

Enochiana

Being a compilation of all available sources; both in print and on the Internet
And containing the Temple Construction Record of a Thaumaturge,
Along with new translations of the Holy Table of Practice

Publication in Class C

Frater Apollonius

4°=7[□] A.:A.:



Introduction

The central problem with Enochian Magick has been three-fold. First, in reviving the ancient and obscure record of Dr. John Dee and Edward Kelly, the Golden Dawn very quickly (and creatively) started devising their own system; adding elements to it that were not the original intent of those praeter-human sources that Dee & Kelly were in contact with. This has led to a major confusion to what actually Enochiana might be and what is really a blend of Golden Dawn and Enochian ideas. On this particularly, Enochian Chess and truncated pyramids, as well as Egyptian gods are not a part of the Enochian system prescribed by these praeter-human intelligences; referred to as Angels.

The second problem is that the original documents themselves are both inconsistent and in several cases changed and reworked; and in some cases, there's only a partial recovery of missing or destroyed records. The third problem is that there is a host of erroneous and scattered information both in formal publication and on the Internet. This has led to errors in lettering on the Holy Table of Practice, confusion as to the importance of various tables and even a mis-assignment of the planets for the all-important Ensigns of Creation. A study of Cornelius Agrippa and Crowley's own notes on his Enochian work has corrected this.

As if all of this wasn't difficult enough, there's one major problem that so far, very few people seem to even want to overcome. The Enochian system was meant to be practiced and understood *in Enochian* and not in English.¹ It seems everyone has decided to use English lettering and completely ignore the reception of the Angelic alphabet from the praeter-human intelligences that communicated it to humanity. For Thelemites, the problem is integral. If we so revere Liber AL vel Legis because of the praeter-human connection with its revelation, why would we then rebuke these same, possibly Nephilitic contacts when it comes to Enochian Magick? This error is compounded when we consider the fact that most of Thelemic doctrine is revealed through Crowley in his skrying of the 30 Aethyrs in Liber CDXVIII. Even the Holy Table, as will be shown below, is a prophecy that reveals the advent of the Aeon of Horus by announcing the incarnation of Babalon and the Beast. Kenneth Grant would say that it opened the 'Gate' for the Thelemic energies.

However, this document is not presented so that one can become some sort of Enochian purist. Rather, the intent is to show Enochian as an evocatory system that is not only complete in and of itself, but has an important connection to Thelema. The Golden Dawn really used the system for skrying and heavily immersed itself in working its truncated pyramid system; not included in this work. That the Jews have the half, we can see clearly that *Enochiana* draws heavily from Jewish lore; also the foundation of the Qabalah. We find then, a direct bridge between the Jewish half and all that Thelema would come to be. And this being a part of the Merkabah, Apocalyptic tradition that in itself evolves directly from the pseudopegraphical Book of Enoch.

This is a system built on tablets that fold, one into another. The recursive nature of information that comes at various times and places hold some synchronistic merit that adds to the spiritual credulity of Dee and Kelly's work. Even more important, this spiritual credulity points to the scientific actuality of the praeternatural beings that communicated this knowledge. This Occult

¹ Two important exceptions to this are the SDA and the Heptagon Stellar; both being rendered in English and compels the tables derived from them to remain in English. This is significant if we are to consider English as a holy language (as suggested by AL). Also, though other tables were given in English, there are instructions by Raphael to transliterate them. The other exception is the Ring with two Latin words: PELE & LVX.

Science should especially, be fully investigated by Thelemites, as we've placed a primal significance on such praeternatural communication.

We therefore, start with the Enochian alphabet as it is the core of the system; though that system was first communicated with English letters. But everything starts with the Tablet of Nalvage, which gives the key to the Great Table of the Aethyrs. The Twelve-by-Seven tables then give us the

Lamen and is formed by the Sigillum Dei Aemeth, which is the key to the entire system; and from which we get the names of the Heptarchical Kings. These are then arranged on the Tabula Angelorum Bonorum; creating planetary and hourly attributions.

Next is the Tabula Collecta, which is outside all these connections and is in need itself of further exploration. Following this are the evocations of the Heptarchical Kings; their seals and the Ensigs of Creation upon which those seals are to be placed. Next comes the Watchtowers and their apocalyptic emblems, which are then connected to the Great Table from which the larger proportion of Angelic Entities are named; and as well, from which we get the 30 Aethyrs and their Governors.

Finally, there is the largely unexplored Liber Loagaeth, from which it seems an important amount of praeternatural information is concealed. Considering the breadth and depth that the 30 Aethyrs added to Thelemic Gnosis, it seems there's much more that should be of interest to Thelema that is contained within these tables. And it seems important that this work be undertaken.

Most important, so many into Enochiana seem to have really forsaken the alphabet and the language of the Angels. They choose rather, to work with the English alphabet. This really doesn't make much sense. If this alphabet was given and instructions given to use it, it seems that ignoring this, one would really be winding a path away from the egregore of the system. And considering the efficacy and potency of the system, even for those already using it in English, there must yet be a greater potency to be found.

The Angelic or Enochian Alphabet

Orthography							
Letter name	Pa	Veh	Ged	Gal	Or	Un	Graph
Pronunciation of letter name (if different)					“Orh”	“Und”	“Graupha”, in the throat
English equivalent	B	C	G	D	F	A	E

Orthography								
Letter name	Tal	Gon	Gon (with point)	Na	Ur	Mals	Ger	Drux
Pronunciation of letter name (if different)	“Stall” or “Xtall”			“Nach”, as it were in the throat	“Our” or “Ourh”	“Machls”	“Gierh”	“Droux”
English equivalent	M	I	Y	H	L	P	Q	N

Orthography							
Letter name	Pal	Med	Don	Ceph	Van	Fam	Gisg
Pronunciation of letter name (if different)	“Al”			“Keph”			
English equivalent	X	O	R	Z	U	S	T

The Enochian alphabet was transcribed by Edward Kelley with the manner of its reception penned in Dee’s diary:

But it is to be noted that when E.K. could not aptly imitate the form of the characters or letters as they were shewed, that then they appeared drawn on his paper with a light yellow colour, which he drew the black upon; and so the yellow colour disappearing, there remained only the shape of the letter in black...

In his record, Dee describes the nature of the letters themselves, from a conversation with the angel II, who may be one of the Sons of Light. But like Nalvage and others he communicated with, this Angel may be outside the given hierarchy:

Dee: And first I think that those letters of our Adamical alphabet have a due peculiar unchangeable proportion of their forms, and likewise that their order is also mystical.

II: 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.

A Note on Pronunciation

Overall, the alphabet, like the Hebrew alphabet, is mostly consonants; with the words formed from it being mostly consonants. The vowel sounds that connect the letters are then naturally derived with the sounding out of the consonants. Some additional notes on the consonants are shown below:

The letter 'C' (Veh/כ) can be pronounced with an 'S' or 'K' sound.

The letter 'G' (Ged/ג) can be pronounced with a 'G' or a 'J' sound.

The letters 'I' and 'Y' (Gon/י) are accepted English transliterations; as with the Hebrew alphabet. The same goes for 'U' and 'V' (Van/ו).

The letters 'PH' together, may be pronounced 'F', as in English. Also, 'CH' may be pronounced as the Greek Chi, or as 'TCH'.

There are further similarities to other languages. For instance, 'AU' is pronounced 'AF', which is reminiscent of Greek, and a key to show how Crowley used the 'F' for an 'OO' sound in Libers Samekh and Reguli.

Because of the many similarities to the Hebrew alphabet, it seems reasonable to surmise that the letter 'Q' (Ger/ק) should be pronounced gutturally, as the Semitic "Qaf" or "Qoph". The English sound 'QU' is also used in Enochian.

The letter 'Z' is has been shown to sometimes have the pronunciation 'ZOD;' being consistent with a 16th Century name of the letter "Zed." But it is also pronounced "Zee," as in English.

Enochian Alphabet, Gematria & Letter Essences

In Meric Casaubon's: A True and Faithful Relation of What Passed for so Many Years Between Dr. John Dee and Some Spirits, we get the following quote:

Gabriel...Every Letter signifieth the Member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore, are by numbers gathered together: which also gathered signify a number: for as every greater containeth his lesser, so are the secret and unknown forms of things knit up in their parents: Where being known in number they are easily distinguished, so that herein we teach places to be numbered: letters to be elected from the numbered, and proper words from the letters, signifying substantially the thing that is spoken of in the center of his Creator, whereby even as the mind of man moved at an ordered speech, and is easily persuaded in thing that re true, so are the creatures of God stirred up in themselves, when they hear the words wherewithal they were nursed and brought forth: For nothing moveth that is not persuaded: neither can anything be persuaded that is unknown.

Drawing on the quote and recognizing that every letter contains an essence of substance, Patricia Shaffer's 'Letter Essences' are also included. To quote from the introduction to her work:

These are the essences, which I have attributed to the individual letters. As I understand it, each letter represents a sound, which is universal to the mind of man, and so, the essential meaning echoes within every spoken language. The shapes of the letters or glyphs may vary, but the sound is what imparts the meaning. Each of the individual letters reflects a pure sound, but certain combinations (e.g., ch, sh, ph) give mixed sounds, and thus, the meanings of such dyads are subtly enhanced.

Note that she differentiates between the letters I and Y as well as U and V. But her take on using sounds to represent archetypal qualities in human consciousness is not all that different from the symbolic representation of the English alphabet in Liber 805.

V̄ B Pe Puer 1 ♂ in Υ

Root of Choice: duality, multiplicity, choose (between)

Ɔ K Veh 2

Root of Causation: make, cause, create, because (of)²

⋈ G Ged Fortuna Major 3 Ⓞ in Northern Declination

Root of Negation: not, none, nothing, nor³

Ϸ D Gal 4

Root of Possibility: possible, potential

² Here, Patricia Shaffer uses the English letter 'C' indicating a soft sound and has provided no essence for the hard sound of 'K.'

³ Gnostis – Silent G is not

♁ F Orth Cauda Draconis 5
Root of Manifestation: manifest, show, appear

♁ A Un Amissio 6 ♀in∅
Root of Time: begin, beginning; new, anew; again, then, when

⌒ E Graph Albus 7 ♀inΠ
Root of Will: will, intend, purpose, intention

♁ M Tal Tristitia 8 ♀in∞
Root of Knowledge: mind, know, awareness, knowledge

⌒ I Gon Acquisitio 9 ♀in♁
(As 'I') Root of Energy/Enablement: energize, enable, ability (As 'Y') Root of Increase:
grow, increase, more, faster

♁ H Na-hath 10
Root of Breath: breath, life

♁ L Ur Via 20 ♀in∅ - Decreasing
Root of Primacy: first, primary, one; providence

♁ P Mals Populus 30 ♀in∅ - Increasing
Root of Establishment: space, place, put, set; here, there, where

⌒ Q Ger 40
Root of Desire: desire, love

♁ N Drun 50
Root of Interiority: within, inside, self-hood

┌ X Pal 60

Root of Limitation/Decrease: limit, lessen, lower, slower

└ O Med Puella 70 ♀inΩ

Root of Being-Becoming: being, becoming; existence

ε R Don Laetitia 80 ♀in⋈

Root of Movement: move, motion, emotion, motivate, change

⊕ Z Ceph Fortuna Minor 90 ☉ in Southern Declination

Root of Division: divide, separate, other (than), part(s) of

♌ U Val Carcer 100 ♀in♌

(As 'U') Root of Light: light, enlightenment (As 'V') Root of Darkness: dark, hidden (therefore, unknown); reflection

♋ S Fam Conjunctio 200 ♀in♋

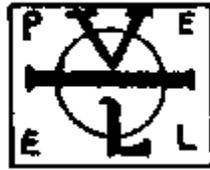
Root of Possession: have, acquire, gather; together

♏ T Gisa Caput Draconis 300

Root of Balance: balance, justice, adjust, judge, equilibriate

The Ring

The angels told Dee that the ring, presented to him, holds the same symbols as the one Solomon used to control demons. A rectangular plate was attached to a plain band, with the letters PELE (Latin for "he will work wonders") inscribed in each of the four corners; written clockwise, starting from the upper left. And in the center was a circle with a horizontal line through it, the letter V is placed above the horizontal line, and the letter L is placed below that line. The circle with the line suggests the Greek letter Teth⁴, from which we can deduce a cross (Tau) or the letter X. From this, we get the word for light; L.V.X.



It has been said that this was probably designed for Dee personally. But with L.V.X. being the formula of the Attainment of the Holy Guardian Angel, there not only seems to be no harm in using this, but it can act as a focalizer. It seems more appropriate that the Thaumaturgist hold the Wand to show regal authority. Something like the Ring would have the name of God on it, aligning one's aethyric energy with the source of all energy.

⁴ Also used to spell Therion in Greek

The Tablet of Nalvage

		h	c	r	v		
	i	d	z	s	a	i	
l	a	o	i	g	o	d	h
v	m	z	r	v	r	r	c
a	b	n	a	f	o	s	a
s	d	a	z	s	e	a	s
	i	a	b	r	d	i	
		l	a	n	g		

The table above is as traditionally presented in all the literature on Enochiana.
 The table below is transliterated into Enochiana as directed by Raphael.

