam and Eve is “a writing which hath an other sense,” not a literal history, is strongly Gnostic, as many of the Gnostics viewed scripture as an allegory, not historical fact. One very clear example of this is *Ptolemy's Epistle to Flora*, which reads:

“Finally, the third subdivision is the symbolic and allegorical part, which is after the image of the superior, spiritual realm: the saviour changed (the referent of) this part from the perceptible, visible level to the spiritual, invisible one.”⁷¹

Another example is Herakleon's commentary on the Gospel of John,⁷² which is filled with references to one thing signifying something else and once again the mention of “another sense.” Herakelon's exegesis was one of the first in existence, and also one that bore the symbolic meaning of the gospel into consideration more than many others.

Even if we accept the revelations on June 8 1584 as not being the work of the Enochian angels, there are many other parallels between Enochian magic and Gnosticism in the magical system itself.

One of the strongest links can be found in the view of the cosmology of the universe. In Gnosticism there is usually a singular divine source, followed by successive emanations of the divine called Aeons, which, depending on the source text, tended to be viewed as places, beings or states of consciousness. A very strong parallel can be found in the 30 Enochian Aethyrs, which could easily be linked with the 30 Aeons of the Valentinian tradition. Other Gnostic traditions had a different number of Aeons, but the principle was essentially the same.

The Qabalistic tradition of the Sephiroth on the Tree of Life, which Dee was well versed in, is also considerably Gnostic in style, having been partially influenced by it, particularly via the Lurianic tradition, a popular Qabalistic school based on the teachings of Renaissance rabbi Isaac Luria, with many of his concepts still used by Qabalists and Hermeticists today.

71 Ibid., p. 311.

72 Willis Barnstone & Marvin Meyer, ed., *The Gnostic Bible*, pp. 307-24.

The parallel is even stronger in the *Pistis Sophia*, an important Gnostic document that was for a long time the best source of Gnostic teaching, until the discovery of the Nag Hammadi collection in 1945. It reads:

“And moreover Jesus had not told his disciples the total expansion of all the regions of the great Invisible and of the three triple-powers and of the four-and-twenty invisibles, and all their regions and their aeons and their orders, how they are extended—those which are the emanations of the great Invisible—and their ungenerated and their self-generated and their generated and their light-givers and their unpaired and their rulers and their authorities and their lords and their archangels and their angels and their decans and their servitors and all the houses of their spheres and all the orders of every one of them.”⁷³

Here we see mention of the Aeons, which can be likened to the Aethyrs. Ruling over them there appear to be “three triple-powers,” which is similar to the three governors which rule each Aethyr (barring the last one, TEX, which has four). The mention of “four-and-twenty invisibles” could have some relationship with the 24 Seniors of the Enochian system. The various ranks of angels mentioned could be seen in relation to the numerous ranks of angels on the Great Table.

Later in the text there are references to various gates that are passed through, which is very similar to the many gates mentioned in relation to Liber Loagaeth and the Enochian Calls. This passage also mentions the number 49, which is of pivotal importance to Enochian magic, both in terms of the 49x49 tables of Liber Loagaeth, the 49 Bonorum, the 49 Calls, and many other references to this important number within the system:

“And I left that region behind me and ascended to the first sphere, shining most exceedingly, forty-and-nine-times more brightly than I had shone in the firmament. It came to pass then, when I had reached the gate of the first sphere,

73 G.R.S. Mead, trans., *Pistis Sophia*, pp. 1-2.

that its gates were shaken and opened of themselves at once.”⁷⁴

Some magicians and scholars have suggested that the God mentioned in the Enochian Calls is actually the Demiurge. There is some support for this in the Calls themselves. For example, the First Call mentions *Iad Balt*, which translates as “the God of Justice.” It is hard not to see the resemblance of this to *Ialdabaoth*, one name attributed by Gnostics to the Demiurge. The link between the Demiurge and the harsh god of the Old Testament is also apparent in the translation, as Yahweh was very much a “God of Justice,” a very different divine being to the loving God exemplified in the New Testament, something that many ancient Gnostics picked up on.

While some may dismiss the similarity of these words as no more than mere coincidence, let me point out several other similarities between some Enochian and Greek and Latin words. The most obvious examples are the Enochian words *Christeos* (“let there be”), *Iehusoz* (“mercy”), *Luciftias* (“brightness”) and *Babalon* (“harlot”), which are strikingly similar to the Greek *Christos* (“the anointed”), Latin *Iehus* (“Jesus”), Latin *Lucifer* (“light-bearer”) and the Whore of Babylon mentioned in the Book of the Revelation of St. John the Divine. It is clear that these Enochian words share a relationship with other common words in the Christian lexicon, and it is just as likely that *Iad Balt* does the same within a Gnostic Christian framework.

Enochian scholar Geoffrey James argues that Kelley might have been consciously or unconsciously lifting material from other sources, including Gnostic works:

“If Kelly was plagiarizing some as-yet undiscovered manuscript, it may have been Gnostic in origin, as significant parallels exist between the Angelical keys and certain Gnostic texts.”⁷⁵

James points out a surprising similarity between a common phrase

74 Ibid., p. 16.

75 Geoffrey James, *The Enochian Evocation of Dr. John Dee*, p. xix.

in the Enochian Calls, *Zacar Ca Od Zamran*⁷⁶ (“Move, therefore, and show yourselves”), and an invocation in the *Pistis Sophia*, which reads *Zama Zama Ozza Rachama Ozai*.⁷⁷ There is no known translation for these words, which are most likely a form of glossolalia. The *Pistis Sophia* describes them as “five words of those from the height,”⁷⁸ echoing the frequent mention of “the Highest” in the Enochian Calls.

From the wording used in the Calls, the being who is speaking is clearly the Creator, and yet the end of the First Call reads: “I am the servant of the same your God, the true worshipper of the Highest.” The Call appears to start in the point of view of the Creator and shift to the point of view of the magician towards the end, but it could also be possible that the Creator, or Demiurge from a Gnostic perspective, is still speaking here and is actually acknowledging that there is a higher power than him.

The number seven is particularly important in both Enochian magic and Gnosticism. Many Gnostic texts mention the number frequently. For example, the *Pistis Sophia* tells us that we are to forgive sins “not only unto seven times, but unto seventy times seven.”⁷⁹ A Mandaean text called *The Soul’s Deliverance* talks about seven enemies, which are also mentioned in several other Gnostic texts, including *Poimandres*, where the “seven rulers” (or archons) are seen as the seven planets. *The Gospel of Mary* tells of the ascent of the soul past “the seven powers of wrath,”⁸⁰ representing forces of bondage. This is very similar to the attribution of the planets to many seven-fold entities within the Enochian system, though these are not necessarily seen in as negative a light as that of many Gnostic texts.

Perhaps one of the most striking parallels can be found in a passage in Dee’s diaries about the Daughter of Fortitude, which is very similar to the Gnostic text *Thunder, Perfect Mind*. To best illustrate their similarities I will quote first the full text of Dee:

76 James gives this as *Zacar Ca Zamran*, but this is an error. It is given as *Zacar Ca Od Zamran* in the First and Eleventh Calls and *Zacar Od Zamran* in other Calls, among several other variations.

77 Geoffrey James, *The Enochian Evocation of Dr. John Dee*, p. xix.

78 G.S.R. Mead, trans. *Pistis Sophia*, p. 12.

79 *Ibid.*, p. 222.

80 Willis Barnstone & Marvin Meyer, ed., *The Gnostic Bible*, p. 480.

"I am the Daughter of Fortitude, and ravished every hour, from my youth. For behold, I am Understanding, and science dwelleth in me; and the heavens oppress me, they covet and desire me with infinite appetite: few or none that are earthly have embraced me, for I am shadowed with the Circle of the Stone,⁸¹ and covered with the morning Clouds. My feet are swifter than the winds, and my hands are sweeter than the morning dew. My garments are from the beginning, and my dwelling place is in myself. The Lion knoweth not where I walk, neither do the beasts of the field understand me. I am deflowered, and yet a virgin: I sanctify, and am not sanctified. Happy is he that embraceth me: for in the night season I am sweet, and in the day full of pleasure. My company is a harmony of many Cymbals, and my lips sweeter than health itself. I am a harlot for such as ravish me, and a virgin with such as know me not: For lo, I am loved of many, and I am a lover to many; and as many as come unto me as they should do, have entertainment. Purge your streets, O ye sons of men, and wash your houses clean; make yourselves holy, and put on righteousness. Cast out your old strumpets, and burn their clothes; abstain from the company of other women that are defiled, that are slut-tish, and not so handsome and beautiful as I, and then will I come and dwell amongst you: and behold, I will bring forth children unto you, and they shall be the Sons of Comfort. I will open my garments, and stand naked before you, that your love may be more enflamed toward me."⁸²

Compare this to a short excerpt from *Thunder, Perfect Mind*:

"For I am the first and the last. I am the honored one and the scorned one. I am the whore and the holy one. I am the wife and the virgin. I am the mother and the daughter. I am the members of my mother. I am the barren one and many are her sons."

81 Enochian scholar Clay Holden suggests "Stone" should be "Sun."

82 *A True & Faithful Relation*, Actio Tertia, p. 25.

The parallel is very strong. Both texts are from the point of view of a feminine divine power. Both have a strong voice, both talk of an origin in the beginning, and both have multiple paradoxical statements. Dee's text speaks of being a "harlot ... and a virgin," while *Thunder, Perfect Mind* speaks of being "the whore ... and the virgin." There is even the mention of many sons or children in both texts. The full Gnostic text makes many more paradoxical statements, all of which support the idea of this entity being a vehicle of passion.

A further correspondence can be seen in the infamous wife-swapping incident between Dee and Kelley, which Donald Tyson suggested was a form of Gnostic union:

"There is a great deal of Gnostic imagery in the Enochian communications and Keys, and one of the features of Gnosticism is the use of sexual energy to bring about a union with the divine in order to achieve a heightened spiritual awareness and an enlightened mind."⁸³

The Valentinian tradition might offer some support to this argument with its most important sacrament, that of the Bridal Chamber. This ritual was intended as a spiritual marriage of the initiate with their angel, though it is not clear if there was ever an actual ritual enactment of this concept. There also does not appear to be any evidence to suggest that two people took part in this ceremony, or that sex was involved, but some of the language used in Gnostic texts suggests the involvement of both a male and female, such as a passage in *The Gospel of Philip*, which reads: "a woman joins with her husband in the bridal chamber."⁸⁴

Of course, it does not say that a woman joins with someone else's husband, as Dee and Kelley's wives eventually did, and even if it did say this, the wife-swapping would be a very literal enactment of what scholars generally believe to be a more symbolic sacrament within Gnostic tradition. Tyson suggests that the angels wanted Dee and Kelley to join in a mystical union, but that "since neither Dee nor Kelley would ever have agreed to a homosexual union to bind themselves together spiritually with the occult energies of sex, the

83 Donald Tyson, *Enochian Magic for Beginners*, p. 34.

84 Bentley Layton, *The Gnostic Scriptures*, p. 343.

angels chose the next best option and used the wives as surrogates.”⁸⁵

The Bridal Chamber also shares some interesting links with the Hermetic concept of the Knowledge and Conversation of the Holy Guardian Angel, made famous by the Fifteenth Century grimoire *The Book of Abramelin*, which Dee may have had access to. Dee would also have likely been aware of the Qabalistic concept of *tiqqun*, the restoration of the world, which was often exemplified in the union of the Sephiroth of Malkuth and Tiphareth, which were traditionally called the *Kallah* (Bride) and the *Chatan* (Bridegroom) respectively.

Another link between Enochian magic and Gnosticism can be found in the Enochian angels’ view of Wisdom. A female entity called Galvah relates her name to the Latin *Finis* (“the end”), but also speaks of the Wisdom associated with her and how such is always a feminine thing:

“I am Finis, I am a beam of that Wisdom which is the end of man’s excellency. These also that are called [Daughters and Daughters of Daughters] are all comprehended in me, and do attend upon True Wisdom; which if Trithemius⁸⁶ mark, he shall perceive that true Wisdom is always painted with a woman’s garment; For than the pureness of a Virgin, Nothing is more commendable.”⁸⁷

The Gnostics had a special admiration for the feminine aspect of the Divine, which they called *Sophia*, Greek for “wisdom,” who fell from her original position and became trapped in the physical world. This is echoed in a vision of Galvah trapped in a field surrounded by a hedge, which can be seen to be symbolic of the world. Eventually Galvah breaks free with the help of another angel.

Galah is widely believed to be the mother of the angels in Enochian tradition, with several references to her in this role. Interestingly, a passage from the Valentinian text *The Gospel of Philip* reads:

85 Donald Tyson, *Enochian Magic For Beginners*, p. 34.

86 Johannes Trithemius, cryptographer and occultist. Galvah criticises him for his derision of women as containing “filthiness.” See later for more on this. Dee’s spelling omits the H in Trithemius’ name.

87 *A True & Faithful Relation*, p. 13.

“Wisdom, who is called ‘barren,’ is mother of the angels.”⁸⁸

Aaron Leitch argues that Galvah is not only Sophia, but that her mystical union with the Christos is symbolised in the Latin version of her name:

“It is my impression that the name Galvah is intended to represent the biblical *Omega* (The End), as we see it in the first and last chapters of Revelation: ‘I Am the *Alpha*, and the *Omega*. The First, and the Last.’ Therefore, Sophia—as Galvah/Omega—represents the passive and feminine aspects of Creation. Her bridegroom—the *Christos/Alpha*—represents the active and masculine aspect. (In Gnosticism, the union of *Sophia* and the *Christos* represents the Holy Spirit, symbolized by the white dove.)”⁸⁹

Another interesting tidbit is that the Qabalistic equivalent of Sophia is the Sephirah Binah, which translates as “understanding,” a title which means little until we look at the earlier passage from the Daughter of Fortitude, where she describes herself as “Understanding.” It is also intriguing to note that the pair of Binah is Chokmah, which means “wisdom,” the traditional translation of Sophia, and both Sephiroth are seen as the divine feminine and divine masculine respectively. While the genders are reversed, this suggests a further link to the syzygies of the Gnostic Aeons.

The Gnostics valued women a lot more than many other groups at the time, and certainly more than the orthodox Christian Church. Not only was woman seen as the equal of man, possessing the same spark of the divine, and not only was the divine feminine recognised, heralded, and worshipped, but many women also took prominent roles within Gnostic groups, including positions as priests, a practice that was strongly criticised by the infamous heresiologist Irenaeus, who, in his dismissal of Gnostic beliefs and practices, ended up preserving a lot of them to this day.

Indeed, there was even a Gnostic gospel attributed to a women, *The Gospel of Mary*, widely believed to be Mary Magdalene, which tells of how Jesus favoured Mary above the other disciples, giving

88 Willis Barnstone & Marvin Meyer, ed., *The Gnostic Bible*, p. 273.

89 Aaron Leitch, *The Angelical Language Volume I*, p. 67.

her secret knowledge that they were not privy to. The text shows the negative attitude that others at the time had towards women:

“[Peter] asked the others about the saviour, ‘Did he really speak to a woman secretly, without our knowledge, and not openly? Are we to turn and all listen to her? Did he prefer her to us?’”⁹⁰

Levi, symbolic of the Gnostics themselves, comes to Mary’s defence, saying:

“Peter, you are always angry. Now I see you contending against this woman as if against an adversary. If the savior made her worthy, who are you to reject her? Surely the savior knows her very well. That is why he loved her more than us. We should be ashamed and put on the perfect person and be with him as he commanded us, and we should preach the gospel, without making any rule or law other than what the savior said.”⁹¹

The Gospel of Philip also supports this view of Mary as the most favoured:

“The companion is Mary of Magdala. Jesus loved her more than his students.”⁹²

Galvah tells Dee about the equality of women in a lengthy dismissal of Trithemius’ view that no angel ever took the form of a woman, which caused Dee to doubt the veracity of Galvah. In her response she tells of the nature of angels and women in general:

“Angels (I say) of themselves, neither are man nor woman; Therefore they do take forms not according to any proportion in imagination, but according to the discreet and applicable will both of him, and of the thing wherein they

90 Willis Barnstone & Marvin Meyer, ed., *The Gnostic Bible*, p. 481.

91 Ibid.

92 Ibid., p. 273.

are Administrators: For we all are Spirits ministring the will of God. [...] But if Tritemius can say, That woman also hath not the Spirit of God, being formed and fashioned of the self same matter, notwithstanding in a contrary proportion by a degree; if Tritemius can separate the dignity of the Soul of woman from the excellency of man but according to the form of the matter, then might his Argument be good: But because that in man and woman there is proportion, preparation, of sanctification in eternity; Therefore may those that are the eternal Ministers of God in proportion to Santification take unto them the bodies of them both. I mean in respect of the Form; For as in both you read Homo, so in both you find one and the self same dignity in internal matter all one. But Tritemius spake in respect of the filthiness (which indeed is no filthiness) wherewith all women are stained; and by reasons from the natural Philosophers: as a man tasting more of nature indeed then of him which is the Workman or a supernatural Master.”⁹³

Gnosticism was heavily influenced by a myriad of other traditions, including Neoplatonism, which, in turn, influenced other traditions like the Qabalah, which the magical explorations of the Renaissance period were intrinsically dependent on. These may have subtly influenced the form in which the angelic transmissions were delivered to Dee, or the angels themselves may explicitly express a Gnostic viewpoint of the world. Regardless of how one sees it, or even if one argues that Kelley deliberately employed Gnostic material in a constructed magical system, it is hard not to notice the parallels between Enochian magic and the traditions and teachings of the ancient Gnostics.

93 *A True & Faithful Relation*, p. 13.

III



THE ENOCHIAN LANGUAGE



The Enochian language is the centrepiece of the entire system. It is, according to the angels, the angelic tongue that was spoken by Adam in Eden, used to name all things, making it one of the biggest revelations to humanity.

The reception of this language is largely based around the Enochian Calls, which are large poetic invocations that were initially delivered backwards, since the angels believed that the words were too powerful to be received as spoken.

The language itself may appear very strange, as there are often lots of consonants next to each other, making words seemingly unpronounceable, but this has been worked around with various approaches, some of which will be explained later in this chapter.

Enochian is supposed to be a kind of proto-Hebrew, the forerunner of the language that many within Abrahamic religious traditions consider as the “Holy Tongue.” It is therefore afforded an ever higher level of spiritual significance and shares some similarities with Hebrew, such as its reliance on consonants (though Enochian appears to have vowels, which Hebrew does not have) and the direction it is written, from right to left.

There are clear links between this tongue and other languages, such as Latin and Greek, as explored in the section on Gnosticism in the previous chapter. Benjamin Rowe commented on the similarities and differences to English:

“The language is similar to English in its positioning of subjects, verbs and objects. It is unlike English in its lack of separate articles, possessives, and prepositions.”⁹⁴

As mentioned in Chapter II, the Enochian language was not called Enochian by Dee or the angels, but rather the “angelic language” or “celestial speech.” The countless references to Enoch, however, led modern magicians to, quite understandably, adopt this name.

As befitting such a holy language, the angels wanted it to be treated with solemnity. Ilemese told Dee that the letters should be written carefully:

“These letters represent the Creation of man: and therefore they must be in proportion. They represent the Workmanship wherewithal the soul of man was made like unto his Creator.”⁹⁵

This approach would not be dissimilar to that taken by many Jews with the Hebrew language, with many strict requirements made of a *Sopher*, a scribe who writes a copy of the Torah. In fact, *Sopherim* must abide by thousands of laws in writing a “kosher” Torah scroll, which is luckily not a requirement the angels asked of Dee when writing Enochian. A certain level of sanctity is essential, however, and nothing should be written in Enochian without an express purpose.

To understand the power of the language we need only look to Raphael’s words:

“The waters shall stand, if they hear their own speech. The heavens shall move, and show themselves, when they know their thunder. Hell shall tremble, when they know what is

94 Benjamin Rowe, *Enochian Magick Reference*, p. 17.

95 Joseph H. Peterson, *John Dee’s Five Books of Mystery*, p. 373.

spoken to them.”⁹⁶

THE ENOCHIAN ALPHABET

The Enochian alphabet was delivered by Raphael on 26 March 1583, as part of the first revelations of the pages of Liber Logaeth. It was delivered again, in a more stylised form, on 6 May of the same year. Dee documents that Kelley had trouble imitating the letters he was being shown, so the angels made the letters appear on the paper before him in light yellow, which he then traced over in black.

He was then told that they began from right to left, suggesting that this is how it should be written, like Hebrew. This makes sense if Hebrew is supposed to be a corrupted version of Enochian.

In Dee’s diaries there are several versions of the letters, including a stylised script form and a less impressive shorthand form, which both Dee and Kelley used. The founders of the Golden Dawn added a new style, with a number of glaring errors, when they transcribed the letters from documents in the British Museum, resulting in a font that is unique to their Order.

Here is a table I have composed to show this, with both the original Dee and later Golden Dawn versions for comparison:

Original		English	Golden Dawn	
	Pa	B	Pe	
	Veh	C/K	Veh	
	Ged	G	Ged	
	Gal	D	Gal	
	Or	F	Orth	
	Un	A	Un	
	Graph	E	Graph	

⁹⁶ Ibid., p. 267.

Original		English	Golden Dawn	
	Tal	M	Tal	
	Gon	I/Y/J	Gon	
	Na	H	Na-hath	
	Ur	L	Ur	
	Mals	P	Mals	
	Ger	Q	Ger	
	Drux	N	Drun	

Original		English	Golden Dawn	
	Pal	X	Pal	
	Med	O	Med	
	Don	R	Don	
	Ceph	Z	Ceph	
	Van	V/U/W	Vau	
	Fam	S	Fam	
	Gisg	T	Gisa	

There are some subtle, and not so subtle, differences between the two. I am not trying to discredit the Golden Dawn, of course, but the most noticeable change in the names of the letters is Na to Na-Hath. I think the problem here arose from one of Dee's documents, which had the word "Hath" in place of the letter H. Either this was an error on Dee's part, an idiosyncratic note for the English letter, or a pronunciation aid for the name or sound of the letter. The letter is

called Na in all other accounts throughout his diaries. One can see where this mistake arose from here:

The image shows three lines of handwritten shorthand. Each line consists of a symbol, a horizontal line, and a letter. The first line has a symbol resembling a stylized 'z' or '7' followed by 'gan'. The second line has a symbol resembling a stylized 'w' or '3' followed by 'na' and then 'hath' to the right. The third line has a symbol resembling a stylized '4' or 'L' followed by 'vr' and then 'l' to the right.

For those inclined to use the shorthand form, I would personally advise against it for anything but quick documentation. Dee called the form delivered to Kelley “the perfect form of the holy letters,”⁹⁷ a description I believe carries some weight. In many ways this is similar to the shorthand form of the Hebrew letters compared to the “print” style that we see in books or in Torah scrolls, the latter of which looks more appealing and offers more in terms of meditation and skrying work.

One of the major problems with the Golden Dawn font style is a number of inaccuracies in the form of the letters. The most notable errors can be found in the letters Veh and Pal, with the former lacking a joining line and the latter lacking a dot in the Golden Dawn versions. Other letters are also subtly different, too tall or too long, or not tilted the right way. These might seem like small things, but they change the letters in sometimes quite drastic ways, and can therefore change the meaning and effect of them. Having used both I can state quite emphatically that the original lettering documented by Kelley has a lot more impact than the Golden Dawn version, and this is one area in particular modern Golden Dawn magicians can benefit with restoring.

Another thing that deserves special attention is the fact that the letters are divided into three groups of seven. This is similar to the three groups of eight in the Norse runes or the three divisions of the Hebrew alphabet into Mothers, Doubles and Simples. There are no official names for these groups, but Donald Tyson calls them the

97 Ibid.

“Family of Pn,” “Family of Tal” and “Family of Pal” after the first letter of each group.⁹⁸

One will also note that there is only one letter for C/K, I/Y/J, and V/U/W, because most of these letters have the same or similar sounds. They were often interchangeable in Latin words and even English words that Dee wrote throughout his journals. In the Kelley font, however, there is a dot with the letter Gon, which distinguishes between the letters Y and I.

ENOCHIAN GRAMMAR

The Enochian language shows elements of grammar that supports its assertion as a real language. Instead of random sounds we encounter repeated root words that change slightly to alter meaning, while retaining the core value of the original word.

For example, in the Third Call we find the words OTHIL and THILN, which at first glance we might assume share a relationship, given the reptition of THIL. This is supported by the translations given to Dee, “the seats” and “in seats” respectively. While we cannot know for certain, the root THIL may simply mean “seat” or “seats,” with the O prefix designating the definite article (“the”) and the N suffix designating the preposition “in.”

The problem with this view is that the Angelic tongue appears not to have a definite article, much like Latin. For example, the word IAD appears to mean both “God” and “the God,” suggesting that the definite article is intimated instead of being made explicit.

This would mean that the O prefix could not be taken to denote the definite article and must apply some other shift in meaning for the root THIL. It may even be that the root is actually OTHIL and that the O is dropped when the word takes on a preposition.

Another word that shares this root is THILD, which appears in the Fifth Call and translates as “of their own seats.” The D suffix could represent the possessive case.

Another example, this time from the Fourth Call, is CASARMI, which means “under whom,” and CASARMG, which means “in

98 Donald Tyson, *Enochian Magic for Beginners*, p. 94. Tyson erroneously calls the first letter “Pn.” This should be “Pa.”

whom.” In this case we can more easily infer that CASARM means “whom” and the suffixes I and G are the prepositions “under” and “in” respectively. However, the Fifth Call gives CASARM as “unto whom,” which means either the “unto” is intimated depending on context or the suffixes do not only add a new preposition, but axe the existing preposition of the word if there is one in the first place.

While these grammatical elements are different to what we find in English, a lot of the Enochian tongue is similar to English in terms of its word structure. We do not encounter instances where the verb goes to the start of a sentence, as with Irish, or the end of a sentence, as with Latin. Some argue that this is an indication that the Enochian language is invented, with English as its basis, but this argument is flawed, because several other languages share the same word order as English, such as German, barring the exception of modal verbs.

Without proper instructions from the angels it is difficult to understand the grammar of the Enochian language. We can garner much from the Calls, but this is mostly speculation.

A number of magicians have received new words from their work with the Enochian entities, but it is hard to add these to the Dee canon, because sometimes it is difficult to differentiate between what was intended for use by the world and what is more of a personal lexicon for one’s individual work with the angels.

Crowley received several new words in his explorations of the Aethyrs, which are documented in *The Vision and the Voice*. While we cannot be certain that these are authoritative, some of them show a relationship with the ones Dee received. For example, Crowley was given the word ADRPHT, which he translated as “casting down”. The word ADRPAN, which shares the root ADRP, from the Thirtieth Call means “cast down.” However, at the same rate the similarity between ADRPHT and ADPAHT from the Thirtieth Call suggests they should also be related, but the latter translates as “unspeakable.”

Since this material is unofficial, as it were, I have decided not to include any of it in this book, but those interested can find plenty of “channelled” words on the internet, most of which should be taken with a very large grain of salt.

THE SOUND OF THE LETTERS

As Kelley wrote down the Enochian letters he told Dee the names, which Dee wrote in their proper spelling. However, Dee also added some pronunciation notes for the letters, which gives us some insight into how to pronounce the language.

Or - "the voice seemed Orh."

Un - "the sound seemed und."

Graph - "The sound as Grakpha, in the throat."

Tal - "in sound stall or xtall."

Na - "in sound Nach as it were in the nose."

Ur - "in sound our or ourh."

Mals - "in sound machls."

Ger - "in sound, gierh."

Drux - "in sound drovx."⁹⁹

Pal - "the p being sounded remissly."

Ceph - "sounded like Keph."

Interestingly the first four letters, Pa, Veh, Ged and Gal, received no pronunciation aids, being pronounced as they are spelled, which should not be difficult for English speakers. The final three also received no notes. The remaining letters are pronounced as given. The letters given above appear to be extremely guttural in pronunciation, suggesting a potential relationship with the harsh throaty sounds of the letters Cheth and Kaph in Hebrew, the latter of which is also similar in spelling to the Enochian letter Ceph.

THE PRONUNCIATION DEBATE

Given the unusual structure of many Enochian words, and the sheer fact that it is a foreign language, many people have stumbled over how to the pronounce it.

The most important thing to remember from the outset is that pronunciation appears to be less important than it would at first appear, with magicians getting results regardless of how they

⁹⁹ The V is likely intended to be pronounced as a U.

pronounce the words. In many cases it is the intent that matters, in addition to the emotional intensity with which the magician approaches the language. If the Calls are recited in a dull, droning way, then it does not matter how accurate the pronunciation is, as the effect will always pale in comparison to a magician who acts it out, feeling the words and pondering their meaning.

Obviously this does not mean that the words can be pronounced in any way at all. The word ZACAR cannot, for example, be pronounced as “book.” It is understandable, however, if someone were not sure if it was pronounced “zah-car” or “zah-sar,” or if each letter is to be voiced individually.

There are multiple schools of thought when it comes to pronouncing this language, the three most dominant ones being the single letter style, the Golden Dawn style and the original Dee style.

ZOD IS Z EXTENDED

The most unusual and idiosyncratic pronunciation rule that we know of in relation to the Enochian language, in both the Golden Dawn and Dee styles, applies to the letter Ceph or Z. This is often, but not always, extended to “Zod.”

Donald Laycock suggested that this was merely the spelling used at the time for the English letter:

“The letter z has not always been called ‘zed’ or ‘zee’; it has had many names, among them ‘izzard’, and, at the end of the sixteenth century, ‘ezod’. ‘Zod’ is nothing but a variant of this last name.”¹⁰⁰

This sounds logical enough, but the problem with this is that the angels specifically called for certain words to be pronounced with their Z as Zod. One pivotal example came from the angel Nalvage when delivering the Tablet of God:

“Δ. I pray you, is 'Mozod,' a word of three letters, or of five? Nal[vage] In wrote three, it is larger extended.

100 Donald Laycock, *The Complete Enochian Dictionary*, p. 45.

[Δ. z extended is 'zod.']

Δ. Will you pardon me if I ask you another question of this extension?

Nal[vage] Say on: 'Moz' in it self signifieth Joy; but 'Mozod' extended, signifieth the Joy o[f] God.

Δ. No word in his radical form is extended.

Nal[vage] These doubts will at length grow easy.”¹⁰¹

This passage makes it incredibly clear that Zod is not merely the spelling out of the letter Z, but something that is to be pronounced to give a different, higher meaning to the word. From this we can glean that Zod is used in reference to spiritual things and could possibly be employed for other words that the angels never explicitly used it with if we want to suggest a more lofty meaning.

Dee's final comment is interesting, but it is not exactly clear what is meant by a word in its “radical form.” The use of Zod was obviously equally confusing to Dee and is one of the stranger “rules” in the language.

THE SINGLE LETTER STYLE

The single letter style follows the principle that each letter is to be pronounced individually, either in English or Enochian, making ZACAR either “Zee Ay See Ay Or” or “Ceph Un Veh Un Don.”

This approach is generally touted by people who believe that this is how Dee was told to pronounce the words or that Dee was not given any pronunciation guides at all, which is not true. Israel Regardie was a primary contributor to this view, writing in *The Golden Dawn*:

“Incidentally, for practical purposes, the language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary.”¹⁰²

However, the idea of pronouncing a letter individually, while not accurate to Dee's instructions, is not entirely wrong in certain cases.

101 Stephen Skinner, ed. *Dr John Dee's Spiritual Diaries*, p. 232.

102 Israel Regardie, *The Golden Dawn*, p. 629.

For example, in the Second Call there is a single letter word M, which means “except.” Dee writes “EM it is a word,”¹⁰³ suggesting the letter be pronounced on its own like the English letter.

THE GOLDEN DAWN STYLE

The Golden Dawn style follows a relatively simple formula, but often makes the words more cumbersome, and has certainly contributed to widespread misspelling.

Crowley summed up the Golden Dawn approach to pronunciation of the Enochian language in his *Liber 84 vel Chanokh*:

“Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, e.g. e after b (bEth), i after g (gImel), a after d, etc.”¹⁰⁴

Mathers went further than this in his notes, however:

“For example, in Beth, the vowel following ‘B’ is ‘e’ pronounced AY. Therefore, if ‘B’ in an Angelic Name precede another as in ‘Sobha’, thou mayest pronounce it ‘Sobeh-hah.’ ‘G’ may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft.”¹⁰⁵

Mathers also stipulated that the letters Y and I be interchangeable, in addition to V and U, depending on whether they are to be used as a vowel or consonant, which matches the Dee rules. M, N and S are to be pronounced as their English names “Em,” “En” and “Ess,” while A, D and P are pronounced like the sounds of the English letters, “Ah,” “Deh” and “Peh” respectively. X is to be pronounced like the Hebrew Samekh or sometimes Tzaddi. Z is, of course, pronounced as “Zod.”

This led to a very warped spelling of Enochian based on the pronunciation guide, a method of spelling that has been taken at face value by many students of the Golden Dawn, leading to significant

103 *A True & Faithful Relation*, p. 97.

104 Aleister Crowley, *Liber 84 vel Chanokh*, p. 21.

105 Israel Regardie, *The Golden Dawn*, p. 650.

errors in understanding.

Some examples given in the Golden Dawn material are:

NRFM = “En-ra-ef-em”

ZIZA = “Zod-ee-zod-ah”

TAASD = “Teh-ah-ah-ess-deh”

HCOMA = “Heh-co-em-ah”

NANTA = “En-ah-en-tah”

It is clear from these examples that the Golden Dawn approach is very similar to the single letter approach, albeit with a slew of additional rules. Nearly all of the letters in the above words are pronounced individually, even when there is no need for it. For example, NANTA could have simply been pronounced “Nan-tah,” as it would be using Dee’s guidelines.

One example from Crowley is: “Ol sonuf vaoresaji gohu IAD Balata, elanusaha caelazod sopra [vonupeho].”¹⁰⁶ The original, however, is: “Ol sonf vorsg goho iad balt lansh calz vonpho.” While the former might be easier to pronounce, I think all students of Enochian should learn to spell the original and add the pronunciation later if they so wish.

Despite this criticism, the extra vowels of the Golden Dawn approach make a very melodic sound, which can help create an impressive change in atmosphere and aid the shift in consciousness necessary for magical work.

THE DEE STYLE

The Dee style is quite straightforward for the most part, but has its own oddities.

Generally speaking Dee’s pronunciation notes call for it to be pronounced as one would pronounce an English word, with intimated vowel sounds whenever there is a case of an abundance of consonants. For example, IALPRG, “the burning flames,” is pronounced “Yal-purg,” the natural way most people would pronounce it in English. Note how a vowel sound gets inserted between P and R and how the

¹⁰⁶ Aleister Crowley, *Liber 84 vel Chanokh*, p. 21. “Vonupeho” was omitted by Crowley.

I becomes the consonantal Y sound at the beginning of a sentence.

The letters PH are usually pronounced as the letter F, as in the English “telephone,” but sometimes just the letter P is also pronounced as F. This suggests another similarity between Enochian and Hebrew, the latter of which has a single letter, Peh, for both the P and F sounds.

The letter C (Veh) is usually pronounced as a hard C (i.e. K), but sometimes, like the English letter, as a soft C (i.e. S). For example, CAOSGO sounds like “ka-os-go,” while words like NONCF and NONCI are pronounced “non-sef” and “non-see,” not “non-kef” and “non-kee.” Generally speaking, however, we can assume that most words with this letter are pronounced with a hard sound.

Because letters like Veh (C/K) and Van (V/U) represent multiple English letters, but yet have only one symbol in Enochian, the OSDL took the approach of standardising things so that only K and V were employed. After extensive research and exploration of the language I now believe this approach to be wrong, as there are several instances where, for example, Van is written and pronounced as a V or U. Eliminating one or the other makes things simpler, but it also makes our writing and pronunciation a lot more inaccurate.

In this book I decided to employ the original Enochian, even when it makes more sense to change it to something more logical. At times Dee is given the letter V in a word when backwards, but then writes it with a U when forwards or when giving a pronunciation aid. For example, in the Second Call the word TAPVIN is to be pronounced “Ta-pu-in,” while QVIIN is to be pronounced “Qui-in.” I could change the V to a U to help with pronunciation, but it is better that readers get as accurate a rendition of the Calls as possible.

The reason for this use of V for the letter U is because they were essentially interchangeable in English at Dee’s time. For example, Dee would often use “seuen” for the word “seven” and “liuing” for “living.”

Other examples of interchangeable letters include W and U, where Dee writes “perswaded” for “persuaded” and “bowntifull” for “bountiful” (the former being more accurate to how it is pronounced). For I and Y, there is “ynckling” instead of “inkling,” and Dee uses both “wycked” and “wicked” at various times. The

same interchangeability appears to apply to the Enochian language.

The letter Gon is sometimes written in Dee's diaries with a dot in the upper right-hand corner when it denotes the letter Y instead of I. This is similar to the use of a dot, called a *dagesh*, in the Hebrew language to distinguish between two possible sounds for certain letters.

Dee also marked accents above certain vowels in his pronunciation notes, designating which syllable is to be stressed. Generally speaking, but not always, the second syllable of an Enochian word is stressed.

Aaron Leitch's *The Angelical Language, Volume II* provides a very detailed lexicon, complete with Dee's pronunciation notes, and is therefore invaluable for anyone wanting to employ the most accurate pronunciation possible. It is important to note, however, that while Dee's diaries are the obvious authority on the subject, they are not always clear or consistent.

IV



LIBER LOAGAETH



Liber Loagaeth (“Book of the Speech from God”) is a tome of 48 double-sided tables of letters arranged in a grid of 49x49 squares. This results in a staggering 230,496 letters in total, making it one of the largest transmissions during Dee and Kelley’s workings. A 49th table was also mentioned, but never transmitted, as it “neither is, was or shall be known.”¹⁰⁷

The book was first shown to Kelley by Raphael on 24 March 1583 as a tome with many gold leaves and writing that appeared like wet blood. A second vision showed the 2,401 squares of each table, with Raphael revealing the 21 letters of the Enochian alphabet for the first time above the table.

Dee was told to pronounce the name “Loagaeth” as “Logah.” It is not clear if this is an actual Enochian word or a different language altogether, but it clearly shows a relationship with the Greek word *logos*, the “Word,” which is a title often attributed to Jesus. Both the idea of the literal word (with *logos* sometimes being translated as “speech”) and the reference to Jesus supports the translation of the word as “Speech from God.” The translation also suggests that the

107 Joseph H. Peterson, ed. *John Dee’s Five Books of Mystery*, p. 263.

words used in it might actually be from a higher language than, or perhaps an alternate dialect of, the angelic tongue.

Dee also recorded a footnote in his diaries that read: "The book, the first Language of God Christ," a further suggestion of the link between Loagaeth and *logos*. This relates to a statement by Raphael that the words used are "the voice and speech of him, which proceeded from the first, and is the first; whose glorious name be exalted in his own horn of honour."¹⁰⁸

Author and scholar John DeSalvo suggests that the mysterious 49th table of Liber Loagaeth, which technically precedes the other 48, could be a collection of 28 pages of 40 paragraphs and a 49x9 table, making it significantly larger than the 48 tables that follow. This table was intended to contain a word per square instead of a letter or number like the rest, but the sheer size required resulted in the table never being assembled. For some strange reason, however, the final nine lines have a single letter.

It is not exactly clear if this was what the angels intended by the first table, but it is an interesting possibility that students of Liber Loagaeth may want to explore. Personally I believe the first table was intended to be a mystical one that was never shown, representing God, and the instructions from Raphael appear to support this view. This also ties in well with the 49 Calls delivered later, with one of them not being given for pretty much the exact same reasons. Most Enochian scholars and magicians do not know what the Liber Loagaeth is, what it is intended to do, or how to make any practical (or even theoretical) use of it. There were myriads of tables delivered and a few people have some theories on their use, but this is the section that is most open to interpretation and experimentation (and also, because of this, the most potentially risky, if one manages to even get anything out of it at all). It can be linked to the other two sections (after all, they make up one unified system in the end), but how it links up remains theoretical at best.

DeSalvo also holds this view:

"No one to this day has been able to interpret or understand these tables. I do not believe that even Kelley or Dr. Dee

108 Ibid., p. 268.

knew what they meant or how to interpret them but left them for some future time to decode.”¹⁰⁹

Lon Milo DuQuette, in his book *Enochian Vision Magick*, came to a similar conclusion about the ambiguity of Liber Loagaeth. He labelled it as a “tantalizing mystery” and suggested that while magicians have so far been unable to develop a workable system from it, “it is only a matter of time before someone cracks the code.”¹¹⁰

Even Kelley could only get a glimpse of understanding of the tables. On several occasions he could not see or understand the book and was given momentary insight that was taken away after the communications ended.

“The fire came from E[dward] K[elley] his eyes, and went into the stone again. And then, he could not perceive, or read one word. The Fire flashed very thick and all was covered with a veil.”¹¹¹

This suggests that a similar *gnosis*, as it were, is necessary to penetrate the mysteries of this book, as opposed to conventional knowledge. It also means that while this is not an innate ability of humanity, it is possible to understand the speech of God.

Dee was told that Liber Loagaeth would help restore the holy books, inspire religious unity and hark the end of the world, which is a tall order for such a little used part of the Enochian system. In fact, this might explain why it has not been explored much, as it may simply not be time for the suggested transformations in the world, if, indeed, they are likely to happen at all.

During one working with the angels I inquired about Liber Loagaeth, only to receive the response that I should leave it be for now, as “it is not ready.” It is interesting to note that they did not say I was not ready, but rather that the system itself is not ready, which makes sense, given how many gaps there appear to be in it.

This material was reserved for the highest grades of the OSDL, due to its highly experimental nature. I encourage caution when

109 John DeSalvo, *Decoding the Enochian Secrets*, p. 121.

110 Lon Milo DuQuette, *Enochian Vision Magick*, pp. 90-91.

111 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 303.

approaching this aspect of Enochian magic, as it is likely to be more unpredictable and volatile than the rest.

A similar view was upheld by Hugh Campbell, a senior member of the 9=2 grade of the Whare Ra temple, one of the last temples of the original Golden Dawn lineage. Campbell worked extensively with Enochian, well beyond that of most other Golden Dawn members, and reported a very disturbing experience after working with the Liber Loagaeth, which he thought should be reserved for very senior members of the Order, according to Golden Dawn scholar Tony Fuller.

The language contained in these tables is very different to that of the Calls, as it does not show the same elements of grammar. Indeed, it appears to be just a random string of numbers and letters, with no real word or sentence structure to any of it.

However, one specimen of the tables, which was replicated by Meric Casaubon in *A True & Faithful Relation*, depicts the name BORNOGO in the centre, reading both vertically, horizontally and diagonally. This is the name of one of the Bonorum (good angels), part of the Heptarchic system. There are also several instances of the word BAG in this table, which is the name of one of the Aethyrs (and one that many see as the first barrier in Aethyric workings). What these links to the rest of the system mean is anyone's guess, but it certainly appears that there is a relationship between all three aspects of Enochian magic.

To date there has been little exploration of Liber Loagaeth, but Aaron Leitch gives the most thorough analysis of it, and its possible meaning and application, in *The Angelical Language, Volume I*, which is worth reading for those considering using this obscure part of the system.

Leitch found some interesting explanations for some of the Liber Loagaeth tables in Dee's diaries. These suggest that the first table relates to "the Son of God", but also to several of the Bonorum, including Befafes and Bobogel.¹¹²

The second table appears to relate to "the first seven," most likely the seven archangels who stand in the presence of God, who can also be found on the Sigillum Dei Aemeth: Zaphkiel, Zadkiel, Cumaël,

112 Aaron Leitch, *The Angelical Language, Volume I*, pp. 74-92.

Raphael, Haniel, Michael and Gabriel.

A Specimen of the Tables or Book of ENOCH.
 ܐܢܘܚܐ Pagesgem ܬܝܪܥ ܐܝܟܝܢ ܒܥܥܪ ܠܥܝܢܐ

The fourth table is explained as relating to “the beginning of your being in body,” which Leitch argues is likely a reference to the creation of Adam in Genesis.

The nineteenth table is linked to “the spirits of the earth,” suggesting an end to the process of Creation elucidated in the previous 18 tables.

Leitch links the remaining 30 tables with the 30 Aethyrs, in order from LIL and table 20 to TEX and table 49. This is one of the most likely explanations of this part of Liber Loagaeth, particularly

when coupled with an assignment of all 49 Calls to the 49 tables, but there does not appear to be any direct mention of such a link in Dee's diaries.

After the tables of Liber Loagaeth were delivered Dee was supposed to make a "perfected" copy of the book within a certain deadline, a timeframe which he failed to meet. His frustration led to him asking the entity Galvah for aid, and she promised to write the book for him, only to continuously put it off afterwards, until finally Dee completed a satisfactory version nearly a year later.

Leitch argues that Dee's belief that the book would be written for him is "one of the most unbelievable scenes in the journals."¹¹³ I have to agree with him on this. It seems to me that Galvah's promise was an empty one and that the angels simply decided to chastise Dee by not doing much at all until he had completed the book himself, much like they berated him when he failed to learn the angelic letters in time.

The full set of tables of Liber Loagaeth were published for the first time by John DeSalvo in his book *Decoding the Enochian Secrets*. The scanned images are relatively small and difficult to read, but they provide a valuable look at the entire 48 double-sided tables for those unable to visit and study in the British Library.