Confundantes

		ϣ	Ϡ	ε	ḏ		
	⌒	Ϡ	Ϡ	⌒	Ϡ	⌒	
⌒	Ϡ	⌒	⌒	⌒	⌒	Ϡ	ϣ
ḏ	ε	Ϡ	ε	ḏ	ε	ε	Ϡ
Ϡ	⌒	Ϡ	Ϡ	⌒	⌒	⌒	Ϡ
	⌒	Ϡ	⌒	ε	Ϡ	⌒	
		⌒	Ϡ	Ϡ	⌒		

Ministrantes

The Tablet of Nalvage was the first table produced from the Dee & Kelley's sessions; no practical directions for its use being found. It has been suggested that it might be effective as a lamen or breast plate for Enochian evocation. An angelic being was contacted, who called himself Nalvage; described in Dee's record:

He hat a Gown of white silk, with a Cape with three pendants with tassels on the end of them, all green; it is fur, white and seemeth to shine, with a wavering glittering. On his head is nothing, he hat no beard. His physiognomy is like the pictures of King Edward the sixth; his hair hangeth down a quarter of the length of the Cap, somewhat curling, yellow. He had a rod or wand in his hand, almost as big as my little finger; it is of gold and divided into three equal parts, with a brighter gold than the rest. He standeth upon his round table of Crystal, or rather Mother of Pearl.

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section. Reading the lines of the section horizontally gives the names of three groups of angels.

Nalvage describe the Table:

- 1. Its substance is attributed to God the Father.*
- 2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.*
- 3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.*

"Substance" is used here in the philosophical senses of "essence" and "something considered as a continuous whole". The unbroken continuity of divine source is expressed in the duality of the Aethyr, its 'Logos' in the outer ring of the table); along with its Spirit reflected in the 'inner continents'. As a recursion, the arrangement of the continents is reflected into the positions of the elemental tablets in the Great Table.

Nalvage adds to his description of the table:

Lo it is divided into four parts; whereof two are dignified; one not yet dignified but shall be; the other without glory or dignification.

Looking at each section of the tablet, we start with:

Gaudim

I	A	D
M	O	Z
E	P	E

The upper left corner of three letters is IAD, which means God in Enochian. From the bottom left corner, diagonally across, are three letters, MOZ, which means Joy in Enochian. And ZIR in the lower right corner, gives us the phrase in Enochian that translates as 'I am.' This can be constructed to say, "I am the joy of God." Nalvage focuses on the word MOZ and says: "MOZ in itself signifies joy but by extending the pronunciation of Z, we get MOZAD signifying 'joy to

God.” The top line of the first section, giving us the letters ZDI (in reverse order); the name of the angelic choir that administers joy. The next line, IOA is the “angelic choir who are with us, when called, and fill us with their power.” The third line is RZM: “Those who praise.”

The next section of the tablet gives us the letters:

Presentia

⌒	⌘	⌒
⌒	⌒	⌘
⌒	⌘	⌘

IAD is in the upper right on this table; together with GUR & SOR, can be translated to mean: “The facts of God’s actions.” IAS on the top line is translated as: “those of Power,” DOG translates as the “choir of Motion” and RRV translates as the choir of “those who administer.”

The third section of the tablet gives us the letters:

Laudantes or Triumphantes

⌘	⌒	⌒
⌒	⌒	⌘
⌘	⌘	⌒

In this section, IAD is in the lower right hand corner, giving us SER OSF IAD, which means: “The discord and lamentation of God.” The lines of the third section give us SOF, meaning: “those who give grief;” AES, meaning: “those who sow discord” and IDR, meaning: “those who create Chaos.”

The fourth section of the tablet gives us the letters:⁵

⌒	⌘	⌘
⌘	⌘	⌘
⌒	⌘	⌒

In this section, IAD starts in the lower left-hand corner; giving us ZNA BAB IAD, which translates as: “God’s power in motion.”

Nalvage then points to the first line in the first section of the Tablet and gives the name ‘Gaudim,’ which means Joy. He then names the next line ‘Presentia’ and the third ‘Laudantes’ or ‘Triumphantes’ (meaning those who praise). These are taken as the offices of the Angelic group for this section. The horizontal lines give us: “angels of Action;” ZAD, meaning “those who do Deeds;” and BAI as “those who establish.”

Outside these four sections are four sections of four letters that give us four names, shown below:

- LANG Minstrantes (those who minister)
- SACH Confirmantes (those who confirm)
- URCH Confundantes (those who confound)
- LVAS Laudantes (those who praise)

⁵ This has no glory “Triumphantes” and no “dignification” (name).

It would seem that Gaudim and Presentia are dignified; Triumphantes “shall be” as it has no name (dignification) but is set to be proclaimed on named. Putting the names of he sections together, we get: “The Joy of God is the move, which is also the sorrow of God.” Hence this motions describes the nature of Power and also corresponds with the message of the Table of 12 presented below.

The Sigillum Dei Aemeth: Seal of God's Truth

Crafted of wax, the seal is used to secure the shew-stone in the center of the Holy Table of Practice. Upon the table and over the Ensigns of Creation, a red and green cloth was thrown with the SDA over this to support the shew-stone. Along with this, four smaller versions of the SDA is placed underneath the legs of the Holy Table to insulate the work from the World of Man.

This can be construed to be a symbolic representation of the Vision of Jacob's Ladder, which took place on Mt. Morias, where the ascension of Enoch to Metatron took place. The Hebrew word for Ladder is שֵׁלָמַם, Sellam, which has a value of 130 and equal to the word שֵׁינַי, Sinai; the mountain where the Torah was received from Metatron by Moses. Qabalistically, the vision of the Ladder refers to Jacob's sitge of Kether in Tiphareth. The Tree-of-Life is also known as he Sellam Aur; The Ladder of Lights.

The letters, numbers and symbols of the SDA were dictated separately from the presentation of the image of the overall design of the seal. The dictation begins with the outer ring. It is divided into quarters with each quarter is broken into 10 pieces, to form 8 sets of 5 pieces, 40 in total; probably connecting with the four elements of the Elemental Tablets. Each of these sections is then filled with either a letter or letter(s); or a number and a letter; starting at the top, starting with the Greek [ω] Omega (with some of the A's also being regarded as the Greek Alpha) and in a clockwise direction. The numbers associated with the letters indicated how many spaces laid between the current letter and the next. If the number was on top, the next letter was that many spaces to the right; clockwise, and if it were on the bottom, to the left (counter-clockwise). By beginning at the capitals, and working to the letters without numbers, seven names of God are formed. The names are to be pronounced without the doubling of the A's.

The whole system is based on the number 7⁶; between the outer ring and the next heptagon are 7 symbols, one in each space, along with numbers in all but one. These, by looking at them as letters, read anti-clockwise from the left of the top, read GALETHOG,⁷ as in the name of God from the outer ring. The numbers refer to the letters associated with the numbers from the outer ring, i.e. the 5 next to the G, is the number of the G in the outer ring at about the 10 o'clock position. The rest of the numbers are the same, and they all follow the sequence of the original outer ring name i.e. 5 clockwise, 24 anti-clockwise etc.

All the letters in the outer circle represent the first letter of a forty-lettered name for an angel. The letter Tau is found just to the right of the 12 o'clock position (under the number 4 and poorly displayed in our graphic) and is a name of God. Just past the 9 o'clock position on the outer circle is a large letter A, which is the only letter not used for godnames. From this, we can derive three names; Abora, Aaoth and Algol (the demon star), which can be set into the following symbol:

6
A
6 6

While all the other angels seem to have practical uses, the angels of the SDA seem to be about getting information on the Enochian system itself.

⁶ The alphabet is composed of 21 letters or 3x7.

⁷ Each letter individually represents a throne of God.

Inside the heptagon are the seven lines of Table I (20 Mar 1582) written one line per side. These lines when reformed in a table and read form commonly known angel's names. Inside that heptagon are the seven lines of Table II (21 Mar 1582) written one line per space. These lines when reformed in a table and read, form the seven angel's names which appear again in the center of the seal, around the pentacle. In and around the septacle (7 pointed star) and inner heptagon are the names of the 7 women, men, wench and boys, formed from Table II. The inner pentacle contains the angelic names derived from Table II, with the exception of Zabathiel, which should be spelled Sabathiel.

The Letters within the points of the pentacle- Z M S N C, are said to a notaricon, using the initial letters of a Hebrew sentence. They are the angels of the Circles of Heaven (the Hekaloth): Zedekiel, Madimiel, Semiel, Noganiel and Corabiel. As Hebrew letters; Zain, Mem Samekh, Nun & Cheth, they equal 165, which reduces to 12 and indicates the Zodiac. 165 in the English Qabalah gives us the word 'enlightenment,' which speaks for itself, but is particularly interesting when 165 also gives us the Hebrew word for Nemo (Master of the Temple). The number also gives us a Hebrew preposition from Psalm xxv, v. 14: "to make them know." Knowing or Gnosis is the function of the Enochian system, through its special method of revelation.

The numbers sum to 440, which is the value of the Hebrew word for Death (מָוֶת). Michael completed the presentation of the outer ring by displaying a number "1", surrounded by many concentric circles. Adding this 1 as a *coliel*, brings the total of the numbers presented to 441, which by Hebrew gematria, is the numeration of the word "Ameth;" אֱמֶת (the word that animates the Golem and means 'truth'. The letters of the word Aemeth spell the word 'Truth;' the force of this Sagittarian Manifestation; telling us that life itself is the truth and that we are 'dead' without this truth.

And they also represent three of the four elements: ∇ (א), △ (א) & ∇ (ב). These three elements are the preparation for receiving the Divine Fire that brings spiritual enlightenment, אֱמֶתֶשׁ, or the holy △.

Seven of the letters are capitalized, indicating the first letters of certain concealed angelic names. To find the names of these angels, Dee was instructed to use the numbers connected with each letter. Where the number was above the letter, he was to count that many letters clockwise to find the next letter of the name; where the number was below the letter, he was to count counterclockwise. Each name ended when he reached one of the six letters without a number and seven names were produced:

Thaaoth
 Galaas
 Gethog
 Horlon (the second "o" is actually a lowercase
 omega)
 Innon
 Aaoth
 Galethog

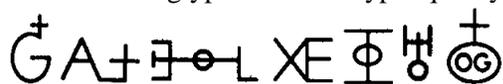
Dee was instructed to strike out the first "a" of the double a's in the first two names, to produce the names "Thaaoth" and "Galas". When this is done, the seven names comprise forty letters, the same as the number of letters in the outer ring of the Sigil. Of these seven names the angel Uriel said: "every letter containing an Angel of Brightness: comprehending the 7 inward powers of

God, known to none but himself: a sufficient BOND to urge all creatures to life or death, or anything else contained in this world." These angels then, should be invoked for congealing the soul. (Cf. [Congealing the Soul](#))

Exploring Hebrew, Greek and Enochian root etymologies can help us to assign meanings to these names as follows:

Galas	+L	Saturn (a Greek name of the highest Celestial Sphere); note that in many Semitic cosmologies, El is the first god as El means first in Enochian. From the root GAL; relates to the concept of liberation and redemption.
Gethog	+OG	Jupiter (verified in Liber Tertius), OG is a famous city in the Bible where Baal was worshiped as Jupiter, recently excavated with many archeological-astronomical alignments. From the Arabic GT, meaning repel the hand that helps it.
Thaoth	A_+	Moon (form of Thoth Egyptian Moon god) A is Alpha, Aleph and the first names in the SDA; and possibly the Hebrew Thah (limits, circumscribes, defines).
Horlwn	+H	Mercury (lunar Mercury in the Monad, note the LWN as a homonym for our Lun, lunar, lunatic, etc; Hor as a title of Horus. The Hebrew HO relates to a binding force of nothingness to something.
Innon	XE	Mars, found in the <i>Greater Key of Solomon</i> to compel appearance. From the root IN; 'united manifestation'.
Aaoth	T	Venus (Isis, the Rosy Cross; also suggesting the Azoth of Alchemy). From the Hebrew AAa, meaning 'in defense of something' and VTh, relating to difficulty in movement.
Galethog	+G	Sun (solar Mercury, the Hieroglyphic Monad) possibly related to Galgalim or wheels of Merkabah Qabalaism as well as to Galvah, the mother of the Family of lights found in the SDA.

No mention is made of the remaining letters in the outer ring, not used to form these names. Only the last of these names appears overtly in the sigil, in the arcs immediately inside the outer ring. To each letter of "Galethog", a cross was appended to produce a set of sigil-like images; giving them an hieroglyphic or archetypal quality:



These sigils were placed, one to each arc, counterclockwise around the Sigil of Ameth; seeming to be the name of God by which the angels of the SDA are invoked. The issue here would be to figure out what the proper pronunciation of this word would be. Of these sigils Uriel said: "Those seven letters are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceeding from every letter and cross so formed: referring in substance [i.e., in essence] to the FATHER: in form, to the SON: and inwardly to the HOLY GHOST."

The letters in the outermost heptagon, just inside the arcs, are derived from the names of the "Seven Angels who stand before the presence of God" listed in Agrippa's *Three Books of Occult Philosophy*. Each of these names was seen, inscribed on a talisman, on the breast of a bird, with obvious alchemical symbolism. The names of these angels are written vertically in a seven-by-seven grid; in the final square is placed a cross, representing the Earth, thus:

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 ✚

Thus we have the Planetary Archangels of Agrippa, which it seems may be appealed to when invoking the angels of the SDA, after first appealing to the mysterious name of God noted above:

Planetary Archangel	Sefirot	Title
Zaphkiel	Binah	Beholder of God
Zadkiel	Chesed	Righteous of God
Cumael	Geburah	Burner of God
Raphael	Tiphareth	God has Healed
Haniel	Netzach	Glory or Grace of God
Michael	Hod	Who is as God
Gabriel	Yesod	God is my Strength

The remaining divine and angelic names in the Sigil are all derived, by various means, from the names of the traditional planetary archangels, which are written within and around the pentagram at the center of the Sigil. As with the above table, the derivation was only demonstrated after the names were presented; this served to demonstrate that the angels were working from knowledge not available to Dee and Kelly, and were therefore more than figments of the magicians' imaginations.