113 Ibid., p. 93.

V



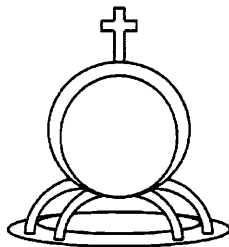
THE STONE & THE RING



During the course of Dee's angelic workings, and particularly during the early communications, he was instructed to procure or make a number of basic tools. While it is not necessary for modern magicians to completely replicate this procedure, it is important to know how he came upon them and what they were used for.

THE SHEWSTONE

Perhaps the most iconic tool used by Dee and Kelley, and the one that they could not have done anything without, is the shewstone or crystal ball. It seems that Dee had several of these in his possession, including at least one that he was using with Saul and other previous skryers before Kelley came into his service.



During one session with Saul on 22 December 1581, Dee asked the angel Annael about his “stone in the frame,” a “crystal globe” that was set upon a number of legs, with a circular frame that bore a cross on top holding the stone in place. Dee noted that it was given to him by a friend and he was curious if there was any angel set over it. Annael said that the archangel Michael was assigned to the stone.

Interestingly, nearly three months later, during Kelley’s first skrying session, Dee asked the angel Uriel who else, beside himself, is answerable to the stone, to which he said Michael and Raphael, with Michael being the foremost. The fact that two separate skryers placed Michael in charge of the shewtone is intriguing and adds some additional credibility to the workings.

An even stranger tale surrounds a crystal ball that came into Dee’s possession nearly two years later. On 21 November 1583, after some communications on the Heptarchic system, the angel Carmara, who is the highest power in the rankings of the Bonorum angels, told Dee:

“One thing is yet wanting, a meet receptacle, etc. There is yet wanting a stone, etc. One there is, most excellent, hid in the secret of the depth, etc. In the uttermost part of the Roman Possession.”¹¹⁴

He added that “thou shalt have it” and instructed Kelley to point it out, but to not stir from his place. Dee said he could not see anything at the west window of his room, the direction where Kelley pointed. Kelley said that he saw an angel that was the height of a child standing there holding a fiery sword and a round object the size of an egg.

Carmara bade Dee to “go toward it; and take it up,” which Dee did, to his surprise finding a shewstone of around half an inch thick on the ground near a pile of books beneath the window.

This physical appearance of an object was likely astonishing to Dee, who burst into a bout of prayer. It is possible, of course, that Kelley planted it there before Dee entered the room, but if this was not the case then this incident is one of few examples of the angels affecting the real world, not just limiting their communications to

114 Joseph H. Peterson, *John Dee’s Five Books of Mystery*, p. 253.

visions.

Carama explained the significance of this stone, suggesting that Dee would come into contact with even more powerful angels:

“Thou shalt pervail with it, with Kings, and with all Creatures of the world: Whose beauty (in virtue) shall be more worth than the Kingdoms of the earth.”¹¹⁵

Carmara also told Dee to “let no mortal hand touch it, but thine own.”¹¹⁶ Dee clearly took this to heart, as he added a footnote to take care. It is not clear if this warning means that the shewstone will lose its potency if handled by another, but it is similar to the approach taken by many occultists in relation to other modes of divination, such as with Tarot decks. In terms of the shewstone, the contact of another could have an adverse affect, such as by instilling visions relating to the energy of that person. It is, therefore, advisable that such a shewstone, once consecrated or put to use, not be touched by anyone but the magician or skryer.

There is also a black skrying mirror in the collection of Dee’s surviving magical paraphernalia on display in the British Museum, but it is not clear if he ever used this, as all references to the skrying method used refer to a “stone.”

Given the importance of the shewstone in the workings, it might be considered indispensable by modern magicians seeking to work with the Enochian system. Of course, such visions can be obtained by other means, via tools or using a simple technique that basically involves closing one’s eyes and seeing what images occur in one’s mind or on the back of one’s eyelids.

My own experience has shown that the shewstone works as a conduit for the vision, taking a lot of the mental stress away from a vision that does not employ a tool. It can often be more difficult to use a crystal ball in this way, but since it ultimately takes less of a toll on the skryer it is a skill well worth learning. One can only imagine how draining it would have been for Kelley not to have used a shewstone. There are several occasions where the skrying sessions appear to have an adverse effect upon Kelley, but without the shewstone he

115 Ibid.

116 Ibid., p. 254.

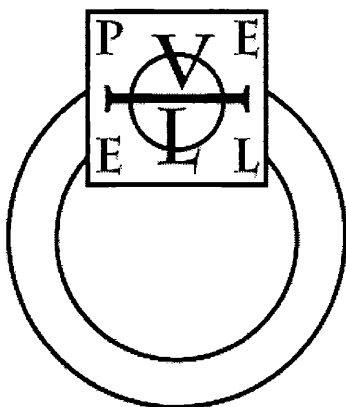
would have likely suffered from more severe migraine-like symptoms, much like Christian mystic Hildegard von Bingen did during her numerous visions.

THE RING

The magical ring has been a part of grimoire work for a long period, the most notable being that given to Solomon by the archangel Michael, which is reputedly the predecessor of the ring delivered to Dee, according to Michael himself.

On 14 March 1582, one of the earliest workings Dee and Kelley conducted, Michael revealed a gold ring bearing the word PELE on it, saying it “was never revealed since the death of Solomon” and an item that even “the Angels scarce know.” He added that this ring helped Solomon with performing “all Miracles, and divine works and wonders.”¹¹⁷

In addition to the word *Pele*, which means “Worker of Wonders” and was written with one letter in each of the four corners, the ring also bore a large V over a bar, with a large L beneath.



In a stark assertion of the power of this ring, Michael said: “Without this, thou shalt do nothing.”¹¹⁸ He also hinted further at its use by saying: “Wonders are in him, and his Name is wonderful: His Name worketh wonders from generation, to generation.” This supports the meaning of the word *Pele*, which was employed in at least one text

¹¹⁷ Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 78.

¹¹⁸ *Ibid.*, p. 79.

in Dee's library, Johann Reuchlin's *De Verbo Mirifico*, which Dee noted in a footnote to the working.

Despite Michael's vehemence that nothing could be done without this ring, very little was said about it. The comments about "wonders" do not tell us anything that could not be ascertained from Reuchlin's book. A month after Michael instructed Dee to make the ring he told Dee that he would teach him about it when it is made, suggesting that Dee had thus far failed to make it. It also means that Michael had much more to say about it, but this material evidently never showed up.

Meanwhile, the V and L were never explained and could mean literally anything that a magician comes up with, as there are no hints or clues to go on. During my workings with the angels I inquired as to the meaning of these letters, receiving the response: "*Vide et lux.*" This is Latin for "see and light." I do not believe this is intended as a phrase, which would not make sense grammatically, but rather that the words are intended on their own. The presence of light is self-explanatory, given the work with angelic entities, but the use of the word "see" is interesting, as it bears on obvious relation to the idea of skrying and might be employed for clarity of sight in visions. Of course, what I was told might be an application of the letters intended only for me and should not be taken as an authority on the subject.

If one approaches Enochian work as a Dee purist, then use of this ring is essential. However, I have experimented with and without the ring and have not honestly noticed a huge enough difference to say that it is in any way essential.

It is certainly beneficial to employ some form of magical ring for Enochian work, mainly as an additional means by which one can dissociate the energy from one's everyday life when the ring is taken off, but I think Michael may have been exaggerating a little that a magician could get nothing done without it. Indeed, there is also the possibility that Michael's comment was directed to Dee alone; i.e. that he alone would need the ring to get things done. The same may not necessarily apply to us.

I think the biggest insight into this ring can be garnered by looking at the Seal of Solomon, since that is what Michael claims was the last time this type of ring was revealed. The ring, sometimes

known as the Ring of Aandaleeb, was said to have helped Solomon ward off demons who were interrupting his workings. The idea of not getting anything done without the ring therefore makes a lot more sense, as the demons would otherwise hinder any workings.

This is particularly appropriate, as the working before the one where Dee received the ring, dated 11 March 1582, involved a revelation from Uriel that an illuding spirit called Lundrumguffa had been impersonating him, delivering a false demonic seal. It makes sense, therefore, that Michael, traditionally an angel who battles demons, would give Dee a method to defend against these demonic incursions.

This same working revealed how little power Dee felt he had in banishing evil spirits. Uriel told him to use brimstone (sulphur) to oust Lundrumguffa, but Dee said: "I know no means, or art to do this by,"¹¹⁹ citing an earlier failed attempt to banish a spirit with sulphur. This suggests that Dee had little in his magical arsenal for dealing with wicked spirits, making the delivery of the ring which Solomon used to command demons an even more pressing revelation.

Nowadays, of course, magicians have a lot of other tools and rituals that can help ward off uninvited guests, such as the Golden Dawn's Lesser Ritual of the Pentagram. Since Dee and Kelley predominantly used prayer throughout their workings, it is not surprising that such a physical defensive tool was deemed necessary.

Personally I would recommend that a magician working with Enochian employ this ring. While the system will still work without it, every safeguard helps in producing the best results and avoiding any unnecessary complications relating to intruding entities or an over-abundance of Enochian energy.

Regarding the construction of the Ring, Michael said "any honest man"¹²⁰ could make it for Dee, so the magician does not need to make it for him or herself.

For those who intend to use the ring, it is important to point out that Dee was told it was to be made of gold, a requirement that is not ideal for cash-strapped magicians. One potential compromise for those with limited funds would be to use a gold band and attach a metal or silver piece with the letters on, but this may not fulfill

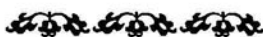
119 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 73.

120 Ibid., p. 179.

Michael's requirements. Lon Milo DuQuette gives a novel approach of using a paper version,¹²¹ which can work just as effectively, since the magic is in the symbolism and its use, not the material it is made of.

121 Lon Milo DuQuette, *Enochian Vision Magick*, p. 37.

VI



THE SIGILLUM DEI AEMETH



The Sigillum Dei Aemeth (“Seal of Truth” or “Seal of God’s Truth,” from a mixture of Latin and Hebrew) is a pentacle that was delivered by the angels. Iconic of angelic magic. There are few magicians who have not at some time stumbled upon it, or a variation of it, and wondered about its many mysteries.



THE PHYSICAL FORM OF THE SEAL

Uriel gave very specific instructions for the physical form that the Seal should take:

“This seal is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of colours. This seal must be 9 inches in diameter: The roundness must be 27 inches, and somewhat more. The Thickness of it, must be of an inch and a half quarter.”¹²²

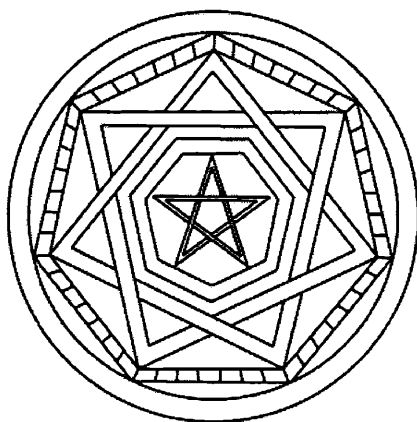
Dee was also told to create four smaller seals to put under the legs of the Table of Practice, but there are no guidelines for the size of these. Luckily two of Dee’s smaller seals have survived. Peterson notes their size as being 125mm in diameter and 20mm in thickness. These were to be placed in a hollow wooden container so that the Seals would be “kept unperished,” meaning that they should not directly touch the floor, nor should the weight of the table bore into them and destroy the figures upon them.

Like the ring a paper Seal could be employed. I have had a lot of success with a paper Seal, but one should ensure that the reverse symbols are printed on the back, an omission I have noticed a lot of people making.

SYMBOLS ON THE SEAL

In order to construct the Sigillum Dei Aemeth (I refer to the structure of its form, not the actual physical construction of the seal), we need to take it in sections. To begin with, let us look at the Sigillum Dei Aemeth as a geometric figure, without all of the numbers, letters, and symbols that will later adorn it. One will note two circles (thus forming the outer ring), and within that a double-lined heptagon, with each side divided into seven sections. Inside this is a heptagram of two lines, and inside this again is another double-lined heptagon, this time with point down. Further still we have a pentagram formed of two lines, point upwards, contained in the centre.

122 Joseph H. Peterson, ed. *John Dee’s Five Books of Mystery*, p. 71.



Uriel told Dee that this Seal was “already perfected in a book of thine.”¹²³ Dee adds a footnote that reads: “Erroneously, to my ignorance.” It is clear that Uriel meant that the general shape was to be found in Dee’s books, but the symbols and names upon it were, in Dee’s reckoning, wrongly recorded. Dee was thus to receive the true form of the Seal. Peterson has pointed out the striking similarities in the shape of this Seal with those found in *Liber Juratus* and *Oedipus Aegyptiacus*, which Uriel was likely referring to.

Next let us look at the individual sections in detail, exploring how the letters, numbers, and symbols were delivered for them, and what exactly they mean.

THE OUTER RING



¹²³ Ibid., p. 70.

First Dee was told to create a circle and divide it into four parts, and then to divide those four parts into ten, creating 40 parts total. Kelley saw 40 white creatures, like children, in white silk robes, and each of them came up in turn and showed their chest, belly, forehead, hand, or eyes, upon or in which was a combination of letter and number. Eventually Dee was left with a string of seemingly random letters and numbers, some in lower or upper case, and the final letter being the Greek lower-case omega (ω).

4	9	7	t	22		6	22	20	14	6		18	26	1		1	7	13	H		y	t	o	e	10	11	15	8	r		6	o	s	h	o		a	a	6
T	G	n	9	h	n	m	o	a	n	a	h	o	1	30	n	8	G	r	12	08	14	11	8	21	b	A	I	a	16	n	A	10	G	14	17	s	5	24	w

The division of the outer ring of the Sigillum Dei Aemeth into four parts that contain 10 further divisions suggests a possible relation with the four worlds of the Qabalah, each of which would contain a Tree of Life, which has ten Sephiroth. The creatures also stood in eight groups of five, suggesting a link with the five elements.

Dee questioned why the circle was divided into 40 and not 42, noting that he knew of the 42-letter name of God. Michael responded by saying that “the old rule of 42 letters” is contained within this, but he did not specify in what way this was so.

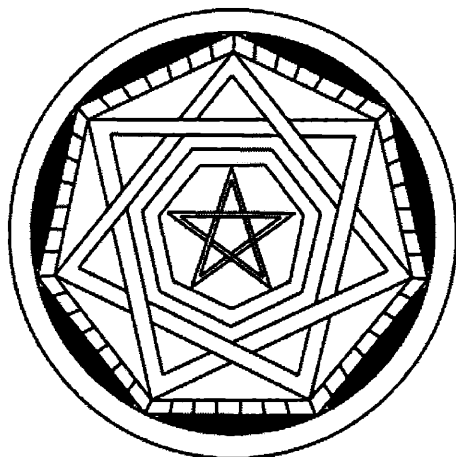
Michael described the outer ring as “the true Circle of his eternity comprehending all virtue.”¹²⁴ He also explained the possible magical application of it:

“Note, Out of this Circle shall no Creature pass, that entereth, if it be made upon the earth. My meaning is, if he be defiled. This shalt thou prove to be a mystery unknown to man. Beasts, birds, fowl and fish do all reverence to it. In this they were all Created. In this, is all things contained.”¹²⁵

¹²⁴ Ibid., p. 91.

¹²⁵ Ibid., p. 113.

THE OUTER SEGMENTS



Michael instructed Dee to take the strip of numbers and letters, which acts as a kind of cryptogram, where the names of seven angels are hidden. He told Dee to take each of the capital letters, starting with the initial T, and use the number above or below it to count towards the next letter. The rule is that a number in the upper line means count right, while a number below means count left.

When Dee followed the procedure he came up with the first of the names, ThAaoth. Michael said that this was not the name, adding another element to the rule:

“Wheresoever thou shalt find two ‘aa’ together the first is not to be placed within the Name, but rather left with his inward power.”¹²⁶

This was thus corrected to Thaoth. Dee came up with the remaining names as Galaas, Gethog, Horlwn, Innon, Aaoth, and Galetsog. Galaas was corrected to Galas, following the above rule, while Galetsog was corrected to Galethog, as Dee had made an error in noting this name. Interestingly, Michael never corrected Aaoth, nor commented on it, despite it having a double ‘A’. This might be because it begins the word, however, and may represent another dimension to the calculation rule.

¹²⁶ Ibid., p. 111.

Michael also corrected the ordering of the names to: Galas, Gethog, Thaoth, Horlwn, Innon, Aaoth, Galethog. He gave Dee a sigil and a number for each of these, barring the last which only had a sigil, and told him to place them upon the Seal starting in the upper lefthand corner and going anti-clockwise.

Galas	
Gethog	
Thaoth	
Horlwn	
Innon	
Aaoth	
Galethog	

What is interesting about this is that all of the sigils contain at least one large letter. The first is G, the second is A, the third is L, the fourth is E, the fifth is T, the sixth is H, and the final one is OG. Taken together these spell Galethog, the name of the final entity, who has no number assigned. Clearly this angel holds a special place within the system and might either rule the others or be the amalgamation of their energies. Some might question the omission of the X, but I personally see this as a cross turned on its side, than a letter, since nearly all of the other sigils contain a cross. Those wondering about the numbers will be unsurprised to find that they employ the same calculation pattern used to gain the names of these seven, revealing a name that is none other than Galethog. This also explains why there was no number assigned to the final name.

Dee was told by Uriel that these seven letters contain seven secret angels, “comprehending the 7 inward powers of God: known to none, but himself.”¹²⁷ He also explained that the crosses attached to these letters refer “in substance to the Father, in form to the Son, and

127 Ibid., p. 122.

inwardly to the Holy Ghost,”¹²⁸ an assignment that was also given to the Black Cross of the Great Table (see Chapter XI).

Another interesting thing about Galethog is that it could be seen as an anagram of Loggaeth, which is very close to Loagaeth. What significance this holds, if any, remains unknown, and is likely hidden in the mysteries of Liber Loagaeth.

This formula for deriving names also explains why some of the forty divisions had no number assigned to them, because, like in the case of Galethog, there needs to be an end to the chain. The first angel to feature no number explained the significance as follows:

“And I am the end, and have no number. I am the number within a number, and every number is my number. Behold.”¹²⁹

It is interesting that when using this formula none of the names go on seemingly endlessly, like the names of the Supreme Elemental Kings in the Golden Dawn system, suggesting that they were not just randomly drawn, but intentionally coded into the circumference.

This section was completed with the addition of a small cross in each corner, two per segment.

THE OUTER HEPTAGON



¹²⁸ Ibid.

¹²⁹ Ibid., p. 95.

Next Michael took seven baskets, in each of which was a bird that bore seven feathers. On each of these feathers there was a letter, with the first spelling ZllRHia. He did the same with the remaining six baskets, until 48 letters and a cross (+) had been shown.

It is interesting to note that each bird was different in species and colour, which might give some insight into these names. The first was a pigeon, the second was a white swan, the third was a green peacock, the fourth was a red griffin, the fifth was a golden eagle, the sixth was a “fiery sparkling” pheonix or pelican, and the last was “a strange foul with many wings”. A lot of these have obvious alchemical associations that are worth exploring.

Uriel appeared and commanded Dee to compile the letters into a chart as follows:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

This chart is actually formed from the names of the seven traditional Archangels (called by Agrippa the “seven angels which stand in the presence of God”¹³⁰), by starting in the upper left-hand corner and reading down, beginning the name of a new angel with each capital letter, granting:

130 Donald Tyson, ed., *Three Books of Occult Philosophy*, p. 274.

Zaphkiel
Zadkiel
Cumael
Raphael
Haniel
Michael
Gabriel

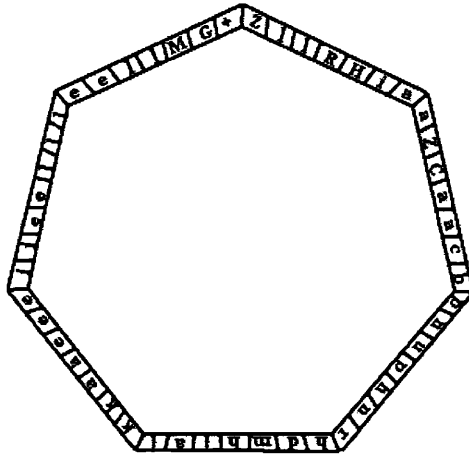
Interestingly Dee notes that he forgot to ask Uriel where his own name may appear. The fact that Michael had delivered the letters, yet Uriel revealed the names of the archangels hidden within the chart is telling, as clearly Michael did not want to speak of a table wherein his own name was catalogued. In a later passage Dee comments that Uriel accounts for himself as one of those who “stand always before the face of God,”¹³¹ suggesting he has a place with the other seven even though his name is not amongst the tables.

The cross in the final square is clearly to ensure it is a 7x7 table, but it can also be interpreted philosophically as the world (the four elements), or even as the Black Cross of the Great Table, in much the same way the crosses attached to the letters that make up the name Galethog share a relationship. However, Dee was never explicitly told what this cross refers to.

The letters were then to be filled in on the heptagon, with each of the seven letters of the seven rows of the table filling one of the seven sections of the seven sides of the heptagon, starting with the first, ZllRHia, in the uppermost right-hand side, and then going clockwise until it joined back up on the other side.

The image below illustrates these seven names upon the outer heptagon:

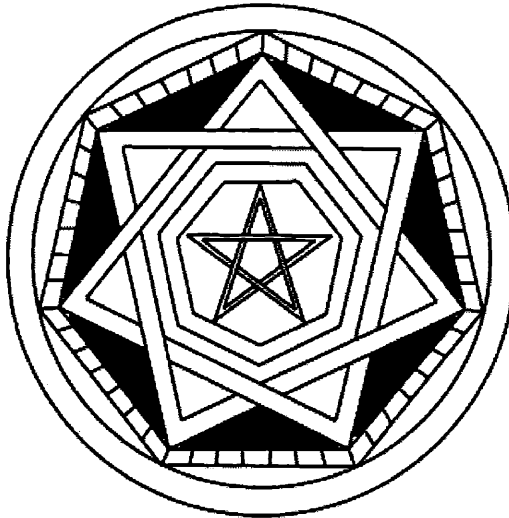
131 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 141.



Michael explained that these names are “the 7 governing the 7 which govern the earth,” which means that ZII RHia, etc. could possibly be seen as the direct superior of the traditional seven archangels. To further add to this mystery Michael said:

“Seven, rest in 7: and the 7, live by 7: The 7, govern the 7:
And by 7, all Government is.”¹³²

BETWEEN THE OUTER HEPTAGON & THE HEPTRAGRAM



¹³² Ibid., p. 117.

Michael returned to lead the next part of Kelley's vision. A trumpeter called Phanael entered, and from the seven parts of the world came seven companies of fiery pillars. The pillars leaned towards Kelly in turn and upon the top of them was a letter, number, or combination of the two. These were compiled into a table, with each row assigned to one of the empty places between the outer hexagon and the heptagram.

S	A	A	I $\frac{21}{8}$.	E	M	E $\frac{8}{\cdot}$
B	T	Z	K	A	S	E $\frac{30}{\cdot}$
H	E	I	D	E	N	E
D	E	I	M	O	$\frac{30}{\cdot}$	A
I $\frac{\cdot}{26}$	M	E	G	C	B	E
I	L	A	O	I $\frac{21}{8}$.	V	N
I	H	R	L	A	A	$\frac{21}{8}$.

Uriel said that these are "the Names of God, not known to the Angels, neither can be spoken or read of Man."¹³³ He also gave a list of Latin titles associated with each, which might be an approximate meaning for their name:

SAAI $\frac{21}{8}$ EME $\frac{8}{\cdot}$ – *Vivit in Caelis* – "He lives in heaven"

BTZKASE $\frac{30}{\cdot}$ – *Deus noster* – "Our God"

HEIDENE – *Dux noster* – "Our Commander."

DEIMO $\frac{30}{\cdot}$ A – *Hic est* – "This is."

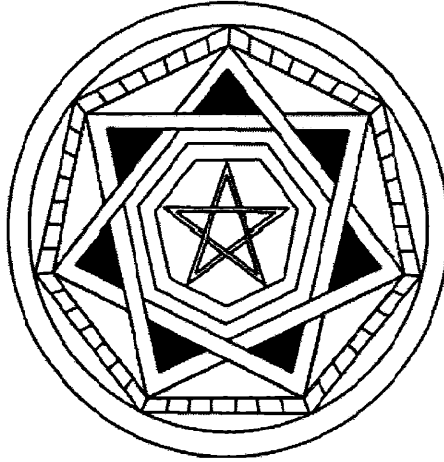
I $\frac{\cdot}{26}$ MEGCBE – *Lux in aeternum* – "Light forever"

ILAOI $\frac{21}{8}$ VN – *Finis est* – "He is the end"

IHRLAA $\frac{21}{8}$ – *Vera est haec tabula* – "This table is true"

¹³³ Ibid., p. 140.

BETWEEN THE POINTS OF THE HEPTAGRAM



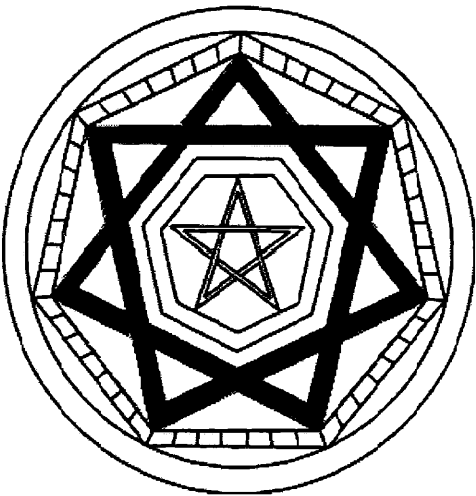
Then entered the Daughters of Light, which Dee called the “daughters of goodness.” They were seven young women wearing green gowns, green silk around their heads, and a wreath that hung down to the ground. Each stepped forward in turn, with a blue tablet upon their forehead bearing a mystical name, until all seven names had been collected.

El
 Me
 Ese
 Iana
 Akele
 Azdobn
 Stimcul

Their names can be derived from the prior table starting in the upper right-hand corner and reading diagonally towards the right. The 8 with the dot beneath it is taken to represent the letter L, and the name is displayed as a conjoined E and L. The 30 with a point beneath it and the 21 above 8 with a point beside it both represent the letter L. The other numbers are ignored.

S	A	A	I ²¹	E	M	E ³
B	T	Z	K	A	S	E ²
H	E	I	D	E	N	E
D	E	I	M	O	²⁰	E
I ²⁶	M	E	G	C	B	E
I	L	A	O	I ²¹ ₈	V	E
I	H	R	L	A	A	E ²¹

THE HEPTAGRAM



Then entered the Sons of Light, seven young men wearing white attire, white about their heads, and a pendant behind with a wreath down to the ground, akin to the group of young women. Each carried a ball of a certain planetary metal, in order: gold, silver, copper, tin, iron, quicksilver, and lead. These are traditionally assigned to the Sun, Moon, Venus, Jupiter, Mars, Mercury and Saturn. Upon their

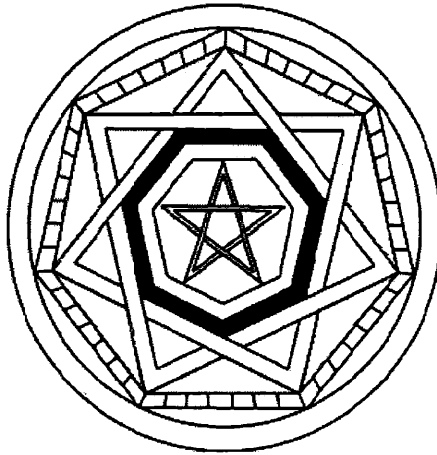
chests were round gold tablets, upon which was a name.

I
Ih
Ilr
Dmal
Heeo
Beigia
Stimcul

Their names are derived from the table starting in the bottom left-hand corner and reading diagonally down towards the right. The 21/8 in the bottom right-hand corner is taken as an L. The other numbers are ignored.

S	A	A	I ²¹ ₈	E	M	E ⁸
E	T	Z	K	A	S	E ³⁰
H	E	I	D	E	N	E
D	E	I	M	O	³⁰	A
I ²⁶	M	E	G	C	B	E
I	L	A	O	I ²¹ ₈	V	N
						

BETWEEN THE HEPTAGRAM & THE INNER HEPTAGON



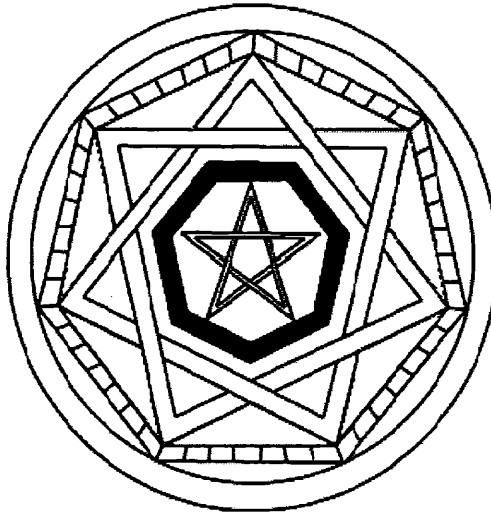
Seven little girls entered, known as the Daughters of the Daughters of Light, wearing white attire similar to those who had gone before. They carried something in their hands, but Kelley could not see what it was. Michael said that it was a mystery not yet to be known. Each bore a square tablet made of white ivory upon their breast, which carried a name as follows:

S
Ab
Ath
Ized
Ekiei
Madimi
Esemeli

Their names can be found upon the table starting in the upper left-hand corner and reading diagonally downwards towards the left. The numbers are ignored.

~~S~~	~~A~~	~~A~~	~~I²¹₈~~	~~E~~	~~M~~	~~E⁸~~
~~B~~	~~T~~	~~Z~~	~~K~~	~~A~~	~~S~~	~~E³⁰~~
~~H~~	~~E~~	~~I~~	~~D~~	~~E~~	~~N~~	~~E~~
~~D~~	~~E~~	~~I~~	~~M~~	~~O~~	~~³⁰~~	~~A~~
~~I²⁶~~	~~M~~	~~E~~	~~G~~	~~C~~	~~B~~	~~E~~
~~I~~	~~L~~	~~A~~	~~O~~	~~I²¹₈~~	~~V~~	~~N~~
~~I~~	~~H~~	~~R~~	~~L~~	~~A~~	~~A~~	~~²¹₈~~

THE INNER HEPTAGON



Seven boys, the Sons of the Sons of Light, entered, wearing purple robes that had hanging sleeves like priests or scholars, and purple silk about their heads. There were green triangular tablets upon their chests, upon which was a name.

El¹³⁴
An
Ave
Liba
Rocle
Hagonel
Ilemese

Their names are derived from the table, beginning in the bottom right-hand corner and reading up towards the right. The 21/8 is taken as L, which is depicted conjoined with an E for the first name. The 30 with a dot beneath it is taken as L, while the E with the 30 and dot beside it is taken as a conjoined E and L, as before. The other numbers are ignored.

S	A	A	I ²¹ _{8.}	E	M	E ³⁰
B	T	Z	K	A	S	E ³⁰
H	E	I	D	E	N	E
D	E	I	M	O ³⁰		A
I ²⁶	M	E	G	C	B	E
I	L	A	O	I ²¹ _{8.}	V	N
I	H	R	L	A	A	E ³⁰

THE SONS & DAUGHTERS OF LIGHT

There were four particular ranks of angels that are collectively known as the Sons and Daughter of Light. The first is the Daughters of Light, who give birth to the Daughters of the Daughters of Light, who give birth to the Sons of Light, who bring forth the Sons of the Sons of

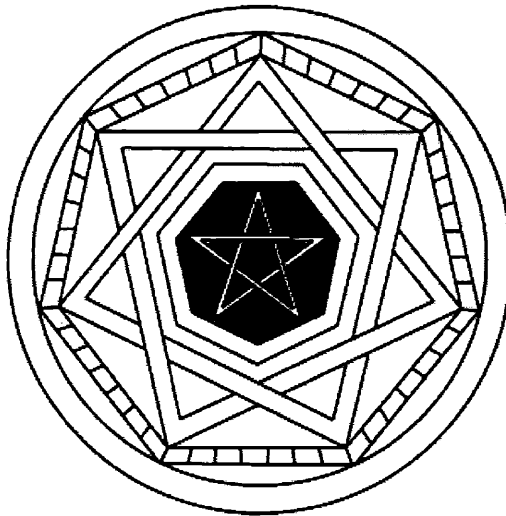
134 The letters E and L were joined as one.

Light. Dee thought this ranking was particularly important, writing: "Note well this Rule of Art."¹³⁵

In the pattern for deriving their names from the table the first two sets read in the same direction, giving Stimcul twice, while the second two sets use reverse directions, giving Esemeli and the opposite spelling, Ilemese. It is not clear what the purpose of this is, but it suggests that potentially we can derive further angelic names from the table, such as the reverse of Stimcul, Lucmits. Reverse names are often depicted as demonic entities in occult tradition, including within the teachings on the Great Table in the Enochian system, but clearly this rule does not apply to these names.

The fact that Stimcul is used twice means that it is the name of both a Daughter of Light and a Son of Light. This might mean that Stimcul is androgynous and could provide some insights into the mysteries of the union of the feminine and masculine.

BETWEEN THE HEPTAGON & THE PENTAGRAM



Dee was then told to take the table once more and read from the top left-hand corner, diagonally down towards the right, and beginning at the next diagonal line until a name of seven letters is formed.

135 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 141.

S	A	A	I ⁸	E	M	E ⁸
B	T	Z	K	A	S	E ³⁰
H	E	I	D	E	N	E
D	E	I	M	O	³⁰	A
I ²⁶	M	E	G	C	B	E
I	L	A	O	I ²¹ ₈	V	N
I	H	R	L	A	A	²¹ ₈

This gives SABATHI. The 21/8 is taken as EL, conjoined as before, giving us Sabathiel, which Uriel commanded be written as Zabathiel. The rest follow the same pattern, with the 26, 8 and 30 becoming L, and the 21/8 become EL. This gives us the following list:

Zabathiel
 Zedekiel
 Madimiel
 Semeliel
 Nogahel
 Corabiel
 Levanael

These are, of course, the planetary angels, derived from the Hebrew name of each planet with the “el” or “iel” appendage. For example, Nogah is Hebrew for “brightness” and is the name given to Venus. Not all of these names are correct, however, such as Semeliel and Corabiel, which should be Shemeshiel or Shemeshel and Kokabiel or Kokabel, based on Shesmesh and Kokab, the Hebrew names of the Sun and Mercury respectively. Dee noted that Corabiel could be found in Peter of Abano's *De Elementis Magicis*, suggesting that the names were derived in error from such sources or had simply been

accepted by the angels, like many other typographical errors from previous magicians, as part of occult tradition.

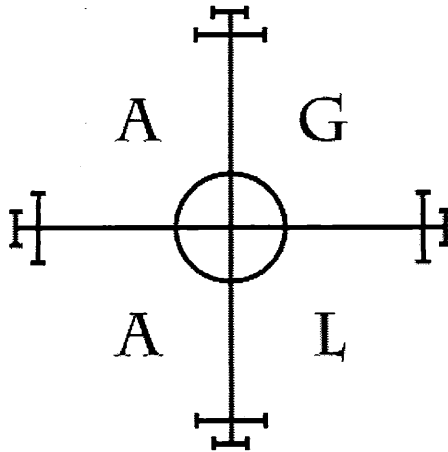
Uriel described these as “the angels of the 7 Circles of Heaven, governing the lights of the 7 Circles”.¹³⁶

Zabathiel was written around the outer rim of this section, with the I and 21/8 assigned to one section. The next five names were written around the pentagram, with their first letter within each of the five points. The final name was given a prominent position within the centre of the pentagram, divided into four parts around a cross. The significance of this was discussed in Chapter II.

VA
LE + NA
Ie

REVERSE OF THE SEAL

The back of the Seal was actually the first part to be delivered, given with the reception of the Table of Practice (see Chapter VII) over a week before the more intricate details of the front of the Seal. The reverse is far less ornate, with a cross that bears two lines at each end, a circle, and the letters AGLA.



¹³⁶ Ibid., p. 146.

One thing that is clear from the start is that AGLA is a notariqon (a Qabalistic form of acronym) of *Atah Gibor Le-olam Adonai*, which means “Thou art mighty, forever, O Lord.” The phrase was brought to popular use in the Golden Dawn's Lesser Ritual of the Pentagram, where it is assigned to the North.

The cross is similar to those used in other talismans and pentacles and is likely intended to symbolise the power of Christ, or, like with the Black Cross of the Great Table, the Holy Trinity. The circle could represent the Sun or the Earth, the latter being more likely, given the division of it into four quarters.

The fact that this side of the Seal is so simple in comparison to the front suggest that it plays little role in the actual work itself. My own personal work has suggested that it is entirely designed to ground the energy, with the four sections relating to the four directions, elements and other correspondences that we find in Agrippa.¹³⁷

THE USE OF THE SEAL

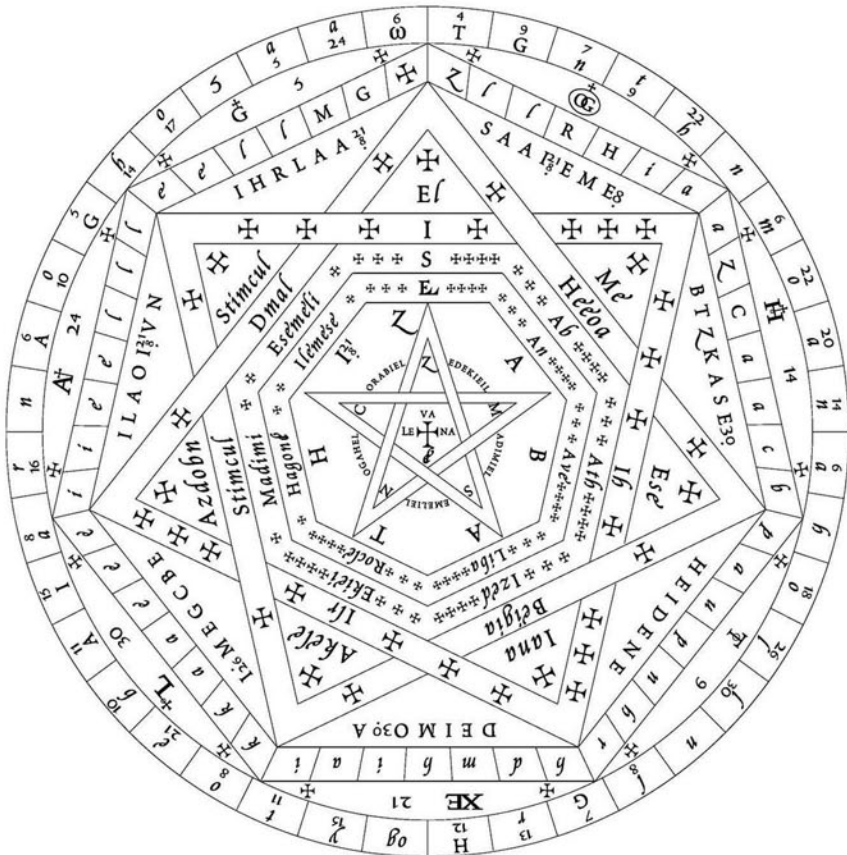
A large clue to the use of the Seal is in the name itself. The angels emphasised the word *Emeth*, Hebrew for “truth,” and this is, in my experience, largely what the Seal is for, to ensure truth and accuracy in the skrying work conducted.

The shewstone is placed upon the Seal, which works like a filter to remove erroneous and misleading visions, and a barrier to prevent intruding entities and the wandering thoughts of the subconscious mind. One only needs to experiment by conducting sessions with and without the Seal to see a marked difference in the feel of the energy and the quality of the visions. This application is supported by Michael's comments on the outer circle of the Seal, where he says that no creature that passes within it may leave. This, in effect, becomes the Triangle of Art used in Solomonic magic, ensuring the entities summoned in the stone cannot pass beyond the barrier of the Seal and attack the magician or skryer. Or, to put it another way, it acts as a reverse protective circle, keeping things in it rather than keeping things out. Given Kelley's visions were frequently party to demonic intrusions it is not surprising that this feature is present.

137 See Donald Tyson, ed. *Three Books of Occult Philosophy*, pp. 254-261.

The Seal also acts like a vortex that helps channel the energy released in a working and plays a particularly integral part in a Golden Dawn temple setup where the Watchtower Tablets are placed on each of the four walls. Since energy comes from these towards the altar in the centre (where, in the Golden Dawn system, would also lay the Table of Union), it helps direct the energy and ground it through the bottom of the Seal.

The Sigillum Dei Aemeth is also called by Michael “the Seal of God’s Mercy.”¹³⁸ It is not surprising then that Uriel said: “This seal must no be looked on, without great reverence and devotion.”¹³⁹ With some of the secret names of God and the names of so many angels within it, I can hardly think of a reason why anyone would not honour its sanctity.



138 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 94.

139 *Ibid.*, p. 71.

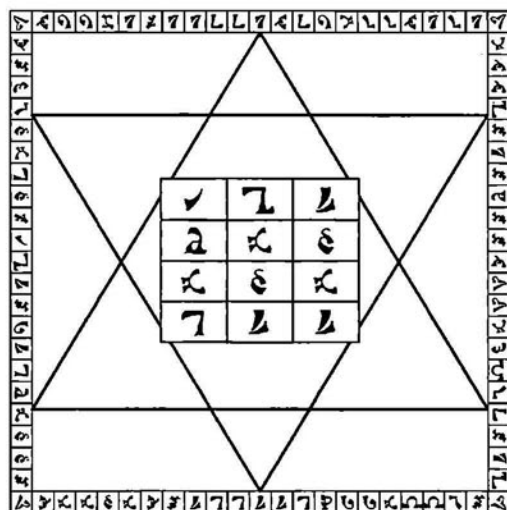
VII



THE TABLE OF PRACTICE



The Table of Practice, also referred to as the Holy Table, is the workplace upon which the Sigillum Dei Aemeth, the Ensigns of Creation (discussed later in this chapter) and the Shewstone are placed. It is, in essence, a magical desktop, comprising of a large working space that contains a central hexagram spanning most of the table, a border of letters, and a small table of letters in the centre.



THE PHYSICAL FORM OF THE TABLE

Dee and Kelley received some detailed instructions for the physical construction of the Table of Practice, which call for it to be square in shape and made from a sweet wood, such as cedarwood.

“You must use a four square Table, two cubtis square. [...] The Table is to be made of sweet wood: and to be of two Cubits high: with 4 feet: with 4 of the former seals under the 4 feet.”¹⁴⁰

Peterson marks the length of the Holy Table as 36¼ inches by 35¾ inches and 31½ inches in height. Since the length and width are nearly identical, and since the instructions call for the table to be square, I imagine that the discrepancy is an error on Dee and Kelley’s part and that it was intended to be perfectly square. This shows, however, that the angels were not bothered by it being slightly off, and that modern magicians can equally not worry about this.

Beneath the table is two square yards of red silk. A further four square yards of red silk is placed on top of the table, hanging slightly over the edge and bearing a tassel in each of the corners. Beneath the silk on the Table laid the *Sigillum Dei Aemeth*, and above the silk laid the shewstone, resting upon the Seal. This meant that there was, as it were, a protective layer between the symbols beneath the silk and the skrying stone above it.

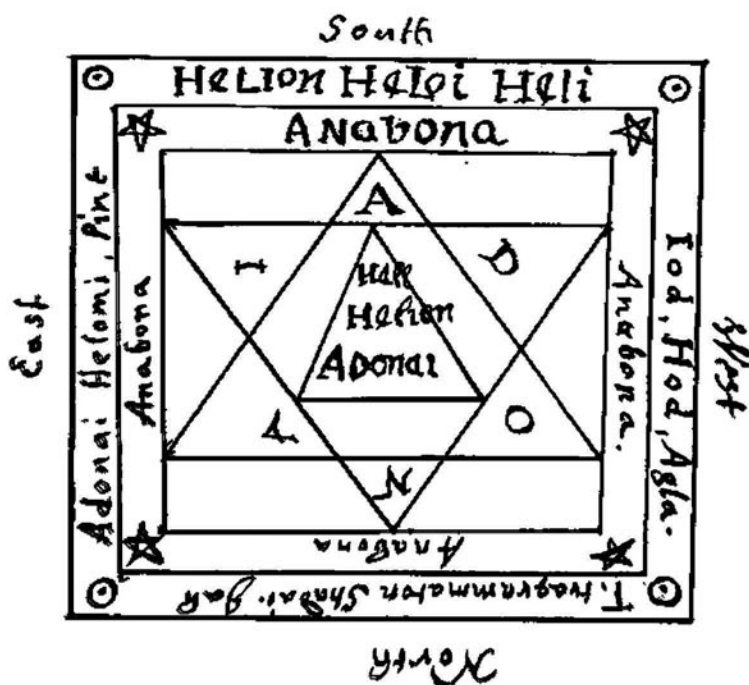
The Table itself must feature a border, wherein Enochian letters are written in yellow. The ink used must be “made of perfect oil, used in the church,” but the choice of what oil was left to Dee. It is not clear what oil he eventually used, but I imagine that any oil used in religious services would be sufficient.

In the visions of the Table many things were taken from beneath the Table, which led Dee to ask if there should be a shelf beneath it, but Uriel said that nothing was to be put there. We can probably take this to mean that the magician should not put their legs beneath the table either, but that might be reading into Uriel’s words.