The names of the planetary archangels were formed into a 7-by-7 tablet, by writing them diagonally from the upper left corner in standard cabalistic order beginning with the archangel of Saturn. The final "L" of each name was replaced in the tablet by numbers, usually appended to the preceding letter:

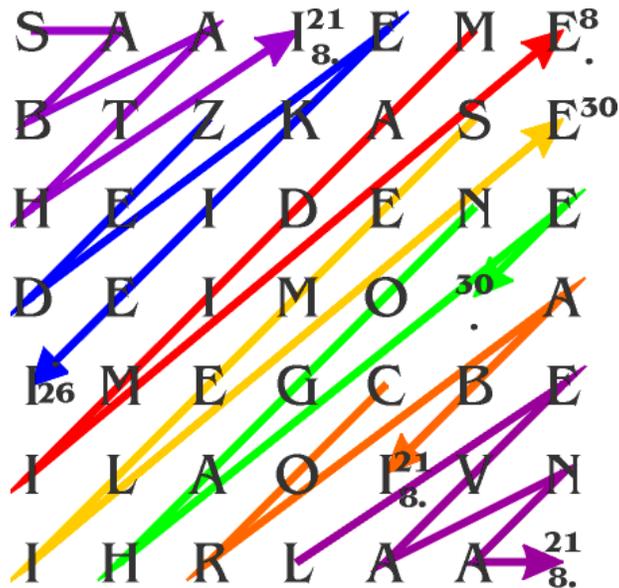
The Mysterious Sevenfold Tablet⁸

This is the mysterious sevenfold tablet from the 22nd Aethyr of the Vision & the Voice.

“There comes first into the stone the mysterious table of forty-nine squares⁹. It is surrounded by an innumerable company of angels; these angels are of all kinds, --- some brilliant and flashing as gods, down to elemental creatures. The light comes and goes on the tablet; and now it is steady, and I perceive that each letter of the tablet is composed of forty-nine other letters, in a language which looks like that of Honorius; but when I would read, the letter that I look at becomes indistinct at once.”

“And all the table burns with intolerable light; there has been no such light in any of the Aethyrs until now. And now the table draws me back into itself; I am no more.”

The names come from the center of the Sigillum Dei Aemeth.



“And whoso beholdeth this Table with this rapture, is light. The true word for light hath seven letters. They are the same as ARARITA, transmuted”

אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ the essence of the Yod girt by Sun's tending inwardly upon it. אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ = 412¹¹ = אֵלֶּיךָ = אֵלֶּיךָ = אֵלֶּיךָ. For ultimately Kether and Sol are not Light. Light is a duplex vibration, energized by Them and is, therefore, of their Messenger, Mercury. (Alostrael's notebook has a different version from Yorke's "...energized by Them and is {...} of their Messenger Mercury." --- Copyist's note.)

Reading the table in seven rows across, we get:

SAAIEME – Vivit in Caelic/He lives in Heaven
 BTZKASE – Deus Noster/Our God
 HEIDENE – Dux Noster/Our Commander
 DEIMO.A – Hilest/This is
 IMEGCBE – Lux in Aeternum/Light Forever
 ILAOIVN – Finis est/It is the end
 IHLAA. – Vera est haec Tabula/This table is true

⁸ A Table of Samadhi

⁹ See *The Equinox*, I, VII, page 231. This table contains the names of the Angels of the Seven Planetary Spheres: Shabathiel, Tzedquiel, Madimiël, Shemashiel, Negahal, Kokabiël, and Levaniël. This seven-fold arrangement is of the Sigil of A{. .} A{. .} Babalon. See *Book of Lies*, Cap. 49. And she is the Mother of Heru-Ra-Ha.

¹⁰ Pallendrome

¹¹ This reduces to 7 in this Enochian system of 7s.

The names derived from this table, as indicated by the colored lines are:

Sabathiel – Saturn – שבתאי – He who is first in works

Zedekiel – Jupiter – צדק – He who is first in attainment

Perhaps using this angel to develop the H.G.A. effort along Enochian or Angelic lines should be the next work for the Aspirant. Other angels could be for works of the Adept.

Madimiël – Mars – מאמדימ – He who is first in expressing God

Madim brought information on the Enochian system to Dee & Kelly. This would be a way of expressing God. The six others should be able to bring new Gnosis according to their names.

Semiel – Sol – שמש – He who is first in speed

Nogahel – Venus – נוגה – He who is first in spirit

Corabiel – Mercury – בובכ – He who is first in ecstasy

Levanael – Luna – לונה – He who is first in the Secret Wisdom

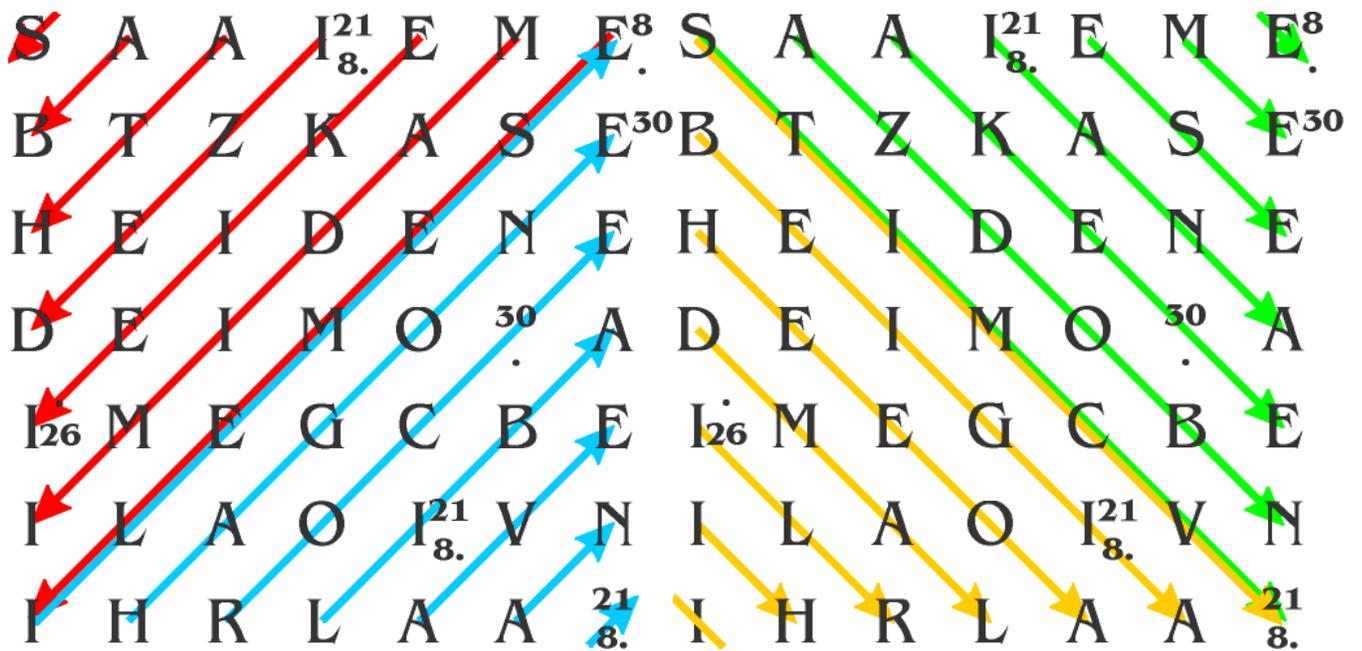
These are essentially English transliterations of the Hebrew names of the planets with the suffix – el appended to indicate the divine and turn them into angelic names; as shown above

The seven names between the outer heptagon and the heptagram are "Names of God, not known to the Angels; neither can [they] be spoken nor read of man." They are derived from this tablet by reading the rows from left to right, and are placed in clockwise sequence around the Sigil. In the Angels' view, the derivation shown here is the reverse of the truth. Rather than the planetary angels producing these god-names, "these Names, bring forth 7 angels: the 7 Angels and Governors in the heavens next to us". Thus the Sigil, from its outer ring to its center, represents a descent of power from God into the world.

Between these God-names and the Planetary Archangels in the Sigil stand four additional ranks of beings. Even though they are outside the Archangels (and therefore presumably superior to them) it seems that they are in some way the "children" of the Archangels:

"Every letter of the Angels' names, bringeth forth 7 daughters. Every daughter bringeth forth her daughter, which is 7. Every daughter-her-daughter bringeth forth a son. Every son in himself, is 7. Every son has his son, and his son is 7."

The names in these groups are derived from the tablet by taking the letters diagonally as shown in the diagrams below.



Green -- The Daughters of Light

El, Me, Ese, Iana, Akele, Azdobn, Stimcul

Seven women in green with hair pinned back and each with a bluetablet on her forehead, appeared in Kelly's shewstone. These are connected with the Hyades¹² star cluster in Taurus;¹³ representing the Vernal Equinox (the point where the Astrological ages begin).

Gold -- The Sons of Light (who appear to Kelly, carrying a ball of a different planetary essence as follows:

I – Gold

Ih – Silver

Ilr – Copper

Dmal – Tin

Heeoa – Iron

Beigia – Juggling Quicksilver

Stimcul – Lead

Their names are found inside the apex of the Septagon. They rule over the seven ensigns of creation and are formative angels. Each is ascribed a metal by seven young men in white; named on a round gold tablet on their chest (The Sons of Light). Their names are on the lines of the inner septagon.

¹² The Hyades is a cluster of Red Giant stars that form a V-shape and are the head of Taurus the Bull. The word 'Hyades' means a congregation of the judge or ruler. Taurus is called the Station of Horus; the coming, the wayfaring. Crowley calls this the 'Throne of the Hierophant.' The Red Giant Aldebaran (means: the leader) is the Watcher star of the Vernal Equinox in this constellation.

¹³ The Age of Taurus holds the ancient truth of the Sphinx. A deeper understanding of the Hyades, Pleiades and Little Dipper needs to be researched. The Little Dipper holds the Super Giant, Polaris (the North Star and location of the north celestial pole); called also, Ursa Minor and once a part of the constellation Draco, it contains the stars called the Hesperides; 'the Daughters of Atlas.'

Red -- The Daughters of the Daughters

The names of the “seven little wenches” found on outer hexagon that surrounds the pentagram. Each was seen wearing white silk robes (as Sons of Light also wore) and they had ivory square tablets on their chest, bearing their names:

S, Ab, Ath, Ized, Ekei, Madimi, Esemeli

In classical mythology, the Daughters of the Daughters of light are associated with the Pleiades,¹⁴ the Daughters of Atlas and Gaia. These are attributed to particular stars in the asterism, but one is thought to be lost.

Blue -- The Sons of the Sons (assigned to the days of the week) rule over the Heptarchical Kings. Seen by Kelly wearing purple from head to toe; with hanging sleeves. Green triangles are on their breasts, bearing their names and shown on the inner septagon that surrounds the pentagram.

EL - Friday

An - Wednesday

Ave - Sunday

Liba - Tuesday

Rocle - Thursday

Hagon(el) - Saturday

Ilemese – Monday

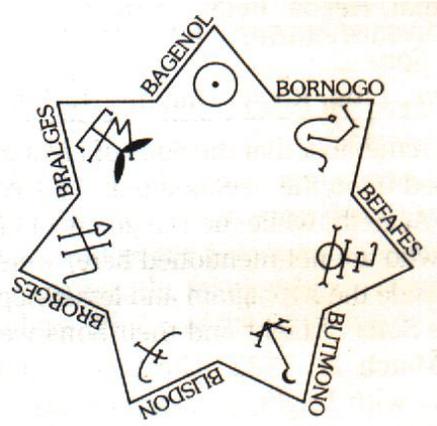
In classical mythology, the Sons of the Sons of Light are referred to the stars of the Little Dipper.

Finally, the names of the seven planetary archangels are placed inside the innermost heptagon. The angel of Saturn, Sabathiel, surrounds the pentagram; the angel of Luna, Levanael, is wholly inside the central pentagon, surrounding the cross of Earth. The remaining names are applied to the pentagram in cabalistic order, beginning with the angel of Jupiter, Zedekiel, at the top point and going clockwise.

Their table, the *Mysterious Sevenfold Tablet*, is mentioned in the 8th, 15th and 16th Aethyrs, as well as being clarified in the 22nd Aethyr. It is connected with the overthrowing of the old Aethyr, which then must be the correction of the lie that had become the Christian mystery.

¹⁴ This is Orion’s Belt and translated as ‘congregation of the Judge or ruler’ (Pleiades). The constellation of Orion is also called the ‘resting place of Osiris’ and is Dionysus to the Greeks. The meaning of the word ‘Orion’ is ‘Impious Giant,’ a seeming reference to the Nephilim.

The Heptagon Stellar



The Heptagon Stellar

After the instructions for the Sigillum Dei Aemeth were delivered, the Angelic Entities that Dee & Kelly were working with, presented this great copper star and presented the servants of Prince Hagonel. These are the *Sons of men and their Sons*; the Sons of men being the same as the Sons of Light. And if they are human, we as humans are gods. It is we who mated with the daughters of men. We are the Nephilim and the Annunaki—our forbears. The evidence for connecting Enochian Magick with the Book of Enoch and the Magick tradition connected with this is as clear as can be. The Sons of Light, named on the SDA are the Annunaki and Nephilim of the Book of Genesis, out of which the Qabalah originates, and the pseudopigraphical book is a development of this historical remnants of a controversially wise and ancient race of beings that probably inhabited this planet.