140 Joseph H. Peterson, ed. *John Dee’s Five Books of Mystery*, pp. 70-71.

SYMBOLS ON THE TABLE

The main shape of the Table is similar to the Almadel in the *Ars Almadel*, a Solomononic magical text. This contained a hexagram, two borders, and a triangle in the centre, with many names adorning it. The Table of Practice contains a hexagram, a single border, and a square table in the centre, with many letters or names adorning it.



Ilemese told Dee to make the border an inch in broadness and half an inch in height. The central square should be six inches square. No dimensions were given for the hexagram, but Dee's diagrams display it with thin lines. It should also encompass the entirety of the inner part of the Table, touching against the border, which means that the top and bottom points will be smaller in proportion than the rest.

According to Elias Ashmole, Dee coloured his Table. There are no instructions for this by the angels, suggesting that it was either an invention by Dee, or, more likely, that the diaries containing the instructions failed to survive. Ashmole described the colours as

follows: The background of the letters in the central table and the lines of the border were blue. The letters of the border were red. The hexagram, letters in the middle, and the background of the letters in each of the four corners were gold.

The colours for the letters in the border contradict Uriel's instruction that they should be drawn in yellow oil. This might mean that Uriel really only meant the central letters or that the figures are drawn first in a light yellow before being painted over in red.

Ashmole also records colours for "the 7 scutcheons," noting that the lines of these were blue and the letters and figures within them were red. It is not clear what is meant by "scutcheon," but the word generally refers to a round or shield-shaped object. It is most likely that these refer to the Seven Ensigns of Creation, which were laid upon the Table. Dee himself refers to these as "scotcheons."¹⁴¹

THE SECOND TABLE OF THE BONORUM

The symbols that adorn the Table were actually delivered over a year after Dee was first instructed to create the Table. The reason for this was largely because the manner of finding these letters required other information, such as the Bonorum and Enochian script, to be delivered first.

I have decided to cover the Bonorum in a later chapter, as the material on them is extensive, so for now it is simply important to note that there are 49 seven-letter angelic names that Dee was given, 14 of which are compiled into tables that are needed to construct the Table of Practice (and also the Lamén, which is covered in the next chapter).

To derive the letters for the border and central table we first need to construct what is known as the Second Table of the Bonorum, which places the Kings and Princes as they are found in the *Tabula Collecta Bonorum* (see Chapter IX). First Dee was told to make a 12x7 table, into which must be inserted the names of the Kings and Princes of the Bonorum, without their initial B. To illustrate this I have given a chart with their full names and then the chart Dee constructed with the first letters omitted.

141 Ibid., p. 153.

KINGS						PRINCES							
B	A	L	I	G	O	N	B	L	E	G	O	B	O
B	O	B	O	G	E	L	B	L	E	L	A	B	A
B	A	B	A	L	E	L	B	R	O	P	E	N	Y
B	Y	N	E	P	O	R	B	L	I	S	D	A	N
B	N	A	S	P	O	L	B	R	O	R	G	E	S
B	N	A	P	S	E	N	B	R	A	L	G	E	S
B	L	U	M	A	Z	A	B	A	G	E	N	O	L

A	L	I	G	O	N	O	R	N	O	G	O
O	B	O	G	E	L	E	F	A	F	E	S
A	B	A	L	E	L	U	T	M	O	N	O
Y	N	E	P	O	R	L	I	S	D	O	N
N	A	S	P	O	L	R	O	R	G	E	S
N	A	P	S	E	N	R	A	L	G	E	S
L	U	M	A	Z	A	A	G	E	N	O	L

THE BORDER

Ilemese told Dee that each side of the border should have 21 letters (which is the number of letters in the Enochian alphabet), but that before these are entered he must put a large B in every corner, which Dee drew facing inwards.

Kelley then saw a series of letters in Enochian, which were to be drawn upon the border starting with the top line, from right to left. These, it turns out, were drawn from the table we previously constructed, which is divided into four sets of three columns. Each column is attributed to one side of the Table, starting with the right-hand column and the top line.

right

bottom

left

top

A	L	I
O	B	O
A	B	A
Y	N	E
N	A	S
N	A	P
L	U	M

G	O	N
G	E	L
L	E	L
P	O	R
P	O	L
S	E	N
A	Z	A

O	R	N
E	F	A
U	T	M
L	I	S
R	O	R
R	A	L
A	G	E

O	G	O
F	E	S
O	N	O
D	O	N
G	E	S
G	E	S
N	O	L

We then take each column and read downwards, starting at the right. For the one assigned to the top this would give us OSOSSL, followed by GENOEE, and finally OFODGGN. This is entered into the border of the Table, beginning at the top right and going anti-clockwise. The same method applies to the other sides, until we are left with the following:

B	N	G	G	D	O	F	O	O	E	E	O	N	E	G	L	S	S	N	O	S	O	B
N																					L	
A																					N	
M																					N	
S																					Y	
R																					A	
L																					O	
E																					A	
R																					U	
F																					A	
T																					A	
I																					N	
O																					B	
A																					B	
G																					L	
O																					M	
E																					P	
U																					S	
L																					E	
R																					A	
R																					O	
A																					I	
B	N	L	L	R	L	N	A	O	E	E	O	O	E	Z	G	G	L	P	P	S	A	B

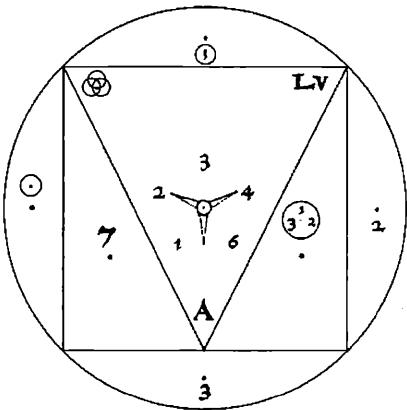
In the finished form of the Table these letters should be written so that they can be read from the outside, so that if the table is turned in any direction the line closest to the magician shows the letters the right way up. The corner Bs are also to be read in this way, being diagonally positioned so that they may serve both lines on either side of them. The letters should also be converted into Enochian script.

THE CENTRAL TABLE

The central table also employed the Second Table of the Bonorum, but with a much simpler method. The central squares, which form a 4x3 table known as “the Heart,” are taken out and then rotated 90 degrees to the left, resulting in the appropriate letters for the central table, which should then be converted into Enochian.

A	L	I	G	O	N	O	R	N	O	G	O
O	B	O	G	E	L	E	F	A	F	E	S
A	B	A	L	E	L	U	T	M	O	N	O
Y	N	E	P	O	R	L	I	S	D	O	N
N	A	S	P	O	L	R	O	R	G	E	S
N	A	P	S	E	N	R	A	L	G	E	S
L	U	M	A	Z	A	A	G	E	N	O	L

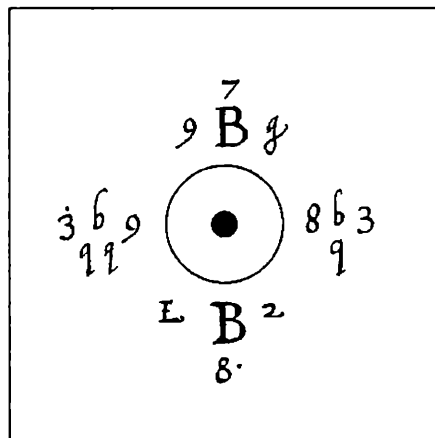
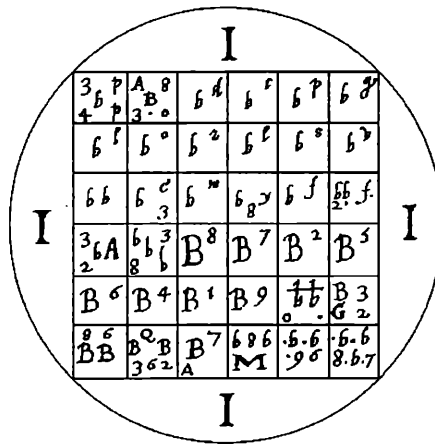
T	I	O
U	L	R
L	R	L
E	O	O



G B 23 †	$m \cdot 30$ $B \cdot 9$ $d \cdot 4$ q	$q \cdot q \cdot q$ B $o \cdot g$ Q og
f B 30 G 33 A	† B A 9 O	E B get h go
5 b C ⌞	$d2$ id f b $2A$	L b 30 pp
V b H 9 22	$q \cdot q \cdot q$ b og a Q	L b 25 d

2 b b 2	b b ∇	337 b b b	b B G n	T 13 b b b	b j
$v \cdot 2$ B	o 4 B B	B 14 n	b b b P 3	b GO	b b C v 3
8 e b	Q o b 7 b	∞ 5	q q b 3	q 9 B	L b 8
g^o 30 B	9 3 b b	q q b b	d T b A	7 2 b B	B B Λ 8 3

$\mathcal{J}$ D ² $\mathcal{J}$	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ $\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 30	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ $\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 2	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ $\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 22	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ $\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 30	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ $\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 30	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ $\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 30	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ $\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 30
$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 98	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 8G	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 9F	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 3Q	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 9Q	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 11Q	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 12T	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 12T
$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 68	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 66	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 66	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 689	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 17	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 13	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 13	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 13
$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 699 L	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 46	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 916	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 24	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ B38	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ B9	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 664	$\begin{array}{ c } \hline \mathcal{B} \\ \hline \end{array}$ 664

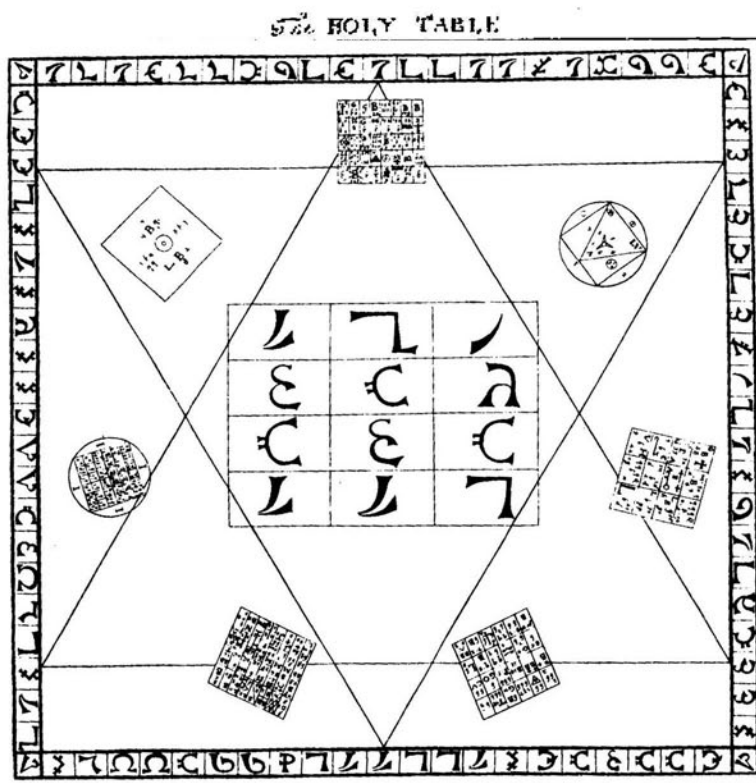


Uriel commanded that they be placed about the Table or Sigillum Dei Aemeth:

“To be laid before thee upon the Table. Or thou mayest place them, (if thou wilt,) continually at the 7 angles of the Holy Seal laying them besides, and against the points or Angles of the Holy Seal: 7 inches from the utter border of the holy Seal, all at once: Or else they may be painted on the Table.”¹⁴³

There is some room for flexibility here, allowing for the talismans to be placed in a pattern upon the Table or else painted directly upon it, which eliminates the requirement that they be made of purified tin. However, painting them on makes it impossible for them to be used in another manner later on, such as being held during ritual.

Casaubon included a picture of how the Holy Table would look with the Ensigns of Creation upon it in *A True & Faithful Relation*.



143 Ibid., p. 400.

It is important to note that Casaubon's image appears to be flipped horizontally, an assertion first made by Robert Turner, but denied by Donald Tyson. I am inclined to agree with Turner, as Dee's own diagrams do not show this layout used by Casaubon. Interestingly, however, the placement of the Ensigns of Creation are correct, which lends some weight to Tyson's claims.

While little is documented on these in Dee's diaries, Dr. Thomas Rudd's Seventeenth Century CE text *A Treatise on Angel Magic* gives planetary assignments for them in order as follows: Luna, Saturn, Jupiter, Mars, Sol Venus, and Mercury.¹⁴⁴ He also assigns the names of Goetic demons to them, such as Belial and Buer, so those who want to use the system in its original format with its original intent should take Rudd's insights with a large grain of salt.

THE USE OF THE TABLE

Like many other parts of the Enochian system, Dee was given little instruction on the actual use of the Table of Practice. However, Uriel did tell him that "one month is all, for the use thereof," which Dee expanded upon in a footnote: "The use of the Table of Practice is only for one month."¹⁴⁵

This instruction is rather emphatic, and while we are not entirely sure how to use the Table, we know that it was only intended for a month-long operation. This has not, of course, stopped modern magicians from using the Table for many months, but I would largely attribute that to the fact that so few are aware of Uriel's command.

It might be the case that the time limitation only applied to Dee, whom we are not even sure actually employed the the Table in practice at all. It could also be that this restriction relates to the use of the Table with Liber Loagaeth, which Uriel spoke about in detail directly beforehand.

One potential answer to this mystery is that each magician is supposed to make their own unique Table. I had not considered this possibility until one of my teachers showed me the one he was instructed by the angels to make. It was significantly different to that

144 Adam McLean, ed. *A Treatise on Angel Magic*, pp. 34-40.

145 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 396.

used by Dee, and it opened a world of possibility for this Table.

The large letter B, or Enochian Pa, in each corner of the Table is significant, not least of all because this letter appears to hold a special place within the system, being the first of the Enochian alphabet, the most common letter on tables belonging to the Ensigns of Creation, and the initial letter of all of the Bonorum angels.

In one working with the angels I saw the four corner squares becoming pillars, which fed light towards the centre of the table, suggesting that the placement of the letter Bs there is not accidental. Using Qabalistic principles we would therefore equate the central 3x4 table with the Middle Pillar, with the large hexagram representing the powers of Tiphareth focusing on the Table.

At one point Dee refers to this Table as *Mensa Foederis*,¹⁴⁶ which is Latin for “the table of the covenant.” This is interesting, as it relates the Table of Practice with the tablets of the Ten Commandments and other items placed within the Ark of the Covenant:

“For a tabernacle was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence; this is called the Holy Place. Behind the second curtain was a tabernacle called the Holy of Holies. In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron’s rod that budded, and the tablets of the covenant; above it were the cherubim of glory overshadowing the mercy-seat.”¹⁴⁷

The term “tablets of the covenant” is given as “tables of the covenant” in other translations of this passage, and it is likely that the words “table” and “tablet” were used interchangeably in Dee’s time, just as they are for the various tables and tablets used within the Enochian system.

The significance of this reference is that the Table of Practice could potentially have been given to humanity before as part of the collection of items included in the Ark. It might even be that the Ten

146 Ibid., p. 385. Peterson records this as *Mensa Faederis*, but *Faederis* appears to either be a typographical error or a corruption of *Foederis*.

147 Hebrews 9:2-5 (NRSV).

The use of the Bonorum names to create the border and the central table suggests that these “good angels” work to provide a protective barrier around the edge, and that they instil the heart of the Table, upon which the Sigillum Dei Aemeth rests, with their holy energy.

The diagram is a Sri Yantra, a complex geometric figure consisting of nine interlocking triangles that surround a central point (bindu). In this version, the central point is replaced by a 3x3 grid of Sanskrit characters. The grid is surrounded by two concentric squares of triangles. The outermost square has a border of 48 small Sanskrit characters (12 on each side). The inner square has a border of 16 small Sanskrit characters (4 on each side).

ॐ	ॐ	ॐ
ॐ	ॐ	ॐ
ॐ	ॐ	ॐ

VIII



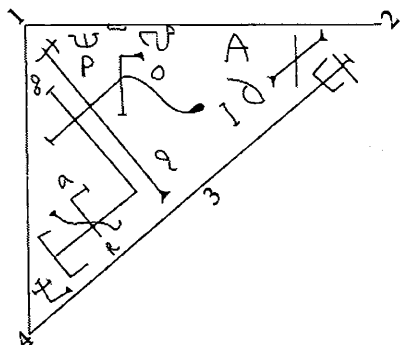
THE LAMEN



The lamen is a small table that is to be worn upon the chest, much like the *Choshen*, a breastplate worn by the High Priest in Jewish tradition, and what was most likely the source of the magical lamens required in Solomonian magic.

THE FALSE LAMEN

During Kelley's first session as skryer for Dee an illuding spirit pretending to be Uriel delivered a lamen that is somewhat Goetic in form and very unlike everything else that followed.

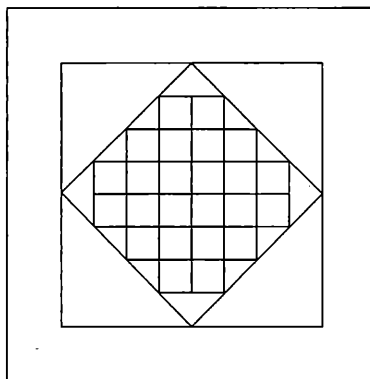


The fake Uriel told Dee that this must be made of gold and worn upon the chest, and that it will protect the body in all places, during all times, and on all occasions. Considering this was an evil spirit, however, we can only imagine what the true intent of this lamén is, but it likely contains the name of the spirit in question (revealed later by the true Uriel as Lundrumguffa).

The revelation that this lamén was “false and devilish” came from the angel Ilemese over a year after it was delivered. Dee was understandably perplexed why it had taken so long for the angels to tell him that the lamén was false, but Ilemese assured him that they would have warned him immediately had he tried to make it, yet since he had failed to do so, they so no reason to inform him. This suggests a kind of punishment of withholding knowledge from Dee since he had so far failed to create a number of the tools the angels had bade him make.

This was not the end of the demonic intrusion on the reception of the Lamén, however, as Dee records that Kelley found a slip of paper that contained forgery of his handwriting in a prayer book. This fake was a version of the true lamén, but with numerous mistakes, and when they questioned Uriel about it he said that it was drawn by Belmagel, a wicked angel belonging to Kelley. A sceptic might wonder if this was simply Kelley’s explanation for a butchered attempt at designing the lamén, but Dee evidently did not consider this a possibility, believing instead that wicked spirits were trying to cast doubt into their minds.

THE TRUE LAMEN



Ilemese delivered the true Lamén after his revelation about the fallacious nature of the former one. He told Dee to make a square that is four inches on either side. Kelley then saw letters that were inserted upon the square, which, it turns out, were derived from another Table of the Bonorum.

THE FIRST TABLE OF THE BONORUM

To obtain the lettering given within the real Lamén, firstly we must construct another table of the Bonorum names, this one commonly known as the First Table of the Bonorum (because it was technically delivered before the other one relating to the Holy Table). To do so we take the names of the Kings and Princes, but this time we put them backwards, Kings on the right and Princes on the left. We also assign the proper Princes with their Kings, rather than using the planetary groupings found on the Tabula Bonorum. Additionally, like the Second Table, we omit the initial Bs.

PRINCES							KINGS						
O	G	O	N	R	O	B	L	E	G	O	B	O	B
S	E	F	A	F	E	B	L	E	L	A	B	A	B
O	N	O	M	T	U	B	R	O	P	E	N	Y	B
N	O	D	S	I	L	B	L	O	P	S	A	N	B
S	E	G	R	O	R	B	N	E	S	P	A	N	B
S	E	G	L	A	R	B	A	Z	A	M	U	L	B
L	O	N	E	G	A	B	N	O	G	I	L	A	B

Thus, the first pairing is Bobogel and Bornogo. When the Bs are dropped and the table is compiled as one, we have as follows:

O	G	O	N	R	O	L	E	G	O	B	O
S	E	F	A	F	E	L	E	L	A	B	A
O	N	O	M	T	U	R	O	P	E	N	Y
N	O	D	S	I	L	L	O	P	S	A	N
S	E	G	R	O	R	N	E	S	P	A	N
S	E	G	L	A	R	A	Z	A	M	U	L
L	O	N	E	G	A	N	O	G	I	L	A

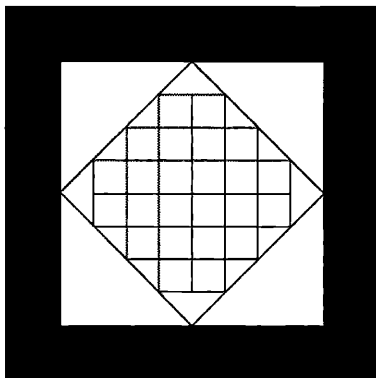
THE HEART, THE SKIN & THE FLESH

We then divide this table up into segments, taking 12 squares in the middle, known as “The Heart,” and taking two columns on either side, known as “The Skin.” The remaining squares, surrounding The Heart, are known as “The Flesh.”

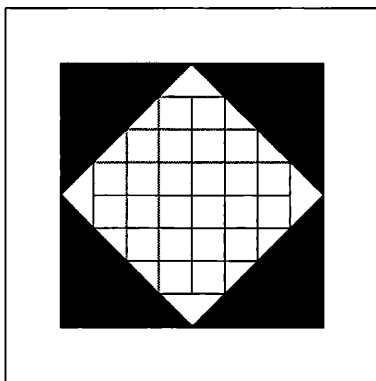
This terminology is significant, not only because it tells us how to assign the various letters to the Lamén, but because it hints that the Lamén is a *living* thing, not just a magical implement. Of course, all of the Enochian tables are living in a sense, as they contain the names and powers of various angels, but this reality appears to apply doubly so for the Lamén, which I have felt pulsating or vibrating when worn, working in an integral way to activate the heart centre.

O	G	O	N	R	O	L	E	G	O	B	O
S	E	F	A	F	E	L	E	L	A	B	A
O	N	O	M	T	U	R	O	P	E	N	Y
N	O	D	S	I	L	L	O	P	S	A	N
S	E	G	R	O	R	N	E	S	P	A	N
S	E	G	L	A	R	A	Z	A	M	U	L
L	O	N	E	G	A	N	O	G	I	L	A

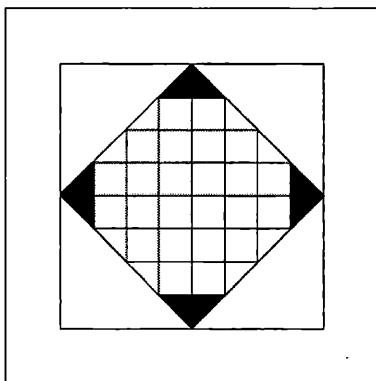
These letters are inserted upon the Lamén, with the Flesh segment becoming the border.



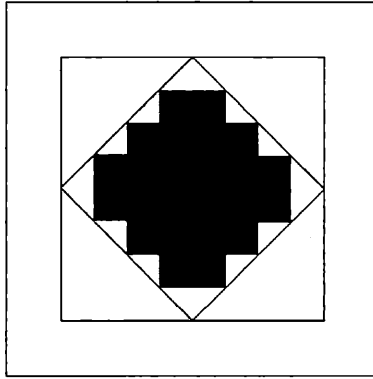
Each column of the Heart is attributed to one of the four triangular corners adjacent to the border.



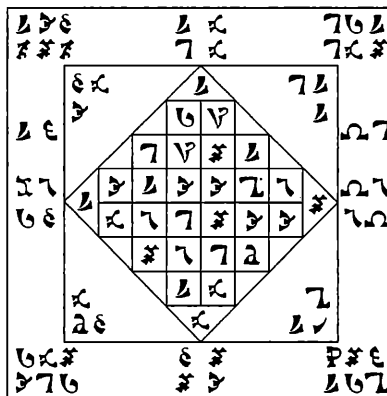
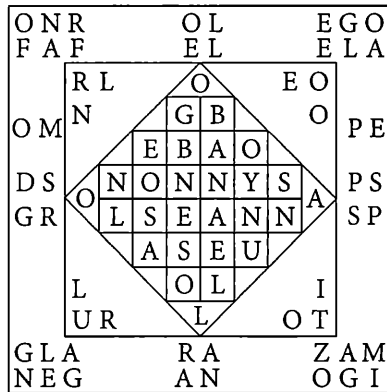
Each of the four corners of the table (part of the Skin) are attributed to the four corners of the diamond-shaped figure in the centre of the Lamén.



Finally, the remaining letters of the Skin are inserted into the central squares upon the Lamén.



Dee was also told to convert the finished form into Enochian script. Many modern magicians use both the English and Enochian, with one on each side of the Lamén.



A PERSONAL LAMEN

On 17 November 1582 the angel Hagonel, a Son of the Sons of Light and a Prince who leads the Bonorum, told Dee:

“... the Lamen comprehending the form of thy own name:
which is to be made in perfect gold, as is affore said.”¹⁴⁸

By this stage Dee did not know the initial lamen was false, nor had he received the true version. Thus, the instruction to make it of gold came from an illuding spirit, yet appears to be verified by a true spirit. This suggests that the material, at least, is real, even if the characters upon it are not.

The big question, however, is how exactly the lamen represents Dee's name. It is generally accepted that the shape of it is akin to the shape of the Greek letter Delta (Δ), which Dee used as a symbol for himself throughout his diaries.

When the true form of the lamen was delivered, Dee unsurprisingly wondered where his name might be found.

“The Character or Lamen for me was noted ... that it should contain some token of my name: and now, in this, (accounted the true Character of Dignification) I perceive no peculiar mark, or letters of my name.”¹⁴⁹

Uriel responded by telling him that the triangular shape in every corner represented Delta and thus his name, which is akin to the reasoning for the false lamen. Indeed, there are numerous triangles hidden within the true Lamen and Dee seemed satisfied with this answer.

However, this raises significant questions for subsequent magicians, because if the lamen includes Dee's name it suggests the lamen is for his use alone. This means that all of the magicians who have worn it afterwards are wearing it improperly. Indeed, the angels might have intended that each magician create their own unique

148 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 214.

149 Ibid., p. 398.

lamen.

Aleister Crowley supported the idea that the Lamén was intended to represent the individual:

“The Lamén is a sort of Coat of Arms. It expresses the character and powers of the wearer.”¹⁵⁰

Personally I believe there is no representation of Dee’s name in the lamén, as triangles are a general symbol that crop up everywhere and cannot always be taken to honour Dee. I think the promise of Dee’s name within the lamén was designed to play on his ego, which evidently worked, as he likely would not have asked about it again many months later were he not eager to see his earthly name upon it.

The derivation of the letters on the Lamén from the names of the Bonorum also suggests that this is an impersonal tool that employs divine energy that is not restricted to one person.

Ilemese also gives us some insight:

“Never since the beginning of the world was this secret delivered, nor this holy mystery set open, before the Weaklings of the world.”¹⁵¹

Clearly this means that the Lamén had been used before, possibly by Adam, and can therefore not be taken to represent Dee alone.

The proof is in the pudding, of course, and I have not had any adverse effects from employing the Lamén, nor heard of any from fellow magicians.

THE USE OF THE LAMEN

When speaking of the false lamén the fake Uriel said that it was to protect the body. There was little else said about the use of the lamén, and considering this advice came from an illuding spirit we cannot necessarily accept it as true.

However, lamens were generally used for protective purposes in

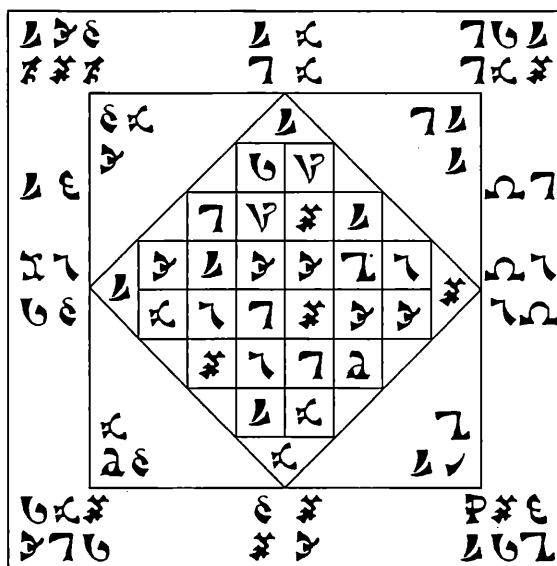
150 Aleister Crowley, *Magick Without Tears*, Chapter XX.

151 Joseph H. Peterson, ed. *John Dee’s Five Books of Mystery*, p. 383.

magical work, so there is little reason to believe that this is not used for the same reason. It could also be used to identify the magician with certain forces. For example, in the Golden Dawn each officer wears a lamén that contains a symbol representing his or her office.

Regarding how the Lamén should be worn, Michael said: "It must be hanged unseen, in some skarf."¹⁵² Of course, when Dee asked about this he was referring to the false lamén he had received, and thus Michael could have been hinting that it was to be discarded, and thus "unseen." If, however, this rule applies to the genuine Lamén then it should be worn about the neck, beneath one's clothes. This is generally how modern magicians employ it, though some like to wear it over the clothes so that it can be seen during ritual.

Ilemese described the lamén as "an Instrument of Conciliation,"¹⁵³ which means to bring together. Exactly what is being brought together is unclear, but DuQuette suggests that this is the Lamén and Holy Table, both of which are derived from the same angelic names.¹⁵⁴ This is likely to be the case, as there is also another link between the two in the fact that in occult tradition a protective lamén generally includes a hexagram upon it, which can instead be found upon the Table.



152 Ibid., p. 151.

153 Ibid., p. 381.

154 Lon Milo DuQuette, *Enochian Vision Magick*, p. 51.

IX



THE BONORUM



The Bonorum (Latin for “good angels”) are a collective of 49 planetary entities that make up the heart of the Heptarchic system. They are divided into seven groups of seven, with each group consisting of a King, Prince, and five unnamed and undescribed angels whom we shall call Governors. These latter are often confused with the Ministers, but we will explore the true Ministers, of which there are 42 per pairing of King and Prince, later in this chapter.

One interesting thing that a reader will note quite quickly is that all of the names of the Bonorum begin with the letter B, and all 49 contain seven letters, further reinforcing their planetary link. The significance of the letter B is that it is the first letter of the Enochian alphabet, *Pa*, and appears to hold some special place within the system.

THE DELIVERY OF THE BONORUM NAMES

The names of the Bonorum were delivered in seven tables of 49 squares, which contained both letters and numbers. The tables

appeared to burn in fire and stand in fire.

¹ B	² B	³ B	⁴ B	⁵ B	⁶ B	⁷ B
⁸ B	⁹ B	¹⁰ B	¹¹ B	¹² B	¹³ B	¹⁴ B
¹⁵ B	¹⁶ B	¹⁷ B	¹⁸ B	¹⁹ B	²⁰ B	²¹ B
²² B	²³ B	²⁴ B	²⁵ B	²⁶ B	²⁷ B	²⁸ B
²⁹ B	³⁰ B	³¹ B	³² B	³³ B	³⁴ B	³⁵ B
³⁶ B	³⁷ B	³⁸ B	³⁹ B	⁴⁰ B	⁴¹ B	⁴² B
⁴³ B	⁴⁴ B	⁴⁵ B	⁴⁶ B	⁴⁷ B	⁴⁸ B	⁴⁹ B

⁷ A	²¹ O	¹ A	²⁶ E	⁴⁸ A	²⁴ A	¹³ R
³⁴ I	⁸ O	²⁹ N	² O	³³ A	⁶ M	²⁵ E
⁴⁹ A	⁴ E	³⁵ A	⁴⁰ M	¹⁸ L	²⁸ M	²³ L
³⁹ V	⁴⁷ L	³ A	⁵ L	¹⁵ A	³⁵ N	³⁰ R
²⁰ E	¹⁹ R	³⁵ A	³⁷ R	³² I	¹⁷ A	⁴¹ A
¹⁰ A	³⁸ O	¹⁶ V	²⁷ A	¹² R	⁴³ R	²² Y
⁹ E	⁴⁴ A	¹¹ E	⁴² L	³¹ A	¹⁴ N	⁴⁶ V

⁶ A	⁷ S	²⁹ A	¹⁵ B	²³ I	⁸ B	¹⁷ Z
³⁶ A	³⁹ S	¹² A	³⁰ O	¹ L	¹⁰ S	²¹ N
⁵ V	³¹ S	²⁵ L	⁴⁵ B	²⁶ N	³² N	³ P
¹⁸ I	¹⁹ A	⁴⁸ R	⁴ S	²⁷ R	³⁴ N	²⁴ L
³⁸ R	⁴⁴ G	³⁷ A	²⁰ R	¹⁶ T	² R	²² N
⁴⁹ M	⁴³ V	³⁵ R	⁴⁷ I	⁹ F	³³ R	⁴² I
¹³ I	⁴⁶ S	¹¹ R	⁴¹ R	⁴⁰ I	²⁸ I	¹⁴ A

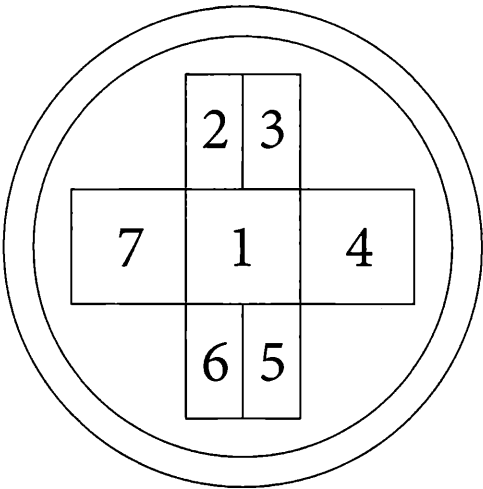
⁶ M	⁴¹ T	³⁹ C	¹⁹ G	⁴⁹ N	⁴⁵ L	¹⁴ G
³¹ P	²⁵ M	² N	¹⁸ N	⁴⁴ E	⁸ O	³⁰ R
⁷ L	¹⁵ A	³⁸ M	³² O	⁴³ M	²⁹ S	²⁸ L
³⁵ D	³⁷ L	³ N	¹³ S	⁴² I	¹² N	³³ I
¹ I	¹⁷ P	¹⁶ M	⁴⁶ D	⁵ M	⁴⁰ N	²¹ E
²⁷ N	²³ S	⁴ G	³⁶ P	²⁶ P	⁴⁷ N	²⁰ M
⁹ A	¹⁰ M	²⁴ C	²² E	³⁴ O	¹¹ N	⁴⁸ F

⁸ G	⁴¹ I	¹⁶ O	⁴⁸ O	⁴³ A	¹⁷ A	⁴⁹ O
³² D	¹⁹ I	⁴⁴ N	¹³ F	⁴⁷ G	³⁸ I	³ I
⁷ E	³⁵ A	² O	²⁷ A	⁴² G	¹⁰ E	¹⁸ T
³¹ A	¹² G	²⁵ A	²⁰ A	⁴⁰ P	¹⁵ L	²⁹ P
⁶ G	²³ D	²² P	¹ G	³⁰ G	⁵ A	⁴⁶ V
³⁷ G	⁹ F	⁴ E	²⁴ E	³⁴ F	³³ G	²¹ F
³⁶ S	⁴⁵ I	²⁶ A	¹⁴ O	³⁹ N	¹¹ O	²⁸ G

³⁶ E	¹⁷ E	¹⁴ L	²⁷ F	⁴⁹ D	¹³ L	¹⁶ N
¹² L	³² A	²⁶ G	²⁴ O	⁴¹ R	³¹ L	¹⁹ O
²² O	²⁹ O	² G	⁷ D	²⁵ R	¹ O	⁵ P
⁶ A	¹⁵ E	³⁴ O	⁴ M	³³ E	³⁰ E	²⁰ L
³⁷ E	⁹ E	¹⁸ O	¹⁰ L	²¹ O	²⁸ E	³ D
¹⁷ M	³⁹ A	³⁵ G	³⁸ L	⁸ E	¹¹ L	²⁸ O
⁴⁴ O	⁴³ Z	⁴⁸ R	⁴⁰ O	⁴⁵ B	⁴² A	⁴⁶ N

¹⁴ E	¹⁹ E	⁷ F	²⁵ A	¹³ I	⁴⁷ F	¹⁶ O
⁴⁶ A	³⁶ N	⁴⁴ L	⁴² N	¹⁸ M	⁴⁵ O	⁶ L
¹² O	⁴¹ O	²⁶ I	⁴³ A	²⁹ L	³⁹ B	³³ S
⁴⁸ T	³¹ O	² O	³² B	⁹ S	³⁸ A	⁸ L
²⁸ S	¹⁵ L	¹⁷ A	¹⁰ O	³ O	³⁰ S	²⁰ E
⁴⁰ L	³⁴ N	³⁷ S	¹⁹ P	⁴ E	⁵ O	²² R
²⁴ R	¹ N	³⁵ O	²³ N	¹¹ E	²¹ N	²⁷ A

These tables were arranged in a cross, with the first table in the centre, the second and third squashed together to form the top, the fourth to the right, the fifth and sixth squashing together at the bottom, and the seventh to the left, effectively forming a clockwise spiral.



Michael ascribed each of these an aspect of rulership. The first was linked with wit and wisdom, the second with the exaltation and government of princes, the third with council and nobility, the fourth with gain and trade of merchandise, the fifth with the quality of the earth and waters, the sixth with the air and all that fly in it, and seventh with fire and wisdom. Interestingly, Dee wrote in a footnote that he “marveled” that the earth and waters would be assigned to

one, but regardless of where they are placed, all four elements are explicitly mentioned here.

These assignments were further emphasised in a later passage where the first table was linked with books, the second with kings and a crown, the third with nobility and robes, the fourth with merchants, water and a multicoloured animal, the fifth with earth and herbs, the sixth with air and a fan, and the seventh with fire and a flame of fire. Here we can see that the four elements are given a separate assignment.

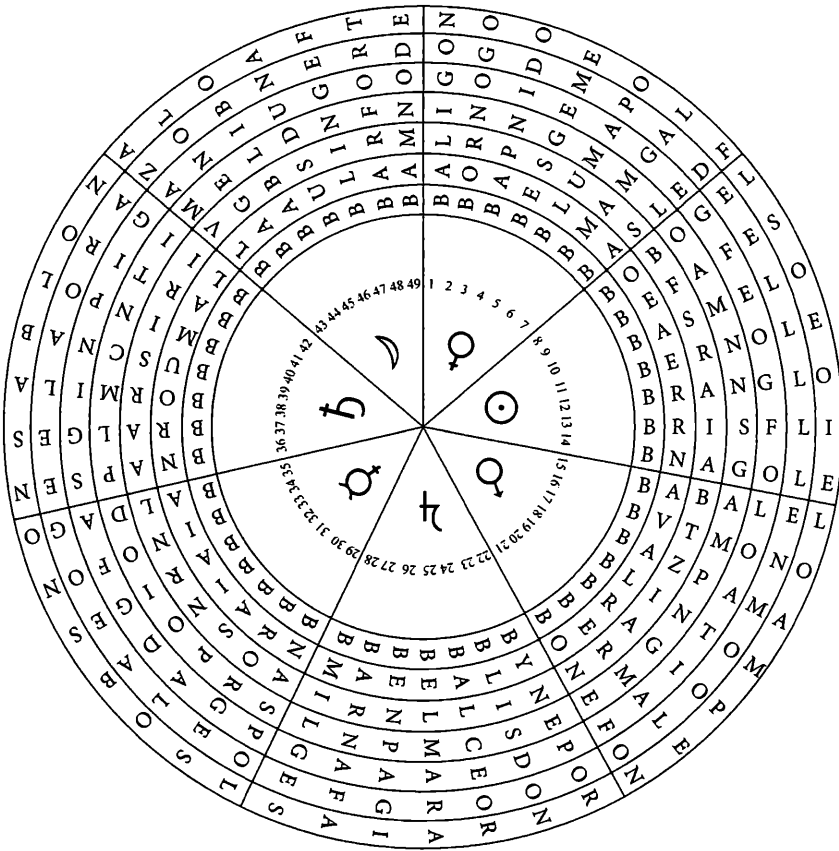
To get the names Dee was commanded to draw a letter from each of the seven tables, starting with the first one filled with Bs. The numbers are the key to the pattern, with every square numbered 1 giving a letter to the first angel. Likewise for the rest until Dee was left with 49 seven-letter names, as follows:

1. BALIGON
2. BORNOGO
3. Bapnido
4. Besgeme
5. Blumapo
6. Bmamgal
7. Basledf
8. BOBOGEL
9. BEFAFES
10. Basmelo
11. Bernole
12. Branglo
13. Brisfli
14. Bnagole
15. BBALEL
16. BVTMONO
17. Bazpama
18. Blintom
19. Bragiop
20. Bermale
21. Bonefon
22. BYNEPOR

- 23. BLISDON
- 24. Balceor
- 25. Belmara
- 26. Benpagi
- 27. Barnafa
- 28. Bmilges
- 29. BNASPOL
- 30. BRORGES
- 31. Baspalo
- 32. Binodab
- 33. Bariges
- 34. Binofon
- 35. Baldago
- 36. BNAPSEN
- 37. BRALGES
- 38. Bormila
- 39. Buscnab
- 40. Bminpol
- 41. Bartiro
- 42. Bliigan
- 43. BLVMAZA
- 44. BAGENOL
- 45. Bablibo
- 46. Busduna
- 47. Blingef
- 48. Barfort
- 49. Bamnode

TABULA COLLECTA

The Bonorum names were then collected into a circular table known as the Tabula Collecta or Tabula Angelorum Bonorum, a circular table of all 49 names divided by planet. The King is listed, then the Prince, and then the five Governors. For example, for the Venus segment we have Baligon as the King, Bornogo for the Prince, and then Bapnido, Besgeme, Blumapo, Bmamgal and Basledf as the Governors.



What is interesting about this is that the Prince of Venus does not actually serve the King of Venus—he serves the King of Sol instead.

In the *Tabula Angelorum Bonorum* Dee draws a dotted line from King Bobogel (ruling over Sol) to Prince Bornogo (ruling over Venus) and writes *iste est caeteris*, which means “and so on.”¹⁵⁵ This clearly meant that the same rules apply to the remaining Bonorum, applying the Prince of one section with the King of the previous one.

Dee was also given the correct match of the Kings and Princes in a description of them and their seals, which acts as a kind of grimoire for Heptarchical work.

The Golden Dawn does not seem to have noticed this command, or more likely noticed it but wanted to keep the Kings and Princes together on the basis of their assigned planet. This is understandable

155 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 173.

and logical, particularly when trying to keep the planetary correspondences neat, but Dee's material was clear that they do not work like this.

I have personally worked with both the Golden Dawn's pairing and Dee's original and found there to be a definite and marked improvement both in the working itself and the subsequent results while using Dee's pairing. This is one area where I believe the Golden Dawn got it very wrong and needs to change things back to the original format, even if it means the planets do not match up, because many of the Princes are not exactly happy to serve the wrong King, and this will be reflected in the results of such workings.

THE NATURE OF THE BONORUM

The Bonorum are essentially the planetary powers that govern the Earth, as Michael revealed to Dee after the reception of their names:

"Herein lay their names that work under God upon earth.
[...] The whole government doth consist in the hands of
49."¹⁵⁶

Uriel revealed to Dee the nature of the entities, supporting the view that they are not merely in charge of the other planets, but more specifically have power over the earth:

"Now you touch the world, and the doings upon earth. Now we show you the lower world: The Governors that work and rule under God."¹⁵⁷

Uriel made their role somewhat more explicit in another passage:

"Behold; I teach. There are 49 Angels glorious and excellent, appointed for the government of all earthly actions: Which 49 do work and dispose the will of the Creator: limited from the beginning in strength, power, and glory."¹⁵⁸

156 Ibid., p. 166-167.

157 Ibid., p. 166.

158 Ibid., p. 170.

Uriel continues by saying:

“By them shall you work, in the quieting of the estates, in learning of wisdom: pacifying of the Nobilities, judgement in the rest, as well as in the depth of waters, Secrets of the Air, as in the bowels and entrails of the Earth.”¹⁵⁹

What is interesting about this is that it further supports the idea of these planetary powers working for terrestrial gain, particularly in the mention of three of the elements. One could even argue that the pacifying of the nobles might be considered an act related to the element of fire, completing the elemental makeup of the earthly board upon which the Bonorum play.

Directly before the reception of the names Michael also commented that Dee and Kelly were about to now “touch [the] world, and the doings upon earth.”¹⁶⁰ Likewise, Carmara says that “the Operation of the Earth is subject to my power” and Dee adds a footnote that says: “Kings of the earth, etc.”¹⁶¹

All of this is important, as it gives us some insight into how to employ these entities. Because they govern all earthly actions they can be employed for what we, as magicians, might call “low magic;” i.e. magic designed to enhance our earthly existence, such as in securing work, improving our health, gaining fame and riches, and so on.

This view is held by author and magician Nick Farrell, who wrote in *Hermetic Virtues*¹⁶² that the Bonorum are linked to the Seven-branched Candlestick employed in the Zelator grade of the Golden Dawn. This grade relates to the element of Earth and Farrell argues that the entities are useful for low magic. While this Golden Dawn link will be of little significance to Dee purists, it is interesting to note how both the original system and the more modern Golden Dawn application of it came to pretty much the same conclusions about the use of the Bonorum.

159 Ibid., pp. 170-171.

160 Ibid., p. 166.

161 Ibid., p. 188.

162 Nick Farrell, *The Seven-Branched Candlestick and the Angels of the Heptarchia, Hermetic Virtues*, Volume III, No. 11.