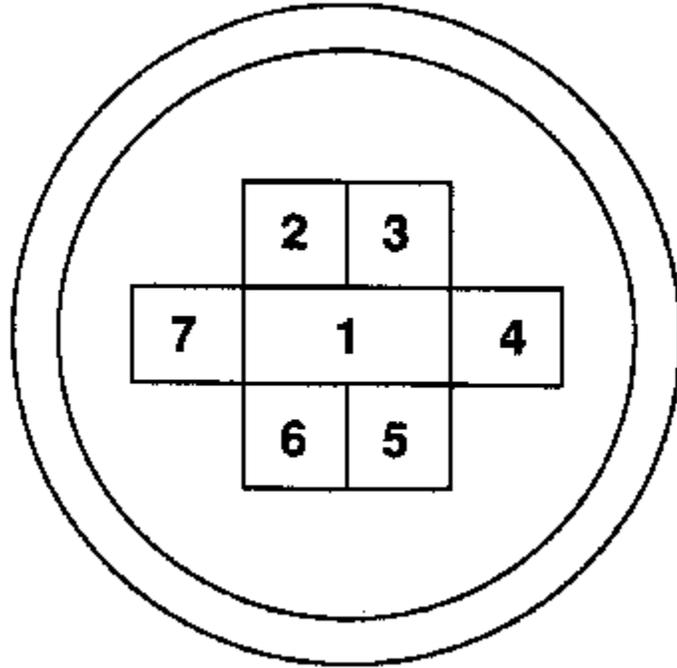
Hagonel, then being in command of these Servants, is a great Angel of this community of praeter-human intelligences that probably form the Lodge of the Great White Brotherhood; being the Secret Chiefs. The Sons of Light that were presented by the Enochian Entity that Dee and Kelly were in communication with, appeared as seven youths, wearing white garments. Everyone of them carried a metal ball in his hand and all of them wore round tablets of gold on their breasts that bore the letters of their names. The Sons of the Sons also came in the forms of small boys, but wearing purple gowns. They had green triangular tablets on their breasts on which were written the letters of their names. The sigils of the Sons of the Sons of Light appear with their planetary correspondences in Agrippa's work.

Finally, there seem to be at least two other hierarchies on the SDA that are unexplained. We may speculate that they are yet, a higher force in structure than the Sons of Light. For example, 'EL,' the plural of Elohim stands for an angel in Canaanite lore who mated with a mortal woman and begot Shar and Shalim. Having a strong connection with the Sons of Light, we may then speculate on the Annunaki and the Nephilim. Also, there is 'I,' a divine being; and 'IH,' that Agrippa tells us is "a just God comparing himself with Man." These may be Sons of Light existing on a higher plane.

But of the Princes named on the Heptagon Stellar, it seems the work of evocation begins. The Heptagon Stellar is derived from the naming of the Planetary Kings and Princes when deciphering *Tabula Collecta* from which the *Tabula Angelorum Bonorum* also originates.

Tabula Collecta

The Seven Tables from which the names of the
49 "Good Angels" are derived



The arrangement of the Seven Tables.

Note that each angel's name forms an outward spiral in this arrangement. The circle surrounding the tables was described as "very bright, with nothing in it."

Thirty letters in the second and third tables below are missing in the originals, due to damage. The versions shown are reconstructed from information contained elsewhere in the records, and probably are not identical to the originals in all respects.

Identically numbered squares in each of these tablets form the names of the Tabula Bonorum; Kings, Princes & Ministers.

1	2	3	4	5	6	7
B	B	B	B	B	B	B
8	9	10	11	12	13	14
B	B	B	B	B	B	B
15	16	17	18	19	20	21
B	B	B	B	B	B	B
22	23	24	25	26	27	28
B	B	B	B	B	B	B
29	30	31	32	33	34	35
B	B	B	B	B	B	B
36	37	38	39	40	41	42
B	B	B	B	B	B	B
43	44	45	46	47	48	49
B	B	B	B	B	B	B

The First Table

Letters in this table give "Wit and Wisdom"

At the Ending of the Night: At the Limits of Light: Tho-oth stood before the unborn ones of time. Then was formulated the Universe. The birth of Wisdom and Intelligence.

7	21	1	26	48	24	13
A	O	A	E	A	A	R
34	8	29	2	33	6	25
I	O	N	O	A	M	E
49	4	35	40	18	28	23
A	E	A	M	L	M	L
39	47	3	5	15	36	30
V	L	A	L	A	N	R
20	19	45	37	32	17	41
E	R	A	R	I	A	A
10	38	16	27	12	43	22
A	O	V	A	R	R	Y
9	44	11	42	31	14	46
E	A	E	L	A	N	V

The Second Table

Letters in this table are "Powerful in the Exaltation of Princes"¹⁵

Then came the Gods thereof: The Aeons of the borless beyond. The establishment of a hierarchy.

¹⁵ Power over the Princes to do your bidding.

6	7	29	15	23	8	17
A	S	A	B	I	B	Z
36	36	12	30	1	10	21
A	S	A	O	L	S	N
5	31	25	45	26	32	3
V	S	L	B	N	N	P
18	19	48	4	27	34	24
I	A	R	S	R	N	L
38	44	37	20	16	2	22
R	G	A	R	T	R	N
49	43	35	47	9	33	42
M	V	R	I	F	R	I
13	46	11	41	40	28	14
I	S	R	R	I	I	A

The Third Table

Letters in this table give power in counseling, and in influencing the nobility.

Then there was the Voice vibrated. The power of speech.

6	41	39	19	49	45	14
M	T	C	G	N	L	G
31	25	2	18	44	8	30
P	M	N	N	E	O	R
7	15	38	32	43	29	28
L	A	M	O	M	S	L
35	37	3	13	42	12	33
D	L	N	S	I	N	I
1	17	16	46	5	40	21
I	P	M	D	M	N	E
27	23	4	36	26	47	26
N	S	G	P	P	N	M
9	10	24	22	34	11	48
A	M	C	E	O	N	F

The Fourth Table

Letters from this table give power in works of Trade¹⁶, or in things relating to Water.

Then there was the Name declared, which distinguishes all things.

¹⁶ A shrewd business sense.

8	41	16	48	43	7	49
G	I	O	O	A	A	O
3	19	44	13	47	38	3
D	I	N	F	G	I	I
7	15	2	27	42	10	18
E	A	O	A	G	E	T
31	12	25	20	40	15	29
A	G	A	A	P	L	P
6	23	22	1	30	5	46
G	D	P	G	G	A	V
37	9	4	24	34	33	21
G	F	E	E	F	G	F
36	45	26	14	39	11	18
S	I	A	O	N	O	G

The Fifth Table

Letters from this table give power over things of Earth
At the Threshold of the Entrance, between the Universe and the Infinite; Hidden Knowledge.

36	47	14	27	49	13	16
E	E	L	F	D	L	N
12	32	26	24	41	31	19
L	A	G	O	R	L	O
22	29	2	7	25	1	5
O	O	G	D	R	O	P
6	15	34	4	33	30	20
A	E	O	M	E	E	L
37	9	18	10	21	28	3
E	E	O	L	O	E	D
17	39	35	38	8	11	23
M	A	G	L	E	L	O
44	43	48	40	45	42	46
O	Z	R	O	B	A	A

The Sixth Table

Letter from this table give power over things of the Air¹⁷

¹⁷ The seasons (weather?)

*In the Sign of the Enterer stood Thoth. As before him the Aeons were proclaimed;
Spirits of the air, time itself.*

14	49	7	25	13	47	16
E	E	F	A	I	F	O
46	36	44	42	18	45	6
A	N	L	N	M	O	L
12	41	26	43	29	39	33
O	O	I	A	L	B	S
48	31	2	32	9	38	8
T	O	O	B	S	A	L
28	15	17	10	3	36	20
S	L	A	O	O	S	E
40	34	37	19	4	5	22
L	N	S	P	E	O	R
14	1	35	23	11	21	13
R	N	O	N	E	N	A

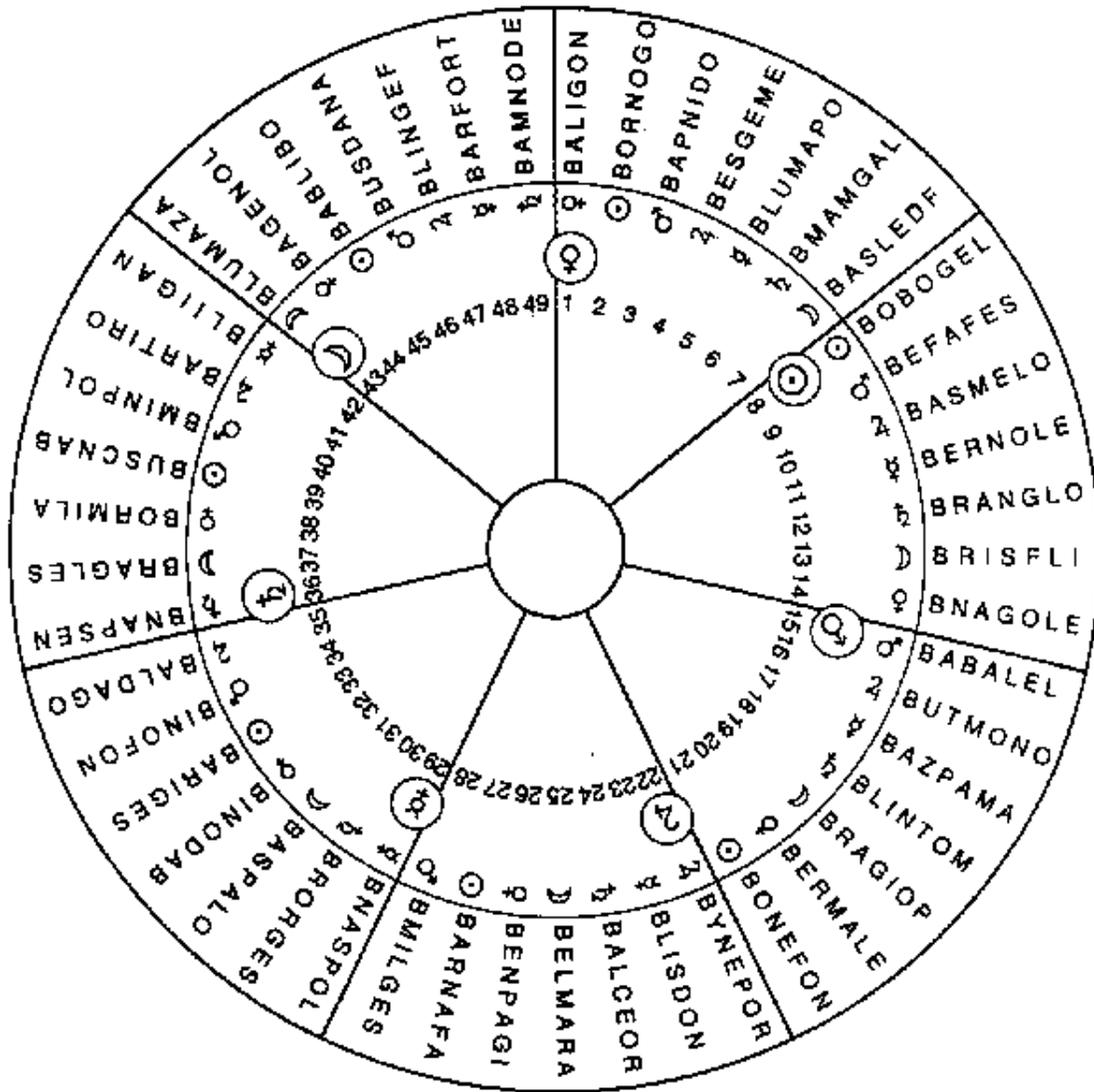
The Seventh Table

Letters from this table give power over things of Fire.¹⁸

In Breath he did vibrate them: In symbols he did record them; the Wisdom of the written word.

¹⁸ Wisdom

Tabula Angelorum Bonorum



There are seven 7x7 tables which together form a larger set of tables called the Tabula Collecta. These were given to Dee and Kelley on April 29, 1582 by the Archangels Michael and Uriel. Contained within them are 49 seven letter names of ministers (Kings and Princes) of God.

From this one set of tables, two further tables were made. One simply contains the names of the 49 Ministers. The other lays these names in a circular fashion split into seven sections, with the planetary associations of the Kings; the Tabula Angelorum Bonorum (shown above).

The cipher for these tables are as follows: Each table has an overall number, that represents the position of the letter within the word i.e. the first letter is in table 1, the second in table 2, etc. Each square of each table contains a letter and a number. The central table, consisting of only B's, is numbered consecutively across the table, and the other six tables are numbered randomly.

To form the names from this table, each letter associated with the same number is read in the table's numeric sequence i.e. The first name is made by taking table 1 number 1, table 2 number 1, table 3 number 1, etc. The names are then written out in order and split into 7 sections of seven names. Each section has a planetary association, and the first name of each section is the King of that section. These names and associations are laid out in this table formed by Dee.

The first angel in each of the seven sectors is counted as a King, and rules the planet and day of the week indicated by the circled planetary glyphs. The first of these Kings, Baligon, also rules the entire Heptarchic system under his alias of Carmara. Each King has under him a Prince, who is the second angel in the preceding sector. E.g., Baligon's prince is Bagenol from the sector of Luna.

The remaining angels in the Tablet have no special rank, and no details as to their functions and uses are given in the diaries. They have however, been referred to as governors.

The King and Prince rule a specific day of the week, and have a set of 42 ministers that, in groups of seven, rule a four-hour section of that day. The name of the principal minister in each group is derived from the Tabula Bonorum according to a method that varies for each King. The names of the remaining ministers are derived from the principal minister's name by rotating the letters.

In the case of Baligon/Carmara, the ministers' names are formed entirely from the names of the seven Heptarchic Kings. The Kings' names are listed in the sequence they appear in the Tabula Bonorum; the ministers' names are found by reading down the columns, omitting the first column. Note that these same names appear in the second version of the Twelve-by-Seven Table, and thus also appear on the rim of the Holy Table of Practice.