Michael concluded these assignments by saying that “the state of the whole earth is known, and all that is thereon,”¹⁶³ suggesting that the Bonorum could not only be employed for changes here, but to find out more about our earthly existence, the planet we live on, and so forth.

There also appears to be potential for using these angels in politics, since the nobilities are clearly in positions of political power. Even the fact that these angels are called governors implies they have significant control over the power plays here on Earth. This would have been of significant interest to Dee, who was very keen to use magic to aid his Queen and country as much as possible, as seen in Chapter I.

It is also important to take a closer look at one of Uriel’s lines about the Bonorum. The angels will do the will of the Creator, but they are “limited from the beginning.” This is an interesting phrase, as I take it to mean that the entities cannot do whatever they like, or, indeed, whatever we ask them to do. Whatever requests we make of them must be within their remit and in accordance with the will of God.

This point is even emphasised in their name as the “good angels.” Unlike their counterparts in the Watchtowers, the Bonorum are restricted in their nature in that they can only do “good.” Of course, we can debate exactly what is meant by this, and they have a very different view of morality than us humans do, but essentially it means they will not do something like cause someone to become ill, which certain of the entities in the Watchtowers would have no real problem with.

Michael also supported this view of the Bonorum, telling Dee that that the names received were “not of the wicked, but the Angels of light.”¹⁶⁴

Carmara told Dee to “open your eyes, and you shall see from the Highest to the lowest,”¹⁶⁵ which he took to mean the ranks of the angels within the *Tabula Collecta*. This suggests we could perhaps work with all 49 in a single long operation, from the first to the last, in order to better understand the mysteries of God.

163 Joseph H. Peterson, *John Dee’s Five Books of Mystery*, p. 169.

164 Ibid., p. 166.

165 Ibid., p. 200.

Raphael also provides some insight into how we can employ the Bonorum, saying that we can call them to speak at any time, but that they will only cause effects at their proper times. This likely relates primarily to the Ministers, who are assigned to specific parts of the day, as the Kings and Princes were said to rule the entirety of the day.

“All those before spoken of are subject to thy call. This vessel at all times they greatly accept. Yet have they times and seasons: When order breaketh in herself, the labour is in vain. Every thing is for and to an end. Of friendship, at any time thou mayest see them, and Know what they wilt. [...] Every one, (to be short) shall at all times and seasons, show thee direction in any thing. But, SO, thou canst not use them, in the determination and full end of every practice. It is one thing to affectionate; and another to effect.”¹⁶⁶

We might think we have a good idea of what the Bonorum are by now, but Uriel presented a mystery about their nature, telling Dee that “the first 29 are more excellent than the rest.”¹⁶⁷ The significance of these 29 was never explained, but it would mean that the angels assigned to the segments of the Venus, the Sun, Mars, Jupiter, and the King from Mercury have a higher place in the system than the remaining Mercurial angels and those relating to Saturn and the Moon.

KING CARMARA AND PRINCE HAGONEL

While the 49 Good Angels all had names beginning with B, Dee also received the names of two other entities who appear to rule over the Bonorum. These are King Carmara and Prince Hagonel.

Carmara appeared as a well proportioned man wearing a long purple robe and a triple crown of gold. Uriel handed Carmara a rod of two parts black and one part red, which Carmara held by the red part, most likely in the middle, as the red parts would merge into one otherwise.

¹⁶⁶ Ibid., p. 266.

¹⁶⁷ Ibid., p.170.

Dee describes Carmara as follows:

“This king only, is the orderer, or disposer, of all the doctrine, which I term Heptarchical, as first, by calling the 7 Princes and after that, the 7 kings: and by giving instructions for use and Practice of the whole doctrine Heptarchical for the first purpose, and fruit thereof to be enjoyed by me: of two other there was only mention made.”¹⁶⁸

Carmara gives us some insight into his own office:

“My Charge is not of my self, neither do I speak darkly, obscurely or without a truth, in affirming that I taught thee those Tables: For they are from him, which made and created all things: I am from them in power and message, under whom I here rule and shall do, till the end of all things be. [...] I am the disposer though not the Composer of God’s medicines. [...] I minister under thee the strength of God.”¹⁶⁹

Carmara initially seems like a bit of an enigma, as at times he appears to be a separate entity, while at other times he is specifically called by the name of one of the other Bonorum. For example, on one occasion, 15 November 1582, Dee wrote a note saying: “Carmara, otherwise Baligon.”¹⁷⁰ He does this again later on several occasions, and Carmara himself said that his name is Baligon to Man, but Carmara to the angels. He said he also goes by the name Marmara, but that the M was not to be expressed. He never explained why.

Carmara appears to answer to Michael and Uriel, and perhaps also Raphael, all of whom were present at the beginning and end of the delivery of the material on the Bonorum.

Prince Hagonel is paired with King Carmara, called by the King “his Minister.”

Hagonel called himself *Primus et Quartus*, the First and the Fourth, and Dee calls him at one stage the “fourth Prince.” To explain

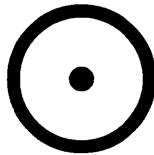
168 Ibid., p. 184.

169 Ibid., p. 209.

170 Ibid., p. 187.

this mystery, Hagonel said that there are three other Hagonels which he governs, so he is the last of the four, but the first governor.

Prince Hagonel bore a seal that looked like a ring with a dot in the centre (often emblematic of the Sun), which appeared to hang over his middle finger. Unlike the symbols of the other Bonorum, this one had a name, which he called *Barees*. He showed this symbol to “the Multitudes,” some of which flourished, others of which stood, and other still fell. Dee underlined the part about some falling, suggesting that this might mean “death” over literal falling over.



It is interesting to note that the seal of Bnaspen includes the name Hagonel (see page 176). It is not clear why this is, but it may suggest a relationship similar to that of Carmara and Baligon. The problem is that Bnaspen is a King, while Hagonel is a Prince, so they cannot be one and the same, as Carmara and Baligon appear to be, but Hagonel may in some way serve Bnaspen and share the same day and/or planet.

Hagonel is one of the Sons of the Sons that make up the Sigillum Dei Aemeth. All of the seals of the Kings of the Bonorum contain the name of one of the Sons of the Sons. Hagonel is the only one of these, however, to be afforded a special place in the hierarchy of the Bonorum.

A footnote from Dee says:

“Perhaps Bagenol / Hagonel, if H be for B. Then Bagenol contained Bagenol.”¹⁷¹

This seems to suggest that Hagonel is an alternative name for Bagenol, just as Carmara is for Baligon.

171 Ibid., p. 194.

THE BONORUM AND THEIR SEALS

In Dee's Fourth Book of Mystery, *Quartus Liber Mysteriorum*, the angels gave a detailed list of the Bonorum, their appearance and duties, and their seals, opening the doors for their potential evocation.

Dee wrote that all the Princes had red robes and golden circlets upon their heads, clearly emblematic of royalty, although Prince Hagonel, who does not have a place upon the Tabula Angelorum Bonorum, had a shorter robe than the others. Dee was also very emphatic that they wore circlets, "not crowns [or] coronets."¹⁷²

The information given for some of the Bonorum is extensive, while for others there is next to nothing, which makes it difficult for us to know their offices. Even Dee was confused at why some of the Princes (namely Butmono and Blisdon) were set over multiple fields of interest, while the others had such a limited range of powers.

One will recognise the names of some of the Sons of the Sons of Light within the seals for the Kings: An, Ave, Liba, Rocle, Hagonel, and Ilemese. We can probably assume that they serve the Kings in question, or perhaps the other way around.

KING BOBOGEL

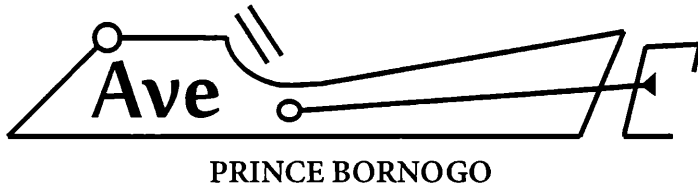
Bobogel had a long beard and wore a black velvet coat and trousers, a velvet cap bearing a black feather, velvet stockings with gold lace, slippers, gloves, and a cape hanging from one shoulder. He also wore a purse around his neck and from his girdle hung a gold rapier.

Bobogel spoke the following words:

"I wear these robes, not in respect of my self, but of my Government. I am the Prince, Chief; yea the only distributor, giver, and bestower of Wisdom and Science. I wear this apparel, for that indeed, being a Prince I am a Counselor to estate and dignity. All Dignity and government that is not counseled by me, and my subjects, is frustrate, void, and clean without firm ground."¹⁷³

¹⁷² Ibid., p. 188.

¹⁷³ Ibid., p. 222-3.

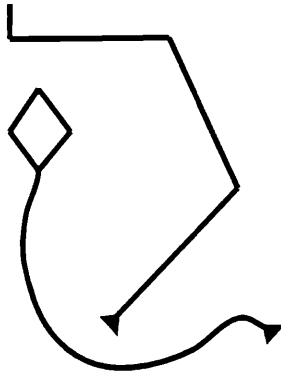


Bornogo wore a red robe and a gold circlet. He described his purpose as follows:

“I am he which have power to alter the Incorruption of NATURE. With my seal, I seal her and she is become perfect. I prevail in Metals: in the knowledge of them. I have been in Power with many, but Actually with few. I am of the first of the twelve, the Second of the Seven.”¹⁷⁴

When Bornogo showed his seal, he said:

“This is it.”



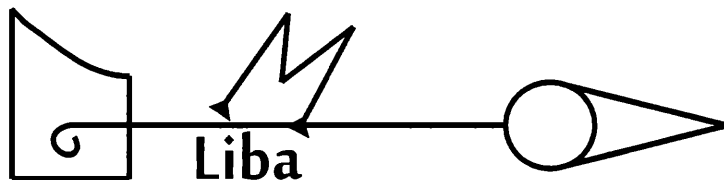
KING BABAEL

Babalel wore a long white robe and seemed to stand upon water. His left arm was white and his right arm was black. His name was written upon his forehead.

As for his purpose, Carmara called him *Rex Aquarum*, Latin for “King of the Waters,” which ties in with the description of the prince

¹⁷⁴ Ibid., p. 195.

who serves him.

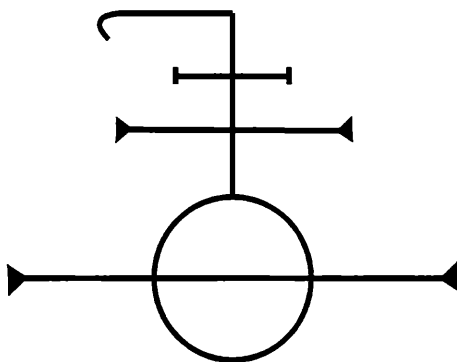


PRINCE BEFAFES

Befafes was a lean figure who wore a red robe under which appeared to be feathers. He also wore a gold circlet and a golden girdle which bore his name.

Befafes described his purpose as follows:

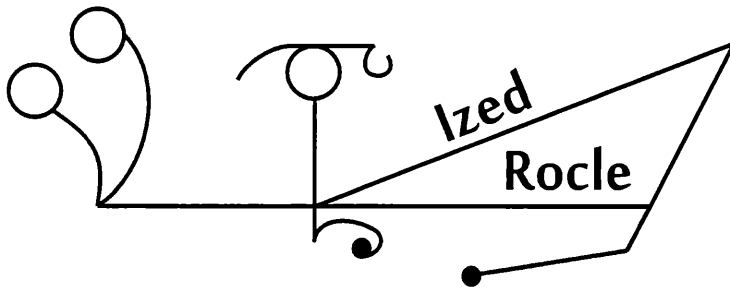
“I am the Prince of the Seas: My power is upon the waters. I drowned Pharaoh: and have destroyed the wicked I gave life unto the seas: and by me the Waters move. My name was known to Moses. I lived in Israel: Behold the time of God’s visitation. I have measured, and it is ‘8’. [...] I will manifest the works of the seas, and the miracles of the deep shall be known.”¹⁷⁵



KING BYNEPOR

There is no description of Bynepor, but the previous description of the Bonorum suggests he wore a red robe and a gold circlet. We know nothing of his office.

¹⁷⁵ Ibid.



PRINCE BUTMONO

Butmono wore a red robe and gold circlet. Kelley described him as speaking with a hollow voice which he could not make out, since they were the words of his creation, which Kelley was not worthy to understand. Then Butmono described his nature as warden of the dead:

“My power is in Earth: and I keep the bodies of the Dead. Their numbers are in my books. I have the key of Dissolution. Behold, Behold, All, yea All things, have their workmanship with me. For I am the end of working. [...] I have the light of his anger, and I will destroy it. O, O, Behold, It is a light left within the bottomless pit. It is the end of the Last. [...] It grieveth me to register the bones of the Wicked.”¹⁷⁶

Speaking of his name he said: “It is the end of all things.”

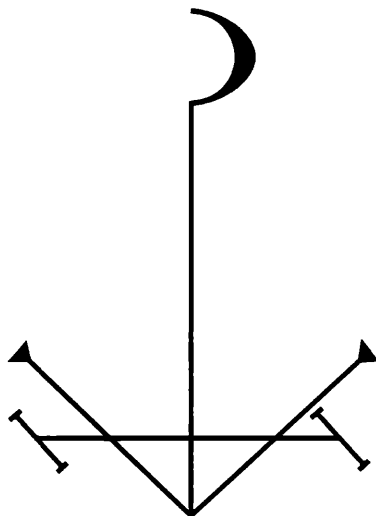
The mention of buried things prompted Dee to ask Butmono about hidden treasure, to which he said:

“Behold, the bowels of the earth are at my opening. [...] O worlding thou shalt be satisfied with wealth of this world. [...] I have hoarded treasure, for the son of perdition, the first Instrument of his destruction. But, lo these Caverns. Mark this, All spirits, inhabiting within the earth, where, their habitation is, of force, not of will, (except the midst of my self, which I know not), are subject to the power hereof. With this you shall govern, with this you shall

¹⁷⁶ Ibid., pp. 196-197.

unlock. With this (in his name who reigneth) you shall discover her entrails.”¹⁷⁷

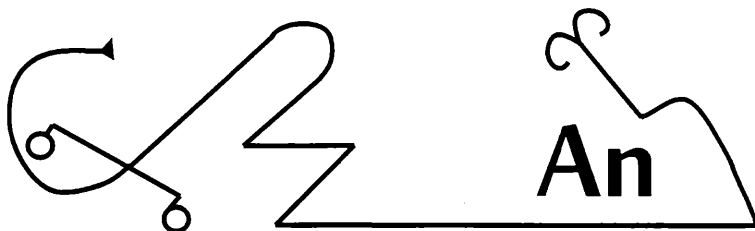
He showed the caverns to Kelley, but they are likely only symbolic. The object he refers to as granting power over the spirits of the earth and unlocking her mysteries is his seal.



KING BNASPOL

Bnaspol wore a red robe and a crown, presumably of gold.
Of his office he said:

“All the Earth with her bowels and secrets whatsoever are delivered unto me. And what I am there thou mayest know. I am great, but he, in whom I am, is greater than I.”¹⁷⁸



177 Ibid., pp. 197-198.

178 Ibid., p. 240.

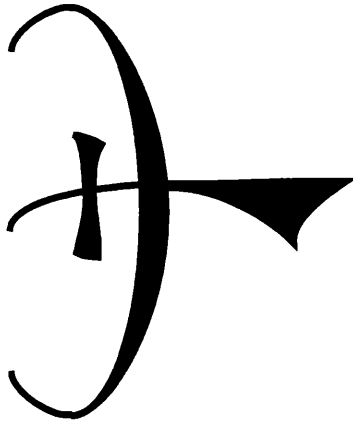
PRINCE BLISDON

Blisdon wore a robe of many colours and a gold circlet. Within his bosom is hidden a viol with five or six spoonfuls of oil in it, which he calls “a mystery.”

Blisdon described his office as:

“I am life and breath in Living Creatures. All things live by me, the Image of One excepted. Behold the face of the Earth. Lo, all these, do I endue with life: my seal is their Glory. Of God I am Sanctified: I rejoice: (1) the Living, (2) The end, and (3) beginning of these things are known unto me: and by sufferance I do dispose them until my Viol be run.”¹⁷⁹

Bnaspol said that unto Blisdon “are delivered the keys of the Mysteries of the Earth.”¹⁸⁰



KING BNAPSEN

Bnapsen wore a crown upon his head and likely also a red robe.

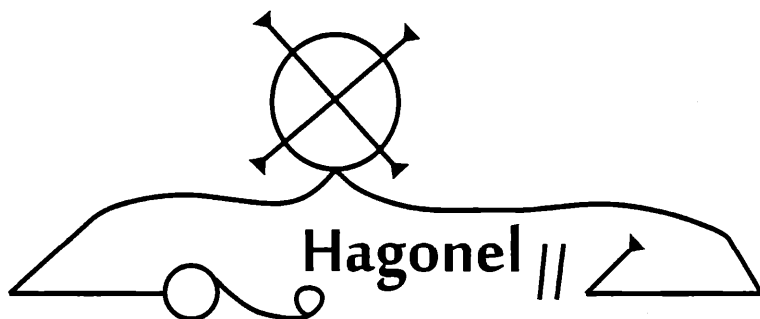
Speaking of his office, he indicated that he is in charge of exorcisms:

“All enchanters, Conjurors, witches, & Wicked spirits that

¹⁷⁹ Ibid., p. 198.

¹⁸⁰ Ibid., p. 240.

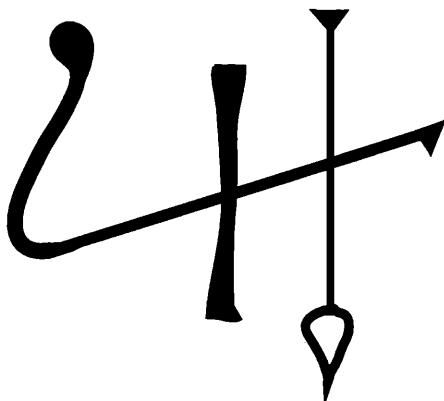
are hated of God, and included forever in outward darkness. [...] are all at my government. By me, thou shalt cast out the power of all wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man.”



PRINCE BRORGES

Brorges wore red apparel under which burned a terrible fire which “no mortal ever could abide to look upon any long while.”¹⁸¹ Speaking of this unsightly fire, he said:

“O I would show thee, but flesh and blood cannot see. [...] I have known the Gate of Death. [...] O, Muse note, My words are dark; but with those that see, light enough. And the Glory of God has struck the walls of the wicked. I have spoken.”¹⁸²



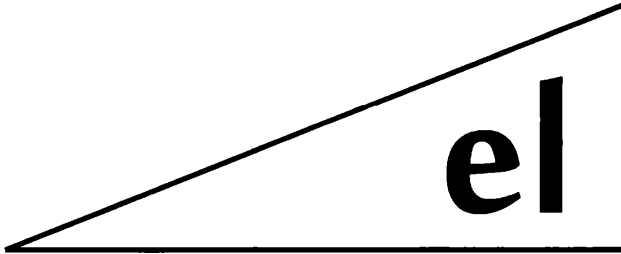
¹⁸¹ Ibid., p. 186.

¹⁸² Ibid., p. 199.

KING BALIGON

Baligon is Caramara and thusly attired. Speaking of his office, he said:

“Behold I am of time present. I am of the last Ternary. Look what may be wrought, in all aerial actions, I can distribute and bestow at my pleasure: my time and day, is Friday.”¹⁸³



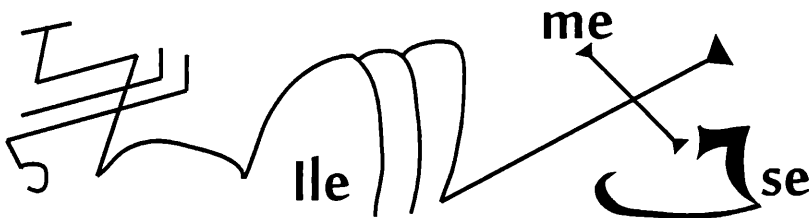
PRINCE BAGENOL

Bagenol's description and seal are omitted, which Dee also noted. However, Dee thought him to be Hagonel, or at least a higher version of him, which seems likely, and thus the description of him and his office applies here.

Prince Bagenol's seal is that of Prince Hagonel (the ring called *Barees*). See page 169.

KING BLVMAZA

There is no description of Blumaza, but the previous description of the Bonorum suggests he wore a red robe and a gold circlet. We know nothing of his office.



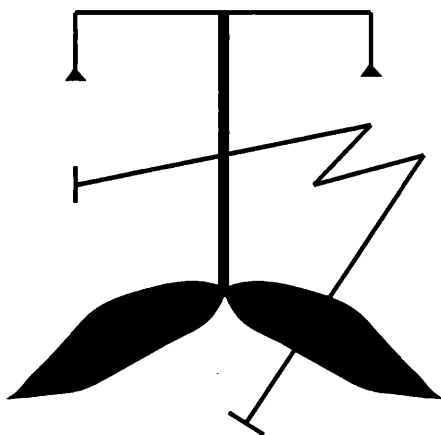
183 Ibid., p. 243.

PRINCES BRALGES

Bralges wore a red robe and a circlet. He spoke of his office:

“The Creatures living in my Dominion are subject to my power. [...] The powers under my subjection are Invisible. [...] I will teach the names without Numbers. The Creatures subject unto me shall be known unto you.”¹⁸⁴

Kelley saw many little smokes without form, and Dee noted that Bralges must be a ruler of the element of Air.



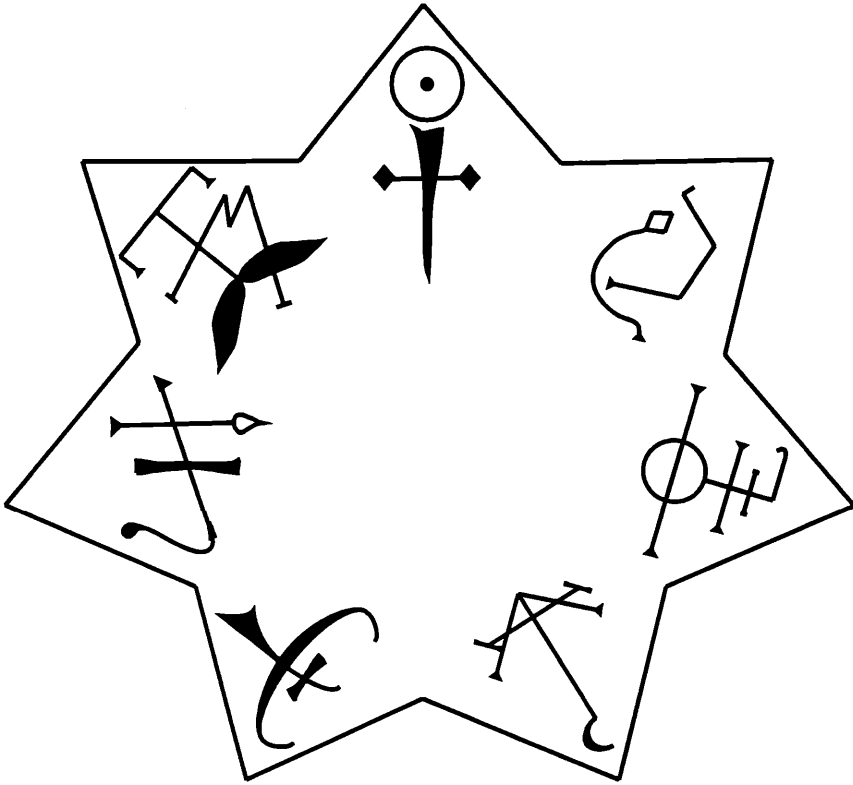
HAPTAGONUM STELLARE

The seals of the seven Princes were collected into a unified seal or talisman called the *Heptagonum Stellare*, or Star Heptagon.

We do not know much about this seal or its intended use, but Kelley thought it was made of copper, which Dee noted as appertaining to Venus. Interestingly, Venus is also attributed to the first section of the *Tabula Collecta*, which might suggest it is somehow of great importance to Bonorum work.

It also gives us something to work with in terms of constructing the seal physically and employing it within ritual. It was possibly intended to be held during an evocation, with the magician holding the point relevant to the Prince in question, or perhaps it was to be rotated so that the seal of the applicable angel was on top.

¹⁸⁴ Ibid., pp. 199-200.



Note how the seal for Bagenol/Hagonel now has what looks like a cross that could be used to slay vampires. Unfortunately, we do not know why this was appended, as Dee recorded: “I have forgotten how I came by this Cross annexed to it.”¹⁸⁵ We can only assume that it was a correction given by the angels or made by Kelley, either with or without Dee’s knowledge. It is interesting how this altered form has a marked resemblance to the glyph for Venus (♀).

THE MINISTERS

Under each Prince are 42 “ministers of God his wrath,”¹⁸⁶ making 294 Ministers in total. They carry out the duties associated with the office of each Prince and his King.

The process of the delivery of the Ministers’ names was ex-

¹⁸⁵ Ibid., p. 201.

¹⁸⁶ Ibid., p. 211.

tremely complex and contradictory, with so much confusion over the counting of six or seven letters that Dee frequently asked for it to be simplified.

Dee was also told that these ministers rule over parts of the day, with each of the primary six ruling four hours each. We can likely assume that the remaining ministers also rule these same divisions of the day, or rather best serve during these time periods. The Kings and Princes rule the entire day relevant to their associated planet.

THE DELIVERY OF THE NAMES

The manner in which the names of the Ministers were derived is perhaps the most obscure part of the Heptarchic system, so obscure, in fact, that Dee only discovered it after long pleading that it be “made somewhat plainer” to him.

Carmara constantly harked on about the relation of these tables to the Tabula Collecta and the cross-shaped collection of the seven 49x49 tables. The pattern does indeed employ the names of the Bonorum from the Tabula Collecta, but in an odd manner for each group of Ministers.

Firstly, the first five groups took the names from each section of the Tabula Collecta, barring the first, which contains Baligon. This is likely because Baligon is Carmara and the ruler of this system, and thus his section holds a special use. The patterns used for these are simple, going either completely diagonally or two up or down and then diagonally across.

The sixth group took the names of each of the Kings in turn, but axed Baligon. The name of the final angel on the Tabula Collecta, Bamnode, was used in his place, but instead of going first it came last, in respect to the kingly rank of the other six names. The pattern is diagonally downwards for the first name, with the second one beginning one letter down. Unfortunately, this meant that only part of the name, getting progressively smaller, was found in this way, leaving us to find the letters in somewhat random places elsewhere.

The seventh and final group belongs to Baligon or Carmara himself and thus can employ the full list of the Kings, with Baligon in its proper place at the start. The pattern is a simple line downwards

in each row starting with the second.

Diagrams showing these patterns can be seen with their respective Ministers.

THE MINISTERS OF KING BLVMAZA & PRINCE BRALGES

Of these Ministers, the first six carried whole crowns, the second six carried three quarter crowns, the third six carried robes, and the remaining three groups of six carried gold balls, which they cast to each other like balloons.

The first six are the primary authority, which Dee records as being “more glorious than the rest,” wearing longer robes and gold circlets upon their heads. Carmara told Dee that for positive purposes he should only work with the first six:

“In all good causes thou shalt work by six in general. The rest are for Deprivation: I mean the next six.”¹⁸⁷

The remainder serve the intent and purposes of the King. This likely has something to do with the symbolism of the crown versus three quarters of a crown, as the second group appears not to have the full authority of the Prince. The rest appear to have no authority at all, acting entirely as servants, as it were.

It is interesting that for these Ministers the language began with references to six, then shifted to seven. Dee was confused by this, but it seems that the intent was that they were first organised as six rows, and then reckoned as seven columns. This would make the first six OAYNNL, rather than OESNGLE.

Carmara explained the purpose of these Ministers as such:

“... 42, in generally, or one of them do and can work the destruction, hindrance or annoyance of the estate, condition or degree, as well for body as government, of any wicked or ill living Prince.”¹⁸⁸

187 Ibid., p. 206.

188 Ibid., p. 212.

This clearly means that the Ministers work to control the politics of those in power on Earth, and so the magician can employ them to affect the course of government. Dee was obviously intrigued by this notion and immediately asked how he could put it to use to “have the King of Spain his heart to be inclined to the purpose I have in hand.”¹⁸⁹ The angels gave a formula for this work which can be found in the follow-up to this book, *Enochian Magic In Practice*.

OESNGLE¹⁹⁰

AVZNILN

YLLMAFS

NRSOGOO

NRRCPRN

LABDGRE

The names are derived from the charts of the Bonorum as follows:

BOBOGEL	BABALEL	BYNEPOR
BEFAFES	BVTMONO	BLISDON
BASMELO	BAZPAMA	BALCEOR
BERNOLE	BLINTOM	BELMARA
BRANGLO	BRAGIOP	BENPAGI
BRISFLI	BERMALE	BARNATA
BNAGOLE	BONEFOM	BMILGES
BNASPOL	BNAPSEN	BLVMAZA
BRORGES	BRALGES	BAGENOL
BASPALO	BORMILA	BABLIBO
BINQDAB	BUSCNAB	BUSDUNA
BARIGES	BMINPOL	BLINGEF
BINOFON	BARTIRO	BARFORT
BALDAGO	BLIIGAN	BAMNODE

¹⁸⁹ Ibid., p. 213.

¹⁹⁰ Dee originally records this as OFSNGLE.

**THE MINISTERS OF KING BOBOGEL
& PRINCE BORNOGO**

The first seven wore similar attire to Bobogel, but the remaining number wore rough clothes. The final seven wore gowns that seemed to belong to women at the front and men at the back. All of the Ministers danced, leapt about, and kissed.

The first group of seven disappeared in a flame of fire. The second group fell down like dross of metal. The third collapsed in a thick smoke. The fourth vanished like drops of water. The fifth fell like a storm of hail. The last group simply vanished away. These associations could be employed to attribute elemental correspondences to each group of Ministers, with the fifth group representing a mixture of the elements and the sixth representing Spirit.

These were also broken up into four groups of three, with the first and third groups (LEE and BLN) being accepted by Bobogel, while the second and fourth groups (NAR and ANA) are rejected by him. The remainder sat between Bobogel and the rejected. The first group appears to be related to nature, the second to Adam, the third to a pyramid, and the fourth to chaos.

LEENARB
LNANAEB
ROEMNAB
LEAORIB
NEICIAB
AOIDIAB

The names are derived from the charts of the Bonorum as follows:

BOBOGEL	BABALEL	BYNEPOR
BEFAFES	BVTMONO	BLISDON
BASMELO	BAZPAMA	BALCEOR
BERNOLE	BLINTOM	BELMARA
BRANGLO	BRAGIOP	BENPAGI
BRISFLI	BERMALE	BARNAFA
BNAGOLE	BONEFON	BMILGES
BNASPOL	BNAPSEN	BLVMAZA
BRORGES	BRALGES	BAGENOL
BASPALO	BORMILA	BABLIBO
BINODAB	BUSCNAB	BUSDUNA
BARIGES	BMINPOL	BLINGEF
BINOFON	BARTIRO	BARFORT
BALDAGO	BLIIGAN	BAMNODE

**THE MINISTERS OF KING BABALEL
& PRINCE BEFAFES**

All of these Ministers appear to relate to water, like their Prince and King. The first group took water and threw it up into the air, so that it became clouds. The second group threw it up so that it became hail and snow, and they know all about fishes and monsters of the sea and they are the distributors of God's judgements upon the waters. The third group conduct the waters through the Earth and beautify nature in her composition. The remaining three groups distribute and deliver the treasures and unknown substances of the sea.

EILOMFO
NEOTPTA
SAGACIY
ONEDPON
NOONMAN
ETEVGL

The names are derived from the charts of the Bonorum as follows:

BOBOGEL	BABALEL	BYNEPOR
BEEAFES	BVTMONO	BLISDON
BASMELO	BAZRAMA	BALGEOR
BERNOLE	BLINTOM	BELMARA
BRANGLO	BRAGIOP	BENPAGI
BRISFLI	BERMALE	BARNAFA
BNAGOLE	BONEFON	BMILGES
BNASPOL	BNAPSEN	BLVMAZA
BRORGES	BRALGES	BACENOL
BASPALO	BORMILA	BABLIBO
BINODAB	BUSCNAB	BUSDUNA
BARIGES	BMINPOL	BLINGEF
BINOFON	BARTIRO	BARFORT
BALDAGO	BLIIGAN	BAMNODE

**THE MINISTERS OF KING BYNEPOR
& PRINCE BUTMONO**

The Ministers looked like ghosts or smokes without form, in which was a little glittering spark of fire that contained a letter within them, stronger in the first three groups than the last three. The first group was coloured like blood red, the second group “not so red” (a lighter shade or perhaps pink), and the third group were white. The remaining three groups were of many colours.

BBARNFL
BBAIGAO
BBALPAE
BBANIFG
BBOSNIA
BBASNOD

The names are derived from the charts of the Bonorum as follows:

BOBOGEL	BABALEL	BYNEPOR
BEFAFES	BVTMONO	BLISDON
BASMELO	BAZPAMA	BALCEOR
BERNOLE	BLINTOM	BELMARA
BRANGLO	BRAGIOP	BENRAGI
BRISFLI	BERMALE	BARNABA
BNAGOLE	BONEFON	BMILGES
BNASPOL	BNAPSEN	BLVMAZA
BRORGES	BRALGES	BAGENOL
BASPALO	BORMILA	BABLIBO
BINODAB	BUSCNAB	BUSDUNA
BARIGES	BMINPOL	BLINGEF
BINOFON	BARTIRO	BARFORT
BALDAGO	BLIIGAN	BAMNODE

THE MINISTERS OF KING BNASPOL & PRINCE BLISDON

These Ministers stood around a little hill made of clay and behind them were an innumerable number of ugly creatures, which were evil spirits that hid treasure in the earth.

ELGNSEB
NLINZVB
SFAMLLB
OOGOSRB¹⁹¹
NRPCRRB
ERGDBAB

191 Dee initially records this as OOGOSRS.

The names are derived from the charts of the Bonorum as follows:

BOBOGEL	BABALEL	BYNEPOR
BEFAFES	BVTMONO	BLISDON
BASMELO	BAZPAMA	BALCEOR
BERNOLE	BLINTOM	BELMARA
BRANGLO	BRAGIOP	BENPAGI
BRISFLI	BERMALE	BARNAEA
BNAGOLE	BONEFON	BMILGES
BNASPOL	BNAPSEN	BLVMAZA
BRORGES	BPALGES	BAGENOL
BASPALO	BORMILA	BABLIBO
BINODAB	BUSCNAB	BUSDUNA
BARIGES	BMINPOL	BLINGEF
BINOFON	BARTIRO	BARFORT
BALDAGO	BLIIGAN	BAMNODE

THE MINISTERS OF KING BNAPSEN & PRINCE BRORGES

These Ministers hold a round table and toss about in flames, a sight that Kelley could barely behold.

BANSSZE
BYAPARE
BNANGEN
BNVAGES
BLBOPOO
BABEPEN

The names are derived from the charts of the Bonorum as follows:

BOBOGEL	BOBOGEL	BOBOGEL
BABALEL	BABALEL	BABALEL
BYNEPOR	BYNEPOR	BYNEPOR
BNASPOL	BNASPOL	BNASPOL
BNAPSEN	BNAPSEN	BNAPSEN
BLVMAZA	BLVMAZA	BLVMAZA
BAMNODE	BAMNODE	BAMNODE
BOBOGEL	BOBOGEL	BOBOGEL
BABALEL	BABALEL	BABALEL
BYNEPOR	BYNEPOR	BYNEPOR
BNASPOL	BNASPOL	BNASPOL
BNAPSEN	BNAPSEN	BNAPSEN
BLVMAZA	BLVMAZA	BLVMAZA
BAMNODE	BAMNODE	BAMNODE

Note: All of these but the first are based on guesswork, since Carmara failed to fully explain the derivation on these names, and using the same pattern as the first does not give us the right letters. As one can see, it is inelegant. This is either a huge mistake in the system, in the delivery from the angels, Kelley's astral sight, or Dee's documentation, or it is a great mystery that has yet to be unlocked.

THE MINISTERS OF KING BALIGON & PRINCE BAGENOL

These Ministers glowed brightly and stood in a circle. Around them were many creatures swarming in the air.

AOAYNNL
LBBNAAV
IOAESPM

GGLPPSA
OEEOOEZ
NLLRLNA

The names are derived from the charts of the Bonorum as follows:

BALIGON	BALIGON	BALIGON
BOBOGEL	BOBOGEL	BOBOGEL
BABALEL	BABALEL	BABALEL
BYNEPOR	BYNEPOR	BYNEPOR
BNASPOL	BNASPOL	BNASPOL
BNAPSEN	BNAPSEN	BNAPSEN
BLVMAZA	BLVMAZA	BLVMAZA
BALIGON	BALIGON	BALIGON
BOBOGEL	BOBOGEL	BOBOGEL
BABALEL	BABALEL	BABALEL
BYNEPOR	BYNEPOR	BYNEPOR
BNASPOL	BNASPOL	BNASPOL
BNAPSEN	BNAPSEN	BNAPSEN
BLVMAZA	BLVMAZA	BLVMAZA

TRANSMUTATION

Donald Tyson suggests that the names of the 42 Ministers are obtained through a process of transmutation,¹⁹² which Dee would have been familiar with from his Qabalistic studies. The impetus for this likely comes from a comment by Carmara:

"I have told thee, that their workmanship is together. Their names are upon these tables. The first letter, is the Second letter, of the first name of the Table."¹⁹³

192 Donald Tyson, *Enochian Magic for Beginners*, p. 106.

193 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 207.

This is undoubtedly a misreading of the text, as Carmara was really talking about how to derive the names from the tables of the Bonorum. Carmara's comments elsewhere suggest that each letter on its own is considered one of the 42 Ministers, not the 7 letters across as Tyson assumes.

However, if we accept Tyson's approach we would begin the name of each Minister with one of the letters and then rotate the remaining letters around it. This sounds more complicated than it really is. It simply means that we take each letter in turn to begin a name, with the previous letters rotating around to the back of the name. Thus in OESNGLE we take the second letter, E, and read onwards, moving the previous first letter, O, to the end of the name, giving FENGLEO. The same pattern is used for the rest, making SNGLEOE, etc.

I do not believe this method was instructed to Dee at all, but it might be a good way to come up with a longer and more usable name for each of the Ministers.

THE MEANING OF THE BONORUM NAMES

We do not know the exact translation of the names of the Bonorum, but there are several recognisable elements to their names, which can be found in the Calls.

For example, we encounter the word BUTMON in the Seventh Call, which translates as "hath opened his mouth." This means that the name of the angel BUTMONO most likely means something along the lines of "he who hath opened his mouth," making him potentially very good with issues of communication in addition to his other roles over the dead and treasure.

Likewise the name of the angel BEFAFES is most likely related to the word FAFEN from the Third Call, which means "to the intent that." The angel's name may mean something like "He who intends" or "He who has intent." This gives us an inkling into one of his potential areas of expertise, which could be to help find direction and come up with actionable goals.

Unfortunately similar links cannot be found with all of the names of the Bonorum, leaving us to rely on the sometimes scant descriptions of them and their duties, the possible application of

them on what we know from each planet's associations, and our own personal dialogues with them about their nature and role.

X

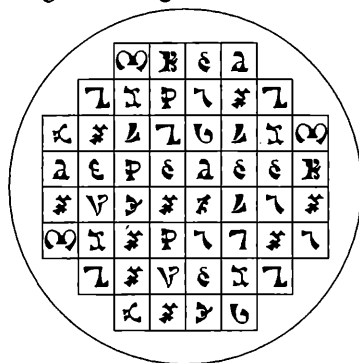


THE TABLET OF NALVAGE

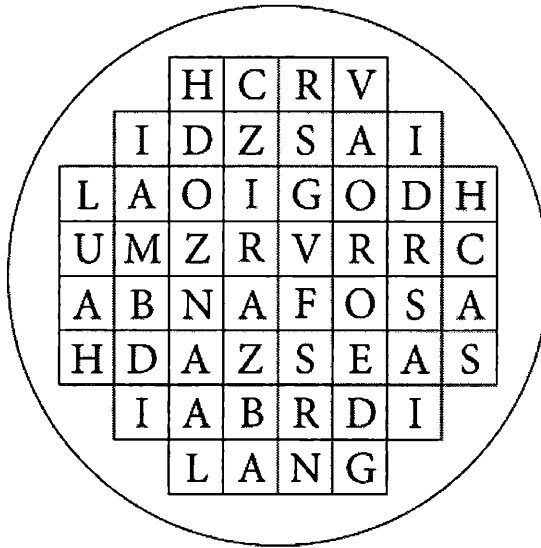


The Tablet of Nalvage, also known as the Tablet of God, Round Table of Nalvage, or Corpus Omnium,¹⁹⁴ is a small table that was delivered directly before the Calls, making it, perhaps, one of the first parts of Enochian proper, or maybe a bridge between the Heptarchical system and what we traditionally consider as Enochian magic.

This table was delivered in a skrying session on 10 April 1584, displayed first as a round table made of mother of pearl, in the centre of which stood the angel Nalvage.

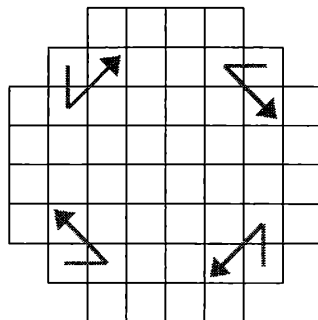
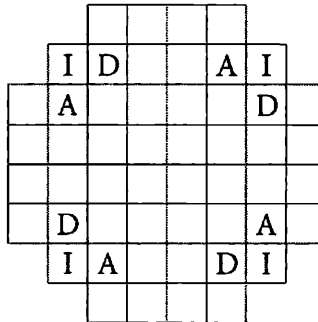


194 "Body of All;" see Aaron Leitch, *The Angelic Language, Volume I*, p. 117.



THE NAME OF GOD

The name IAD, Enochian for “God”, can be read in the four corners of the Tablet:



THE CONTINENTS

The entire Tablet is broken up into four 3x3 Tables called Continents and four four-letter names attached to each side (one four-letter name per Continent), as follows:

H C R V			
L U A H	I	D	Z
	A	O	I
	M	Z	R
	B	N	A
	D	A	Z
	I	A	B
	S	A	I
	G	O	D
	V	R	R
	F	O	S
	S	E	A
	R	D	I
L A N G			
H C A S			

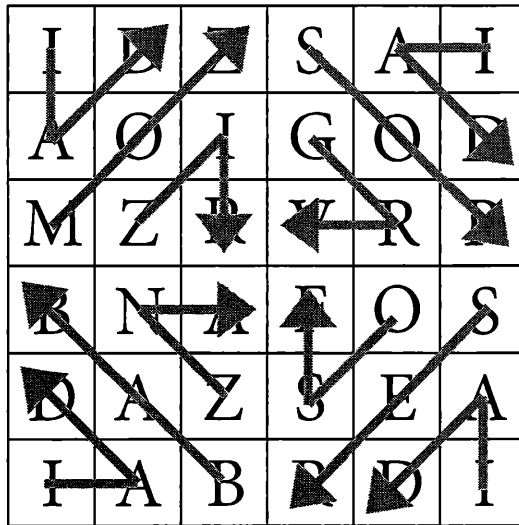
The Continents are enumerated as follows, in distinct contrast with the enumeration of the Watchtowers on the Great Table (see Chapter XI):

1	3
2	4

Dee was told that the first two of these divisions were dignified, the third was not dignified but would be, and the last was without dignification entirely. This is clear in the names assigned, with the third group named after what Qabalists would call the World of Action or Form, and the final group carrying names of death and despair.

Within each of the Continents can be read three names, begin-

ning with the IAD we previously noted:



In addition to a Latin name for a “Life” assigned to each IAD, three Latin words were given for each section, the first two corresponding to the remaining three-letter words within the Continents, and a final word commonly seen as representing a choir of angels corresponding to the four-letter words around the perimeter of the Tablet, as follows:

First:

Vita Suprema	-	Supreme Life	-	IAD
Gaudium	-	Joy	-	MOZ
Praesentia	-	Presence	-	ZIR
Laudantes	-	Praisers	-	LVAH
or Triumphant	-	[Choir]	-	

Second:

Vita Secunda	-	Second Life	-	IAD
Potestas	-	Power	-	BAB
Motio	-	Motion	-	ZNA
Ministrantes	-	Ministers	-	LANG
	-	[Choir]	-	

Third:

Vita Tertia	-	Third Life	-	IAD
Actio	-	Action	-	SOR
Factum	-	Fact	-	GRV
Confirmantes	-	Confirmers	-	SACH
		[Choir]		

Fourth:

Vita, quae etiam		Life, which is		
est mors	-	also Death	-	IAD
Luctus	-	Mourning	-	SER
Discordia	-	Discord	-	OSF
Confundantes	-	Confounders	-	VRCH
		[Choir]		

These words are generally accepted by modern magicians as representing a phrase, with the meanings loosely derived from the translation of the Latin when the meaning of the Enochian is not clear (which is the case for most of them). We would therefore have:

ZIR MOZ IAD -	"I am the Joy of God"
	or "The Presence of the Joy of God"
ZNA BAB IAD -	"The Power of Motion of God"
GRV SOR IAD -	Action and Fact of God"
OSF SER IAD -	"Mourning and Discord of God"

Different authors have given slightly different variations of this based on alternate translations of the Latin, or to make the phrase sound better in English. See Rowe's *Enochian Magick Reference*, Leitch's *The Angelical Language, Volume II*, and DuQuette's *Enochian Vision Magick* for their translations.