For King Bnapsen, the ministers' names are only partially derived from the Tabula Bonorum. The six colored lines show the portion of each name that is found in the Table; the remaining letters of the names do not appear to be derivable from the Table by any consistent method.

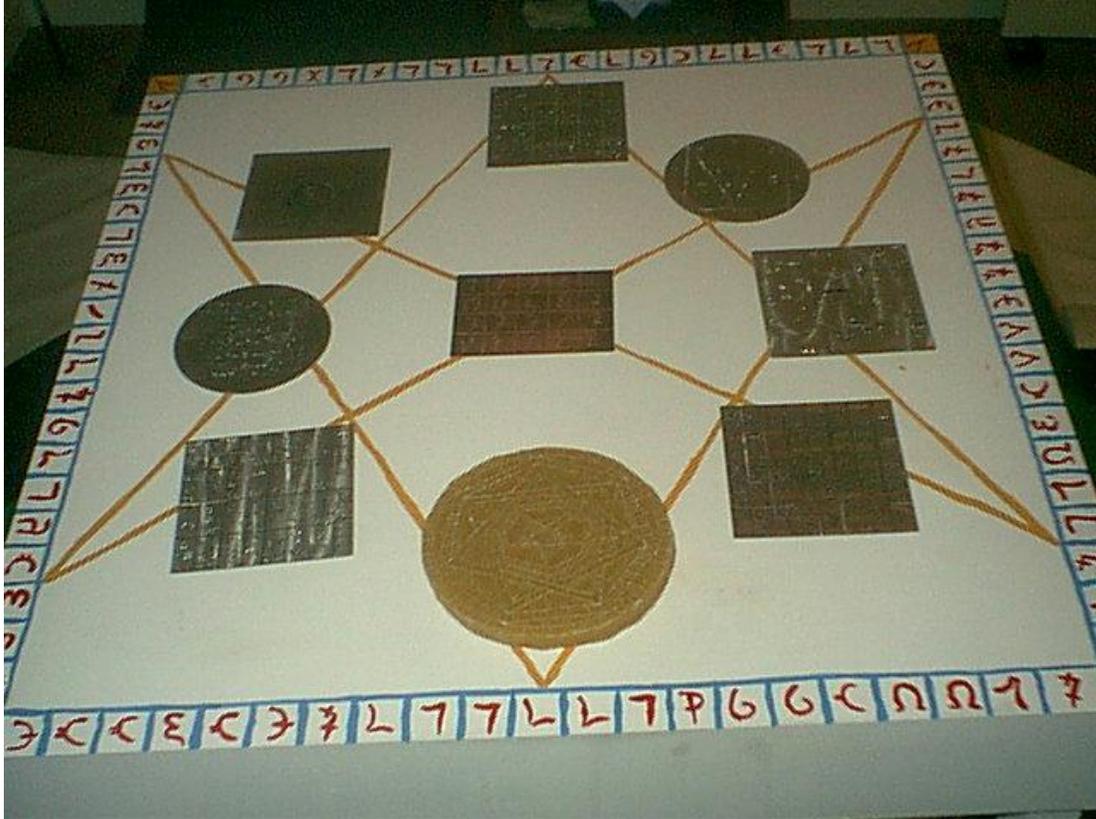
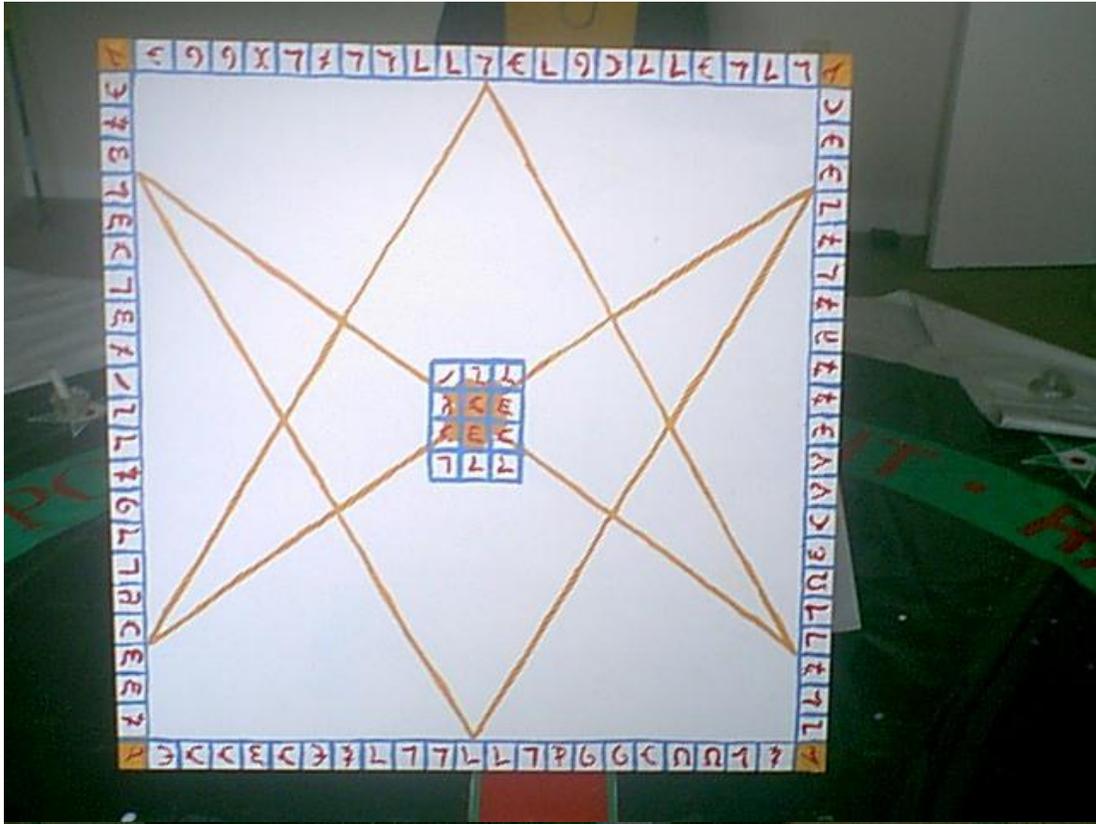
The Second Twelve-by-Seven Table

The Lettering of the Holy Table

V	V	V	V	V	V	V	V	V	V	V	V	V
V	V	V	V	V	V	V	V	V	V	V	V	V
V	V	V	V	V	V	V	V	V	V	V	V	V
V	V	V	V	V	V	V	V	V	V	V	V	V
V	V	V	V	V	V	V	V	V	V	V	V	V
V	V	V	V	V	V	V	V	V	V	V	V	V
V	V	V	V	V	V	V	V	V	V	V	V	V

This, the second version of the Twelve-by-Seven Table is used to form the letters found on the Holy Table of Practice. The twelve letters that form the "Heart" at its center are extracted and rotated ninety degrees counterclockwise, to form the 3-by-4 tablet in the center of the Holy Table. The letters around the edge of the Holy Table are found by reading the letters down the columns of this table from the right side to the left. The letters are applied to the Holy Table, 21 to a side, beginning at the upper right corner and going counter clockwise (after placing V on all four corners of the Holy Table). This table also delivers the names of the Kings and Princes (for the talismans that work with the ensigns) in the sequence in which they appear in the Tabulum Bonorum. This is also an important correction that Dee&Kelly produced with this system.

The Ensigns of Creation contain many V's is particularly of interest; giving them a relation with the Angelorum Bonorum in that all of the Angelorum Bonorum names begin with the letter V. V is the predominant character in the Tabula Collecta, which includes the Tabula Angelorum Bonorum and B is on the corners of the Holy Table of Practice. We can then deduce that this must be an important and holy letter in the Enochian system. It is interesting that the Hebrew Qabalah asserts that all of creation is established on Beth (B) or the letter ב.



The Holy Table Of Practice

The Holy Table of Practice uses a blue border for the letters around the edges and in the center, with the letter themselves being red. The four corners are filled in with gold underneath the letter. If you are painting the Ensigns of Creation onto the table, they should also be in gold lettering with the hexagram being gold; along with the middle letters; though the squares they're painted in should be blue for both. Using the Unicursal Hexagram presents a problem here; and so, it seems that red lettering for the middle letters is also important. Also, a Tablet of Union should be constructed, made of copper and formed from the names of the Kings, as shown below.

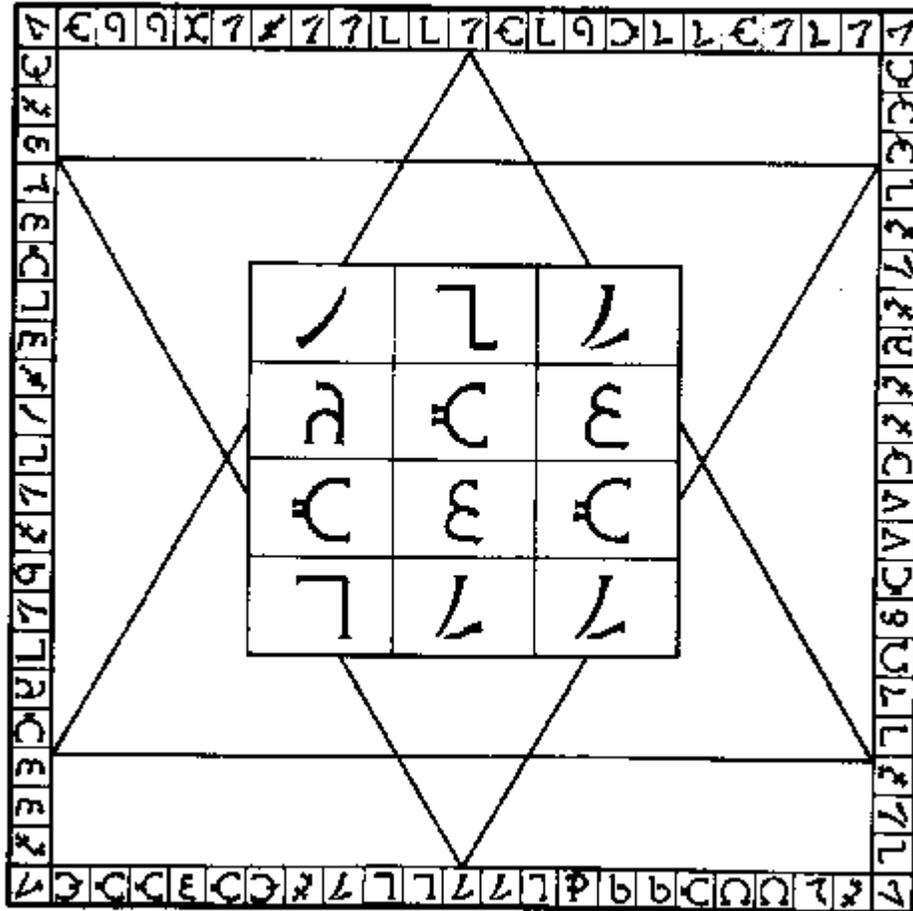
The size of the Table itself, should be 36 inches square, made of Wood and consecrated with holy oil. It should be painted white, with the Seven Ensign of Creation placed or painted around clockwise, following the natural order of the planets. Around the edge is a border containing the Enochian characters, each side contains twenty-one letters (not counting the corners), the numbers of letters on the Enochian alphabet. Notice how an Enochian B is located at each corner.

Covering the Holy Table of Practice, a white linen cloth hanging down almost to the Floor. The Sigilum Aemeth is next and it goes on top of the white linen cloth, covering this an iridescent red and green silk cloth with tassels at the corners. Finally over the iridescent cloth go the scrying stone in its golden frame directly upon the Sigilum Aemeth. On the floor, beneath the table a red silk carpet 36 inches square its laid. Four smaller versions of the Sigilum Aemeth are under the table legs.

This Table should be used for the evocation or invocation of the Kings and Prince of the Heptarquia as well as operations with the Elemental Tablets without the cloth covering, as the Ensigns of Creation are an integral part of this Magick. The lettering at the center of the Table may then, also be covered over by a Tablet of Union for work with the Elemental Tablets. These letters are derived from the Holy Names for each quadrant on the Black Cross; found on the Great Table (shown in the section on the Elemental Tablets). The Tablet of Union is as shown here:

⌈	⌈	⌘	ε	Ω
Ⓜ	Ⓜ	⌋	ε	⌘
Ⓞ	⌘	Ⓞ	⌋	⌘
Ⓟ	⌋	⌋	⌋	ε

The Holy Table



The Holy Table, from Meric Casaubon's True and Faithful Relation is the first and incorrect version of the table. The correct version, given to Dee & Kelly by the Archangel Raphael is shown here. Note, the letters around the circumference and in the central grid are derived from the names of the Heptarchic Kings and Princes, and incorporated into the second version of the Twelve-by-seven table, shown below. These letters are 84 in number and with the B in each corner, 88.

Some have said that the first work in Enochian Magick may be to skry the Table itself. It has been described as a descent into blackness and fear; but then suddenly you're in the Table and in the solar current. Reading and arriving at an understanding of the lettering is a key to this effort. Skrying and using the Magick Mirror also without covering the table with the proscribed letters around the Table are found on the next page (shown with their translation). This can be followed by the evocation of Kings and Princes, using the Ensigns.

But what the Table really seems to call to, is the understanding of the language. To be able to read the Table would be the right start. The Lamén being the consolidation of the 12 x 7 Table would be the Talisman to scry and as well, the central table on the Holy Table would also be good to scry, followed by the Sigillum Dei Aemeth.