THE HOLY TRINITY

Dee was also informed about the "make-up" of the entire Tablet in relation to the Christian Trinity:

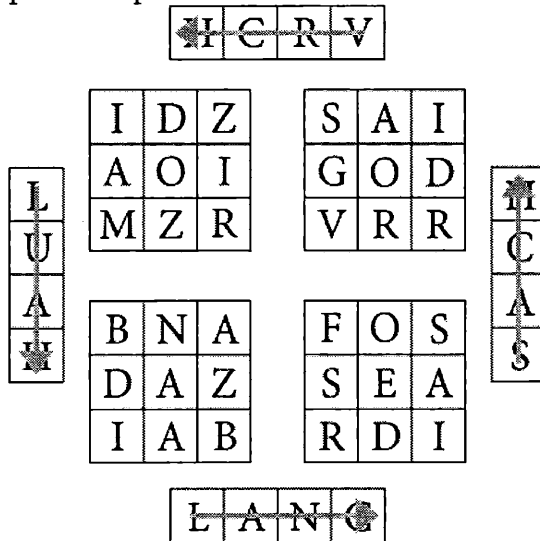
Substance -	The Father
Circumference -	The Son (called also "the first circular mover" and "the finger of the Father, and mover of all things" ¹⁹⁵)
Framework ¹⁹⁶ -	Holy Spirit (called also "the beginning and end of all things" ¹⁹⁷)

MOTION ON THE TABLET

The direction in which the various names are derived from the Tablet suggests an element of motion, which is supported by the fact that "Motion" is one of the names or powers within the Tablet itself.

When we take all of the IADs together they form clockwise pattern around the Tablet. This pattern can also be found in the second set of three-letter names, starting with MOZ.

When we look at the direction in which the names of the Choirs are derived, it is anti-clockwise, as are the remaining three-letter names towards the centre of the Tablet. This suggests that the circumference and centre of the Tablet direct energies in one way, while the main body of the tablet directs it in the opposite, creating an energetic push and pull effect.



195 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 230.

196 "The order and knitting together of the parts in their due and perfect proportion;" *ibid.*

197 *Ibid.*

I	⦿	Z
A	O	I
M	Z	⦿

IAM

ZOD

ZIR

Firstly, “ZIR” is Enochian, meaning “I am.” This could be clearly seen to tie in with the literal English “IAM” on the other side, read in the same manner.

Secondly, the “ZOD” in the middle is notable, given there was mention of “Z extended” (as Zod) in this particular working, extending MOZ (“Joy”) to “Mozod” (“Joy of God”).

It is possible, therefore, and quite likely, that there are more names of God, angels and choirs hidden within this Tablet when read in different ways.

THE USE OF THE TABLET

The Table of Nalvage is even more mysterious than many of the other tables or tools delivered to Dee and Kelley, with absolutely no instructions for use and very little description to give us an inkling of its intended purpose.

One possible clue lies in the words of Nalvage after he finished the delivery:

“Bear with me, for it is easy for you, but hard for me. [...] Thus I have made plain this body generally: The particulars are long, hard and tedious. Thy name be blessed, O God, which canst open a means, whereby thy powers immediate may be opened unto man.”¹⁹⁸

If Nalvage, who would later deliver the Calls, found it difficult to

198 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, pp. 234-235.

provide this Tablet it must carry a potency that is well beyond most other elements of the system. Nalvage's words suggest it can grant humanity great powers, the nature of which we can only speculate.

Leitch gives a possible explanation by linking the four Continents with four Christian Ages:

"The first portion, which is dignified, would relate to the time period from Genesis 1:1 to the point of the Deluge. The second portion, also dignified, would follow the Deluge and represent history up to the time of the Crucifixion of Jesus. The third portion, not yet dignified, represents the present—which has not yet been fulfilled. Finally, the fourth portion, without glory or dignity, represents the End Times (Tribulation) and the reign of the Antichrist. Therefore the Table of Nalvage ... encompasses the entire Universe from the beginning of time to the end."¹⁹⁹

This view would certainly fall in line with what Nalvage described, and would represent the power of Life and Death, the rise and fall of civilisation. The Continents could be seen as the phases of the Earth, surrounded by the choirs of angels, always in a state of motion.

Rowe notes that the Tablet's "size and described nature suggests that it might be a lamen to be used with the magick that follows it."²⁰⁰ This is a strong possibility, particularly since it shares a very similar shape to the inner section of the Lamen. Indeed, this tablet might be intended to replace the Lamen used with the Heptarchic system (which contains the names of the Bonorum) and instead align the magician to the Great Table, which is, like this tablet, divided into four sections.

Another possibility is that since Nalvage was seen standing upon the tablet then it is to be inscribed upon the floor, with the magician in the centre. This seems unlikely to me, however, and I imagine Nalvage would have instructed Dee to do so were it the case.

Since so little is known about this Tablet I can only recommend that an inquiring magician seek out the counsel of Nalvage himself, to whom the Tablet is usually attributed.

199 Aaron Leitch, *The Angelical Language, Volume I*, pp. 120-121.

200 Benjamin Rowe, *Enochian Magick Reference*, p. 19.

XI

THE GREAT TABLE &
THE WATCHTOWERS

The Great Table, the Watchtowers, or the Elemental Tablets in the Golden Dawn tradition, are perhaps the most well-known aspect of Enochian magic, and, perhaps because of this, one of the most misunderstood.

On the surface these tables appear to show a random string of letters, and some who have delved into the derivation of the angelic names therein have found it immensely confusing, but the reality is that the Great Table appears outwardly complex, while carrying an inner simplicity.

Speaking of the depth and volume contained within the Great Table, Dee said:

“I do know assuredly that there is very much matter in this Table.”²⁰¹

201 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 346.

THE TABLES OF ENOCH

The nature of these tables can be found in a long speech given by Ave directly before their reception, where he links them with the books of Enoch, which he wrote in 50 days.

Ave explained that God was merciful to Enoch, appearing to him and showing him “the use of the earth.” Enoch pleaded with God to show these mysteries to others that followed, that they might not be forgotten.

But the kings of the Earth grew arrogant, thinking themselves invincible because of the powers that were like unto God granted by these books. They began to counterfeit the workings of God, which angered him, and the memory of Enoch was but a whisper in their minds.

So God sent 150 lions, and spirits of wickedness, error and deceit, and they taught the kings false doctrines, which have still survived unto this day. Dee labelled these “wicked magicians,” whom Ave said are in league with demons.

Yet despite this history of dark deeds past, Ave said:

“Now hath it pleased God to deliver this Doctrine again out of darkness: and to fulfil his promise with thee, for the books of Enoch: To whom he sayeth as he said unto Enoch. Let those that are worthy understand this, by thee, that it may be one witness of my promise toward thee. Come therefore, O thou Cloud, and wretched darkness, Come forth I say out of this Table: for the Lord again hath opened the earth: and she shall become known to the worthy.”²⁰²

A dark smoke then left the table, leaving behind a golden slime. The Cloud clearly symbolises ignorance, which befuddled the minds of Man and stopped us from understanding these mysteries. The golden slime was landed upon by small black flying creatures like moths, and the table itself was filled with little glowing worms with heads, which slithered up and down. I consider these, and the gold slime, to be “angelic larvae,” a primitive form from which the angels grow

202 Ibid., p. 341.

and become larger. These same creatures are also, in my view, the Cacodaemons of the system, which are expounded upon in *Enochian Magic In Practice*.

The overall gist of Ave's message is that God previously granted these mysteries of power over God's creatures to Enoch, but due to Man's sin they were taken away, only to now be revealed again to pious worshippers like Dee and Kelley.

This passage is one of the primary sources for the name "Enochian" when applied to this system of magic, and given the powerful imagery involved and the proposed link back to such an iconic biblical figure, it is easy to see why.

KELLEY'S DREAM & THE GOLDEN TALISMAN

On Wednesday, 20 June 1584, Kelley received a vision while lying awake in bed of a procession of angels marching out from the Watchtowers. He seemed to be alerted to this vision by an angel adorned in feathers, who patted him on the head.

This is generally called a "dream" by commentators, but is actually more of a daydream or a straightforward vision. The distinction is important, as most of Kelley's interactions with the angels occurred in the waking world.

Kelley saw four castles at the four parts of the world. A trumpet sounded within them and a coloured cloth was thrown out of each castle upon the ground. The cloth in the East was red, in the South white, in the West green with large knobs upon it, and in the North black.

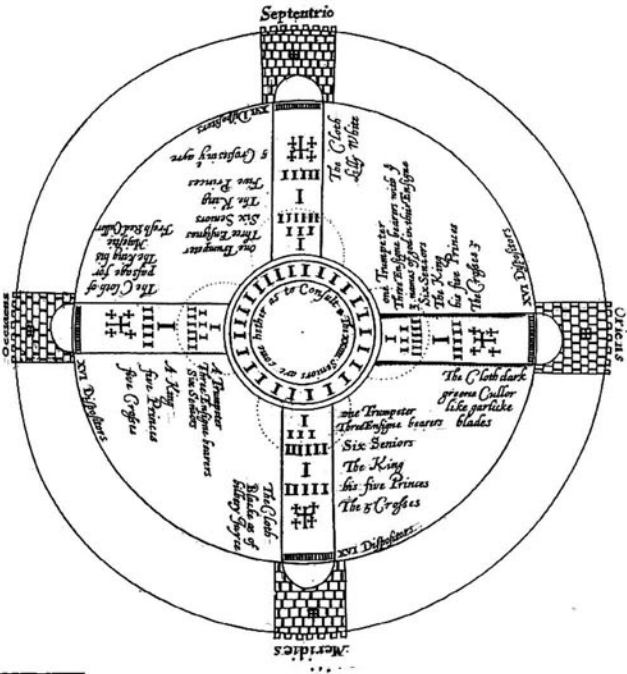
Then a trumpeter emerged from the gate of each Castle, carrying a strange wreathed trumpet that grew larger towards the end. After him came three ensign bearers, followed by six ancient men with white heads carrying staves. Then appeared a "comely man" wearing a robe that flowed long behind him, and five men carrying up his train. Then came a great cross surrounded by four smaller crosses, all floating in the air in a white cloud, with the larger appearing like a rainbow. On each part of the cross was the face of a man. After them came 16 white creatures, followed by "an infinite number," who spread themselves out orderly.

The angel Ave then appeared (possibly being the feathered angel of before) and said:

“The number 16 is a perfect number, consisting of 1.3.6.1. and 5.”²⁰³

This refers to the one trumpeter, three ensign bearers, six ancient men, one king, and five who carried his train. Added together they make 16, the number of white creatures, and if we add the numbers 1 and 6 together we get 7, the number that was deemed of great importance to the Heptarchical system.

The contents of this vision were collected into an image generally known as the Golden Talisman, which gives an amazingly concise overview of the contents of the Great Table that would follow. This image gets its name from the fact that Dee constructed this into a golden disc, which has survived to this day and is on display in the British Museum. As an aside, it is interesting that the Golden Talisman has a little hole in it, suggesting it might have been worn as a lamen.



203 Ibid., p. 333.

The contents of this dream were later explained by Ave as relating to the Great Table, the manner in which we will now explore.

THE RECEPTION OF THE GREAT TABLE

Kelley saw a table that was eight yards square and consisted of a grid of 13x12 squares within it. Within the centre of each square was a dot. Then letters appeared, which Kelley found difficult to draw at first until a fire flashed in his face and he was granted an astral sight. This is similar to what happened when he first recorded the letters.

Kelley continued documenting these until he was left with four tables:

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

ORO/Air

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

MOR/Earth

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	i
O	P	a	m	n	o	O	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	d	o	c	e
p	s	u	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	Q	A	C	r	a	r

OIP/Fire

T	a	O	A	d	u	p	t	D	n	I	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	N
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	a	s	p	i
x	r	i	n	h	t	a	r	n	d	i	l

MPH/Water

Since it is necessary to refer to these tables individually I have assigned the names usually employed by both the Golden Dawn and Dee purists, with the latter taking the first Holy Name of God that was born by one of the ensign bearers. Note that each table, or Watchtower, did not have an official individual name.

These tables were then collected together into what is known as the Great Table, adding an extra line of squares between the tables so that there was a cross that effectively “glued” them together. This was known as the Black Cross and will be covered later in this chapter.

ORIGINAL TABLE VERSUS REFORMED TABLE

One of the big debates in Enochian circles is which of the two Great Tables to use, the original or the reformed. Both versions are very similar, but some letters are different and the placement of each Watchtower is changed.

On 24 June 1584 Ave delivered what has since become known as the Original Great Table.

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

Original Great Table

On 20 April 1587 the Reformed Great Table was delivered by Raphael, not long before the angelic workings came to a close and Dee and Kelley parted ways.

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	e	Y	a	v	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	z	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	a	C	v	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		n	a	n	T	a			b	i	t	o	m
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	Q	A	C	r	a	r

Reformed Great Table

Many dismiss the legitimacy of the Reformed Table on the basis that it appears that Kelley went off to correct the mistakes he noticed in it, particularly with the fact that the names of the Governors did not match up with those found in the Table.

The thing is, the idea of the angels correcting things that were previously delivered is not something that is limited to the Great Table. The Lamens, for example, was replaced entirely with a new version, while several other parts of the system received minor corrections throughout the entire process. Those who employ the

Original Table generally do not employ the other uncorrected material, which shows up some of the holes in this line of reasoning.

The fact that Kelley received the Reformed Table on his own means that Dee was not there to verify the visions, but if Kelley was faking the entire thing then he could have just as easily done so within Dee's presence, as per the countless sessions they had for many years before. Dee documents that Kelley returned "within an hour or somewhat more,"²⁰⁴ which does not seem to me to be long enough for someone to attempt to work out any discrepancies within the Table and correct all of them.

One strong argument against the use of the Reformed Table, however, can be found in a note written by Dee on the same night the revised version was delivered:

"Because I have found so much halting and untruth in E[dward] K[elley] his reports to me made, of the spiritual Creatures, where I have not been present at an Action: and because his memory may fail him, and because he was subject to ill tempers, I believe so much hereof as shall by better trial be found true, or conformable to truth."²⁰⁵

This suggests that Dee had some doubts about Kelley's reliability when conducting workings alone, not necessarily because he thought he was a fraud, but more that he thought Kelley was liable to alter things he heard from the angels ("in his purpose of utterly discrediting those Creatures," as Dee records in a note directly after the one above) or forget things that were reported, which Dee would have otherwise meticulously documented.

While it is clear that Dee questioned the material delivered to Kelley on his own, he still wrote on the same day that he "greatly rejoiced in spirit" when Kelley brought him the tables, suggesting that the Reformed Table, at least, was not one of the things he doubted.

Another criticism levelled against the Reformed Table is the fact that it was delivered directly after the angels asked Dee and Kelley to perform the wife-swap. There are two possible reasons for this timing: Kelley wanted to placate Dee by giving him something he

204 Ibid., p. 589.

205 Ibid., p. 587.

wanted in return for something Kelley wanted, or the angels wanted to placate Dee for the same reasons. It is difficult to say which is more likely.

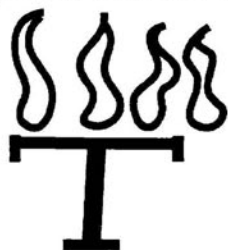
The original Golden Dawn, and most modern Golden Dawn magicians, use the Reformed Table, primarily due to tradition, but also because it is the most logical of the two transmitted.

Note that for the purposes of this book I will be using the Reformed Great Table.

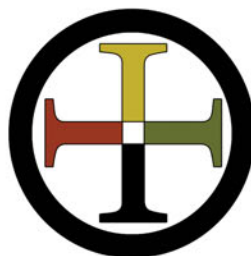
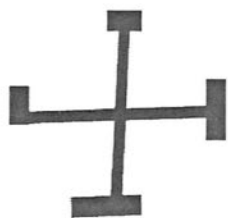
THE FOUR SEALS

Before the letters of the Great Table appeared, Kelley was shown four seals. The Golden Dawn employed these with each Watchtower, stylising them a little and adding colour based on their elemental associations. The only colour Kelley saw for them was a “dim dunnish, or ashy colour.”²⁰⁶

The first was of a letter T, on top of which appeared four beams of “clear colour bright.” The Golden Dawn interpreted these as a Hebrew letter Yod. Ave linked this with the T with the letter 4 above it that began the circumference of the *Sigillum Dei Aemeth*.

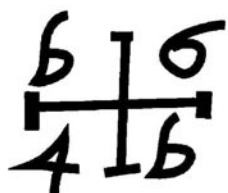


The second was a cross (+). Ave relates this to the cross found in the final square on the table that contained the names of the seven archangels who stand before the presence of God.

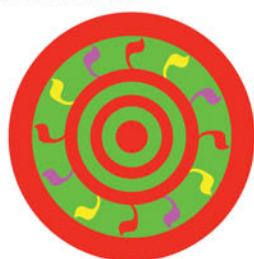


²⁰⁶ Ibid., p. 340.

The third was another cross, but this time containing a lowercase B in the upper left, another lowercase B in the lower right, a 6 in the upper right, and a 4 in the lower left. Ave said that it can be found in “that table which consisteth of 4 and 8,”²⁰⁷ which is probably a reference to one of the Ensigns of Creation, where this seal, and another like it, can be found.



The final seal took the form of a “little round smoke, as big as a pin’s head.”²⁰⁸ Dee stylised this into a circle surrounded by 12 rays, which the Golden Dawn interpreted as 12 small Yods.



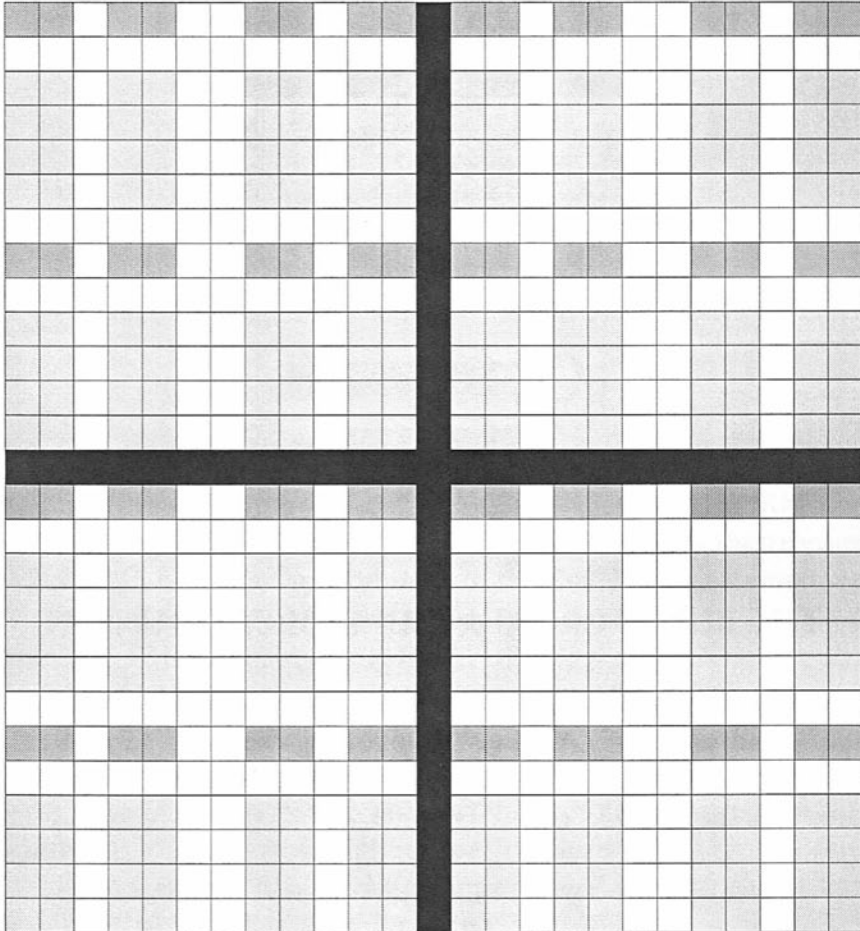
The Golden Dawn versions are obviously considerably more artistic, while Dee’s versions are rather crude, but they are essentially the same thing. The Golden Dawn also employed colour for their versions of the seals, which gives them a bit more power and makes them that little bit more pleasant to look upon.

207 Ibid.

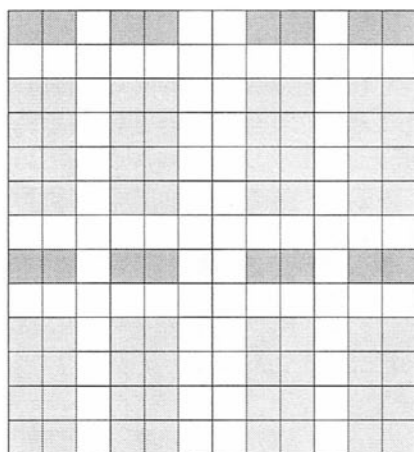
208 Ibid.

THE BASIC LAYOUT

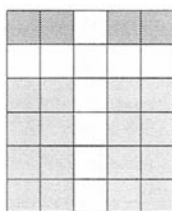
The basic layout of the Great Table is as follows, featuring four Watchtower Tablets and a Black Cross dividing (or uniting) them:



Each Watchtower on its own is a quarter of the above, as follows:



Each Watchtower also divides into four sub-angles, as follows:



THE BLACK CROSS & THE TABLET OF UNION

Ave told Dee to take the names of the three Governors who rule the Tenth Aethyr of ZAX (see the following chapters), LEXARPH, COMANAN, and TABITOM, and arrange them into a 4x5 table, dropping the initial L.

EXARP
HCOMA
NANTA
BITOM

This table is what the Golden Dawn would use and refer to as the Tablet of Union. Dee recorded this table in his diaries, but it was used as a means to an end to form the Black Cross and clearly was not intended to become a table of its own. However, it is certainly

functional and works well with a Golden Dawn approach to the Enochian system.

The Golden Dawn attributed the elements, including spirit, to each square, and then each name to one of the Elemental Tablets (EXARP to the Air Tablet, etc.).

					
	E	X	A	R	P
	H	C	O	M	A
	N	A	N	T	A
	B	I	T	O	M

The names can be read across in their existing form, or downwards to make five four-lettered names: EHNB, XCAI, ONTA, TORM, and MPAA, beginning each with the letter that intersects the relevant element in both row and column. In the OSDL we also employed transmutation to derive three other names from each of these. For example, EHNB would grant HNBE, NBEH, and BEHN.

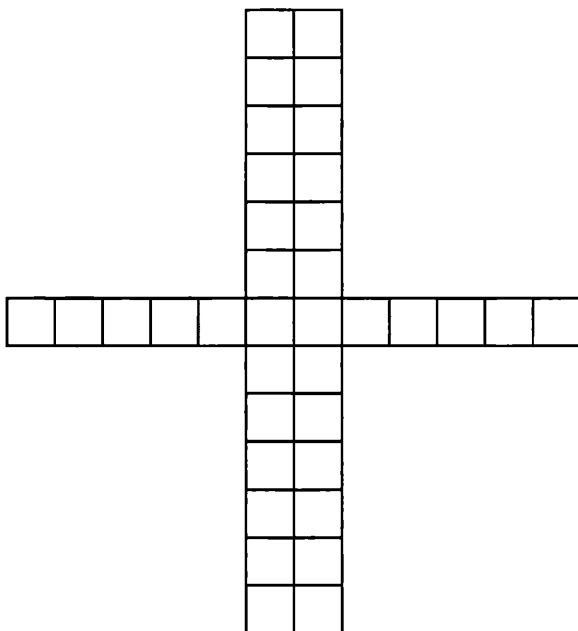
The first of these vertical names is given considerable prominence in the tradition by modern magicians, being considered the “Secret King” in the OSDL, “the archangel of archangels of the elements” by Lon Milo DuQuette,²⁰⁹ and various other epithets that suggest this entity has a considerably high rank, acting, as it were, as ruler of the Tablet of Union, or the Black Cross, and thereby the Great Table as a whole.

THE TRINITY IN THE GREAT CROSS

Each Watchtower is divided into four, like the division of the Great Table itself. This division led to the Watchtowers sometimes being called angles, with their four divisions considered sub-angles. The

209 Lon Milo DuQuette, *Enochian Vision Magick*, p. 170.

dividing section for each Watchtower is a large cross made up of two collums and one row, again mirroring the divider of the Black Cross on the Great Table, though this latter only employs one column. This large cross is known in both Dee and Golden Dawn material as the Great Cross.



The Great Cross is divided into three sections, each of which is attributed to a member of the Holy Trinity.

The horizontal line is assigned to the Holy Spirit, called the *Linea Spiritus Sancti*.

The two vertical lines are assigned to God the Father and God the Son. Ave said that “God the Father is a standing Pillar,”²¹⁰ but commanded Dee to divide this pillar in two to get the Father and the Son. It is important to note that Ave stated that God the Father is the pillar without the dividing line, meaning that the two columns must be taken together.

The Golden Dawn calls this pillar *Linea Dei Patris et Filiique*, which translates as “the line of God the Father and the Son”. However, Regardie at one point calls them the *Linea Dei Patris* (Line of the Father) and *Linea Dei Filiique* (Line of the Son) for the left and right

210 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 333.

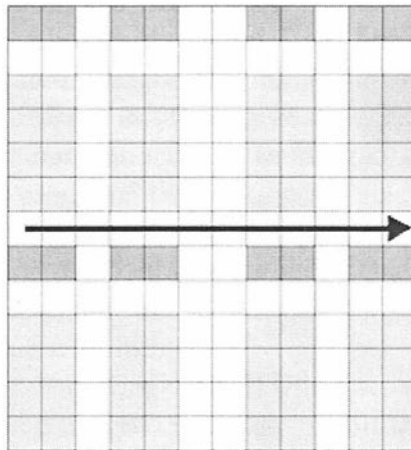
lines respectively, ignoring Ave's original instructions. Since they were not divided like this in Mathers' paper, we can only assume that it was an error on Regardie's part or that of one of his teachers.

THE NAMES UPON THE TABLE

Hidden in the apparent chaos of letters upon the Table is a very orderly system for deriving the names of many angelic entities, in addition to some names for God. All of them follow a pattern, which is replicated in the same manner throughout each Watchtower.

THREE NAMES OF GOD

In the very central horizontal line of each Watchtower are three names of God, one of three letters, one of four letters, and one of five letters. These are called the Three Great Secret Holy Names of God in the Golden Dawn.



For example, on the ORO or Air Table we have the names ORO, IBAH, and AOZPI. These are usually taken together and were called the Three-fold Holy Name in the OSDL, but they are technically three different names of increasing power and potency.

In Kelley's vision these are the names carried upon banners carried by the ensign bearers. They are therefore sometimes called the Banner Names. Ave's explanation of the vision describes 12 banners

and 12 names of God, so we can also take each letter individually as a name.

The significance of the division into three, four, and five could be seen to represent the elements in their three different distinctions: 1) the three primary elements (Air, Water, Fire); 2) the four traditional elements (Air, Water, Fire, Earth); and 3) the five elements pertaining to the pentagram (Air, Water, Fire, Earth, Spirit). Other possibilities, which are not mutually exclusive, include alchemical, planetary and zodiacal correspondences.

In my studies I also came across the following passage which provides an interesting potential Qabalistic source for this division of God's names:

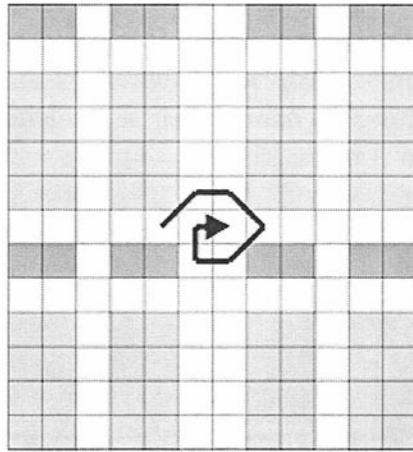
"Pico inspired the work of Johannes Reuchlin, the first non-Jew ever to write on the Qabalah. His premise was that the history of mankind is based on three periods. In the first period God revealed himself to the Jewish patriarchs through the three-fold name 'שד', Shaddai. The second period was that of Moses and the Talmud, when God appeared as the four-lettered name, 'יהוה' (the Tetragrammaton). Finally, came the period of man's redemption through Christ, when God revealed himself as the five-lettered name 'יהושua', Jeheshua."²¹¹

Dee was also told that the line across which these names can be found is called the *Linea Spiritus Sancti*, or the Line of the Holy Spirit.

THE KING

The name of the King begins in the fifth square from the left of the *Linea Spiritus Sancti*, and goes in a clockwise spiral, taking one of the two central letters at the end, or, in the Golden Dawn system, taking both. In the Golden Dawn he was known as the Elemental King, while in the OSDL we called him the Solar King to avoid confusion with the Great or Supreme Elemental King (see pages 233-239).

211 Robert Wang, *The Qabalistic Tarot*, p. 24.



Dee was told to employ the left-hand central square for *comiter*²¹² (Latin for “friendly”) and the right-hand central square for *in extremis Judiciis* (Latin for “in extreme Judgement”). For example, in the ORO or Air Tablet we have BATAIVA in his merciful side and BATAIVH in his severe side.

The Golden Dawn employed both letters, making BATAIVAH, which many critics have labelled as an example of the Order’s ignorance. As pointed out in Chapter II, however, the Golden Dawn leaders were well aware of this distinction and clearly chose to employ both letters to retain balance, a fundamental principle in the Order’s teachings.

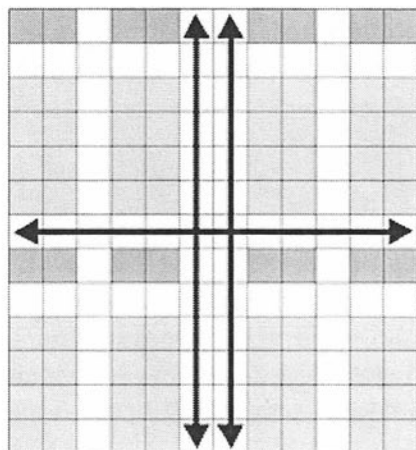
The Golden Dawn assigned the King to the Sun, which is where the OSDL got its name for him.

Ave said that the King calls forth the Seniors, which is understandable given that he essentially begins their names. Based on the use of the merciful or severe letter of his name we can postulate which form of him rules which Senior, but this is conjecture.

212 Skinner gives this as *comuniter*, which is Latin for “commonalty,” a word which generally refers to those without rank in a group. This offers a potentially very different meaning from Casaubon, but we can also perhaps take it that the King in this form is “one of the people,” as it were, and thus easier to approach than his severe counterpart.

THE SENIORS

The names of the Seniors are drawn from the Great Cross, reading from one of the central two squares either upwards, downwards, or to either side, granting the names of six seven-lettered angels or four of seven letters and two of six letters.



For example, in the ORO or Air Tablet we have two names that read upwards: AAOZAIF and HTMORDA; two that read downwards: AVTOTAR and HIPOTGA; and two that read to the left or right, making up six or seven letters (the latter employing both central squares instead of just one): ABIORO or HABIORO and HAOZPI or AHAOZPI. Ave said to employ the extra letter “when the wrath of God is to be increased.”²¹³ Most magicians employ these all with seven letters for consistency.

In Ave’s expounding of Kelley’s vision he referred the 24 Seniors, or “old men,” to the Elders that St. John the Divine wrote of in his *Book of the Revelation*. The passage in question reads:

“Around the throne are twenty-four thrones, and seated on the thrones are twenty-four elders, dressed in white robes, with golden crowns on their heads.”²¹⁴

213 Stephen Skinner, ed. *Dr. John Dee’s Spiritual Diaries*, p. 356-7.

214 Revelation 4:4 (NRSV).

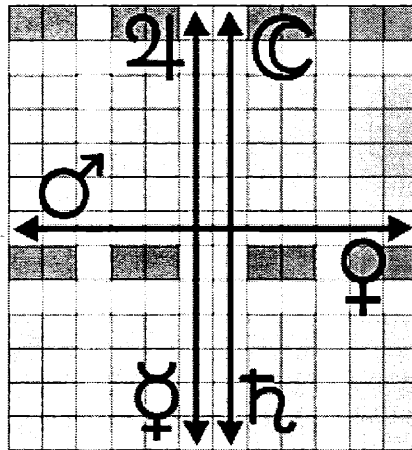
Since the Seniors gathered in a circle in Kelley's vision we can presume that God's throne lies within that circle. This reference to the final book of the Bible could also be taken as a hint that the entire schema of the Great Table in some way relates to what St. John saw in his own vision.

Describing their purpose, Ave said:

"These judge the government of the Castles, and fulfil the will of God, as it is written."²¹⁵

Ave also said that their "judgement is of God the Father, the Son, and the Holy Ghost."²¹⁶ This is clearly a reference to the three lines from which they are drawn, and it seems that these are not arbitrary assignments, but reflect the actual nature of the entities themselves.

The Golden Dawn assigned the Seniors to the planets in the following pattern:



My experience with these entities has shown that they are mostly concerned with "higher affairs," the teaching of history, the making and breaking of the world, the nature of Man and angel, and similar philosophical discussion.

This is supported by a comment by Ave, where he describes them as giving "*scientiam rerum humanarum et judicum*," which is Latin for "knowledge of human affairs and judges." He expanded this

215 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 335.

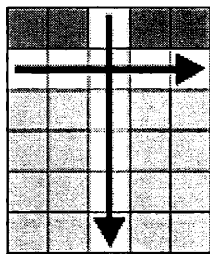
216 *Ibid.*, p. 346.

by saying that this knowledge is giving out according to their parts, being different for the Seniors of the East than the Seniors of the West, and so forth.

They are not to be employed for purposes of material gain, requests for which they will respond fairly negatively to. Other angels that are lower in the ranks, in addition to the Bonorum, are more appropriate for these requests.

THE CALL AND COMMAND ANGELS

To get the names of these angels we take the Calvary Crosses (or what Dee called the Transversary) in each sub-angle and read downwards for the name of the one who calls or summons and across for the one who commands. In the Golden Dawn these were known as the Calvary Cross or Sephirothic Cross names, based on the shape of the cross and the Order's attribution of the Sephiroth to the squares.



For example, in the ORO or Air Tablet we have IDOIGO and ARDZA.

In Kelley's vision these relate to the four little crosses that surrounded the Great Cross. Ave said that the crosses "have ten faces," which means that they are comprised of ten squares, each of which can be considered an angel in its own right. My own experience shows the central letter of this cross, which is employed in both names, to be more powerful than the rest.

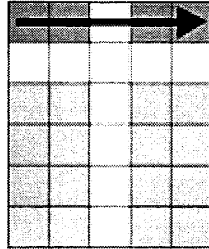
In the OSDL we employed the name Call and Command Angels, based on Ave's description of their use as follows:

"That one [Idoigo] is to call them, the other [Ardza] is to command them."²¹⁷

217 Ibid., p. 350.

KERUBIC ANGELS

The four squares above the Calvary Cross, two on either side, become the name of a Kerubic Angel. This name is drawn from the Golden Dawn, based on its attribution of the Kerubic astrological signs to these squares. Dee was never provided a name for these entities.



For example, in the ORO or Air Tablet we have RZLA.

There are also three more names hidden within this by way of permutation. We begin the second name with the second letter of RZLA and rotate the first around to the end, making ZLAR. By this same process we get the remaining two, LARZ, and ARZL, so that each letter begins the name of an angel in turn.

Dee was also instructed to employ the instructions for prefixing names (see later in this chapter) to these angels to derive a superior form of the angel, which in the OSDL we called the Archkerubs or Kerubic Archangels and what Lon Milo DuQuette calls the Super Kerubs. An example of an Archkerub would be ERZLA (RZLA with the prefix E drawn from the Black Cross, per Dee, or Tablet of Union, per the Golden Dawn). Ave said that ERZLA rules RZLA, and thus my advice is that one should call the prefixed form first.

Ave referred to the prefixed variant as “the name of God which governeth” the unprefixed one. This terminology is important, as it suggests that these names are attributed to God and therefore are not really angels at all. It is not entirely clear if this is the case, but regardless, it does not make a whole lot of difference in practice.

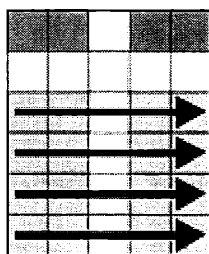
Ave related these squares to the the name INRI, which Pontius Pilate hung above the cross upon which Jesus was crucified. It is believed to be Latin for *Iesus Nazarenus, Rex Iudaeorum*, which translates as “Jesus the Nazarene, King of the Jews.” Ave appears to

suggest that Pilate employed this name of four-letters above the cross in honour, unknown to him, of this form employed in the Great Table.

Ave assigned a purpose to the Kerubic angels on the basis of which sub-angle they were in. Those in the upper left-hand sub-angle were in charge of “the knitting together of natures,” those in the upper right-hand to “carrying [from] place to place,” those in the lower left-hand to “hand-crafts or arts,” and those in the lower right-hand to “the secrets of kings.” The same assignments apply to all four Watchtowers.

DISPOSITORS

The names of the 16 Dispositors can be found in the 16 squares beneath the Calvary Cross in the same manner as the Kerubic Angels. The name “Dispositor” comes from the Golden Talisman, but they are called Servient Angels in the Golden Dawn.



For example, in the ORO or Air Tablet we have CZNS as the first Dispositor.

Ave did not tell Dee to employ transmutation for these angels, but the Golden Dawn adopted the process from that used for the Kerubic Angels. Thus for CZNS we have ZNSC, NSCZ, and SCZN.

In Ave's expounding of Kelley's dream these are the 16 white creatures.

The Golden Dawn's name for these angels is derived from Ave's explanation of their purpose as the “angels who serve to that cross.”

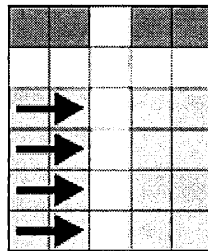
Ave assigned a purpose to the Dispositors on the basis of which sub-angle they were in. Those in the upper left-hand sub-angle are in charge of medicine, those in the upper right-hand “have power

over Metals,” those in the lower left-hand rule transformation, and those in the lower right-hand relate to the four elements. The same assignments apply to all four Watchtowers.

DuQuette postulates that the Dispositors might actually be the Kerubic Angels, but then we would be left with no name for these entities, and thus no better off than before. His theory largely centres on the fact that there are, by way of transmutation, 16 Kerubic Angels in each Watchtower. However, since transmutation was not overtly stated for the Dispositors, with Ave instead referring to only four angels of this rank per sub-angle, there are only 16 of these per Watchtower too. The name Dispositor signifies angelic entities who dispose of, or carry out, both God's and the magician's will. Based on experience with both the Kerubic Angels and the Servient Angels, I can state emphatically that the latter are more deserving of this title.

CACODAEMONS

These “evil spirits” (the literal translation of their Greek title) are derived from the squares that make up the names of the Dispositors or Servient Angels. However, only two of these letters are taken, and are then prefixed from the Black Cross.



Note that only the squares below the horizontal arm of the cross can make up Cacodaemon names, as the squares belonging to the Kerubic Angels “have no participation with Devils.”²¹⁸

Ave was clear that they were not to be summoned, but rather bound. The Cacodaemons are treated in more detail in the follow up to this book, *Enochian Magic In Practice*, which also shows how to work with them.

²¹⁸ Ibid., p. 349.

HIDDEN ANGELS

Dee was given a large number of angelic ranks to work with, but we can find additional ones hidden within the framework of the Table using the same methods of derivation. These are not canon, of course, and would upset the overall layout employed in Kelley's vision, but they have been shown to work, so I share them here in the hopes that some magicians find them useful.

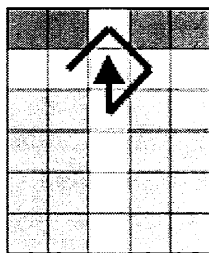
The first two sets of angels below were mentioned in Dee's diaries, but the method of finding their names was left out. The second two sets were never mentioned, but are the logical extension of the system.

THE PRINCES

The Princes, who answer to the King, are a set of angels who were mentioned in Dee's material, yet their names or method of derivation was never given. The first hint of them came in Kelley's vision:

"Then followed a comely man, with very much apparel on his back, his robe having a long train. After him came five men carrying up of his train."²¹⁹

One possibility is that their names could be derived using a similar spiral technique to that employed for the King, giving us four Princes per tablet.



But what of the fifth Prince? On first glance, while the above suggestion seems like a nice one, fitting logically into the system, the figures simply do not add up. However, there is a potential solution to this

219 Ibid., p. 333.

missing fifth Prince.

Ave calls the King on two occasions a "Prince," which suggests to me that he likely doubles as one of these Princes. This could perhaps be seen in the way originally two forms of the King's name can be derived from the tablets (BATAIVA and BATAIVH, for example).

Let us look at Ave's exact words to better understand what I have proposed above:

"In each of these Houses, the Chief Watchman is a mighty Prince, a mighty Angel of the Lord: which hath under him 5 Princes."²²⁰

This might seem ambiguous at first, but I believe it is quite clear in light of my above suggestion. The King, who is confirmed in a footnote by Dee as the Chief Watchman, is also a mighty Prince. But there are effectively two Kings (depending on the severe or merciful aspect), and only one can be in power at a time, relegating the other to the role of Prince. Thus there is the King who has under him five Princes, one of them being the heir to the throne.

In light of this, my proposal for the Princes is as follows:

The Five Princes of the ORO or Air Tablet are:

BATAIVH or BATAIVA (depending on who is actively King)
RIZOD
ALAAL
IAIAI
IAAUO

And for the MPH or Water Tablet:

RAAGIOS or RAAGIOL
AOCGB
MABLE
LMALA
TIPAA

220 Ibid., p. 335.

And for the MOR or Earth Tablet:

ICZHIHA or ICZHIHL
 NAAGN
 EADAN
 RAIAB
 LOIMP

And for the OIP or Fire Tablet:

- EDLPRNA or EDLPRNA (some switch letters here to differentiate the names)
- LNAAO
- BVUDA
- IUDLO
- RRFIZ

THE TRUMPETERS

Another enigma is the Trumpeters, who also feature in Kelley's dream, but whom are suspiciously absent from the Great Table. Dee described what Kelley saw:

"There appeared to him [Edward Kelley] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet. [...] Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end."²²¹

More details, albeit minimal and vague, were given by Ave as follows:

"The Trumpets sound once. The Gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed."²²²

²²¹ Ibid., p. 333.

²²² Ibid., p. 335.

Unfortunately, we were never told *who* the Trumpeters are, nor were we given a method to derive their names from the Tablets (assuming they are even to be found there). However, since all the other members of the procession belong to the Tablets, and since, indeed, they all proceed *from* the Castles, which are the Watchtowers themselves, it follows that the Trumpeters are to be found there also.

My proposal is that the Trumpeters are the two central letters of the Watchtowers, based on several factors, the reasoning for which I will explain below. Firstly, let us note the names in question:

Trumpeter of the ORO or Air Watchtower:	AH
Trumpeter of the MPH or Water Watchtower:	SL
Trumpeter of the MOR or Earth Watchtower:	AL
Trumpeter of the OIP or Fire Watchtower:	AA

During my research into the Trumpeters, and after having come to the above conclusion, I was pointed to a work entitled *The Key of It All* by David Allen Hulse, who seems to have come to the exact same conclusion as me, albeit independently and long before I began working with Enochian magic (his book was published in 1996). On his website, Hulse explained the purpose of the Trumpeters as follows:

“The trumpeter announces the entrance of the King into the center of the watchtower. As such, he is the two lettered mantra that appears at the center of the watchtower. Since the trumpeter is connected to sound, this two lettered formula, when chanted, opens up the watchtower’s power from the exact center of each magic square of 156 letters. The two lettered formula should be chanted as two separate letters. Its sounding announces the entrance of the King who spirals at the center of the Watchtower.”²²³

The problem with Hulse’s explanation is that the two letters at the centre of the tablet do not *begin* the name of the King (thereby announcing it), but *end* it (thus the King would have entered before the Trumpeter, which is illogical if the Trumpeter was designed to

223 http://www.geocities.com/d_a_hulse/multques-2.html

directly announce the King). The traditional instructions also call for only one of those two letters to be used, depending on the desired aspect of the King, either severe or merciful. The two-letter name at the centre of the Watchtower Tablet does, however, still serve as an annunciary, in that it begins (and thus announces) the names of all 6 Seniors, as outlined above. The relationship with the Seniors is further strengthened by the fact that their trumpets were made of six cones.

While we might assume that the King came first, this is not so, as shown below:

“There issueth 4 Trumpeters [...]. There followeth out of every Castle 3, holding up three Banners displayed, with ensigne, the names of God. There follow Seniors six, alike from the 4 Gates. After them cometh from every part a King.”²²⁴

The Seniors followed the 3 Ensigns who carried the Banners containing the Three Holy Names of God (ORO IBAH AOZPI, etc.), who in turn followed the Trumpeters. It was not until the Seniors went forth that the King followed. Thus, the Trumpeters do not directly announce the King, but moreso the Ensigns and the Seniors. It is interesting to note that the Trumpeter names I suggested also play a huge role in the Three Holy Names of God, since they are the central squares of the *Linea Spiritus Sancti* from which the Three Holy Names are derived (i.e. the AH of ORO IBAH AOZPI).

Dee asked Ave for more details on the Trumpeters on 2 July 1584:

“Ave. ... What will you?

Δ. If it please you, the solution of the former 8 questions first.

Δ. 1. As of the five Princes, what held up the train of the King.

Ave. The knowledge of them helpeth not now.

Δ. 2. Secondly of the Trumpeter, what it betokened.

224 *A True & Faithful Relation*, p. 171.

Ave. It hath no relation to these Tables.

Δ. 3. Of the letters of the Transversary, I would know your will.

Ave. They are, as the other, but for a peculiar practice.”²²⁵

Some people argue that Ave’s statement that “it hath no relation to these Tables” equals a definitive dismissal of any way of deriving the Trumpeters’ names from the Great Table, but the context of his statement seems to indicate otherwise. The problem here seems to be a matter of interpretation. Reading Dee’s diaries clearly reveals how contradictory the angels are, and how much they evade giving direct answers (a tactic frequently used by entities in many magical systems, including the Qabalah and Goetia). Many of the things the angels say are open-ended or open to interpretation, or, indeed, completely contradictory and confusing.

So, what does Ave really tell us in the above passage? Almost nothing. He gives no straight answers. We find out nothing about the Princes, the Trumpeter, or the Transversary. He basically says, in the vein of a magic 8-ball, “Ask again later.”

As for his exact words regarding the Trumpeter, Dee asked “what it betokened,” which is, effectively, “what it indicates” or “what it means.” Note he did not ask specifically what the names of the Trumpeters were, so Ave’s answer is not “they are not in the Tables,” but rather “it has no importance to the Tables I am giving to you.” By my theories and experience, the two-letter named Trumpeters are of little true importance, since they do not really do much (due to the limits of their office and nature), and I think this fits with what Ave said.

Now let us address the concern of whether or not these two-letter names are similar to the two-letter names of the Cacodaemons, one of the possible criticisms of my theory. Some believe that all two-letter names in this system signify an evil or negative force, but this is an erroneous view. The Cacodaemons are *base energies*, equivalent to the idea of “angelic larvae,” a term employed by one of my teachers. They are extremely myopic, and therefore cannot see or do anything beyond their limited scope of office.

225 Ibid., p. 360.

Since the squares within the Great Cross of each Watchtower are attributed (by the Golden Dawn) to Spirit, a two-letter name here is not equivalent to a Cacodaemon (which in the Golden Dawn system would be attributed to one of the four elements), but rather the base level of Spirit.

Lon Milo DuQuette wrote the following on the Trumpeters:

“The first character to issue from each of the castles was the trumpeter. The trumpeters are the Great Seals of the tablets. In our example (the Elemental Tablet of Fire), the seal is the image of the sun emitting rays.”²²⁶

While this is just as viable a theory on the Trumpeters as mine, this is never stated in the original material, nor have I found anything to suggest that this is the case. Even Dee was still unsure of what these entities were, and where to find them on the Table, as can be seen in the following query he made on 27 June 1584:

“1. Remember, I have not yet heard any thing of the 5 Princes which held up the train of the chief King.
2. Neither any thing of the Trumpeter which went before all.”²²⁷

He went on to list a number of other things he wished some clarity on, but they were all ignored. Therefore, we cannot say for certain what is and is not in relation to the Princes and Trumpeters.

However, there are other issues with DuQuette's suggestion, as firstly the Trumpeters came out from the castles themselves, and therefore must reside in them. They came after the coloured cloths were thrown out, and before the Seniors, which reside in the Tablets. It is only logical to assume that they too must reside in the Tablets.

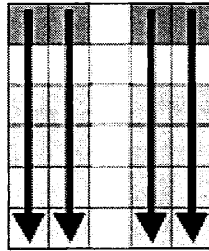
The Seal is indicative of a name (a procedure explored in the Golden Dawn and outlined later in this chapter), but is the Seal of the entire Tablet as a whole. It is my experience that this Seal and the name that can be derived from it is representative of the entire Watchtower.

²²⁶ Lon Milo DuQuette, *Enochian Vision Magick*, p. 141

²²⁷ *A True & Faithful Relation*, p. 185.

RULING ANGELS

These names are derived in the same manner as the Call Angel, but starting in one of the two squares on either side of the Calvary Cross, and reading downwards.



These names can be taken in six letters or five letters (omitting the letter from the Cross). Both are effective, but the five-letter variant is more logical with the rest of the system (see page 246 for more on this). All of them derive their power and authority from the Kerubic angels, to which they serve, drawing their energy downwards from their respective square.

These six-letter names rule over the Servient Angels and can thus be called Ruling Angels, a name we employed in the OSDL. The first rules over the four Servient Angels found as is in the sub-angles, while the second rules over the four transmuted names that begin with the second letter of the original, and so on for the others.

THE GREAT OR SUPREME ELEMENTAL KINGS

The Great Elemental Kings (or Supreme Elemental Kings in the Golden Dawn) are never mentioned in the original material, and are, therefore, a matter of speculation, experimentation, and the ability of new magicians to expand upon the system that Dee and Kelley received. Their addition to the system comes from the work of the Golden Dawn, where the names of these beings were drawn from the Seals attributed to each of the Watchtowers:

“Thou shalt know that these four seals be taken from the *Sigillum Dei Aemeth*, after and according unto a certain

guidance of letters which is there set forth.”²²⁸

The original document, written by Mathers, gave the following warning: “These names are not to be lightly pronounced.”²²⁹

Expanding upon this, Regardie gave the following distinction between the Kings (BATAVIA/H, etc.) and the Great Elemental Kings:

“The King of the Quarter bearing the Banners of the Names of God is planetary in nature, representing rather the operation of the divine spirit through the Element and its four sub-elements. Whereas, the King whose name is derived from the Sigil is a powerful elemental force. His operation is essentially elemental, and his nature is elemental, and he does not represent in any way the operation of the Spirit. That is not to say that he is an evil force. On the contrary; but it is purely and intrinsically an elemental force and as such should be handled by invocation with great care.”²³⁰

My limited exposure to the Great Elemental Kings supports Regardie’s experience. They are, in essence, the primal forces from which the Watchtowers derive their power, but they are impossible to communicate with (any more than one can communicate with lightning or a sandstorm) and are chaotic and difficult to control. In the OSDL our highest ranking officers were required to work with these, but I can honestly say that their sheer force is more detrimental to the magician than good. It is like working with the entire Watchtower in one go.

In Kelley’s vision the Watchtowers were described as follows:

“The 4 houses, are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed, against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. To the intent that being put out to the Earth, his

228 Israel Regardie, *The Golden Dawn*, p. 657.

229 Ibid., p. 658.

230 Ibid., p. 659.

envious will might let bridled, the determinations of God fulfilled, and his creatures kept and preserved, within the compass and measure of order.”²³¹

This passage clearly equates the Watchtowers (or Castles or Houses) with four mighty angels, who appear to be separate to all of those contained within. My experience has shown that these forces are both places and beings, powerful beyond measure, and even if the Golden Dawn got it wrong in naming them, they certainly exist within the schema of the system.

One might think that the Golden Dawn pulled the names for these entities from thin air, but there are at least two occasions in the diaries that suggest we can derive more names from the circumference of the *Sigillum Dei Aemeth*.

In the instructions for generating names from this outer circle, Michael said that Dee would find “the 7 principle Names known with us, and applicable to thy practice.”²³² This is significant, as it means that there are definitely more names that can be drawn from the Seal in this manner, though they are deemed of a lower rank than the seven “principle” ones employed by Dee.

A more explicit reference to the Seals of the Watchtowers and their relation to this process can be found in a note made by Dee:

“The T of Enoch’s Tables seemeth to answer with the T first in the Seal of Aemeth, and the cross also.”²³³

One major problem with these names, however, is that they do not entirely follow the rule. Aside from the apparent mistakes in the calculations, Michael stipulated that any cases where there was a double A should result in one of the As being dropped. This means that THAHEBYOBEAATANUN should become THAHEBYOBEATANUN, THAHAAOTHE should become THAHAAOTHE, and OHOOOHAATAN should become OHOOOHATAN. The multitude of Os might also be condensed, but since such an occurrence never appeared in the names being derived from the Seal a rule in

231 Stephen Skinner, ed. *Dr. John Dee’s Spiritual Diaries*, p. 335.

232 Joseph H. Peterson, ed. *John Dee’s Five Books of Mystery*, p. 110.

233 *Ibid.*, p. 162.

this regard was never employed, and we can therefore not assume that it must take place.

The Golden Dawn employed these names with its pronunciation notes, which I have used above. In the following instructions I give both the original names and their pronunciation guides in brackets.

THAOLOG
(TAHAOELOG)
Great Elemental King of Air



To obtain the name of the Great Elemental King of Air, we must look upon the outer circle of the Sigillum Dei Aemeth as we would to obtain the various other names upon that device. Given the Seal of the Great Elemental King in question, we have four Yods above a large letter T, effectively the number 4 above T. This, as seen by the strip representing the outer “wheel” of the Sigillum Dei Aemeth, is the first letter and number combination, giving us our first letter for this name. We then follow suit by moving rightwards by four spaces (not by the number shown above or beneath each given letter, as we would for the names upon the Sigillum Dei Aemeth), until we get to a letter that has a blank space in place of a number. This gives us the following:

4	22	20	18	1	
T	h	a	o	8	og

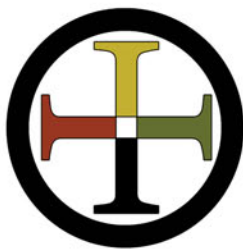
THHBYBAATNN
(THAHEBYOBEAATANUN)
Great Elemental King of Water



To obtain the name of the Great Elemental King of Water, we must look upon the outer wheel of the Sigillum Dei Aemeth as we would to obtain the various other names upon that device. Given the Seal of the Great Elemental King in question, we have a Cross Potent (Tau), with the numbers and letters b.4.6.b. Obtaining this name is a little more difficult and messy than the one above, but we start in a similar way. The Cross is a Tav in Hebrew, which is generally transliterated by Hermeticists as “Th,” so while we start at 4.T. at the beginning of the wheel, this is actually written as Tav (Th) in the name of the Great Elemental King itself (as shown below). From there we move four places to the right, as per the number given. Then we insert the first Special, which is shown in the Seal itself (b.4.). Now we must go back to the previous letter and number combination (22.h.), but instead of going 22 places to the right from there, we go 22 places from the beginning of the strip, coming to y.14. After this we must insert our second Special, which also seems to tie in with the first Special in that a bastardised version is given four spaces to the right (10.b. – but the Special is 6.b.). From here we simply move 6 places to the right for every subsequent number until we get to a blank (n), giving us the following:

4	22	b	y	6	6	a	t	14	
Th	h	4	14	b	A	5	9	n	n

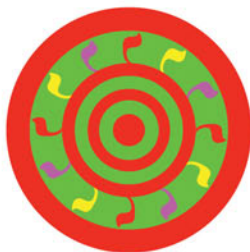
THHAAOTH
(THAHAAOTHE)
Great Elemental King of Earth



To obtain the name of the Great Elemental King of Water, we must look upon the outer wheel of the Sigillum Dei Aemeth as we would to obtain the various other names upon that device. Given the Seal of the Great Elemental King in question, we have a Cross Potent (Tav), which, as above, suggests we start with the first combination on the strip (4.T.), albeit spelled as Hebrew Tav (Th). We would then use the normal way of obtaining names from the Sigillum Dei Aemeth, going right for the upper numbers and left for the lower until we get to the first blank (h), giving us the following:

4	22	11	a	o	t	
Th	h	A	5	10	11	h

ωHOOOHATN
(OHOOOHAATAN)
Great Elemental King of Fire



To obtain the name of the Great Elemental King of Water, we must

look upon the outer wheel of the Sigillum Dei Aemeth as we would to obtain the various other names upon that device. Given the Seal of the Great Elemental King in question, we have a series of circles and 12 Yods. The circle suggests we start with 6.ω. (Omega - long O), and then we move 12 places to the right for each subsequent number until we get to the second (not first, which is another irregularity) blank, giving us the following:

6		o	o	22	H	6	t	
ω	h	8	17	o	12	A	9	n

The major flaw with this one is that Kelley did not see a circle with 12 Yods, but rather a “little round smoke.” This could definitely give us the O, but it would not give us the number to move 12 spaces. A more appropriate number, drawn from the lower-case Omega, is 6, which would give a different name entirely. However, to counter this, Dee did record 12 rays around the circle in his diagram, so the Golden Dawn did not pull this number out of nowhere. It is not clear if Dee was simply doodling a figure to represent smoke or if there was supposed to be significance in the choice of the number 12.

PREFIXING NAMES

Dee was instructed by Ave to prefix names to make them stronger. At one point Ave states:

“If it be an incurable disease (in the judgement of man) then add the letter that standeth against the name, and make him up five: then he cureth miraculously.”²³⁴

In a sense, prefixing makes the angel stronger. The instructions for prefixing these names were given by Ave:

“[Ave:] The letters that join those names, which may be put before the names of the four Angels of the four crosses

²³⁴ Ibid., p. 350.

in every angle, (as well from the right, as the left), is the name of God, whereby these Angels, are called and do appear.

Δ. An example (I pray you) give of this rule.

[Ave:] As in the first of the black crosses thou hast, 'e'.

Δ. So it is.

[Ave:] In the first four of the right side thou hast 'r' beginning the name of the Angel Urzla: put 'e' to it, and it changeth the sound, into Erzla. Erzla is the name of God that governeth, Urzla.

Δ. And likewise the other three above the cross are governed by that name of God, Erzla.

[Ave:] Take* X which is the next letter: look under the Cross in the first angle; thou hast 'C z' (then o, in the cross:) then 'n s'. Call it 'C zod-en es:'

* In the cross of union, or the black cross."²³⁵

These instructions led to two very different methods of prefixing, one developed by the Golden Dawn based on the Table of Union, and the other used by Dee from the Black Cross. I will explain both of these methods, but first I want to highlight what exactly prefixing actually *does*.

Most people have a hard time understanding the purpose of prefixing names, of whether or not it really changes anything, and if a prefixed and un-prefixed Angel are the same or different. I will (like Ave to Dee) give the example of the Kerubic Angel of the upper left-hand (Air of Air in the Golden Dawn) sub-angle: RZLA. If we prefix this (by either the Golden Dawn or Dee method) we get ERZLA. This is the Archkerub. Likewise, a prefixed Servient Angel would be called a Servient Archangel.

It is the same base spirit, but ERZLA is more "intelligent," as it were, and much more likely to be of help than his un-prefixed variant. Ave informed Dee to prefix the name to give it more power, if, for example, a cure for an incurable disease (in the estimation of man) was sought. By adding the prefix one is, in essence, adding the

235 *A True & Faithful Relation*, p. 180.

weight of the Tablet of Union or the Black Cross to the mix, making the energy much more potent.

Generally-speaking (though, it must be noted, not always), the more letters in the name, the more “intelligent,” higher ranking or powerful the Enochian angel is, barring a few exceptions (such as a four or five-letter Kerub being higher in scale than a four or five-letter Dispositor or Servient Angel, given it is spiritual, not elemental, in focus). Likewise, the less letters there are in an Enochian name, the more “wicked” or “base” it is (i.e. elemental, dense, dross, etc.).

To illustrate this:

2 Letters: Cacodaemons (without the prefix)

3 Letters: Cacodaemons (with the prefix)

4 Letters: Dispositors or Servient Angels & Kerubim (without prefix - Kerubim, however, always comprise a higher level of authority and spiritual potency, despite them having the same amount of letters as Servient Angels)

5 Letters: Dispositors or Servient Angels & Archkerubim (with prefix), Command Angels (having more authority than the others)

6 Letters: Call Angels, Ruling Angels

7 Letters: Seniors, Kings (when choosing only one final letter)

8 Letters: Kings (when choosing both final letters)

12 Letters: Three Names of God

X Letters: Great Elemental Kings (having substantially more letters than the rest)

The above should give a general indication of how this works, with the more letters increasing the potency and authority of the being in question (just as adding a spiritual aspect to our previous makeup of mental, emotional, and physical aspects would do for us).

This is not a steadfast rule, however, and should only be utilised for grasping the basic concept, not for rigidly defining a being by the number of letters in its name. An example of how this does not apply is the Tablet of Union, which has both four letter and five letter names, yet these are higher in status than the four and five letter names of the individual Watchtowers. To understand this we need to recognise that the Tablet of Union is a spiritual table, with the Black

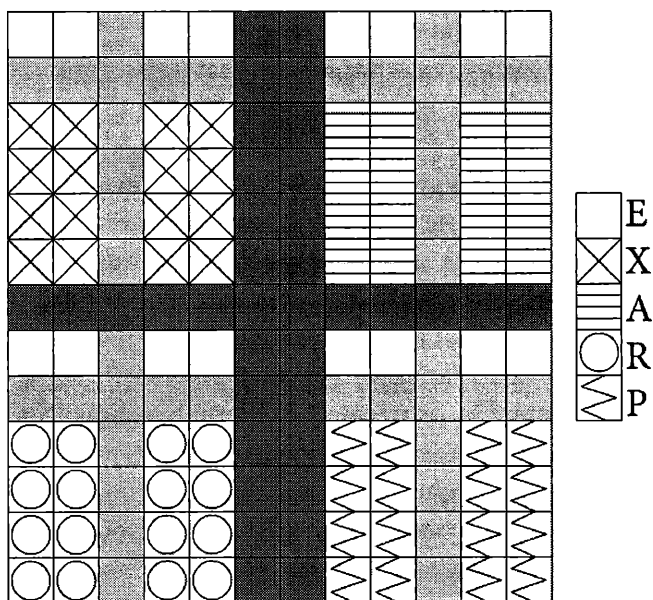
Cross that unifies the four Watchtowers representing the four rivers of Eden, being, therefore, highly spiritual in quality. Likewise, the Kerubim lie above each Calvary Cross, being spiritual in essence, whereas the Dispositors or Servient Angels, lying below the cross, would coincide with the four elements of physical creation. This explains why these beings retain the same number of letters, yet differ in potency and authority in the Enochian system.

As a general rule of thumb, it is best to use the prefix. I have found this particularly notable when working with Cacodaemons, as the prefixed variant is much easier to “handle.”

THE GOLDEN DAWN METHOD

In Golden Dawn Enochian, a name from an elemental portion of the Tablets is often prefixed by a letter from the Tablet of Union, which, in a sense, puts it under the rulership of Spirit. This takes the “edge” off certain elemental energies, making them less chaotic or basal.

Prefixing names is often a confusing business, but I do not believe it has to be. Thus, here are my simplified instructions for prefixing names using the Golden Dawn method in a given Watchtower, using that of ORO or Air as an example:



So, firstly we take the horizontal Elemental Name of Air from the Tablet of Union: EXARP. This is the only name we use for prefixing on the Air tablet. The Kerubic Angels, whose names are above the Calvary Cross in each sub-angle are Spirit beings (however elementally biased they may be) and thus always take the Spirit letter of the Elemental Name—i.e. E in this case. Then the rest of the letters are taken in order and attributed to the Servient Angels of each sub-angle in the order of Air, Water, Earth, and Fire.

E is Spirit of Air
 X is Air of Air
 A is Water of Air
 R is Earth of Air
 P is Fire of Air

If we take the Kerubic Angel of the Air of Air sub-angle, RZLA, we would prefix it with E—thus, ERZLA. If we take the Servient Angel of CZNS in the Air of Air sub-angle, we would prefix it with X, thus giving us X CZNS. This likewise applies for all the other Servient Angels in this sub-angle, and even the permutations of them (i.e. XZNSC, etc.).

If we use the Watchtower of Water (MPH), we would use the name HCOMA to prefix. If we use the Watchtower of Earth (MOR), we would use the name NANTA to prefix. And finally, if we use the Watchtower of Fire (OIP), we would use the name BITOM to prefix. The first letter is always the Spirit letter, and always used, in the Golden Dawn method, to prefix the Kerubim. The remaining four letters are elemental and thus used to prefix the Servient Angels.

THE ORIGINAL DEE METHOD

An astute student may notice that many hierarchies of Enochian angels do not seem to follow the prefixing method given above. These follow a different method, originally dictated to Dee, as seen in the quotation at the beginning of this section. This seems confusing at first, even more so than the Golden Dawn method, but it is actually quite simple.

If one looks at a copy of the Great Table, one will note how the Tablet of Union names are provided in the Black Cross that divides the four Watchtowers. Effectively the student simply takes the name that he or she wants to prefix and then traces his or her finger across until it reaches the Black Cross, where there will be a letter. If one were looking for the prefix of the Kerubim of the Air and Water sub-angles of the Air and Water Watchtowers, one would find that the letter horizontal to them is E from EXARP. Likewise, if one were looking for the prefix of the Kerubim of the Earth and Fire sub-angles of the Air and Water Watchtowers, one would find that the letter horizontal to them is H. This is the prefix to be employed using Dee's method. If the magician is looking to prefix any of the Servient angels immediately under the beam of the cross in each of the Air and Water sub-angles of these two Watchtowers, then he or she would prefix them with X. The next is A, and so forth. The Earth and Fire sub-angles would use the letters C, O, M, and A for prefixing the Servient angels of these two Watchtowers.

ORO/Air										MPH/Water									
←																			→
←																			→
←																			→
←																			→
←																			→
←																			→
←																			→
←																			→
←																			→
←																			→

This system applies likewise for the Earth (MOR) and Fire (OIP) Watchtowers, although the letters are reversed in order, as the two Tablet of Union names are reflected (via a *lake reflection*) from those in the two Watchtowers above. As one can see from the image on

this page, the prefix for the Kerubim of the Air and Water sub-angles of the Earth and Fire Watchtowers is A (the final letter of HCOMA now, not the first letter of EXARP), and the prefix for the Kerubim of the Earth and Fire sub-angles of the Earth and Fire Watchtowers is P (the final letter of EXARP now, not the first letter of HCOMA). Again, the easiest way to approach this is to simply trace one's finger horizontally across from the name one wants to prefix. This must be on the Great Table, however, as the Black Cross, containing the Tablet of Union names, is omitted when the Table is broken into individual Tablets/Watchtowers, as utilised in the Golden Dawn system (perhaps explaining their unique approach to prefixing).

MOR/Earth

OIP/Fire

←						a						→
←						m						→
←						o						→
←						C						→
←						h						→
←						p						→
←						r						→
←						a						→
←						x						→
←						e						→

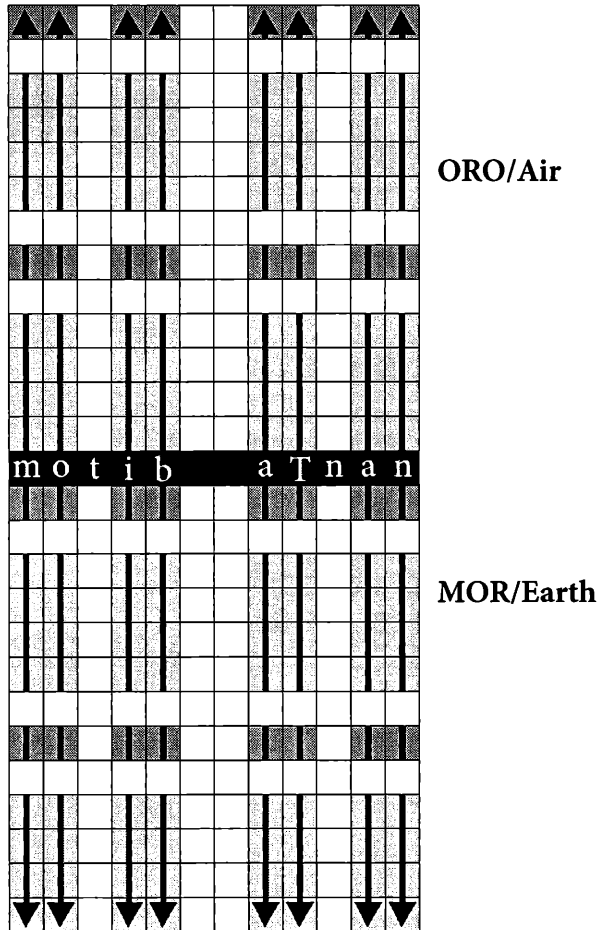
POTENTIAL EXPANSION & IRREGULARITIES

Before I address some of the potential ways we can expand the use of prefixing using the Dee method, and some of the irregularities that are created by this method, I want to stress the following: I do not believe Ave was specific enough to actually rule out the Golden Dawn method entirely. He only gave examples of the Air (ORO) Tablet, and both the Golden Dawn and Dee employ methods that agree with Ave's example, but disagree elsewhere. I am inclined to go with Dee for authority, but I am also inclined to go with the Golden

Dawn for logic, as their system is much more streamlined, and it means that all four Tablet of Union names are employed, one per Tablet, whereas Dee's method only uses EXARP and NANTA for prefixing.

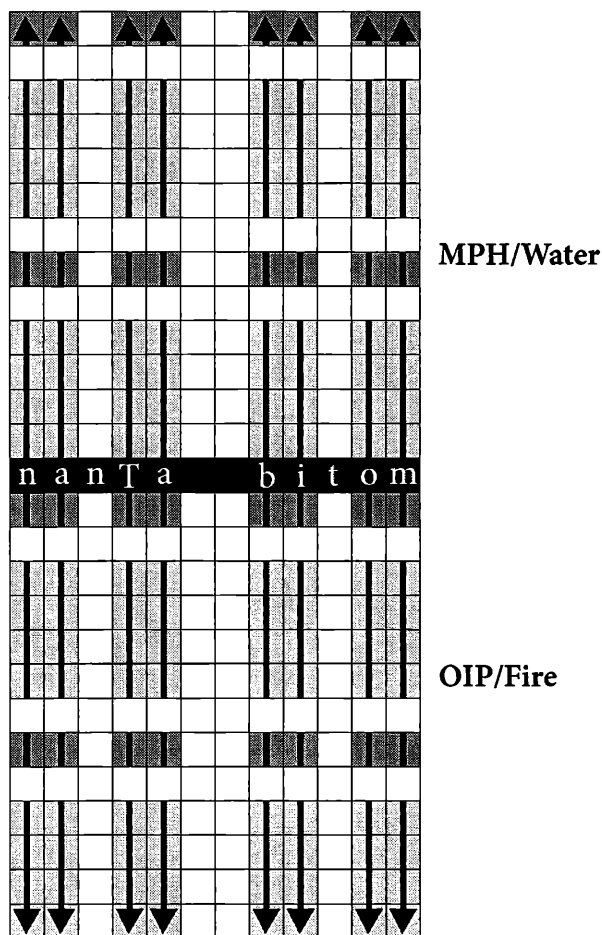
However, if we use Ruling Angels (the horizontal equivalent of the Servient Angels, two on each side of the Call Angel), we can actually address this issue to some degree by employing the names NANTA and BITOM on the horizontal line of the Black Cross to prefix these. I should stress that the Ruling Angels are not originally part of Dee's material, but they are a logical extension (see earlier in this chapter), and their addition helps to resolve the structural imbalance of Dee's prefixing method.

First we take the Air (ORO) and Earth (MOR) Watchtowers together, as they will both employ the names NANTA and BITOM to prefix the Ruling Angels (for these two the names are reversed, using a *mirror reflection* of the names used across the way for the other two Tablets). An example of a Ruling Angel is RCTSF in the Air of Air sub-angle. I was taught by one teacher to employ the letter from the cross: i.e. RACTSF, and this is, I believe, also employed (by conjecture) by Donald Tyson. However, I have personally found fault with this, as I do not believe any of the letters of the Cross should be employed by any Angels other than the Call and Command angels. Thus, the Ruling Angel should be RCTSF (i.e. without the A). If we employ the system of prefixing, which I believe *definitely* applies to these too, we have the Ruling Archangel as MRCTSF. This prefix fits with the system much better than employing the A from the Cross.



Thus, the first Ruling Angel of the Air and Earth sub-angles of the Air and Earth Watchtowers employ M as a prefix. The second Ruling Angel from both of these employs O. Then I, then B, etc. A, T, A, and N are employed for the Water and Fire sub-angles of these two Tablets.

Likewise, for the Water and Fire Tablets we employ N for the first Ruling Angel of the Water and Fire sub-angles, and B for the Water and Fire sub-angles. And so forth for the rest. Again, the simplest approach is to trace one's finger vertically down the name of the angel in use (if it is a vertical name, that is) until one comes to a letter on the Black Cross.



The astute student will immediately notice a flaw with this. There are only four Ruling Angels, and yet we have five letters in the Black Cross to prefix with. Unlike the horizontal names, where we have four Servient Angels and one Kerub, we have no fifth angel to utilise the fifth prefix letter. The central N and T of NANTA and BITOM lay under and above the Call Angel, so potentially we may be able to prefix that. This would be illogical, however, as we do not have a letter to prefix the Command Angel. Again, I do not believe either of these names should be prefixed. My only “solution” at present is to completely ignore the central letters. This makes for a somewhat cumbersome system. However, if one wants to prefix the Ruling Angels, Dee’s method makes sense. One could also potentially use

the elemental letters that the Golden Dawn uses (i.e. XARP for all the Air tablet, COMA for all the Water one, etc.).

THE ELEMENTS, DIRECTIONS & ALCHEMY

Perhaps one of the biggest controversies surrounding the Great Table, and the one that has resulted in the most criticism of the Golden Dawn's approach, is the assignment of the elements to each of the Watchtowers.

Dee was told to arrange the four Watchtower tablets in the following manner, joining them together with the Black Cross. The Golden Dawn attributed the elements to these in the order of Air, Water, Earth and Fire, in distinct contrast to its traditional order of Fire, Water, Air, and Earth (representing the Tetragrammaton).

1	2
3	4

Many have assumed that this was an error on the Golden Dawn's part, or simply another of its attempts to mesh the Enochian system into the other traditions it employed. But that would fail to explain the unusual order of the elements employed, which is completely at odds with what the Golden Dawn uses for the rest of its system.

The answer is found in Dee's material, where it is evident that there is at least a snippet of information given by Ave that would suggest an elemental arrangement to the tablets:

"The knowledge of all elemental Creatures, amongst you. How many kinds there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters, by themselves. Those that dwell in the earth, by themselves. The property of fire, which is the secret life of all things."²³⁶

236 Ibid., p. 348.

Here we clearly see the elements given in the order that the Golden Dawn would come to use hundreds of years later. For anyone who thinks that it might just be a random order, Ave repeated it later that day:

“The fourth is the Cross of those Creatures that live in the four Elements, as you call them.

The first Angel – the air.

The second – the water.

The third – the earth.

The fourth – the life, or fire of things that live.”²³⁷

However, the thing that the Golden Dawn failed to note, or likely noted and ignored, is that this assignment is only for one of the sub-angles of each Watchtower, not the Great Table as a whole. The lower left-hand sub-angle of each Watchtower has these elemental correspondences attached to its Dispositors or Servient Angels, but those of the other sub-angles have different assignments, relating to medicine, metals and transportation.

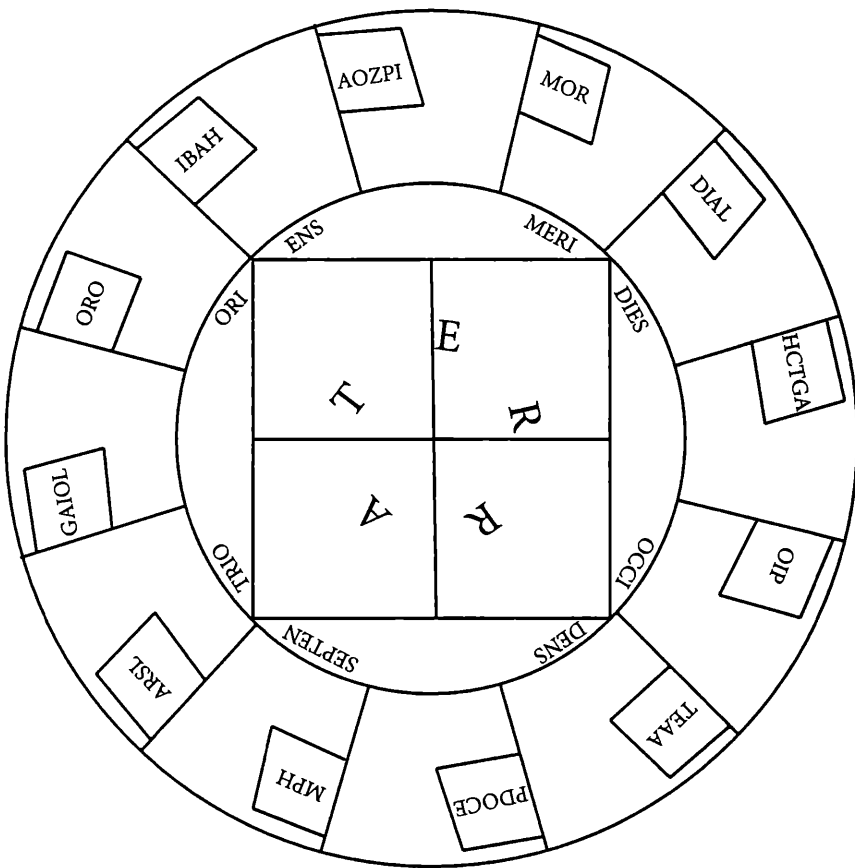
Of course, the first thing we must consider is that the Cipher Manuscript, upon which the Golden Dawn’s Outer Order grades are based, was created by someone else, likely Kenneth Mckenzie, before the founding of the Golden Dawn. While this document only contained snippets of the Enochian system, it detailed the elemental layout of the Watchtower Tablets that the Order would later adopt.

My personal belief is that Mathers and Westcott, who both researched and wrote about the Enochian system in detail, knew that Ave’s elemental instructions only applied to one sub-angle, but decided to adopt this assignment for the entire Watchtower system, because it fit so well into their own system and provided a handy way for cataloguing each square upon the Great Table. Indeed, in Westcott’s *Clavicula Tabularum Enochi*, or Book H, he specifically notes the different duties of the angels in each sub-angle. The elemental attribution, therefore, is not wholly a product of the angels’ instructions to Dee, nor is it wholly a product of these magicians’ imaginations.

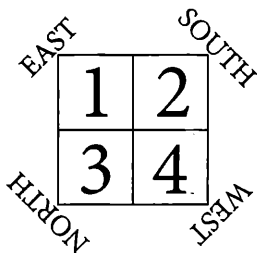
237 Ibid., p. 351.

The question, of course, is whether or not we should employ such associations when attempting to approach the Enochian system in the way it was intended. Apart from this one sub-angle of each Watchtower, I think the answer is “no.” This is not to denigrate what the Golden Dawn has achieved with its correspondences, as they are an extremely useful way of looking at the Great Table, but clearly we need to look at things in a different manner.

The first way we can do this, which is explicitly stated in Dee’s diaries, is directional. The assignment of the directions is made in two diagrams in Dee’s diaries, the first being the Golden Talisman and the second being another circular diagram that shows the Great Table with the twelve banners containing God’s secret names upon them.



What is important to note about these is that they both give the Latin names for the directions in their four corners, *oriens* being East, *meridies* being South, *septentrio* being North, and *occidens* being West.



From an elemental perspective this is troublesome, as only the Eastern Watchtower corresponds with the elemental attributions that the Golden Dawn employed. Clearly this is no solution to the problem of the elements, but it does give us something to work with when we want to describe the Watchtowers or find some possible correspondences.

One of the other possible assignments we can employ with the Watchtowers is alchemy. Not only were Dee and Kelly both keen alchemists, but alchemical references and symbolism crop up frequently in the angelic communications. The most pivotal of these is a set of coloured cloths, called by Ave “the Cloth of Passage,” which were thrown out of each of the Watchtowers in Kelley’s vision. These were:

East:	Red
South:	White
West:	Green
North:	Black

Ave adds some extra information by describing the first like “new smitten blood,” the second like “lilly-colour,” the third like “the skins of many Dragons, green: garlic-bladed,” and the fourth “hair-coloured, Bilberry juice.”

Obviously these colours do not correspond with the elements, but they do correspond with the traditional phases of alchemy. In a three-fold system we have *nigredo*, blackening, *albedo*, whitening,

and *rubedo*, reddening, while in a four-fold system another colour, pale green or yellow, is added to the mix.

Of course, “transformation” is the work of the Dispositors or Servient Angels in the lower left-hand sub-angle (attributed to the North), and this is essentially the work of alchemy, so whether or not we should extend it beyond this one sector of the Watchtowers is not entirely clear. Since the lower right-hand sub-angle is attributed to the elements we can possibly find all systems hidden within each Watchtower.

What is abundantly clear, however, is that alchemy has a definite part to play in Enochian work, and if we want to follow in Dee and Kelley’s footsteps, or simply just use the system that was delivered through them, then we must study and practice alchemy in one of its many guises.

THE PURPOSE OF THE GREAT TABLE

During his expounding of Kelley’s vision of the Watchtowers, Ave gave some insight into the purpose and use of the Great Table:

“Hereby may you subvert whole Countries without Armies: which you must, and shall do, for the glory of God. By these you shall get the favour of all the Princes, whom you take pity of, or wish well unto. Hereby shall you know the secret Treasures of the waters, and unknown Caves of the Earth. And it shall be a Doctrine, for you only, the instrument of the World.”²³⁸

The purpose then can be said to control the course of human government, to gain favour with those in power, and to come into an abundance of riches. This explanation certainly addressed the needs and wants of both Dee and Kelley and could have been made to placate them for the time ahead. That said, both did gain the favour of many royalty throughout Europe, and both enjoyed immense wealth for a time, if not for all their life.

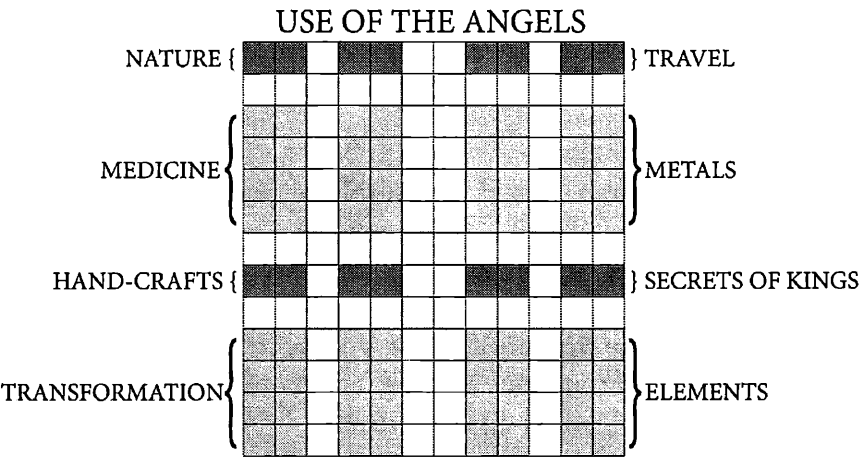
More detail can be found in Ave’s comprehensive list of the

238 Ibid., p. 335.

duties of the angels contained within the Watchtowers:

- “1. All human knowledge.
- 2. Out of it springeth Physick
- 3. The knowledge of all elemental Creatures, amongst you. How many kinds there are, and for what use they were created. Those that live in the air, by themselves. Those that lives in the waters, by themselves. Those that dwell in the earth, by themselves. The property of the fire: which is the secret life of all things.
- 4. The knowledge, finding and use of Metals. The virtues of themselves The congelations, and virtues of Stones.
- 5. The conjoining and knitting together of Natures. The destruction of Nature, and of things that may perish.
- 6. Moving from place to place, as into this Country, or that Country at pleasure.
- 7. The knowledge of all crafts Mechanical.
- 8. *Transmutatio formalis, sed non essentialis.*”²³⁹

Ave later explained which of the angels did what, assigning most of these duties to the Kerubic Angels and the Dispositors or Servient Angels, as per the following diagram:



239 Ibid., p. 348. Physick = “Medicine;” *Transmutatio formalis, sed non essentialis* = “formal transformation, but not essential.”

XII



THE GOVERNORS & THE PARTS OF THE EARTH

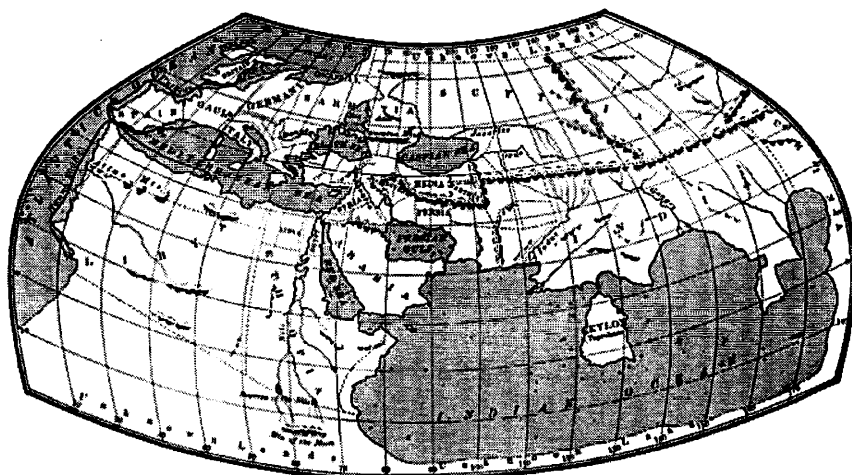


The Parts of the Earth are 91 divisions of the planet with certain angels ruling over each of these locations. These angels, which are called at times Governors, Princes and “spirits of the Air,” have many thousands of ministers.

The angels delivered a series of 91 seven-letter names, which appear at times to be both the names of the Parts of the Earth and the Governors that rule them.

THE PARTS OF THE EARTH

The Parts of the Earth were paired to the known world at the time. Dee asked Nalvage to supply the “Longitudes and Latitudes” of the various countries and regions, but Nalvage refused, saying that the angels do not mark out the world in that way. However, he did agree to supply the names of regions based on those in Ptolemy’s *Geographia*, which Nalvage claimed were delivered to Ptolemy by an angel.



THE WORLD ACCORDING TO PTOLEMY

Of course, the known world at the time of Ptolemy was a lot smaller than it is today, so many regions were left off the map, including the Americas, which were only recently discovered in Dee's time. Dee questioned a number of omissions from the list, including Polonia, Moschovia, Dania, Hibernia, and Islandia, but Nalvage said that they fall under the other territories, with Polonia and Moschovia under Saromatia, and Denmark, Ireland, Frizeland and Iceland under Britania. Dee also asked about the West-Indies and the mystical realm of Atlantis. Nalvage dismissed him, saying:

"When these 30 appear, they can each tell what they own."²⁴⁰

The "30" are clearly the Aethyrs, but Nalvage's phrasing is unusual, as it suggests that these regions are actually sentient in some way. It may be that he actually meant the Governors of those Aethyrs, which seems more likely.

THE GOVERNORS

Dee was told that the Governors answered to the angels that ruled over the Twelve Tribes of Israel. Each one is assigned a governing angel in a seemingly random pattern.

240 Stephen Skinner, ed. *Dr John Dee's Spiritual Diaries*, p. 320.

“These are generally governed by the twelve Angels of the 12 Tribes: which are also governed by the 7 which stand before the presence of God.”²⁴¹

He was also told that they were “spirits of the Air” and resided in the Air, which is a reference to the Aethyrs, to which they are assigned in groups of three, except TEX, which has four Governors.

“They are all spirits of the Air: not rejected, but dignified; and they dwell and have their habitation in the air diversely, and in sundry places: for their mansions are not alike, neither are their powers equal.”²⁴²

Dee added a note to this, calling them the “91 Good Angels of the Air, or Spirits dignified.” This is important, as it suggests that they are indeed angels and not just neutral, or, indeed, infernal spirits.

This also tells us that the the Parts and Governors are not equal, though we cannot be sure where each one stands in terms of rank.

Dee asked about these Governors:

“As you gave us taste, or warning of Italia and Britania, so if it be thought good to you, we are desirous to understand of the rest, the Application to such names as we understand.”²⁴³

However, Nalvage failed to respond, instead ending the operation. This could be taken as a sign that the angels were not keen to divulge too many details about the intimate workings of the Parts of the Earth, which could have a monumental effect on the world.

Some people claim that these are the names of the Parts of the Earth alone and that those who treat them as angelic names are doing so in error. However, on several occasions Ave refers to the names with a personal pronoun (he, his, etc.), suggesting that they are indeed entities. For example:

“Look out Lexarph, with the two other that follow him,

241 Ibid., p. 297.

242 Ibid., p.297.

243 Ibid., p. 312.

with the names of the Earth the three last.”²⁴⁴

This quote suggests that they are both entities and places, which, in my experience with them, I have found to be the case. In essence they are the animated presence of the location or the unnamed angelic guide who presides over them and answers to that name.

Another comment from Nalvage confirms that they are indeed beings. He also relates them to the 30 Calls and gives us some insight into their purpose and role:

“Those 30 are the Calls of Ni[nety one] Princes and spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and again disposes Kings and all the Governments upon the Earth, and vary the Natures of things: with the variation of every moment; Unto whom, the Providence of the eternal Judgement, is already opened.”²⁴⁵

THE ENIGMA OF PARAOAN

One must also note the enigma of the 65th Governor, which reads LAXDIZI on the Great Table, but is stated as PARAOAN by Nalvage. The latter is taken from the reversed or “spare” letters (bar the reversed L in the MPH/Water Tablet, which is attributed to LEXARPH) found within all four Tablets and is therefore attributed to the four elements.

When the Great Table is displayed in English lettering it is not always apparent that some of the letters are reversed, particularly for O and A, the latter of which features three times in the name.

If one took an entirely cynical view, each Watchtower contains a 12x13 grid, which equals 156 squares. If we want to draw multiple 7-letter names from each we can only do this 22 times, leaving two squares left over. So, from a purely mathematical perspective, these letters are simply the byproduct of an inexact equation, two per tablet.