Next follows the work with the Elemental Tablets and the placing of the Tablet of Union on the Holy Table of Practice. And when all these practices have completed a path a path of Spiritual Power and Wisdom, it becomes time to put the cloth over the table and begin the skrying of the Aethyrs. This is the perfection of the work; but before that perfection is approachable, first, one has to gain all the benefits of a healthy body and psyche as well as the securing of one's personal circumstances. This is what the work of the Bonorum and elemental Angels is all about.

The Magick connects to life on all levels; on the lower, it takes care of the very practical issues that need to be resolved before the Magick can be perfected. And so it's not that every Angel and possible evocation needs to be performed; but those deemed necessary from personal self-assessment. This is at the root of any purification; body, mind and soul, before one can approach the Divine. The skrying of the early Aethyrs and starting with the 30th; moving through the Spiritual into the Divine realm, brings with it a crystallization of the effort already successfully completed. Then new regions of the heavens open up in the Aethyric realm and the evolution of consciousness becomes the focus of the path unto Magister Templi.

It seems that the Shew-Stone or Magickal Mirror is the primary method of evoking the Enochian Entities to visible appearance. Other traditional methods of using incense and the Triangle of Art seem to be contra-indicated. A successful operation means that an Enochian Entity is brought to visible apparition in the Magick Mirror and dialogue with the Angel ensues.

The Lettering of the Holy Table

In the second version of the 12x7 Tablet shown below, take the letters from top of the right-hand column and place them on the top edge of the Holy Table of Practice; just in from the upper right corner and place them; moving counterclockwise across the top and around the edge of the Table. It is unclear as to why the second table was necessary. But as the reverse of the first version, which reads the letters top-to-bottom and left-to-right, going from right-to-left is consistent with the orientation of the Hebrew alphabet. Though through much of the work, the letters move from left-to-write as with all Western alphabets.

An interesting recursion for the lettering around the edges of the Holy Table of Practice is that they can be grouped to form an Occult message from the Enochian Entities. The synchronicity with the meaning that can be derived by forming words from the letters in the middle of the Holy Table of Practice provide the key to understanding its message, as the four sets of three letters can be found in the lettering on its edges.

...in the character of the sentences and in order to determine these sentences, the revelation of the Seven Heavens (Hekaloth) and the beings that inhabit these heavens are the story we must find. That probably is not of the Aethyrs, which are regions of consciousness, unlike the Hekaloth, which are the realms of the seven principle Gods that stand before the Sun God. Indeed, this Sun God and the Moon Goddess (and the other six planets) are of course, the physical manifestations of these large layers of consciousness. And we may even divide our Solar System (the great Starry Gnosis) into two companies with Jupiter being yet a second 'Sun', per my article on Bachelet's revelation: Gnostic Cycles. And so rather than dealing with the Universe of the Microcosm (the 30 Aethyrs), we are dealing here with the Universe of the Macrocosm. A hint of this is found in what we have already translated; particularly in the translations of several numbers that immediately tie in with the translation of Liber Loagaeth. It is that story; that mythos that is becoming emergent in the work of the perimeter that is so very vitalizing...making the work a praeter-human contact that is meant for our point in history and not the time of Dee&Kelly.

They are also the key to the understanding of the 30 Aethyrs, the Calls of which provide the key for understanding the Enochian language. But most important, is how they presaged the Thelemic prophecy that Crowley would produce; centuries later.

The Table of 12

The central table reads 4 lines of 3 letters:

ⱮⱮ – This is, that, God
ⱮⱮ – 'is moving'; completed; ending
ⱮⱮ – 'first changing one'; God; movement; work
ⱮⱮ – 'archetypal man'; 'makes man'; 'making man'

This can be worked into the following statement:

This is the completed work that God changes into man.

God, that is NOT...and its important that we say "that is" instead of 'who is'; that we don't confuse God with the Anthropomorphosized being of the superstitious religions...the 'black' religions. And 'that is' is on a par with 'this is' and we can then say: 'God is.'

Now, God translates itself or transforms itself into a manifested state at the archetypal level, where it becomes fully manifest; until its completion as humanity...as man. Though also, it is all of nature and everything is alive. But we as 'man' are the complete and full expression of God; his movement being to transform, which hinges into the Universal Constant: Change equals stability.

The archetypal man is a hologram per Liber VVVvV of the GCL; the hologram being generated by the planet Earth--BABALON! Remember the work of Enochiana is the manifestation of BABALON. This will probably have further implications as we complete our translation of the border letters of the Holy Table.

And it is from the archetype that the actual manifested human race comes into being. This is the work of God? Or is it the work of BABALON?

Ultimately, it is humanity that is God's reach into dense matter from the NOT...the AIN. The more primordial being can only go so far from the NOT ... into the Archetypal triad, which is why praying to God is an absurdity. We can only affect our will through the inertia of the Universe.

Reading these letters as 3 columns of 4 letters:

ⲘⲉⲘ – Initiation, Visitation; n.

Initiate, visit; v.

ⲘⲉⲘ – Angel or Essence of the Sun; heart of the Sun

ⲘⲉⲘ – 'It ends with [the goddess] El'; 'Completed by the goddess' or 'Ending with the goddess',¹⁹

This can be worked into the following statement:

The Initiation unto the heart of the Sun is fulfilled by the Goddess.

Connecting the two sentences: This is the completed work that God changes into man...we see the journey back to the heart of the Sun, which in spiritual terms is the Spirit of the Sun; the one true God. And so we have the portrayal of the complete cycle. And we have the introduction of the Rosicrucian Initiation, which is inaugurated by the Goddess.

In this case, she is El, which connects the Holy Table to the SDA. But we can then deduce that El is BABALON (Earth) as the heart of the Earth (the core) is also a fiery force. And that force is the impregnating seed of the Sun and in the womb of BABALON.

It also shows that the -el suffix used by the Hebrews has a feminine quality; lost to the later Jewish generation. Assuming this is so, this translation functions as a restoration of the biune God.

The central table reads 4 lines of 3 letters:

70+9+300=379	ⲘⲉⲘ	This is, that, God
80+20+100=200	ⲘⲉⲘ	'is moving'; completed; ending
20+80+20=120	ⲘⲉⲘ	'first changing one'; God; movement; work
70+70+7=147	ⲘⲉⲘ	'archetypal man'; 'makes man'; 'making man'

¹⁹ First and most important, this last word, ⲘⲉⲘ, is the one word that directly connects the SDA with the Holy Table of practice, which is an important validation for this translation.

Reading these letters as 3 columns of 4 letters:

70+80+20+70=240	ⲘⲉⲘ	Initiation, Visitation; n. Initiate, visit; v.
9+20+80+70=179	ⲘⲉⲘ	Angel or Essence of the Sun; heart of the Sun
300+100+20+7=427	ⲘⲉⲘ	'It ends with [the goddess] El'; 'Completed by the goddess' or 'Ending with the goddess' ²⁰

Comments on the gematria of the Table of 12

Total value of 4 rows of 3 letters: 846, which reduces to 18
 Total value of 3 columns of 4 letters: 846, which reduces to 18
 Total value of the Table of 12: 1692, which reduces to 18

The balance in numeration of this table is a mathematical potency that shows the Table of 12 to be constructed in perfect symmetry. Both the columns and rows have their equivalence in the number 846, as well as the number 846 reducing to 18 and as does the total value of the words of the Perimeter Letters of the Holy Table of Practice.

The 88 Letters of the Perimeter

So the first word is our key and it is ⲘⲉⲘ occurring in the center of the letters going along the left side of the table. It is read from right to left producing the word 'ⲘⲉⲘ'. The Whole Enochian Dictionary gives the definition: 'This is!'. If there is no meaning found, we then refer to the letters in their use as prefixes in other Enochian words in order to determine a translation.

Note ⲘⲉⲘ is defined in the dictionary as 'the Divine Name of five letters.' Well, ignoring the attribution of Earth of Air or even incorporating it as the lowest of the airy plane and the lowest plane for spiritual contact, and then attributing "I am that I am" to this, the reduction of two Ⲙ's to ⲘⲉⲘ might then be said to be "This is" as the Schuelers have defined it. In another light, this could be said to be the 'three-lettered Divine Name; translated simply as 'God.'

The second word in the Schuelers' translation is Agaoe. Schuller defines this as 'The place'. This word is not existent in the dictionary outside of the Schuelers' own contribution which implies that they made up this definition. How they arrived at this definition is not clear. The Shuelers skipped a letter when convenient; they used a letter twice, when convenient; they added and/or inverted letters when convenient. This inconsistency is simply sloppy and lazy work. The only exception is the scrambled lettering for BABALON, which is actually remarkable. How ever we managed to break this word down into several other Enochian words and root words which has led to a very different meaning.

²⁰First and most important, this last word, ⲘⲉⲘ, is the one word that directly connects the SDA with the Holy Table of practice, which is an important validation for this translation.

⌒⌑ read from right to left is the root of the Enochian word ⌒⌒⌑ which is defined as 'make'. The letter '⌒' is defined as 'with' while '⌒⌒' is defined as '31'. ⌒⌒ is also the root of the Enochian word '⌒⌒⌒' defined as 'spirits' in the dictionary. Notice that we are using pre-existing words to produce this meaning and not just making up an Enochian word, which seems to be the problem with the Schuelers' work!

Of course, these meanings may have been derived from their own evocation of the Enochian Entities. But there are no records of this. And considering the fact that their books are notoriously riddled with errors, even if there were magickal records of their work, we still couldn't trust them.

It is interesting to note the number 31 as the key to Liber AL vel Legis. In Frater Abraxas' skryings, the angels displayed a large Ged and a letter G. They then revealed to him that 'G' was the 'key' to it all. And the records of these skryings appear at the end of the present work. Most importantly and what adds significance to this is the fact that Frater Abraxas was not aware of the definition of Enochian words at the time, which adds to the authenticity of this operation.

For ⌑ and ⌒: ⌑ is the 'angel associated with Sol' and Fillia Lucis or Daughter of Light as ⌒ is 'five'. We could extrapolate and call this the fifth angel (Geburah) or 'Angel of Severity' the ⌒⌒ translates as both 31 (Key to AL) and the 'name of angel who appeared to Dee & Kelly'...also literally 'Last Breath of the Living' and can be connected to Galethog on the Sigillum Dei Aemeth (connecting the SDA with the Holy Table of Practice directly and in accordance with the law of the Obeah and the Wanga). Galethog is formed from the first series of letters and numbers surrounding the SDA, If we divide it into 4 parts we get four words of power: Ga, Le, Th, and Og. Since it is on the outer rim it could possibly be said to function as a Tetragrammaton, With this in mind, we have a direct connection between Thelema and Enochiana.

Next, we find two words here; the first, ⌒⌒: 'make/making' and the second, ⌒⌒: 'Son of Son of Light.' ⌒⌒ gives us the root for words translated into larger phrases connected with 'make', 'made' and 'making'.

The next word is ⌒⌒⌒. Schuller originally transliterated the 'R' as an 'M' which renders his translation of the word completely false since all copies of the Table show a clear Enochian Letter Don for the English 'R' which resembles the Enochian letter Tal which has the phonetic sound of 'M'. The Enochian letter 'R' does not denote any word, yet if one uses Patricia Schaffer's letter essences we get: 'The root of movement: move, motion', suggesting an active tense verb. In the Laycock Enochian Dictionary (hardcover 1978ev) the next letters, LU, translate as 'nor.' ⌒⌒⌒ then gives us 'not moving' or literally 'moving-not'... or even 'not-ing' or making into not (non-existence), destroying.

⌒⌒⌒, which has no meaning by itself, but is the root for several words for angels and demons. From this, we can coin the term, 'daemon', which is interesting as these are often considered parts of the self (especially in Jungian psychology) and the word 'bar' is a term in Hebrew that means 'son' or 'son of'...a part of the self--externalized and individuated...as perhaps in evocation.

The next word in the Schuller translation is $\text{E}^{\text{V}}\text{D}^{\text{C}}$, whose meaning cannot be found among the extant definitions given in the dictionary. However, letters E^{V} read from right to left are defined in the dictionary as: 'That, to fan or winnow'. The first letter ' C ' is defined as 'One, The First, of The First'.

C^{V} hyphenated onto the end of the word, is something done by Schueler and does not need to be carried forward. We can then coin the word LN as 'that'...though it should be noted that it is a pre-fix hyphenation for the word 'beast' in the dictionary, suggesting the article 'the'; these words possibly being interchangeable.

Certainly the next words should be either as two words: V^{E} & C^{V} or as one word: $\text{C}^{\text{V}}\text{V}^{\text{E}}$. Remember, the words on the table are read from right to left, but found moving from left to right. And so after the C^{V} and E^{C} should come either V^{E} or $\text{C}^{\text{V}}\text{V}^{\text{E}}$; or some other grouping of these letters.

V^{E} yields the name of one of the Daughters of Daughters of Light; an angel associated with Luna. This would be an alternate grouping of the letters. V^{E} is the root of the names of five princes connected to five of the seven sacred planets. And so we can translate the word as 'prince.' C^{V} is used by the Schuelers as the article 'the.' If we continue with the Schueller's hyphen, we have 'the prince'. As two separate words, the sentence at this point reads: "... prince, the..."

C^{E} was translated for the Table of 12; giving us the definition: 'first changing one'; God; movement; work. This also becomes a keyword to denote some authenticity in our translation of the Perimeter Letters.

L^{D} is also translated in the Table of 12, and another keyword; translated as 'making' with some suggestion for 'making the Sons of the Son of Light.' The Schuelers skipped the L , which is the name of the Daughter of Light. Remember, this is an apocalyptic language that used the symbols and sets the scenes of the Merkabah and its Hekaloth. So we will see these beings interact. It is up to us to discern the nature of its mythos through our most intuitive and sensitive faculties. We have to attune our consciousness to this egregore. This is the third key word on the Perimeter from the Table of 12, which we've translated as 'archetypal man'. We need to retain this for the sake of consistency and the import of this word.