Yet Dee was told there was more to it than that.

244 Ibid., p. 348.

245 Ibid., p. 297.

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	e	Y	a	v	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	И
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	z	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	a	C	v	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	И
m	o	t	i	b		a	T	n	a	n		n	a	n	T	a		b	i	t	o	m		
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	b	a	u	a	
a	i	g	r	a	n	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
Я	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	И	A	C	r	a	r

Some Enochian magicians suggest that PARAOAN be included as a 92nd Governor (attributed to LIN, as per Dee), with LAXDIZI as the 65th, so that the sigil equates. While this makes for a more orderly system, it defies the angels' specific instructions, which must have some reason.

The mystery deepens when we see a reference to this Governor when Dee was instructed to make up the Tablet of Union or Black Cross. Ave said:

"Look out the name Paraoan. Write out Paraoan in a void paper."²⁴⁶

246 Ibid., p. 348.

The reason for this is never explained, but it could relate to the fact that the first letter of the first Governor whose name becomes part of the Black Cross is the only reversed letter not to be employed in the name Paraoan. The fact that it also does not feature on the Black Cross like the remaining letters might mean it is put aside with Paraoan.

Ave gave us some insight into the nature of this entity:

“Every letter in Paraoan, is a living fire: but all of one quality and of one Creation: But unto ‘N’ is delivered a viol of Destruction, according to that part that he is of Paraoan the Governor.”²⁴⁷

Firstly, this confirms that in Paraoan’s case, at least, he is a Governor, not just a Place of the Earth. Secondly, it tells us that he is a destructive force, which I believe is similar to Abaddon the Destroyer, the demonic ruler of the bottomless pit in Revelation. In fact, the original Hebrew shows that Abaddon is a location, the “place of destruction,” and it is likely this dual assignment as a location and a being that gives the Governor’s their similar role.

Dee asked for the name of the city or country set under this letter N, but Ave evaded the question, telling him to ask Nalvage.

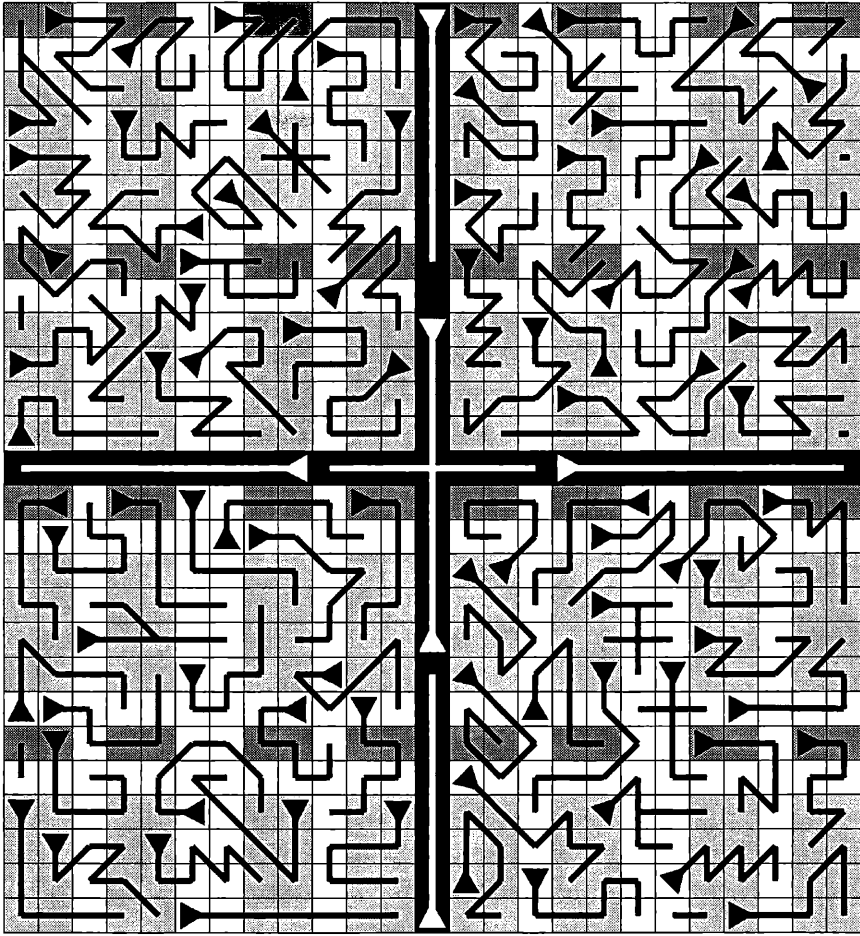
It almost would not be Enochian magic if it were not for these kinds of mysteries, which are pervasive throughout the system. This is one of those unanswered questions that has puzzled scholars and magicians for decades, and unless some new source material turns up it will likely remain a puzzle indefinitely, except perhaps to those magicians who attempt to work with this Governor.

GOVERNORS AND SIGILS

The names of the Governors are derived from the Great Table, taking each of the capitalised letters as the beginning of each name, and reading in a certain pattern that provides 91 seven-letter names, and an appropriate sigil for their evocation.

I have listed them in the order of their use with the Aethyrs.

247 Ibid., p. 361.



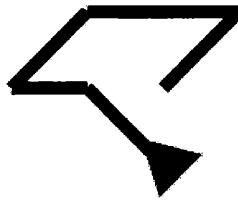
91. DOZINAL



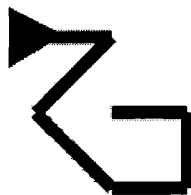
- Fourth Governor of TEX
- Tablet Location: MPH (Water)
- Number of Ministers: 5632
- Part of the Earth: Mauritania
- Tribe: Simeon

90. ADVORPT

- Third Governor of TEX
- Tablet Location: MPH (Water)
- Number of Ministers: 7632
- Part of the Earth: Creta
- Tribe: Judah

89. GEMNIMB

- Second Governor of TEX
- Tablet Location: MPH (Water)
- Number of Ministers: 9636
- Part of the Earth: Phrygia
- Tribe: Manasseh

88. TAOAGLA

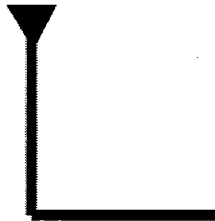
- First Governor of TEX
- Tablet Location: MPH (Water)
- Number of Ministers: 4632
- Part of the Earth: Afran
- Tribe: Ephraim

87. GOMZIAM



- Third Governor of RII
- Tablet Location: MOR (Earth)
- Number of Ministers: 7635
- Part of the Earth: Bactriani
- Tribe: Ephraim

86. ODRAXTI



- Second Governor of RII
- Tablet Location: MOR (Earth)
- Number of Ministers: 4236
- Part of the Earth: Affrica
- Tribe: Manasseh

85. VASTRIM



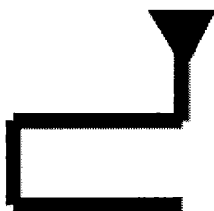
- First Governor of RII
- Tablet Location: MOR (Earth)
- Number of Ministers: 9632
- Part of the Earth: Assyria
- Tribe: Judah

84. OXLOPAR

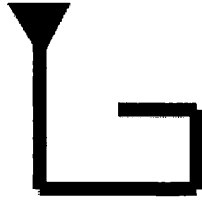
- Third Governor of BAG
- Tablet Location: MOR (Earth)
- Number of Ministers: 8200
- Part of the Earth: Metagonitidim
- Tribe: Simeon

83. FOCISNI

- Second Governor of BAG
- Tablet Location: MOR (Earth)
- Number of Ministers: 7236
- Part of the Earth: Felix Arabia
- Tribe: Napthali

82. LABNIXP

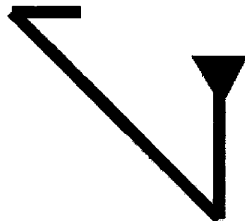
- First Governor of BAG
- Tablet Location: MOR (Earth)
- Number of Ministers: 2630
- Part of the Earth: Idumian
- Tribe: Gad

81. ORPANIB

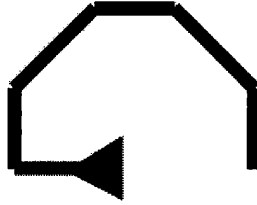
- Third Governor of ZAA
- Tablet Location: MOR (Earth)
- Number of Ministers: 7263
- Part of the Earth: Median
- Tribe: Asher

80. MATHULA

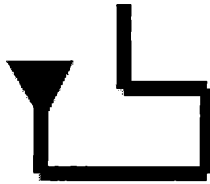
- Second Governor of ZAA
- Tablet Location: MOR (Earth)
- Number of Ministers: 7560
- Part of the Earth: Babylon
- Tribe: Manasseh

79. SAZIAMI

- First Governor of ZAA
- Tablet Location: MOR (Earth)
- Number of Ministers: 7220
- Part of the Earth: Oacidi
- Tribe: Reuben

78. BAZCHIM

- Third Governor of DES
- Tablet Location: MOR (Earth)
- Number of Ministers: 5637
- Part of the Earth: Pamphilia
- Tribe: Ephraim

77. NIGRANA

- Second Governor of DES
- Tablet Location: MOR (Earth)
- Number of Ministers: 3620
- Part of the Earth: Hispania
- Tribe: Benjamin

76. POPHAND

- First Governor of DES
- Tablet Location: MOR (Earth)
- Number of Ministers: 9232
- Part of the Earth: Gorsim
- Tribe: Ephraim

75. RANGLAM

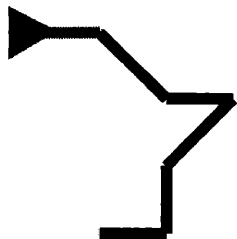
- Third Governor of VTI
- Tablet Location: MOR (Earth)
- Number of Ministers: 6236
- Part of the Earth: Gongatha
- Tribe: Ephraim

74. OBVAORS

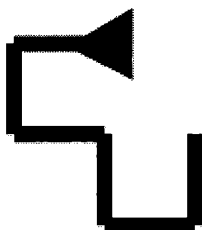
- Second Governor of VTI
- Tablet Location: MOR (Earth)
- Number of Ministers: 6333
- Part of the Earth: Persia
- Tribe: Reuben

73. MIRZIND

- First Governor of VTI
- Tablet Location: MOR (Earth)
- Number of Ministers: 5632
- Part of the Earth: Sericipopuli
- Tribe: Manasseh

72. SOAGEEL

- Third Governor of NIA
- Tablet Location: MOR (Earth)
- Number of Ministers: 8236
- Part of the Earth: Chaldea
- Tribe: Zabulon

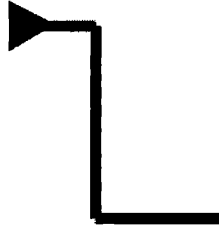
71. CHIALPS

- Second Governor of NIA
- Tablet Location: MOR (Earth)
- Number Of Ministers: 8360
- Part of the Earth: Ariana
- Tribe: Gad

70. ORCAMIR

- First Governor of NIA
- Tablet Location: MOR (Earth)
- Number Of Ministers: 8200
- Part of the Earth: Media
- Tribe: Manasseh

69. ZAXANIN



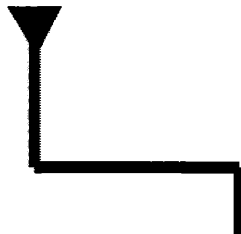
- Third Governor of TOR
- Tablet Location: MOR (Earth)
- Number of Ministers: 7333
- Part of the Earth: Idunia
- Tribe: Zabulon

68. ONIZIMP



- Second Governor of TOR
- Tablet Location: MOR (Earth)
- Number of Ministers: 7262
- Part of the Earth: Elam
- Tribe: Gad

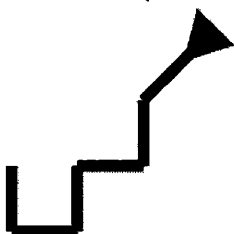
67. RONOAMB



- First Governor of TOR
- Tablet Location: MOR (Earth)
- Number of Ministers: 7320
- Part of the Earth: Gebal
- Tribe: Manasseh

66. CALZIRG

- Third Governor of LIN
- Tablet Location: MOR (Earth)
- Number of Ministers: 2367
- Part of the Earth: Concava-Syria
- Tribe: Ephraim

65. PARAOAN (LAXDIZI)

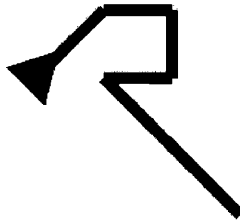
- Second Governor of LIN
- Tablet Location: MPH (Water)
- Number of Ministers: 2326
- Part of the Earth: Marmarica
- Tribe: Dan

64. OZIDAIA

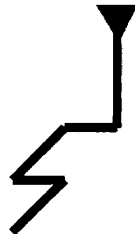
- First Governor of LIN
- Tablet Location: ORO (Air)
- Number of Ministers: 2232
- Part of the Earth: Apulia
- Tribe: Ephraim

63. VIXPALG

- Third Governor of ASP
- Tablet Location: ORO (Air)
- Number of Ministers: 5658
- Part of the Earth: Comaginen
- Tribe: Simeon

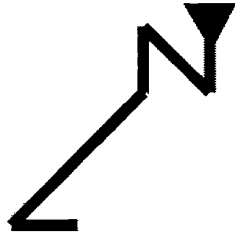
62. TOANTOM

- Second Governor of ASP
- Tablet Location: ORO (Air)
- Number of Ministers: 5635
- Part of the Earth: Phenices
- Tribe: Benjamin

61. CHIRSPA

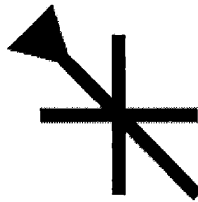
- First Governor of ASP
- Tablet Location: ORO (Air)
- Number of Ministers: 5536
- Part of the Earth: Brytania
- Tribe: Ephraim

- **60. TOTOCAN**



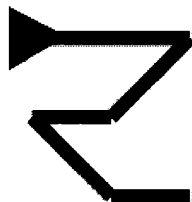
- Third Governor of CHR
- Tablet Location: ORO (Air)
- Number of Ministers: 3634
- Part of the Earth: Italia
- Tribe: Issachar

59. PARZIBA



- Second Governor of CHR
- Tablet Location: ORO (Air)
- Number of Ministers: 7629
- Part of the Earth: Carcedonia
- Tribe: Judah

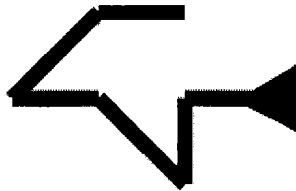
58. ZILDRON



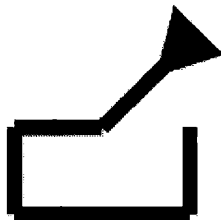
- First Governor of CHR
- Tablet Location: ORO (Air)
- Number of Ministers: 3626
- Part of the Earth: Tolpan
- Tribe: Asher

57. OMAGRAP

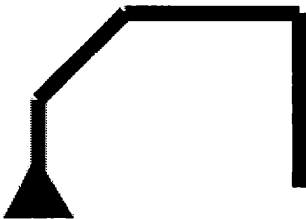
- Third Governor of POP
- Tablet Location: ORO (Air)
- Number of Ministers: 2388
- Part of the Earth: Vinsan
- Tribe: Zebulun

56. ABAIOND

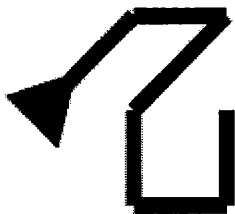
- Second Governor of POP
- Tablet Location: ORO (Air)
- Number of Ministers: 6732
- Part of the Earth: Celtica
- Tribe: Benjamin

55. TORZOXI

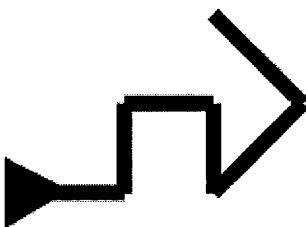
- First Governor of POP
- Tablet Location: ORO (Air)
- Number of Ministers: 6236
- Part of the Earth: Parstavia
- Tribe: Ephraim

54. YALPAMB

- Third Governor of ZEN
- Tablet Location: ORO (Air)
- Number of Ministers: 9276
- Part of the Earth: Idumea
- Tribe: Ephraim

53. ZAFASAI

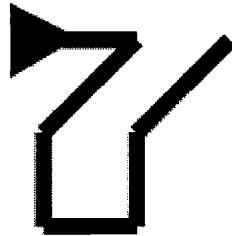
- Second Governor of ZEN
- Tablet Location: ORO (Air)
- Number of Ministers: 7689
- Part of the Earth: Coxlant
- Tribe: Issachar

52. NABAOMI

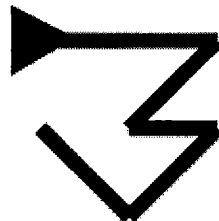
- First Governor of ZEN
- Tablet Location: ORO (Air)
- Number of Ministers: 2346
- Part of the Earth: Carthago
- Tribe: Asher

51. TOCARZI

- Third Governor of TAN
- Tablet Location: ORO (Air)
- Number of Ministers: 2634
- Part of the Earth: Nasamonia
- Tribe: Naphtali

50. AYDROPT

- Second Governor of TAN
- Tablet Location: ORO (Air)
- Number of Ministers: 7132
- Part of the Earth: Cirenaica
- Tribe: Dan

49. SIGMORF

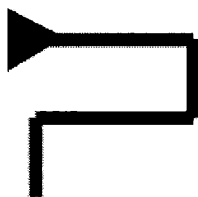
- First Governor of TAN
- Tablet Location: ORO (Air)
- Number of Ministers: 7623
- Part of the Earth: Colchia
- Tribe: Reuben

48. SOCHIAL

- Third Governor of LEA
- Tablet Location: ORO (Air)
- Number of Ministers: 9240
- Part of the Earth: Fiacim
- Tribe: Ephraim

47. LAVACON

- Second Governor of LEA
- Tablet Location: ORO (Air)
- Number of Ministers: 9230
- Part of the Earth: Aethiopia
- Tribe: Judah

46. CVCARPT

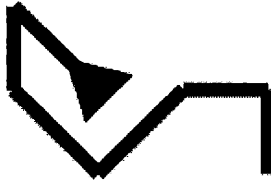
- First Governor of LEA
- Tablet Location: ORO (Air)
- Number of Ministers: 9920
- Part of the Earth: Sauromatica
- Tribe: Reuben

45. TASTOXO



- Third Governor of OXO
- Tablet Location: ORO (Air)
- Number of Ministers: 1886
- Part of the Earth: Garamantica
- Tribe: Ephraim

44. NOCIABI

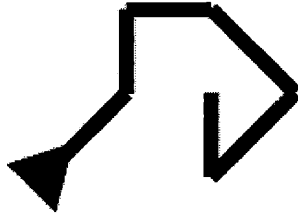


- Second Governor of OXO
- Tablet Location: ORO (Air)
- Number of Ministers: 1367
- Part of the Earth: Macedonia
- Tribe: Gad

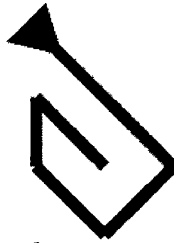
43. TAHANDO



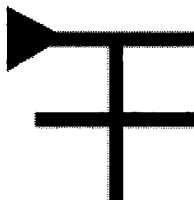
- First Governor of OXO
- Tablet Location: ORO (Air)
- Number of Ministers: 1367
- Part of the Earth: Itergi
- Tribe: Napthali

42. OOANAMB

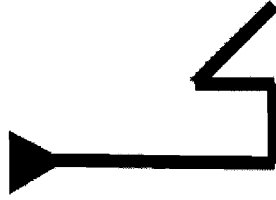
- Third Governor of VTA
- Tablet Location: OIP (Fire)
- Number of Ministers: 8230
- Part of the Earth: Chaldei
- Tribe: Ephraim

41. VIVIPOS

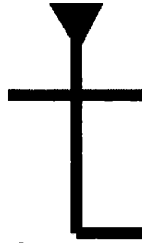
- Second Governor of VTA
- Tablet Location: OIP (Fire)
- Number of Ministers: 9236
- Part of the Earth: Phasiana
- Tribe: Issachar

40. TEDOAND

- First Governor of VTA
- Tablet Location: OIP (Fire)
- Number of Ministers: 2673
- Part of the Earth: Paphlagonia
- Tribe: Asher

39. DOCEPAX

- Third Governor of ZIM
- Tablet Location: OIP (Fire)
- Number of Ministers: 4213
- Part of the Earth: Cilicia
- Tribe: Issachar

38. LAPARIN

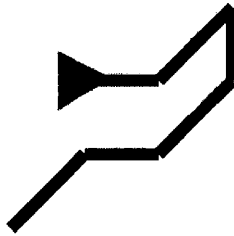
- Second Governor of ZIM
- Tablet Location: OIP (Fire)
- Number of Ministers: 3360
- Part of the Earth: Armenia
- Tribe: Dan

37. GECAOND

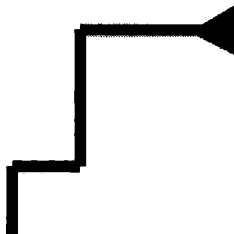
- First Governor of ZIM
- Tablet Location: OIP (Fire)
- Number of Ministers: 8111
- Part of the Earth: Achaia
- Tribe: Gad

36. AMBRIOL

- Third Governor of LOE
- Tablet Location: OIP (Fire)
- Number of Ministers: 3391
- Part of the Earth: Orcheny
- Tribe: Reuben

35. GEDOONS

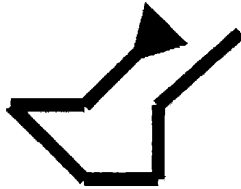
- Second Governor of LOE
- Tablet Location: OIP (Fire)
- Number of Ministers: 7772
- Part of the Earth: India Major
- Tribe: Benjamin

34. TAPAMAL

- First Governor of LOE
- Tablet Location: OIP (Fire)
- Number of Ministers: 2658
- Part of the Earth: Onigap
- Tribe: Simeon

33. PONODOL²⁴⁸

- Third Governor of ICH
- Tablet Location: OIP (Fire)
- Number of Ministers: 5234
- Part of the Earth: Licia
- Tribe: Judah

32. VSNARDA

- Second Governor of ICH
- Tablet Location: MPH (Water)
- Number of Ministers: 7236
- Part of the Earth: Graecia
- Tribe: Simeon

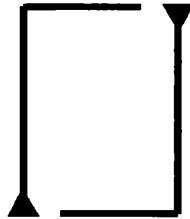
31. MOLPAND

- First Governor of ICH
- Tablet Location: MPH (Water)
- Number of Ministers: 3472
- Part of the Earth: Bithynia
- Tribe: Gad

²⁴⁸ Dee's pronunciation notes suggest the last syllable is pronounced "del," not "dol."

30. TABITOM

- Third Governor of ZAX
- Tablet Location: Black Cross
- Number of Ministers: 1617
- Part of the Earth: Trenam
- Tribe: Naphtali

29. COMANAN

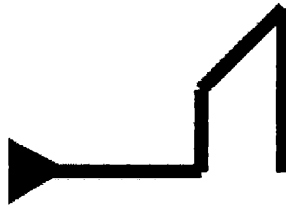
- Second Governor of ZAX
- Tablet Location: Black Cross
- Number of Ministers: 1230
- Part of the Earth: Germania
- Tribe: Issachar

28. LEXARPH

- First Governor of ZAX
- Tablet Location: Black Cross
- Number of Ministers: 8880
- Part of the Earth: Caspis
- Tribe: Zebulun

27. DOANZIN

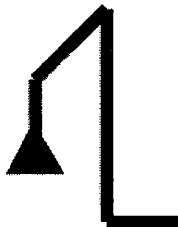
- Third Governor of ZIP
- Tablet Location: OIP (Fire)
- Number of Ministers: 4230
- Part of the Earth: Lydia
- Tribe: Napthali

26. CRALPIR

- Second Governor of ZIP
- Tablet Location: OIP (Fire)
- Number of Ministers: 3620
- Part of the Earth: Sogdiana
- Tribe: Gad

25. ODDIORG

- First Governor of ZIP
- Tablet Location: OIP (Fire)
- Number of Ministers: 9996
- Part of the Earth: Illyria
- Tribe: Judah

24. PRISTAC

- Third Governor of ZID
- Tablet Location: OIP (Fire)
- Number of Ministers: 2302
- Part of the Earth: Gallia
- Tribe: Napthali

23. TODNAON

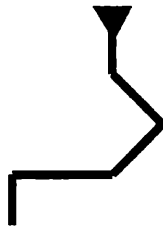
- Second Governor of ZID
- Tablet Location: OIP (Fire)
- Number of Ministers: 7236
- Part of the Earth: Soxia
- Tribe: Dan

22. ZAMFRES

- First Governor of ZID
- Tablet Location: OIP (Fire)
- Number of Ministers: 4362
- Part of the Earth: Mantiana
- Tribe: Asher

21. ASPIAON

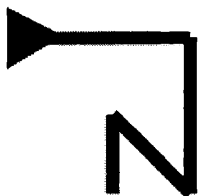
- Third Governor of DEO
- Tablet Location: OIP (Fire)
- Number of Ministers: 6320
- Part of the Earth: Phalagon
- Tribe: Zebulun

20. GENADOL

- Second Governor of DEO
- Tablet Location: OIP (Fire)
- Number of Ministers: 7706
- Part of the Earth: Arabia
- Tribe: Judah

19. OBMACAS

- First Governor of DEO
- Tablet Location: OIP (Fire)
- Number of Ministers: 6363
- Part of the Earth: Getulia
- Tribe: Manasseh

18. ZIRZIRD

- Third Governor of MAZ
- Tablet Location: OIP (Fire)
- Number of Ministers: 7200
- Part of the Earth: Parthia
- Tribe: Asher

17. VAVAAMP

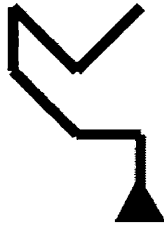
- Second Governor of MAZ
- Tablet Location: OIP (Fire)
- Number of Ministers: 9200
- Part of the Earth: Cyprus
- Tribe: Ephraim

16. SAXTOMP

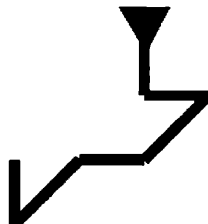
- First Governor of MAZ
- Tablet Location: OIP (Fire)
- Number of Ministers: 3620
- Part of the Earth: Numidia
- Tribe: Asher

15. TIARPAX

- Third Governor of LIT
- Tablet Location: MPH (Water)
- Number of Ministers: 5802
- Part of the Earth: Oxiana
- Tribe: Zebulun

14. NOCAMAL

- Second Governor of LIT
- Tablet Location: MPH (Water)
- Number of Ministers: 2360
- Part of the Earth: Cilicia
- Tribe: Issachar

13. LAZDIXI

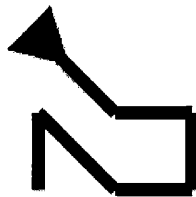
- First Governor of LIT
- Tablet Location: MPH (Water)
- Number of Ministers: 8630
- Part of the Earth: Bactriane
- Tribe: Dan

12. POTHNIR

- Third Governor of PAZ
- Tablet Location: MPH (Water)
- Number of Ministers: 6300
- Part of the Earth: India
- Tribe: Ephraim

11. AXZIARG

- Second Governor of PAZ
- Tablet Location: MPH (Water)
- Number of Ministers: 3000
- Part of the Earth: Parsadal
- Tribe: Gad

10. THOTANF

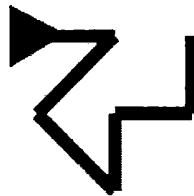
- First Governor of PAZ
- Tablet Location: MPH (Water)
- Number of Ministers: 2360
- Part of the Earth: Thebaidi
- Tribe: Gad

09. ANDISPI

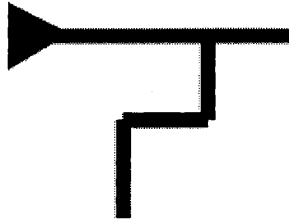
- Third Governor of ZOM
- Tablet Location: MPH (Water)
- Number of Ministers: 9236
- Part of the Earth: Gosmam
- Tribe: Gad

08. VIROCHI

- Second Governor of ZOM
- Tablet Location: MPH (Water)
- Number of Ministers: 3660
- Part of the Earth: Thracia
- Tribe: Issachar

07. SAMAPHA

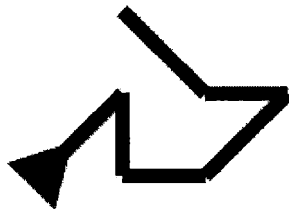
- First Governor of ZOM
- Tablet Location: MPH (Water)
- Number of Ministers: 4400
- Part of the Earth: Hyrcania
- Tribe: Naphtali

06. DIALIVA

- Third Governor of ARN
- Tablet Location: MPH (Water)
- Number of Ministers: 8962
- Part of the Earth: Parva
- Tribe: Reuben

05. PACASNA

- Second Governor of ARN
- Tablet Location: MPH (Water)
- Number of Ministers: 2362
- Part of the Earth: Tuscia
- Tribe: Reuben

04. DOAGNIS

- First Governor of ARN
- Tablet Location: MPH (Water)
- Number of Ministers: 3636
- Part of the Earth: Cappadocia
- Tribe: Manasseh

03. VALGARS



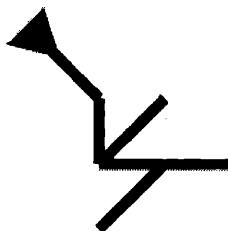
- Third Governor of LIL
- Tablet Location: MPH (Water)
- Number of Ministers: 5362
- Part of the Earth: Mesopotamia
- Tribe: Issachar

02. PAXCOMB



- Second Governor of LIL
- Tablet Location: MPH (Water)
- Number of Ministers: 2360
- Part of the Earth: Syria
- Tribe: Zebulun

01. OCCODON



- First Governor of LIL
- Tablet Location: MPH (Water)
- Number of Ministers: 7209
- Part of the Earth: Aegyptus
- Tribe: Napthali

XIII

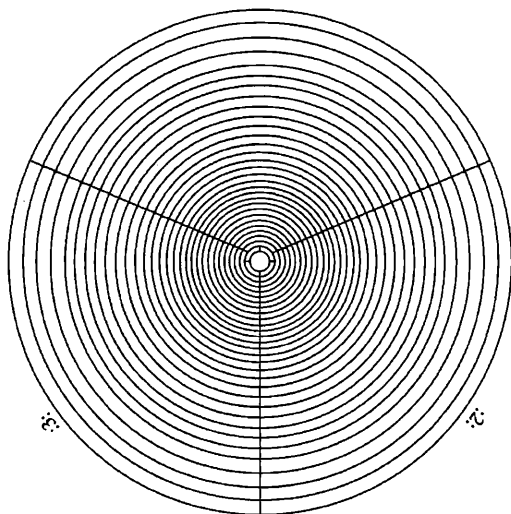


THE AETHYRS



The Aethyrs, or Aires, are the names of thirty astral regions seen by many magicians as surrounding the Earth. These are often likened to the layers of an onion, with the 30th Aethyr, TEX, residing closest to the Earth, and the First Aethyr, LIL, being furthest away and, therefore, closest to the heavens.

:1:



As highlighted in Chapter II there are similarities between the Aethyrs and the Aeons of Gnosticism, particularly the 30 Aeon system employed in the Valentinian tradition. There are also some parallels with the Sephiroth of the Qabalah, which the Golden Dawn attributed the Aethyrs to in its system of Enochian magic.

Speaking of the Aethyrs, Nalvage said:

“Understand, therefore, that from the fire to the earth, there are 30 places or abidings: one above and beneath each other: wherein these aforesaid Creatures [the Governors] have their abode, for a time.”²⁴⁹

There are several interesting points about this. Firstly, it confirms that the Aethyrs are actual places and that they are layered one above the other.

Secondly, they extend “from the fire” to the earth, which could mean one of several things. Dee’s footnote says “the element of the fire,” but it could just as well be read as Hell or the Sun, with the Aethyrs layered from the fiery pits beneath the earth until they get to the everyday world, or, as many magicians have experienced, a series of layers extending from the Earth to our star. The latter is the more likely, given that the angels that dwell in the Aethyrs are called “spirits of the Air,” and thus would have to reside above, not beneath, the Earth.

Thirdly, the Governors will apparently only reside in the Aethyrs “for a time.” Dee obviously saw significance in this, as he emphasised it in a note. It is not exactly clear when these entities will leave the Aethyrs, where they will go, or why they will do this, but it could be tied to the apocalyptic expectations that Dee and others had at the time.

The names of the Aethyrs were delivered by Ilemese on 13 July 1584 directly after the Nineteenth Call.

249 *Dr John Dee’s Spiritual Diaries*, ed. Stephen Skinner, p.297.

THE THIRTY AETHYRS

- 30 – TEX
- 29 – RII
- 28 – BAG
- 27 – ZAA
- 26 – DES
- 25 – URI
- 24 – NIA
- 23 – TOR
- 22 – LIN
- 21 – ASP
- 20 – CHR²⁵⁰
- 19 – POP
- 18 – ZEN
- 17 – TAN
- 16 – LEA
- 15 – OXO
- 14 – UTA
- 13 – ZIM
- 12 – LOE
- 11 – ICH²⁵¹
- 10 – ZAX
- 9 – ZIP
- 8 – ZID
- 7 – DEO
- 6 – MAZ
- 5 – LIT
- 4 – PAZ
- 3 – ZOM
- 2 – ARN
- 1 – LIL

250 Pronounced ‘kar’, as per Dee’s notes.

251 Pronounced “Ik”, as per Dee’s notes.

THE MEANING OF THE AETHYR NAMES

It is not clear why all of the names have three letters, but it most likely holds some special significance. What is clear is that they do not represent numbers, a fact pointed out to Dee when he suggested that they translate literally as “the first,” “the second,” and so forth. He was told:

“Not so, they be the substantial names of the Aires.”²⁵²

Dee did not understand this, asking why they were translated as “the first Aire,” etc. Gabriel responded with a long-winded passage about not being rash or hasty, which Dee appears not to have been happy with. He again asked, somewhat curtly, for his doubt regarding the names of the Aethyrs to be addressed, to which Gabriel berated him as acting childishly, before vanishing into the heavens in a burst of flame.

While Dee might not have been able to get much out of the angels regarding the meaning of these names, we can use what we know from the Calls to gain some insight. For example, the highest Aethyr begins and ends with the letter L, the Enochian word for “one.” The Enochian word I translates as “is,” which means that LIL may equate to “one is one,” a rather fitting name for its lofty heights.

Unfortunately due to the lack of Enochian words at our disposal it is not possible to employ this method for all of the Aethyr names, which means we may never know what they mean unless we ask the angels ourselves.

THE AETHYRS AS INITIATIONS

The original Dee accounts say very little about the Aethyrs, so much so that their place within the system appeared to have a far less prominent role than they do today. Certainly there was no such thing mentioned as skrying or travelling to the Aethyrs, as is commonly the practice by modern magicians.

However, there is some support within Dee’s diaries for the

252 Stephen Skinner, ed. *Dr. John Dee’s Spiritual Diaries*, p. 385.

idea of the Aethyrs as places that can be entered. Directly after their delivery Gabriel told Dee:

“Thus hath God kept promise with you, and hath delivered you the keys of his store-houses: wherein you shall find, (if you enter wisely, humbly, and patiently) Treasures more worth than the frames of the heavens.”²⁵³

This is an interesting revelation, as it means that they are definite regions that can be entered, but also that they are storage places for “treasures” (likely knowledge) rather than simply empty houses.

It was Aleister Crowley, the so-called “wickedest man in the world,” who popularised the Aethyrs and gave us a practical approach to employing them. The magnum opus of Aethyr work remains to this day his *The Vision and the Voice*, a collection of his diaries regarding the visions he received while exploring the Aethyrs.

He conducted the initial part of this work on 17 November 1900 in Mexico, where he explored the first two Aethyrs, TEX and RII (noting that they are technically the 30th and 29th respectively). After these visions there was a long gap of many years until he finished the rest.

He received the visions for the remaining Aethyrs in 1909 during an extensive period with his magical consort Victor Benjamin Neuburg in Algeria, where he spent a lot of time in the desert. These workings occurred almost daily over a period of close to a month, from late November to late December, usually with one Aethyr per day, but sometimes, though much more rarely, two or three Aethyrs on a single day.

These visions are quite striking and poetic, but they are ultimately also very personal, and much more so as the magician approaches the Aethyr LIL. While it is interesting and worthwhile to read Crowley’s accounts, I strongly recommend that the magician avoid doing so before his or her own exploration of these Aethyrs, so as not to colour their own visions. The same applies for reading the journals of other Enochian magicians.

Perhaps the most iconic of Crowley’s visions was that of the

253 Ibid., p. 386.

10th Aethyr, ZAX, where he faced Coronzom,²⁵⁴ the name of Satan in the language of the angels, but an entity known as the Dweller in the Abyss in Crowley's system. The remarkable account shows how Crowley entered the Triangle of Art, an absolute violation of normal magical procedure, and effectively assumed the form of Coronzom, feeling all that he felt, while Neuberg conducted a battle of wits with the entity, which Crowley had warned him to avoid. The situation ended with an almost physical battle between Coronzom and Neuberg after the former broke through the magical circle, but eventually both Neuberg and Crowley succeeded, and Crowley claimed to have crossed the Abyss.

Since Crowley effectively created this approach to the Aethyrs, we need to see what he has to say on the subject to gain further insight into exactly what the magician is supposed to do:

“When I say I was in any Aethyr, I simply mean in the state characteristic of, and peculiar to, its nature. My senses would thus receive the subtle impressions which I had trained them to record, so becoming cognizant of the phenomena of those worlds as ordinary men are of this. I would describe what I saw and repeat what I heard and Frater O.V. [Neuburg] would write down my words and incidentally observe any phenomena which struck him as peculiar.”²⁵⁵

This was a technique he learned from his time in the Golden Dawn, and while it was not something that Dee was instructed to do, it clearly works, and provides a level of initiation that is extremely potent and transformational. With so little to go on, we can only put the Aethyrs to practice, and see what kinds of results we get.

254 This name is frequently, and erroneously, written as “Choronzon” in numerous books and essays, including by Crowley himself.

255 Aleister Crowley, *On Testing Spirits*.

XIV



THE CALLS



The Calls (or Keys) are 49 invocations delivered in Enochian and English, the last 30 of which are identical save for the changing of a single word. The Calls give us most of the words in the Enochian language that we know, and act as powerful and evocative prayers for working with the angels.

THE DELIVERY OF THE CALLS

How the Calls were delivered is one of the “proofs” that the system is unlikely to have been a scam, since it would take a mind and memory beyond that which we generally afford to a human being. Initially the Calls were given to Dee backwards in an effort to prevent him from invoking the relevant forces during the transmission. This idea of writing things down backwards is a traditional method in occult practice to lessen the power of a particularly volatile or dangerous force. Clearly the angels saw it necessary at this stage and this is a good initial inkling to the potency behind these Calls.

The power of the words is clear not only in the manner in which they were delivered but in the things Kelley saw as all of this

transpired. For example, very early on in the reception of the First Call Kelley notes that the archangel Gabriel “falleth down on his face, and lieth prostrate,”²⁵⁶ a rather unusual (and somewhat comical) action for such a lofty creature.

Nalvage began with what he himself described as a “tedious” method, which was to draw letters from a table, one by one, spelling words backwards, starting with the final word of the First Call. Soon, however, he appears to have abandoned this procedure and simply pointed to letters on the table, which Kelley was required to repeat. By the Fifth Call Nalvage was delivering the words forwards, which either means that the method became too time-consuming and cumbersome, that these later Calls are less potent, or that Dee and Kelley had been duly attuned to the energies of the Calls by this stage and thus could endure their forward delivery. The reality is likely a combination of the three.

All the while wicked spirits kept attempting to interrupt the sessions, so much so that there were at times great battles between Nalvage, Gabriel and some evil forces. The suggestion is that the Calls are so holy that demonic powers did not want them to be transmitted to humanity.

After the first 18 Calls are delivered Nalvage is replaced by Ilemese, one of the Sons of the Sons of Light from the *Sigillum Dei Aemeth*, who appears like a little boy with yellow hair and an amiable face, and it is Ilemese who delivers the Call of the Aethyrs. The fact that Nalvage did not continue with this suggests that there is a distinct separation in the angelic rulership over the first 18 Calls and this final one.

THE PURPOSE OF THE CALLS

The purpose of the Calls is explained by Nalvage as follows:

“I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of

256 Ibid., p. 243.

understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, and make you understand perfectly the [knowledge] contained in the Tables.”²⁵⁷

The language here is important, as it tells us that the Calls are both a key to open the Gates and a method of summoning the angels within. Nalvage also links the Calls with the Tables, but it is not clear if he is referring to the Liber Loagaeth or the Great Table. The mention of “49 Tables” suggests the former, but 30 of the Calls are known to relate to the Governors on the Great Table, which suggests that the Calls might be used for this instead. It may be that they are used for both, and that this is the missing link to answering the puzzle of the Liber Loagaeth.

The link with the Tables explains the modern adoption of using the first 18 Calls to open the Tablet of Union, EHNB, and the 16 sub-quarters of the four Watchtower Tablets, a practice first introduced by the Golden Dawn. This works by using, for example, the Third Call to open the Air of Air quarter, the Fourth Call for Water of Air, and so forth. This approach has been slated in recent times by Dee purists, who claim that the Golden Dawn simply made this up, but Nalvage’s words suggest that this approach is viable and just as plausible as an application to the Liber Loagaeth.

Nalvage gives us further insight when speaking of the First Call:

“It is the sense in your tongue of the holy and mystical Call before delivered: which followeth in practice for the moving of the second Table, the Kings and Ministers of government: The utterance of which, is of force, and moveth them to visible apparition: moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedience and faithful society. Wherein, they will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand

257 Ibid., p. 235.

secrets, wherein you are yet but children; for every Table hath his key: every key openeth his gate, and every gate being opened, giveth knowledge of himself of entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power, as well to speak, as to do for every [1. Palace] is above his [2. City] and every City above his [3. entrance.]”²⁵⁸

This clearly relates the First Call with the Second Table, but it is not exactly clear which Tables this is referring to. This passage does confirm the use of the Calls for summoning the angels, however, and tells us that they must obey the magician. Dee saw some significance in the numbered part towards the end, which he called “three degrees.” It suggests a kind of ranking system, or a series of gates that one goes through, starting with a general entrance, then into the city, and then into the palace.

Nalvage also explained that the First Call is “the key of the first seven,” which likely refers to the seven archangels that stand before the presence of God. This gives a whole new meaning to the Calls and suggests that we might be able to use it in relation to the *Sigillum Dei Aemeth*, which contains the names of these angels. My own personal work supports this possibility, as the Seal responds particularly well to this Call.

While exactly how the Calls relate to the Tables remains unanswered for now, experimentation with them has produced some interesting insights. The First and Second Calls, in particular, seem to produce some very strong results. Rowe wrote that these “define the poles within which the remaining Calls work.” He said that the First Call “produces a generic manifestation of Spirit, a general pull towards higher levels,” while the Second Call “defines a framework or overall form into which the powers of the system can be poured and contained.”²⁵⁹

My own personal experience supports this view. The First Call invokes a flood of white light, giving the magician a kind of clean slate with which to work. It also enhances communication with the angels within the Watchtowers, so much so that I found it pivotal

258 Ibid., p. 248.

259 Benjamin Rowe, *Enochian Magick Reference*, p. 18.

to all my workings with them. The Second Call, however, has an altogether different feel. While the First Call pulls the magician upwards, the Second pulls the magician down. I found that I would rarely ever use this Call, but the two seem to be strongly interlinked and could be seen as a kind of equivalent to invoking and banishing. I strongly recommend that these Calls not be used in unison, as it ends up pulling the magician up and down simultaneously, creating an intense strain on the aura, which, if not dealt with, can cause illness. They could, however, be used to bookend a working, the First to elevate the magician to a spiritual level, and the Second to return him or her back to earth, as it were.

The next 16 Calls are usually associated with the 16 sub-angles of the Watchtower Tablets and are effective, in practice, at opening them, even if this was not their original purpose. These Calls are much tamer in comparison to the First and Second Calls, but it may be that the use of either of the latter helps contain the energy subsequently released by the use of these Calls.

The remaining 30 Calls, which are given as one named the Call of the Aethyrs, are linked with the 30 Aethyrs and the 91 Parts of the Earth, which are ruled by 91 Governors drawn from a series of sigils applied to the Great Table. Nalvage explained:

“There are 30 Calls yet to come. Those 30 are the Calls of Ni[nety-one] Princes and spiritual Governors, unto whom the Earth is delivered as a portion.”²⁶⁰

The Governors are assigned to the Aethyrs in groups of three for the first 29 and a final group of four for the last Aethyr, TEX. The Call of the Aethyrs is employed by changing the name of the Aethyr and its number, but everything else within the invocation remains the same.