L^{L} as we discussed on the Table of 12 is translated as 'archetypal man'. This is now the second key word on the Perimeter.

Next, we translate P^{L} as 'Daughter of Light' and then find two U 's; both translated as 'with' (a conjunction), which is a fundamental problem in this. However, the two U 's can be put together to show a more intimate conjunction, such as coitus or the alchemical fusing of the personality with the consciousness of the Holy Guardian Angel. This reduces to the word 'possess' or 'inhabit.'

The next letters, O^{C} , comprise a common root for the words: 'partakers' and 'as many.'

V^zΩ = substantial

The next word is L^l which translates as: 'This'.

Next comes the z, which translates as 'in'.

Then Ω = mourning

Then Ω = 8

The letter E is defined as 'Of' according to Schuller, but the Enochian dictionary lists it as meaning, 'Except' or 9.

⊃VV^zz^l is translated as a scrambling of the name BABALUN.

Next actually, comes the z by itself; 'with'. Then L^zL, which is the root of several words that mean 'beginning' and which is not inconsistent with the idea of God that IAO represents to us and the ancient Gnostics.

The next two D's have no word definition that can more readily assigned. The letter essence gives us the "root of interiority: within, inside, self-hood". NaN also is the root of three words: 'power, my power', 'thorns' and the 'Earth Name, Tablet of Union' (NANAEEL). This connects the Tablet of Union also, to the Table and hence, the Table more directly with the Elemental Tablets.

Next comes L^VC. This translates as 'garland.'

Then comes L^l, which translates as '12'.

Next comes ⊃^l⊃, which could not be translated until we put it in the sentence. Then using inductive reasoning, we were able to translate as 'constallations.'

L^l translates in the dictionary as 'holy.'

Next comes L^D; 'made, built'; followed by L^l; 'Daughter of Light'. And then comes LL^l! A key word from the Table of 12; archetypal man, makes man, making man'.

z is 'visit, visit us'.

Next is XL: this can be the root of Don (E); XL^D is also the root of the word for 'Hell Fire' and the word for 'Sun of God' (note SUN not SON). This is followed by L^l, which is either the formal name Ga (this connects to SDA) or 31.

The next word is actually V^DL, which translates as 'Guardian.'

Next, we have a conundrum; do we go with z^D='Son of Son of Light' or E^zD=root of 'in the mind', which might be coined as the subtle body. If we go with AN, then we have E=except. If we go with E^zD, then we have L^l=4th or 'Daughter of Light' - or - we have ⊃^EL, which is an interesting word to coin. ⊃^EL can be worked into three words in the dictionary; ⊃^EL^zX='to dispose' from which the ⊃^EL fits completely. Then

there's two words in which we could consider ⌘ as a prefix: ⌘⌒⌒ = 'stir up' and ⌘⌘⌘ = 'first changing one', God, movement, work. Taking the general meaning of all these words together and come up with these words: 'to charge', 'to rid', 'to change'. But I have nothing definite here.

It seems best to go with ⌘⌒ here. The Son of Son of Light is at the root of what Man (humanity) is; playing a pun on the Enochian word. But more importantly, ⌒ is a part of ⌘⌒ ...The Son of the Son of Light is at the root of the Subtle Body, which may even be interpreted as an angel of the Nephilim or the Atman.

We then go with ⌘⌒ and use the meanings: 'to charge' (either as in a talisman or as in marching forward), 'to rid or banish' and 'to change or alter'.

Our next letters are the ⌒ =first.

⌒ can be found in two words: ⌒⌒⌒⌒ = 'the dwelling places' and ⌒⌒⌒⌒ = 'voice', 'you lifted your voices'. Both are of that internal dwelling place; reminiscent of the Gnostic axiom: That which you have within yourself, must be brought forth.'

And now to formulate the sentences; but first, here's a list of the words:

70+9+300=379	⌒⌒	'this is'
3+6=9	⌒⌒	make, with, 31, spirits, 'the fifth angel'
7+70=77	⌒	'make/making', 'I made you'
6+50=65	⌒	'Son of Son of Light.'
80+20+100=200	⌘⌒	'not moving', 'no-thing' or 'making into not (non-existence)', destroying.
1+6+80=87	⌒⌒	'prince'
20+50=70	⌘	'the.'
20+80+20=120	⌘⌘⌘	'first changing one'; God; movement; work.
7+70+6+50=133	⌒⌒⌒	'making', 'the Sons of the Son of Light'
70+70+7=147	⌒⌒⌒	'archetypal man'
90+7=97	⌒⌒	'Daughter of Light'
3+3=6	⌒⌒	'possess', 'inhabit.'
30+20=50	⌒	'partakers', 'as many.'
1+6+200+30=237	⌒⌒⌒	substantial
70+9=79	⌒⌒	this
6	⌒	in, with
200+7=207	⌒⌒	mourning
30	⌒	8
8	⌒	except, 9.
20+1+1+50+6+6+100=184	⌘⌒⌒⌒⌒⌒	BABALUN.

6	ז	in, with
9+6+70=85	זלל	beginning, IAO
50+50=100	סס	root of 'interiority: within, inside, self-hood', power, 'my power', thorns, the 'Earth Name, Tablet of Union' (NANAEEL)
70+1+20=91	לזע	garland
70+200=207	לז	12
20+200+200+50=470	עזלז	constellations, lords
7+3=10	זב	holy
70+50=120	לז	made, built
7	ז	'Daughter of Light'
70+70+7=147	ללז	archetypal man, makes man, making man'.
5	ז	'visit, visit us'.
4+70=74	זל	root of Don (ע), which is the root of the word for 'Hell Fire' and the word for 'Sun of God'
3	ב	either an abbreviation of the formal name Ga 31.
1+50+3=54	זבב	Guardian
8+6+50=64	עזז	root of 'in the mind' or 'subtle body'
20+80+200=300	עזל	'to charge' (either as in a talisman or as in marching forward), 'to rid or banish' and 'to change or alter'.
7+20=27	זע	first
5+80=85	זע	'that which you have within yourself'

Comments on some of the word values

That the word for 'holy' equals 10 shows the value of all creation in this Integral Age.

That the word for 'Sons of Sons of Light' equals 65 connects this with Tiphareth.

That the word for 'garland' equals 91 suggests that the 91 Parts of the Earth are as a garland upon the Earth.

That the word whose value is 100 has some connection with Liber C

Total Value of Perimeter Words: 4086, which reduces to XVIII (The Moon Atu) and again to 9 (Yesod; the Moon being attributed). As Yesod is the Sefira where "the work gets done,"²¹ so is the Holy Table of Practice.

²¹ Cf. [The Wake World](#)

This really begs the question, do we try to force these lines to agree? Or do we leave these contradictions to a deeper symbolism that we've yet to discover; no less, understand?

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root of 'interiority: within, inside, self-hood', power, 'my power', thorns, the 'Earth Name, Tablet of Union'

ᛚᛚᛚ ᛚᛚ ᛚᛚᛚᛚ ᛞᛚ ᛚᛚ ᛚ
garland 12 constellations, lords Holy made, built Daughter of Light

ᛚᛚᛚ ᛚᛚ ᛚᛚ
Archetypal man, makes man, making man visit, visit us Enochian 'R' spelled in full;
(keyword) Root of 'Hell Fire'
Root of 'Sun God'

ᛚ ᛚᛚᛚ ᛚᛚᛚ ᛚᛚᛚ
Ga (abbrev.), spirits, 'the fifth angel', 31 Guardian 'in the mind', 'subtle body,

ᛚᛚᛚ ᛚᛚ ᛚᛚ
'to charge', 'to rid or banish' 'to change or alter' first 'inner essence'

The Tablet of Union garland 12 constellations holy; made the Daughter of Light into the archetypal man. Visit us spirit of the Sun, Ga, Guardian of the subtle body to charge the first inner essence.

Interpreting this again for better English:

The Tablet of Union garlands the 12 holy constellations holy; made by the Daughter of Light into the archetypal man. Invoke the spirit of the Sun, Ga, Guardian of the subtle body to charge the first inner essence.

And as a commentary to this, we see first, directly, the connection of the Tablet of Union with the Holy Table of Practice. Altogether, this translation has tied all the elements of the Enochian temple into one cohesive and directly tied together unit. And we have an instruction here to invoke Ga, which may even be deduced as a pro-active way to charge the Sigillum Dei Aemeth.

The interpretation of these sentences has deliberately been left open and not finalized, as we will yet learn of more words due to the forced letter groups that remain in future translations of Liber Loagaeth. The need to corroborate the two seems essential to deciphering the language that should be inherently revealed by the letters.

The Heptarchic Magick

The First Twelve-by-Seven Table

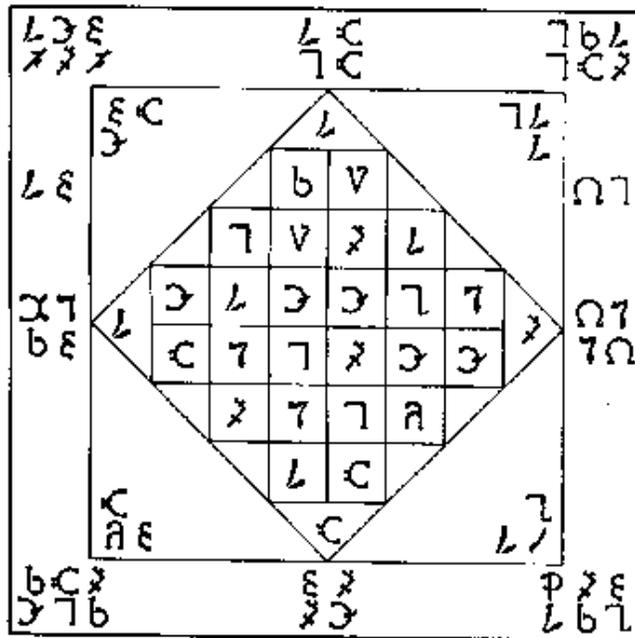
The Lettering of the Lamén

⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒
⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒
⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒
⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒
⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒
⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒	⌒

The table is formed from the names of the Heptarchic Kings and Princes, themselves derived from the Tabula Collecta and without their initial letter "B"s. Each row contains the King and Prince of a particular day, written from right to left. The central squares outlined in red are called "The Heart". The squares surrounding the Heart are called "The Flesh". The two columns on each end are called "The Skin". The Heptarchic Lamén is formed from this Tablet by transposition of the letters.

The Lamén

Dee and Kelly were later given the first of two 12-by-7 tables, formed from the Tabula Collecta. Along with this, they received a lamén that consisted entirely of letters taken from this table and arranged as shown below. The purpose of the lamén was to empower the magician, and show his right to perform the Heptarchic Magick.



The lamén should be worn hanging from a chain about the neck and over the robe of one's Grade. No direction has been found for the material for the construction of the lamén. Whether of Vellum, Virgin Parchment, wood or metal, the Aspirant to this Magick shall construct this of his or her own ingenium.

The Letters of the Lamem

The top two rows of letters in the outer box are the letters of the top two rows of the Flesh of the First 12x7 Table. And the bottom two rows of letters in the outer box are the letters of the bottom two rows of the Flesh of the First 12x7 Table. The letters on the sides of the outside box of the Lamem are the letters of the Flesh on the sides of the Heart of the First 12x7 Table. The four corners of the inner box of the Lamem come from the Heart of the 12x7 Table. These are also the letters that comprise the Table of 12. And finally, the letters of the diamond in the middle of the Lamem read from right to left (top to bottom); both in the diamond and using the Skin of the First 12x7 Table.

It seems the letters of the diamond, the Diamond Letters, should make the central statement of the Lamem; giving us first, a tetragrammaton $\text{L}\text{X}\text{C}\text{L}$, formed of the four triangles at the points of the diamond and which can be translated as 'I am' [LXC is the root of the word for 'I have' ($\text{L}\text{X}\text{C}\text{L}$) and the letter essence gives the idea of existence to the letter L , which is repeated and replaces the L in $\text{L}\text{X}\text{C}\text{L}$ and so 'I am' is coined] and then the following words from the boxed letters of the diamond:

$\text{L}=5$, this (found in dictionary)

$\text{LV}=\text{LV}$ is the root for two variant spellings of the Serviant Angel Water of Earth; the suffix being XC or LXC , which could be considered as *el* in the Hebrew system; connecting the word to godhood. If the Serviant Angel is serviant or subordinate to the elemental, then LV is the elemental Water of Earth (mud?); or we could say 'slime,' even meaning the slimy proteins from which life began.

$\text{LVXL}=\text{L}$ is 'Daughter of Light' and V 's letter essence gives us the idea of creation as V also is the key to the Holy Table; XL as a root for words that are the names of the ministers of two planets (Venus and Sol) as it is the root of a word that mean 'star' or 'stars' and the very similar EL translates as 'the first.' From this, we can induce the idea of star-stuff; hence, 'aethyr.'

==

Together, the previous two words give the idea of the phrase: 'milk of the stars,' which is the body of NUIT.

==

$\text{LXLXL}=\text{L}$ is found as the prefix for the words 'become' and 'you.' LXL is found in the words 'come' and 'come away.' "You come away" would be the translation of this verb.

$\text{LXLXL}=\text{LXL}$ has been translated in the Holy Table, in context with the sentence of the Perimeter Letter in which it was contained; translated as 'constellations' or 'lords'. This expansion of that word may be a particular constellation or lord. LXL is translated as 'among', which inserted in LXL could indicate the 'ecliptic.'