The angel Mapsama explains more about the Calls in relation to the Parts of the Earth:

“These Calls touch all the parts of the World. The World may be dealt withall, with her parts; Therefore you may do anything. These Calls are the keys into the Gates and Cities

260 Stephen Skinner, ed. *Dr John Dee's Spiritual Diaries*, p. 297.

of wisdom. Which [Gates] are not able to be opened, but with visible apparition.”²⁶¹

In a marginal note Dee describes “the use of these 19 Calls” beside a passage of great significance:

“But you shall understand, that these nineteen Calls ... are the Calls, or entrances, into the knowledge of the mystical Tables: every Table containing one whole leaf, whereunto you need no other circumstances.”²⁶²

Dee pleads with the angel Ilemese on 11 July 1584 to give the Calls that are “fit for the 49 Gates,”²⁶³ giving a clear link between them and the Tables, as well as the 50 Gates of Wisdom suggested by Aaron Leitch in *The Angelical Language: Volume I*.

Interestingly there is a gap between the delivery of the first 18 Calls and the Call of the Aethyrs, which makes up the remaining 30. During this period the names of the Governors and the Great Table were delivered. This timing suggests that at least some of the Calls interact with these two aspects of the system.

THE UNVOICED CALL

Dee was told that there were 49 Calls, and yet only 48 are given. The true First Call is actually never revealed, with Nalvage explaining that it is “not to be opened.”

There is a possible parallel between this and the first table of Liber Loagaeth, which was, according to Raphael, not to be known. This would tend to support the idea of the remaining 48 Calls being applied to the remaining 48 tables of Liber Loagaeth, which Leitch deals extensively with in his book.

Dee linked this Unvoiced Call, as I name it, with God:

“These four calls are the second, the [third, fourth and fifth],

261 Ibid., p. 305.

262 *A True & Faithful Relation.*, p. 199

263 Stephen Skinner, ed. *Dr John Dee's Spiritual Diaries*, p. 375.

for the first Table can have no call, it is of the Godhead.”²⁶⁴

Crowley likened the Unvoiced Call with the attribution of the number 0 to the Fool card in the Tarot:

“These first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead. Thus, then, with us hath it the number 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)”²⁶⁵

It is likely that the angels intended that Dee and Kelly take some time to pray and contemplate God in honour of this Unvoiced Call. It is not spoken because it is an internal connection that language cannot come close to comprehending. *Gnosis*, as it were.

THE CONTENT OF THE CALLS

The Calls contain a number of references to common occult and biblical imagery, which might give us an inkling into the purpose of them.

The First Call mentions both the Sun and Moon, which are like implements in the hands of God (and thus also the magician reciting this Call). This is an obvious alchemical reference. It then speaks of trussing a person together in the palms of his hands, suggesting the creation of Man. It also mentions an Ark of Knowledge, which might be a reference to the Ark of the Covenant.

The Second Call references the four elements: the “wings of the winds” for Air, the “burning flames” for Fire, the “cups for a wedding” for Water, and the “flowers” and “barren stone” for Earth. It also refers to a “building such as is not,” which could be seen as the House of God. The language employed is very earthy in general and may relate to the creation of the world.

The Third Call refers to “a Circle on whose hands stand 12 Kingdoms” and “seats 12 of government,” a reference that suggests

²⁶⁴ Ibid, p. 261.

²⁶⁵ Aleister Crowley, *Liber 84 vel Chanokh*, p.32.

both the 12 Tribes of Israel and the Zodiac. It also refers to the “true ages of time” and the “fires of life and increase,” which could refer to the creation of time and Man’s flourishing on Earth.

The Fourth Call refers to the South, the “Thunders of Increase,” and a “second beginning.” This latter could refer to God’s decision to “start over” with the Flood. The language also calls upon the “sons of pleasure” to arise, and suggest that one among Man might be praised, a potential reference to Christ.

The Fifth Call refers to an olive mount, which is likely a reference to the Mount of Olives in Jerusalem, which is used as a burial site. This suggests that this Call might deal with the first instance of death in the world, and so the “comforters” are sent forth to offer relief to the mourners.

The Sixth Call refers to water and fire and the angelic workmen set over the Earth, who praise God and his Creation.

The Seventh Call refers to virgins, 28 living dwellings, and the Third and Fourth Strong Towers. A continuing theme in this Call is strength, which either demonstrates the might of God or Man’s belief that he is stronger than all things, which could make the towers a reference to the Tower of Babel.

The Eighth Call refers to the Elders and the “stooping dragon,” which might be a reference to Satan. Death and terror also feature.

The Ninth Call refers to a guard of flaming swords, and these have wings, so are likely the Kerubim guarding the Gates of Eden. The overall language suggests the potential wrath of God against those who offend him.

The Tenth Call refers to judgement and wrath, suggesting the enactment of the potential of the last call. Scorpions, sulphur, poison and thunder all feature, along with a repetition of the word “woe” in relation to the iniquity of the Earth.

The Eleventh Call refers to five thunders, an eagle, and the house of death. The eagle is the symbol of the higher aspect of Scorpio, which is attributed to the Death card in the Tarot and is generally linked with this topic.

The Twelfth Call refers to the Lanterns of Sorrow and God’s wrath.

The Thirteenth Call refers to swords which have 42 eyes, perhaps

a reference to God's 42-letter name. These appear to "stir up the wrath of sin," however, and make empty people drunk, suggesting that they are the forces that lead astray.

The Fourteenth Call refers to the Sons of Fury and the Daughters of Lust, in addition to 24 seats, which could be a reference to the Seniors or Elders. There is also the Voice of God and more fury and extreme justice.

Calls Four, Five and Six refer to the second, third and fourth angles respectively, the significance of which is unknown, but it could be a possible reference to the angles of the Watchtowers, which would add some support to the Golden Dawn's assignments.

Calls Four, Twelve and Thirteen refer to the South. The Seventh and Eleventh Keys reference the East. Call Nine refers to the West. The Tenth Call refers to the North.

The Eighth Call refers to midday. The Tenth Call refers to night and day. No other times of day are mentioned.

Calls Fifteen to Seventeen are directed towards three flames, all of which appear to relate to God's righteousness and wrath.

The Eighteenth Call, which is the final Call before the Call of the Aethyrs, is directed towards the "mighty light and burning flame of comfort," continuing the fiery imagery. However, it quickly shifts to focus on the idea of joy and calls on God to be a "window of comfort unto me." It may be that this Call could be employed for times of despair, to bring happiness into one's life.

The Nineteenth Call, being the Call of the Aethyrs, provides some striking imagery where God wishes division and confusion upon Earth, and says that he regrets making Man. Dee asked if it was true that God pronounced this malediction, and Ilemese said that it was, blaming it on Adam's transgressions against God in the Garden of Eden. This is important, as it puts the First Call into the timeline of Adam and Eve's expulsion, suggesting not the creation of the world, but Man's banishment into it. It also gives us a unique insight into God's wrath over this biblical event.

It is abundantly clear that while the language of the Calls is beautiful and poetic, the content is usually quite grim, particularly after the first few Calls. There is death, fury, and lots of wrath. This is the vengeful, jealous and somewhat vindictive God of the Old Testa-

ment, one that any “God-fearing” Christian would be able to identify with, but also one that no one would particularly want to associate with. The Calls show what many Gnostics would consider the Demiurge, rather than the true nature of God, who is a power beyond even the Demiurge’s conception. From a non-Gnostic perspective, as in Dee and Kelley’s case, these Calls have a definite apocalyptic feel to them and clearly reference some of the events of Revelation.

The common invocation “Move and Appear” appears frequently throughout the calls, with a longer version containing an addendum, “Open the Mysteries of your Creation,” emphasising the magician’s role as a servant of “the Highest.” The frequency with which these passages occur in the Calls suggest that this phrasing is the most suitable invocation for working with the Enochian entities.

THE CALLS AND THE GREAT TABLE

While Dee was left with little instruction on the use of the Calls, the Golden Dawn paired the Calls with the Watchtowers in the following manner:

First Call:	Tablet of Union
Second Call:	EHNB
Third Call:	Air of Air
Fourth Call:	Water of Water
Fifth Call:	Earth of Earth
Sixth Call:	Fire of Fire
Seventh Call:	Water of Air
Eighth Call:	Earth of Air
Ninth Call:	Fire of Air
Tenth Call:	Air of Water
Eleventh Call:	Earth of Water
Twelfth Call:	Fire of Water
Thirteenth Call:	Air of Earth
Fourteenth Call:	Water of Earth
Fifteenth Call:	Fire of Earth
Sixteenth Call:	Air of Fire
Seventeenth Call:	Water of Fire
Eighteenth Call:	Earth of Fire

THE FIRST CALL

OL	I
SONF	reign
VORSG	over you
GOHO	sayeth
IAD	the God
BALT	of Justice
LANSH	in power exalted
CALZ	above the firmaments
VONPHO	of wrath:
SOBRA	in Whose
ZOL	hands
ROR	the Sun
I	is
TA	as
NAZPSAD	a sword,
OD	and
GRAA	the Moon
TA	as
MALPRG	a through-thrusting fire
DS	which
HOLQ	measureth
QAA	your garments ²⁶⁶
NOTHOA	in the midst
ZIMZ	of my vestures
OD	and
COMMAH	trussed you together
TA	as
NOBLOH	the palms
ZIEN	of my hands:
SOBA	Whose
THIL	seats
GNONP	I garnished

266 QAA means “of your Creation” at the end of this and numerous other Calls. It is not clear if this is a mistake or if the word has another meaning. Another word, OBOLEH, translates as “your garments” later in this Call and could possibly be used in place of QAA.

PRGE	with the fire
ALDI	of gathering
DS	and ²⁶⁷
URBS	beautified
OBOLEH	your garments
GRSAM	with admiration,
CASARM	to whom
OHORELA	I made a law
CABA	to govern
PIR	the holy ones,
DS	and
ZONRENSG	delivered you
CAB	a rod
ERM	with
IADNAH	the ark of knowledge.
PILAH	Moreover
FARZM	you lifted up your voices
OD	and
ZNRZA	swore
ADNA	obedience
OD	and
GONO	faith
IADPIL	to him
DS	that
HOM	liveth
OD	and
TOH	triumpheth,
SOBA	whose
IAOD	beginning
IPAM	is not
OD	nor ²⁶⁸
UL	end

267 The Enochian word for “and” is actually OD. DS means “which.” I recommend replacing either the Enochian word or the English translation for accuracy.

268 OD is usually translated as “and,” which means this line could also be read as “whose beginning is not and end can not be.” The meaning is essentially the same, if not entirely grammatically correct.

IPAMIS	can not be
DS	which
LOHOLO	shineth
VEP	as a flame
ZOME ²⁶⁹	in the midst
POAMAL	of your palace
OD	and
SONF	reigneth
AAI ²⁷⁰	amongst you
TA	as
PIAP	the balance
BALTOH	of righteousness
OD	and
VAOAN	truth.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

THE SECOND CALL

ADGT	Can
UPAAH	the wings
ZONG	of the winds

269 This was given as ZOMDVX by the angels, but Dee was told to “call it Zome.” There appears to have been some difficulty over the letter X, which even Nalvage could not discern and classified as a mystery.

270 Dee was told that the first A in AAI “may be an A an O or an E.” See *A True & Faithful Relation*, p. 83.

OM	understand ²⁷¹
FAAIP	your voices
SALD	of wonder
VIV	O you the second ²⁷²
L	of the first
SOBAM	Whom
IALPRG	the burning flames
IZAZAZ	have framed
PIADPH	within the depths of my Jaws,
CASARMG	whom ²⁷³
ABRAMG	I have prepared
TA	as
TALHO	Cups
PARACLEDA	for a wedding
Q	or
TA	as
LORSLQ	the flowers
TURBS	in their beauty
OOGE	for the Chamber
BALTOH	of righteousness
GIUI	Stronger
CHIS	are
LUSD	your feet
ORRI	than the barren stone:
OD	And
MICALP	mightier
CHIS	are
BIA	your voices
OZONGON	than the manifold winds
LAP	For

271 Dee combined ZONG and OM, translating them as “of the winds,” with FAAIP as “understand” and SALD as “your voices of wonder.” This is most likely an error, as OM is “understand” in other Calls. I have corrected them into their likely assignments above.

272 This is translated simply as “the second” elsewhere. It appears that the “O you” is extra English verbiage to add to the invocatory style.

273 SOBAM is used earlier and elsewhere for “whom.” Either these are two words for the same thing or they mean a slightly different thing. It could be that one is more formal or applies only to God.

NOAN	you are become
TROF	a building
CORS	such
TA	as
GE	is not
OQ	but
MANIN	in the mind
IAIDON	of the all powerful.
TORZU	Arise
GOHEL	sayeth the First
ZACAR	Move
CA	therefore
CNOQOD	unto his Servants:
ZAMRAN	Show yourselves
MICALZO	in power:
OD	And
OZAZM	make me
VRELP	a strong Seething,
LAP	for
ZIRDO	I am
IOIAD	of him that liveth forever.

THIRD CALL

MICMA	Behold
GOHO	sayeth
IAD	your God,
ZIR	I am
COMSELH	a Circle
AZIEN	on whose hands
BIAB	stand
OS	12
LONDOH ²⁷⁴	Kingdoms.
NORZ	Six
CHIS	are

274 Dee was given OS and LONDOH conjoined, but told they were separate words.

OTHIL	the Seats
GIGIPAH	of living breath,
VNDL ²⁷⁵	the rest
CHIS	are
TAPVIN ²⁷⁶	as sharp sickles:
Q	or
MOSPLEH ²⁷⁷	the horns
TELOCH	of death;
QUIIN	wherein
TOLTORG	the Creatures of the earth
CHIS	are,
ICHISGE	to are not,
M	except
OZIEN	mine own hand,
DST ²⁷⁸	which
BRGDA	sleep
OD	and
TORZUL	shall rise.
ILI	In the first
EOL	I made you
BALZARG	Stewards
OD	and
AALA	placed you
THILN	in seats
OS	12
NETAAB	of government,
DLUGA	giving
VOMZARG	unto every one of you
LONSA	power
CAPMIALI	successively
VORS	over
CLA	456,

275 Dee was told that this can be VDL or VDNL. His pronunciation note is not very helpful, but it is likely the V is pronounced as a U.

276 Dee was told that this could be TAPUI also. Note the U pronunciation again for V.

277 This and the previous word were originally conjoined as one.

278 DS is usually "which." The T is likely a transcription error.

HOMIL	the true ages
COCASB	of time,
FAFEN	to the intent that,
IZIZOP	from your highest vessels
OD	and
MIINOAG	the Corners
DE	of
GNETAAB	your governments,
VAUN	you might work
NANAEEL	my power:
PANPIR	pouring down
MALPIRGI	the fires of life and increase,
PILD	continually
CAOSG	on the earth
NOAN	Thus you are become
UNALAH	the skirts
BALT	of Justice
OD	and
VOOAN	Truth.
DOOIAP	In the name
MAD	of the same, your God
GOHOLOR	Lift up,
GOHUS	I saw,
AMIRAN	yourselves.
MICMA	Behold
IEHUSOZ	his mercies
CACACOM	flourish
OD	and
DOOAIN	Name
NOAR	is become
MICAOLZ	mighty
AAIOM	amongst us
CASARMG	In whom
GOHIA	we say
ZACAR	Move
UNIGLAG	Descend
OD	and

IMUAMAR	apply yourselves unto us
PUGO	as unto
PLAPLI	partakers
ANANAEL	of the secret wisdom
QAAN	of your Creation.

FOURTH CALL

OTHIL	I have set
LASDI	my feet
BABAGE	in the South
OD	and
DORPHA	have looked about me
GOHOL	saying,
GCHISGE	are not
AVAVAGO	the Thunders of increase
CORMP	numbered
PD	33,
DS	which
SONF	reign
VIV	in the second
DIU	Angle,
CASARMI	under whom
OALI	I have placed
MAPM	9639
SOBAM	Whom
AG	None
CORMPO	hath yet numbered,
CRIP	but
L	one,
CASARMG	in whom
CROODZI	the second beginning of things
CHIS	are
OD	and
UGEG	wax strong
DS	which
T	also

CAPIMALI	successively
CHIS	are
CAPIMAON	the number of time:
OD	and
LONSHIN	their powers
CHIS	are
TA	as
LO	the first
CLA	456:
TORZU	Arise,
NOR	you sons
QUASAH	of please,
OD	and
F	visit
CAOSGA	the earth:
BAGLE	for
ZIR	I am
ENAY	the Lord
IAD	your God,
DS	which
I	is,
OD	and
APILA	liveth.
DOOAIP	In the name
QAAL	of the Creator
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
OBELISONG	as pleasant deliverers
RETEL	That you may praise him
AAI	amongst
NOR	the sons
MOLAP	of men.

FIFTH CALL

SAPAH

The mighty sounds

ZIMII	have entered
D	into the third
DIV	angle,
OD	and
NOAS	are become
TAQANIS	as olives
ADROCH	in the olive mount
DORPHAL	looking with gladness
CAOSG	upon the earth
OD	and
FAONTS	dwelling
PERIPSOL	in the brightness of the heavens
TA	as
BLIOR	continual comforters,
CASARM	unto whom
AMIPZI	I fastened
NAZARTH	pillars of gladness
AF	19
OD	and
DLUGAR	gave them
ZIZOP	vessels
ZLIDA	to water
CAOSGI	the earth
TOLTORGI	with her creatures,
OD	and
ZCHIS	they are
ESIASCH	the brothers
L	of the first
OD	and
VIV	second
OD	and
IAOD	the beginning
THILD	of their own seats
DS	which
PERAL	are garnished
HUBAR	with continually burning lamps
PEOAL	69636

SOBA	whose
CORMFA	numbers
CHIS	are
TA	as
LA	the first
ULS	the ends
OD	and
QCOCASB	the contents of time.
CA	Therefore
NIIS	Come you
OD	and
DARBS	obey
QAAS	your creation,
F	visit us
ETHARZI	in peace
OD	and
BLIOR	comfort
IAIAL	Conclude us
EDNAS	as receivers
CICLES	of your mysteries:
BAGLE	for why?
IAD	Our Lord and Master
I	is
L	all one.

SIXTH CALL

GAH	The spirits
S	of ye fourth
DIU	Angle
CHIS	are
EM	Nine,
MICALZO	Might
PILZIN	in the firmaments of waters,
SOBAM	Whom
EL	the first
HARG	hath planted

MIR	a torment
BABALON	to the wicked
OD	and
OBLOC	a garland
SAMVELG	to the righteous
DLUGAR	giving unto them
MALPURG	fiery darts
AR	to fan
CAOSGI	the earth
OD	and
ACAM	7699
CANAL	continual Workmen
SOBA	whose
ELZAP	courses
FBLIARD ²⁷⁹	visit with comfort
CAOSG	the earth
OD	and
CHIS	are
ANETAB	in government
OD	and
MAIM	continuance
TA	as
VIV	the second
OD	and
D	the third
DARSAR	Wherefore
SOLPETH	hearken unto
BIEN	my voice
BRITA	I have talked of you
OD	and
ZACAM	I move you
GMICALZO	in power and presence,
SOBA	whose
HAATH	works
TRIAN	shall be
<u>LULIAHE</u>	a song of honour

279 This was originally TBLIARD, but Dee was told that it was better if an F replaced the T.

OD	and
ECRIN	the praise
MAD	of your God
QAAON	in your Creation.

SEVENTH CALL

RAAS	The East
I	is
SALMAN	a house
PARADIZ	of virgins
OECRIMI	singing praises
AAI	amongst
IALPIRGAH	the flames of the first glory,
QUIIN	wherein
ENAY	the Lord
BUTMON	hath opened his mouth
OD	and
INOAS	they are become
NI	28
PARADIAL	Living dwellings
CASARMG	in whom
UGEAR	the strength of men
CHIRLAN	rejoiceth
OD	and
ZONAC	they are apparelled
LUCIFTIAN	with ornaments of brightness
CORS	such
TA	as
VAUL	work
ZIRN	wonders
TOL	on all
HAMI	creatures
SOBA	Whose
LONDOH	Kingdoms
OD	and
MIAM	continuance

CHIS	are
TA	as
D	the third
OD	and
ES	the fourth
UMADEA	strong towers
OD	and
PIBLIAR	places of comfort
OTHIL	The seats
RIT	of mercy
OD	and
MIAM ²⁸⁰	continuance.
CNOQUOL	O you Servants
RIT	of Mercy,
ZACAR	Move,
ZAMRAN	Appear,
OECRIMI	sing praises
QAADAH	unto the Creator:
OD	And
OMICAOLZ	be mighty
AAIOM	amongst us
BAGLE	For
PAPNOR	to this remembrance
IDLUGAM	is given
LONSHI	power
OD	and
VUPLIF ²⁸¹	our strength
UGEG	waxeth strong
BIGLIAD	in our Comforter.

EIGHT CALL

BAZME	The Midday
LO	the first

280 This was originally conjoined with the previous word and could be pronounced as “mi-am” or “nu-am,” the latter of which suggests a potential alternate spelling of NUAM.

281 The pronunciation guide is “Ump-lift,” suggesting the spelling is in error.

I	is
TA	as
PIRIPSON	the third heaven
OLN	made
NAZAVABH	of Hyacinth Pillars
OX	26
CASARMG	in whom
VRAN ²⁸²	the Elders
CHIS	are
VGEG	become strong
DS	which
ABRAMG	I have prepared
BALTOHA	for my own righteousness
GOHO	saith
IAD	the Lord
SOLA	whose
MIAM	long continuance
TRIAN	shall be
TA	as
LOLCIS	bucklers
ABAI	to the stooping
VOVIN ²⁸³	Dragons
OD	and
AZIAGIAR	like unto the harvest
RIOR	of a widow.
IRGIL	How many
CHIS	are
DA	there
DS	which
PAAOX	remain
BUSD	in the glory
CAOSGO	of the earth
DS	which
CHIS	are
OD	and
IPURAN	shall not see

282 Dee was told this could either be GRAN or VRAN.

283 This was originally given as UONIN.

TELOCH ²⁸⁴	death
CACARG	until
O	this
SALMAN	house
LONCHO	fall
OD	and
VOVINA	the Dragon
CARBAF	sink.
NIISO	Come away,
BAGLE	for
AUAUAGO ²⁸⁵	the Thunders
GOHO	have spoken:
NIISO	Come away,
BAGLE	for
MOMAO	the Crowns
SIAION	of the Temple
OD	and
MABZA	the coat
IADOIASMOMAR	of him that is, was and shall be crowned
POILP	are divided
NIIS	Come
ZAMRAN	Appear
CIAOFI	to the terror
CAOSGO	of the earth
OD	and
BLIORS	to our comfort
OD	and
CORSI	of such
TA	as
ABRAMG	are prepared

284 This was originally given as TELOAH.

285 The pronunciation note uses the letter U also, but it is likely pronounced as a V.

NINTH CALL

MICAOLI	A mighty
BRANSG	guard
PURGEL	of fire
IALPOR	with two-edged swords
DS	flaming
BRIN	(which
EFAFAFE	have vials
P	8
VONPHO	of wrath
OLANI	for two times
OD	and
OBZA	a half:
SOBA	whose
UPAAH	wings
CHIS	are
TATAN	of wormwood,
OD	and
TRANAN	of the marrow
BALYE	of salt,)
ALAR	have settled
LUSDA	their feet
SOBOLN	in the West,
OD	and
CHIS	are
HOLQ	measured
CNOQVODI ²⁸⁶	with their Ministers
CIAI	9996.
VNAL	These
ALDON	gather up
MOM	the moss
CAOSGO	of the earth
TA	as
LAS	the rich
OLLOR	man

286 V pronounced as a U.

GNAY	doth
LIMLAL	his treasure:
AMMA	Cursed
CHIIS	ar they
SOBA	whose
MADRID	iniquities
ZCHIS	they are
OOANOAN	in their eyes
CHIS	are
AVINY	milestones
DRILPI	greater
CASOGIN	than the earth
OD	And
BUTMONI	from their mouths
PARM	rune
ZUMVI	seas
CNILA	of blood:
DAZIZ	Their heads
ETHAMZ ²⁸⁷	are covered
ACHILDAO	with diamond:
OD	and
MIRC	upon
OZOL	their heads
CHIS	are
PIDIAI	marble
COLLAL	sleeves.
VLCININ ²⁸⁸	Happy is he,
ASOBAM	on whom
UCIM	they frown not.
BAGLE	For why?
IAD	The God
BALTOH	of righteousness,
CHIRLAN	rejoiceth
PAR	in them.
NIISO	Come away
OD	and

287 Pronounced "E-tham-Zod."

288 V pronounced as a U.

IP	not
OFAFAFE	your Vials
BAGLE	For
ACOCASB	the time
I	is
CORS	such
CA	as
VNIG	requireth
BLIOR	comfort.

TENTH CALL

CORAXO	The Thunders of Judgement and Wrath
CHIS	are
CORMP	numbered
OD	and
BLANS	are borrowed
LUCAL	in the North
AZIAZOR	in the likeness
PAEB	of an oak
SOBA	whose
LILONON	branches
CHIS	are
VIRQ ²⁸⁹	Nests
OP	22
EOPHAN	of lamentation
OD	and
RACLIR	weeping
MAASI	Laid up
BAGLE	for
CAOSGI	the earth
DS	which
IALPON	burn
DOSIG	night
OD	and

289 Pronunciation note suggests last syllable is pronounced “quu.”

BASGIM	day:
OD	and
OXEX	vomit out
DAZIZ	the heads
SIATRIS	of scorpions
OD	and
SALBROX	live sulphur
CINXIR	mingled
FABOAN	with poison
UNAL	These
CHIS	be
CONST	The Thunders
DS	that
DAOX	5678
COCASG	times
OL	in the 24 th part
OANIO	of a moment
YOR	roar
EORS	with a hundred
MICAOLI ²⁹⁰	mighty
OL ²⁹¹	
GIXYAK	earthquakes
OD	and
EORS	a thousand
COCASB	times
PLOSI	as many
MOLUI	surges
DS	which
PAGEIP	rest not
LARAG	neither
OM	know
DROLN	at any
MATORB ²⁹²	1000

290 This was originally given as VOHIM.

291 There does not appear to be a translation for this word in this position. Elsewhere it means "I" or "24."

292 This was originally given after YOLCI, but Dee was told it must come after OM DROLN.

COCASB	time
EMNA	here
L	One
PATRALX	rock
YOLCI	bringeth forth
NOMIG	even as
MONONS	the heart
OLORA	of man
GNAY	doth
ANGELARD	his thoughts
OHIO	woe
OHIO	woe
OHIO	woe
OHIO	woe
OHIO	woe
OHIO	woe
NOIB	yea
OHIO	woe
CAOSGON	be to the earth
BAGLE	For
MADRID	her iniquity
I	is
ZIROP	was
CHISO	and shall be
DRILPA	great.
NIISO	Come away
CRIP	but
IP	not
NIDALI	your noises.

ELEVENTH CALL

OXIAYAL	The mighty seat
HOLDO	groaned
OD	and
ZIROM	they were
O	5

CORAXO	thunders
DS	which
ZILDAR	flew
RAASY	into the Earth
OD	and
VABZIR	the Eagle
CAMLIAX	speak
OD	and
BAHAL	cried with a loud voice
NIISO	Come away
OD	and
ALDON	they gathered them together in
SALMAN	the house
TELOCH	of death
CASARMAN	of whom
HOLQ	it is measured
OD	and
T	it
I	is
TA	as
ZCHIS	they are
SOBA	whose
CORMF	number
I	is
GA	31.
NIISO	Come away
BAGLE	For
ABRAMG	I have prepared
NONCP ²⁹³	for you
ZACAR	Move
CA	therefore
OD	and
ZAMRAN	shew yourselves
ODO	open
CICLE	the Mysteries
QAA	of your Creation

293 The Call originally ended here. The traditional ending was added later.

ZORGE	Be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God
HOATH	the true worshipper
IADIA	of the Highest.

TWELFTH CALL

NONCI	O you
DS	that
SONF	reign
BABAGE	in the south
OD	and
CHIS	are
OB	28
HUBAIO	the lanterns
TIBIBP	of sorrow
ALLAR	bind up
ATRAAH	your girdles
OD	and
EF	visit us
DRIX	Bring down
FAFEN	your train
MIAN	3663
AR	that
ENAY	the Lord
OVOF	may be magnified
SOBA	whose
DOOAIN	name
AAI	amongst you
I	is
VONPH	Wrath
ZACAR	Move,
GOHUS	I say,
OD	and

ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

THIRTEENTH CALL

NAPEAI	Oh you swords
BABAGEN	of the south
DS	which
BRIN	have
VX	42
OOAONA	eyes
LRING	to stir up
VONPH	wrath
DOALIM	of sin
EOLIS	making
OLLOG	men
ORSBA	drunken
DS	which
CHIS	are
AFFA	empty
MICMA	Behold
ISRO	the promise
MAD	of God
OD	and
LONSHI TOX	his power
DS	which
IUMD	is called
AAI	amongst you

GROSB	A bitter sting:
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

FOURTEENTH CALL

NOROMI	O you sons
BAGIE	of fury
PASBS	the daughters
OLAD	of the Just
DS	which
TRINT	sit
MIRC	upon
OL	24
THIL	seats
DODS	vexing
TOL	all
HAMI	creatures
CAOSGO	of the earth
HOMIN	with age
DS	which
BRIN	have
OROCH	under you
QUAR	1636
MICMA	Behold
BIAL	the voice

OIAD	of God
AISRO	promise
TOX	of him
DS	which
IUMD	is called
AAI	amongst you
BALTIM	Fury, or Extreme Justice.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

FIFTEENTH CALL

ILS	O thou
TABAAM	the governor
L	of the first
IALPRT	flame
CASARMAN	under whose
UPAAH	wings
CHIS	are
DARG	6739
DS	which
OADO	weave
CAOSGI	the earth
ORSCOR	with dryness
DS	which
OMAX	knowest

MONASCI	of the great name
BAEOVIB	Righteousness
OD	and
OMETGIS	the seal
IAIADIX	of Honour.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

SIXTEENTH CALL

ILS	O thou
VIV	second
IALPRT	flame
SALMAN	the house
BALT	of Justice
DS	which
BRIN	hast
ACROODZI	thy beginning
BUSD	in glory:
OD	and
BLIORAX	shalt comfort
BALIT	the just:
DS	which
INSI	walkest
CAOSG	on the earth
LUSDAN	with feet

EMOD	876
DS	that
OM	understand
OD	and
TLIOB	separate
HAMI	creatures
DRILPA	great
GEH	art
ILS	thou
MADZILODARP	in the God of stretch-forth-and-conquer.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

SEVENTEENTH CALL

ILS	O thou
D	third
IALPRT	flame
SOBA	whose
UPAAH	wings
CHIS	are
NANBA	thorns
ZIXLAY	to stir up
DODSIH	vexation:
OD	and

BRIN	hast
FAXS	7336
HUBARO	lamps living
TUSTAX	going
YLSI	before the
SOBA	whose
IAD	God
I	is
VONPOVNPH	Wrath in Anger
ALDON	Gird up
DAXIL	thy loins
OD	and
TOATAR	hearken.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

EIGHTEENTH CALL

ILS	O thou
MICAOLZ	mighty
OLPIRT	light
OD	and
IALPRG	burning flame
BLIORS	of comfort
DS	which
ODO	openest

BUSDIR	the glory
OLAD	of God
OVOARS	to the centre
CAOSGO	of the earth
CASARMG	In whom
LAIAD	the secrets of truth
ERAN	6332
BRINTS	have
CASASAM	their abiding
DS	which
IUMD	is called
ACLONDOH	in thy Kingdom
MOZ	Joy
OD	and
MAOFFAS	not to be measured
BOLP	Be thou
COMO	a window
BLIORT	of comfort
PAMBT	unto me.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

CALL OF THE AETHYRS

MADRIAX²⁹⁴

Oh you heavens

294 Can also be MADRIAX.

DS	which
PRAF	dwell
[LIL] ²⁹⁵	[in the first Aire,]
CHIS	are
MICAOLZ	Mighty
SAANIR	in the parts
CAOSGO	of the Earth,
OD	and
FISIS	execute
BALZIZRAS	the Judgement
LAIDA	of the highest
NONCA	to you
GOHULIM	it is said,
MICMA	Behold
ADOIAN	the face
MAD	of your God,
IAOD	the beginning
BLIORB	of comfort:
SOBA	whose
OOAONA	eyes
CHIS	are
LUCIFTIAS	the brightness
PERIPSOL	of the heavens:
DS	which
ABRAASSA	provided
NONCF	you
NETAAIB	for the government
CAOSGI	of the Earth,
OD	and
TILB	her
ADPHAHT	unspeakable
DAMPLOZ	variety
TOOAT	furnishing
NONCF	you
GMICALZ	with a power
OMA	understanding

295 Words in brackets, relating to the name and number of each Aethyr, are to be replaced when working with a different Aethyr.

LRASD	to dispose
TOFGLO	all things
MARB	according
YARRY	to the providence
IDOIGO	of him that sitteth on the holy Throne
OD	and
TOZULP	rose up
IAODAF	in the beginning
GOHOL	saying,
CAOSGI	The Earth
TABAORD	Let her be governed
SAANIR	by her parts
OS	and
CHRISTEOS	Let there be
YRPOIL	Division
TIOBL	in her,
BUSDIR	that the glory
TILB	of her
NOALN	may be
PAID	always
ORSBA	drunken
OD	and
DODRMNI	vexed
ZYLNA	in itself:
ELZAP TILB	Her course, ²⁹⁶
PARMGI	let it run
PERIPSAX	with the heavens:
OD	and
TA	as
QURLST	a handmaid
BOOAPIS	her let serve them:
L	One
NIMB	season
OUCHO	Let it confound
SYMP	another:

296 TILB is “her,” which means that ELZAP must be “course;” however, the order of the words is reversed in the Enochian version, which is either an unusual grammatical element or an error.

OD	And
CHRISTEOS	let there be
AG	no
TOLTORN	Creature
MIRC	upon
Q	or
TIOBL	within her
LEL	the same:
TOL	All
PAOMBD	her members
DILZMO	let them differ
ASPIAN	in their qualities:
OD	And
CHRISTEOS	let there be
AG	no
L	one
TOLTORN	Creature
PARACH	equal
ASYMP	with another
CORDZIZ	The reasonable Creatures of earth or Men
DODPAL	let them vex
OD	and
FIFALZ	weed out
L	one
SMNAD	another:
OD	And
FARGT	the dwelling places,
BAMS	let them forget
OMAOAS	their names:
CONISBRA	The work of man
OD	and
AVAVOX	his pomp,
TONUG	let them be defaced:

ORSCA TLB	His buildings ²⁹⁷
NOASMI	let them become
TABGES	Caves
LEVITHMONG	for the beasts of the field:
UNCHI	Confound
OM TILB	her understanding ²⁹⁸
ORS	with darkness.
BAGLE	For why?
MOOOAH	It repenteth me
OL	I made
CORDZIZ	Man.
L	One
CAPIMAO	while
IXOMAXIP	let her be known,
OD	and
CA	another
CAPIMAO	while
GOSAA	a stranger:
BAGLEN	Because
PI	she
I	is
TIANTA	the bed
ABABALOND	of a Harlot,
OD	and
FAORGT	the dwelling place
TELOCVOVIM	of him that is fallen:
MADRIAX	O you heavens,
TORZU	arise,
OADRIAX	the lower heavens
OROCHA	underneath you,
ABOAPRI	Let them serve you:
TABAORI	Govern
PRIAZ	those

297 This is similar to the incidents of TILB, except TLB appears to mean “his” rather than “her.” Again the order is reversed. Dee’s pronunciation aid combines them as “Orscatl b,” suggesting that they be pronounced as one word, with the pronoun perhaps working as a suffix.

298 As footnote 294.

AR	that
TABAORI	govern:
ADRPAN	Cast down
CORS	such
TA	as
DOBIX	fall:
YOLCAM	Bring forth
PRIAZI	with those
AR	that
COAZIOR	increase:
OD	And
QUASB	destroy
QTING	the rotten:
RIPIR	No place
PAAOXT	let it remain
SAGACOR	in one number:
UML	Add
OD	and
PRDZAR	Diminish
CACRG	until
AOIVEAE	the stars
CORMPT	be numbered:
TORZU	Arise,
ZACAR	Move
OD	and
ZAMRNA	Appear
ASPT	before
SIBSI	the Covenant
BUTMONA	of his mouth,
DS	which
SURZAS	he hath sworn
TIA	unto us
BALTAN	in his Justice:
ODO	Open
CICLE	the Mysteries
QAA	of your Creation
OD	And

OZAZMA
PLALPLI
IADNAMAD

Make us
partakers
of undefiled knowledge.

APPENDIX I



ENOCHIAN GEMATRIA



A number of people have suggested that the frequent instances of numbers throughout the Calls might be some form of Enochian gematria that could be applied to other words. While Dee was never given numerical equivalents to the letters, like we have for Hebrew, there is some weight to this theory, because some of the numbers appear to be directly linked with the letters.

For example, in the Fourth Call we encounter the words MAPM, meaning “9639,” and CLA, meaning “456.” The first thing that is clear is that the four digit number has a four-letter name, while the three digit number has a three-letter name. The second thing that is clear from the first word is that the two instances of the number 9 are designated by the letter M, suggesting it is not an arbitrary assignment. The third thing that is apparent is that the 6 in the first word is designated by the letter A, while the 6 in the second word is also designated by the letter A, suggesting this letter is directly associated with this number.

The problem with this approach is that other instances of numbers do not follow the same logic. For example, the Fifth Call gives us the words AF, “19,” and PEOAL, “69636.” While these both

have the same number of digits as letters, they do not match what we have previously encountered. Instead of M for 9 we have F in the first word and E in the second. Instead of P for 3 we have A. Instead of A for 6 we have P, O, and L, the latter letter being associated with the word “one” elsewhere in the Calls.

Potentially Enochian allows for multiple letters to be associated with numbers, and perhaps the letter changes depending on whether it is in the tens, hundreds, or thousands, but it seems that there is, in fact, little logic to the numbers, and despite much exploration by numerous magicians, this part of the Enochian system may remain a mystery for some time to come.

In the OSDL we employed the following gematria attributions. It is not clear how these associations came about, apart from the initial seven being in order like with Hebrew. Also note the omission of the English C, Y, etc. I include these for those who are curious.

B	1	Pa
K	2	Veh
G	3	Ged
D	4	Gal
F	5	Or
A	6	Un
E	7	Graph
Z	8	Ceph
P	9	Mals
H	10	Na
L	20	Ur
O	30	Med
Q	40	Ger
N	50	Drux
I	60	Gon
V	70	Van
X	80	Pal
M	90	Tal
R	100	Don
S	200	Fam
T	300	Gisg

APPENDIX II



ENOCHIAN DICTIONARY



This appendix includes my own personal Enochian dictionary, which I compiled when I was a member of the OSDL. This dictionary includes all the words from the Calls, and all the names of the angels upon the Watchtowers.

The descriptions for the angelic names are based on the OSDL's system, which was a mix of Golden Dawn attributions (i.e. elemental and planetary), with some of the Order's own terminology. Consult Chapter XI on the Great Table if these are unfamiliar.

Since we omitted English distinctions between letters (i.e. we used I for Gon, even when Dee was given the letter Y), an omission I now believe to be a mistake, one will notice some spelling alterations in some of these words.

I have also included the gematria, as per Appendix I, which some people might find interesting.



A -	"With"; "On"	[6]
AABCO -	Command Angel of Air of Water	[45]
AAETPIO -	Senior Of Mars Of Fire	[471]
AAI -	"Among You"; "Among"	[72]
AAIOM -	"Among Us"	[192]
AALA -	"Placed You"	[42]
AAOZAIF -	Senior Of Jupiter Of Air	[121]
AAPDOCE -	Senior Of Venus Of Fire	[64]
ABABALOND -	"Of A Harlot"	[124]
ABAI -	"To The Stooping"	[73]
ABALPT -	Call Angel of Earth of Earth	[342]
ABOAPRI -	"Let Them Serve You"	[212]
ABRAASSA -	"Provided"	[525]
ABRAMG -	"Prepared"; "I Have Prepared"	[206]
ABRAMGA -	"I Have Prepared"	[212]
ABRAMIG -	"Are Prepared"	[266]
ACAM -	"7699"	[104]
ACLONDOH -	"In Thy Kingdom"	[152]
ACZINOR -	Senior Of Jupiter Of Earth	[256]
ACROODZI -	"Thy Beginning"	[240]
ADGT -	"Can"	[313]
ADNA -	"Obedience"	[66]
ADOEOET -	Senior Of Jupiter Of Fire	[384]
ADOIAN -	"The Face"	[156]
ADPHAHT -	"Unspeakable"	[345]
ADROCH -	"In The Olive Mount"	[152]
ADRPAN -	"Cast Down"	[169]
ADVORPT -	Governor Of TEX 3	[519]
AF -	"19"	[11]
AFFA -	"Empty"	[22]
AG -	"No/None"	[9]
AHAOZPI -	Senior Of Venus Of Air	[129]
AHMLICV -	Senior Of Mercury Of Earth	[258]
AIAOAI -	Call Angel of Earth of Air	[168]

AISRO –	“The Promise”	[396]
ALAR –	“Have Settled”	[100]
ALDI –	“Of Gathering”	[90]
ALDON –	“Gathered Them Together”; “Gather Up”; “Gird Up”	[110]
ALHCTGA –	Senior Of Venus Of Earth	[347]
ALLAR –	“Bind Up”	[120]
ALNDVOD –	Senior Of Luna Of Fire	[184]
ALOI –	Command Angel of Fire of Air	[122]
AMIPZI –	“I Fastened”	[233]
AMIRAN –	“Yourselves”	[312]
AMMA –	“Cursed”	[192]
ANAEEM –	Call Angel of Water of Earth	[166]
ANANAEL –	“The Secret Wisdom”	[145]
ANETAB –	“In Government”	[370]
ANGELARD –	“Thoughts”	[196]
ANGPOI –	Call Angel of Air of Earth	[158]
ANODOIN –	Senior Of Mercury Of Fire	[230]
AOIVEAE –	“The Stars”	[186]
AOVRRZ –	Call Angel of Fire of Air	[314]
AR –	“That”; “To Fan”	[106]
ARBIZ –	Command Angel of Earth of Earth	[175]
ARDZA –	Command Angel of Air of Air	[124]
ARINNAP –	Senior Of Saturn Of Fire	[281]
ARN –	Second Aethyr	[156]
ARTH –	“Of Gladness”	[416]
ASIMP –	“With Another”	[365]
ASP –	Twenty-first Aethyr	[215]
ASPIAN –	“In Their Qualities”	[331]
ASPT –	“Before”	[515]
ATAPA –	Command Angel of Fire of Water	[327]
ATRAAH –	“Your Girdles”	[428]
APILA –	“Liveth”	[101]
AVABH –	“Of Hyacinth”	[93]
AVAVAGO –	“The Thunders Of Increase”; “The Thunders”	[191]
AVAVOX –	“His Pomp”	[262]

AVINI –	“Millstones”	[246]
AVTOTAR –	Senior Of Mercury Of Air	[812]
AZIAGIER –	“The Harvest”	[250]
AZIAZIOR –	“In The Likeness Of”	[278]
AZIEN –	“On Whose Hands”	[131]

B



BABAGE –	“The South”	[24]
BABAGEN –	“Of The South”	[74]
BABALON –	“To The Wicked”	[114]
BAEOVIB –	“Righteousness”	[175]
BAG –	Twenty-eight Aethyr	[10]
BAGIE –	“Of Fury”	[77]
BAGLE –	“Why?”; “For I”; “For”	[37]
BAGLEN –	“Because”	[87]
BAHAL –	“Called With A Loud Voice”	[43]
BALIE –	“Of Salt”	[94]
BALIT –	“The Just”	[387]
BALT –	“Of Justice”	[327]
BALTAN –	“In His Justice”	[383]
BALTIM –	“Fury, Or Extreme Justice”	[477]
BALTOH –	“Of Righteousness”	[367]
BALTOHA –	“For My Own Righteousness”	[373]
BALZARG –	“You Stewards”	[144]
BALZIZRAS –	“Judgement”	[409]
BAMS –	“Let Them Forget”	[297]
BASGIM –	“Day”	[360]
BATAIVAH –	Solar King Of Air	[459]
BAZME –	“The Midday”	[112]
BIA –	“Your Voices”	[67]
BIAB –	“Stand”	[68]
BIAL –	“The Voice”	[87]
BIEN –	“Unto My Voice”	[118]
BIGLIAD –	“In Our Comforter”	[154]
BITOM –	“Fire”	[481]

BLANS –	“Harboured”	[277]
BLIARD –	“Comfort”	[191]
BLIOR –	“Continual Comforters”; “Comfort”	[211]
BLIORAX –	“Shall Comfort”	[297]
BLIORB –	“Comfort”	[212]
BLIORT –	“Of Comfort”	[511]
BLIORS –	“To Our Comfort”; “Comfort”	[411]
BOGPA –	“Reigns”	[49]
BOLP –	“Be Thou”	[60]
BOOAPIS –	“Let Her Serve Them”	[336]
BRANS –	“Guard”	[360]
BRGDA –	“Sleep”	[114]
BRIN –	“Have”; “Hast”	[211]
BRINTS –	“Have”	[711]
BRITA –	“I Have Talked Of You”	[467]
BVSD –	“In The Glory”; “In Glory”	[275]
BVSDIR –	“The Glory”	[435]
BVTMON –	“Hath Opened His Mouth”	[541]
BVTMONI –	“From Their Mouths”	[601]

C

CA –	“Another/Therefore”	[8]
CAB –	“A Rod”	[9]
CACACOM –	“Flourish”	[138]
CACARG –	“Until”	[119]
CACRG –	“Until”	[113]
CALZ –	“Above The Firmaments”	[36]
CAMLIAX –	“Spake”	[264]
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