$\text{LXL}=\text{L}$ translates as 'was' and E is the 'Daughter of Light'; yet L has no translation. It's letter essence gives us the idea of 'reflection' (used as the English U, we get root of light, and as the English V, root of darkness with 'reflection' presented as the overall idea). Overall, we coin the verb: 'reflected' or 'was reflected.'

$\text{LXL}=\text{LXL}$ (found in dictionary)

Rendering a statement for the Diamond Letters, we get:

L	LV	LVXL	LXLXL	LXLXL	LXL	LXL
5, this	milk of the stars	you come away	ecliptic	reflected, was reflected	made, built	

The sentence could be literally converted to:

The milk of the stars about the ecliptic was reflected into creation.

The letters of the Heart, forming the Table of 12 and found in the triangles outside the diamond and completing the inner box, have already been translated and are here, briefly re-stated:

The central table reads 4 lines of 3 letters:

$\mathcal{L}\mathcal{V}$ – This is, that, God
 $\mathcal{E}\mathcal{C}\mathcal{A}$ – ‘is moving’; completed; ending
 $\mathcal{C}\mathcal{E}\mathcal{C}$ – ‘first changing one’; God; movement; work
 $\mathcal{L}\mathcal{L}\mathcal{T}$ – ‘archetypal man’; ‘makes man’; ‘making man’

This can be worked into the following statement:
This is the completed work that God changes into man.

Reading these letters as 3 columns of 4 letters:

$\mathcal{L}\mathcal{E}\mathcal{C}\mathcal{L}$ – Initiation, Visitation; n.
 Initiate, visit; v.
 $\mathcal{T}\mathcal{C}\mathcal{E}\mathcal{L}$ – Angel or Essence of the Sun; heart of the Sun
 $\mathcal{A}\mathcal{R}\mathcal{C}\mathcal{T}$ – ‘It ends with [the goddess] El’; ‘Completed by the goddess’ or ‘Ending with the goddess’³¹

This can be worked into the following statement:
The Initiation unto the heart of the Sun is fulfilled by the Goddess.

The letters of the Flesh about the outside square of the Lamén give us the following words:

$\mathcal{L}\mathcal{D}\mathcal{E} = \mathcal{L}\mathcal{D}$ is ‘made’ or ‘built’ and R has no translation. Referring to its letter essence, we get the root of movement or motion, which overall can give us the idea of: motivation and/or inspiration; hence, ‘inertia.’
 $\mathcal{L}\mathcal{C}$ = ‘I make’, ‘I made’
 $\mathcal{T}\mathcal{L}\mathcal{L} = \mathcal{T}\mathcal{L}$ is ‘holy’ and \mathcal{L} = ‘this’ – ‘the holy’
 $\mathcal{Z}\mathcal{Z}\mathcal{Z}$ = root of the word ‘your train’ or ‘your intent’ = your thought³²
 $\mathcal{T}\mathcal{C}$ = ‘the first’ (found in dictionary)
 $\mathcal{T}\mathcal{C}\mathcal{Z}$ = first (found in dictionary)
 $\mathcal{L}\mathcal{E}$ = Enochian letter \mathcal{Z} , which translates as ‘visit’ or ‘visit us.’ Spelled in full seems to suggest an extrapolation; ‘appear’ or ‘appear before us.’
 $\mathcal{O}\mathcal{T}$ = Enochian letter \mathcal{V} , \mathcal{V} spelled in full suggests an extrapolation; however, \mathcal{V} itself has no meaning. \mathcal{O} translates as ‘8’ and \mathcal{T} translates as ‘Daughter of Light.’ And so the extrapolation would be that this word is the ‘eight daughters of light’.
 $\mathcal{X}\mathcal{T}$ = which, and, that (found in dictionary)
 $\mathcal{O}\mathcal{T}_+ \mathcal{L}\mathcal{E} + \mathcal{T}\mathcal{O}$ = The next three words seem to need to be worked into one word. The middle word $\mathcal{L}\mathcal{E}$ has been translated as ‘ancestors’ with no translation for the outside two words: $\mathcal{O}\mathcal{T}$ & $\mathcal{T}\mathcal{O}$; each being a mirrored image of the other and each undefined so far. However, the P translates as ‘8’ and the \mathcal{T} as ‘4th’ or ‘Daughter of Daughter of Light.’ 4 and 4 surrounding the ancestors suggest a cube or the circle squared (8 corners to a cube) and as the number 8 itself is a symbol of infinity, the connection with the Daughter of Daughter of Light suggests ‘world without end.’
 $\mathcal{L}\mathcal{C}\mathcal{Z} = \mathcal{L}$ or $\mathcal{L}\mathcal{Z}$ is the ‘Daughter of Light’ and $\mathcal{C}\mathcal{Z}$ is ‘of the first’, which can give us ‘the first [of the eight] Daughters of Light.’
 $\mathcal{E}\mathcal{Z}$ = East

³¹ First and most important, this last word, $\mathcal{A}\mathcal{R}\mathcal{C}\mathcal{T}$, is the one word that directly connects the SDA with the Holy Table of practice, which is an important validation for this translation.

³² A thought being less than a train of thought and also a subset of intent.

P̄X̄E= course, courses (found in dictionary)
 3̄7̄6= holy (found in dictionary)
 X̄D̄= 'son of son of light', Mercury (found in dictionary)³³
 L̄6̄7= L is '5' or 'this' and 6̄7 is 'with'; together making 'with this.'

We may then lay these words into a sentence as follows:

L̄D̄E L̄C 7̄6̄L X̄X̄X̄ 7̄C 7̄C̄X̄ L̄E
 Inertia 'I make', 'I made' 'the holy' 'your thought' 'the first' first 'appear before us'

8̄7̄ 2̄7̄ 8̄7̄6̄Ē7̄ 6̄C̄X̄
 'eight Daughters of Light' which, and, that 'world without end' 'the first [of the eight] Daughters of Light'

ĒX̄ P̄X̄E 3̄7̄6 X̄D̄ L̄6̄7
 East course, courses holy 'son of son of light', Mercury 'with this.'

We can work out a couple of sentences for this:

By inertia I made holy your first thought. Immediately the eight Daughters of Light appear before us. Which world without end, the first of the Daughters of Light traverses the East with the holy Son of Son of Light.³⁴

The totality of the sentences for the Lamén gives us the following:

The milk of the stars about the ecliptic was reflected into creation.

This is the completed work that God changes into man.

The Initiation unto the heart of the Sun is fulfilled by the Goddess.

By inertia I made holy your first thought. Immediately the eight Daughters of Light appear before us. Which world without end, the first of the Daughters of Light traverses the East with the holy Son of Son of Light.

³³ This suggests that the Sons of Sons of Light (as also then the Daughters of Daughters of Light) are the seven sacred planets.

³⁴ The suggestion here then is that the Daughter of Light is the Earth (BABALON) as Mercury is the Son of Light.

The Ensigns of Creation

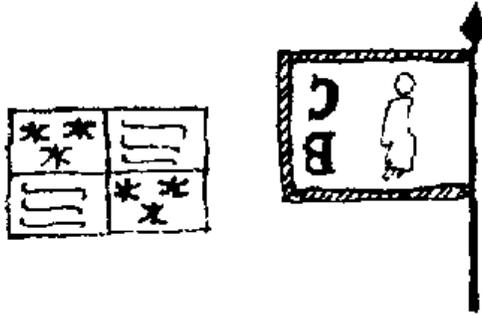
Ruling over the Bonorum hierarchy is King Camara and Prince Hagonel; being the direct liaison with the Angels of the SDA, the Sons of Light and the Sons of the Sons of Light. Prince Hagonel is a direct link that binds these Sons and Sons of Sons to the SDA. Both King Camara and Prince Hagonel can appear on any day of the week and any hour of the day, due to their rank. It is they who provided Dee and Kelly with seven complex talismans called the 'Ensigns of Creation.' These are referred to as the "arms of creation" and may either be painted directly upon the top of the Holy Table of Practice or engraved on tablets of purified tin; later to be placed around the SDA on the Holy Table of Practice. In the original Dee manuscripts, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, and this should be done.

The Ensigns of Creation have also been referred to as the Numerus Primus; being 7 Tablets which are worn by 7 angelic beings. They are of a far more symbolic nature and don't contain any intelligible cipher. The beings that wore them were alluded to as being associated with the Tabula Collecta's 49 Angelorum Bonorum.

The fact the tablets contain many b's is particularly of interest; giving them a relation with the Angelorum Bonorum in that all of the Angelorum Bonorum names begin with the letter \check{V} . \check{V} is the predominant character in the Tabula Collecta, which includes the Tabula Angelorum Bonorum and B is on the corners of the Holy Table of Practice. We can then deduce that this must be an important and holy letter in the Enochian system. It is interesting that the Hebrew Qabalah asserts that all of creation is established on Beth (B) \beth ; the second letter of the Hebrew alphabet reflecting the duality of the Universe.

The ensigns are instruments of conciliation between the magician and the Heptarchic powers, as well as a specific planet and its corresponding day of the week. When consecrating the Seals of the Kings, Princes and Ministers, the Philosophus should place them over the corresponding Ensign. Each King and Prince govern a whole day, but their central power is really vested in the planetary hours. The key to their function is not really planetary, but connected to the Biblical verses of Genesis that give the account of the first seven days of creation.

The General and Common Exordium, and Conclusion appertaining to the Heptarchical King Inviting³⁵



O puissant, and right Noble King, CARMARA, And by what Name elssoever, thou art called, or mayest truly and duly be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office, doth appertain thee, Who, in this Heptarchical Doctrine, at Blessed Uriel his hand, didst receive the golden rod of government, and measuring and the chair of dignity, and doctrine: And didst appear first, to us, adorned with a Triple Diadem, in a long purple robe: Who said to Dee, at Mortlake: *I minister the strength of God unto thee: Likewise, thou said, These Mysteries hath God, lastly, and of his great mercies, granted unto thee. Thou shalt be gluttoned, yea filled, yea thou shalt swell, and be puffed up, with the perfect knowledge of God's mysteries in his mercies.* And who said, *This Art, is to the further understanding of all sciences, that are past, present, or yet to come.* And, Immediately, thou didst say unto Dee: *Kings there are in Nature, with Nature, and above Nature: Thou art Dignified.* And who said, concerning the use of these Tables: *This, is but the first step: Neither shalt thou practice them in vain.* And, said thou, generally of God's mercies and graces on Apollonius decreed and bestowed: *What so ever thou shalt speak, do or work, shall be profitable, and acceptable; and the end, shall be good.*

Therefore, in the Name of the King of Kings, the Lord of Hosts, the Lord Adonai, and of all things visible, and Invisible: O right Noble King CARMARA, Come, Now, and Appear, with thy Prince, and his Ministers, and Subject, to my perfect, and Sensible eye's Judgment: in a godly, and friendly manner, to my Comfort and help, for the advancing of the Honor and Glory of our Almighty GOD, by my service: As much as by thy Wisdom and Power, in thy proper Kingly office, and Government, I may be helped, and enabled unto: Amen.

COME, O right Noble King CARMARA, he who hast said: ***"These mysteries hath God lastly, of his great mercies, granted unto thee"***., I say COME. Amen.

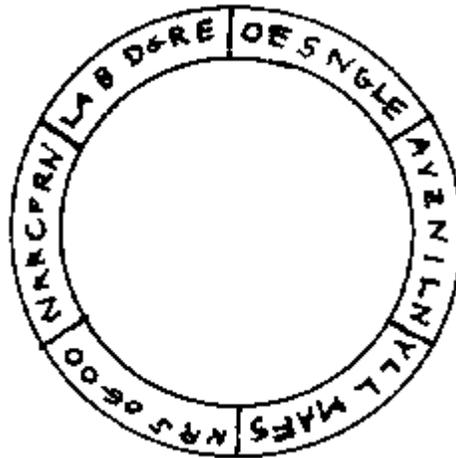
³⁵ The Heptarchical Kings are ruled over by the Sons of Sons of Light on the SDA.

The General and Common Exordium, and Conclusion, appertaining to the Heptarchical Prince Inviting



O Noble Prince, HAGONEL, and by what Name elsesoever, thou art Called, or mayest truly, and duly be called: To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain thee, To whose commandment the Sons of Light, and their Sons are subject: and are thy Servants. To whose Power, The Operation of the Earth is subject. Who art the First of the Twelve: and whose seal, is called Barees and this  it is. At whose Commandment, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel: Who by the seven of the seven, (which are the Sons of Æternity) dost work marvels, amongst the People of the Earth: And hast said to me, that, I also, By the same, thy servants, should work marvels. O Noble Hagonel, who arte Minister, to the Triple crowned King CARMARA: And, notwithstanding, art prince over these 42 Angels, whose Names and characters are here presented. Therefore, in the Name of my Lord Adonai, and for his honor, and glory, to be advanced by my faithful Service, I require thee O Noble Prince, HAGONEL, to COME presently, and to show thy self, to my perfect and Sensible eye's Judgment, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy Noble Office: COME, O Noble Prince, HAGONEL, he who hast said: "*The creatures subject unto me shall be known to you*", I say COME. Amen.

Below is the seal of the King and the Prince; the Sigils of the King and the Prince are to be placed along with their names at the center of the circle. The names around the perimeter of the circle are the names of the 6 chiefs; being compiled in the table below the circle and from which are derived the 42 Ministers. The names of the Ministers are derived by taking groups of 7 letters forward, starting with each letter in succession. This table is to be placed on the reverse of the Talisman. The Talisman is then placed on the appropriate Ensign for the evocation. No instruction is given for where to place this talisman; though this invocation precedes any and all other planetary invocations.



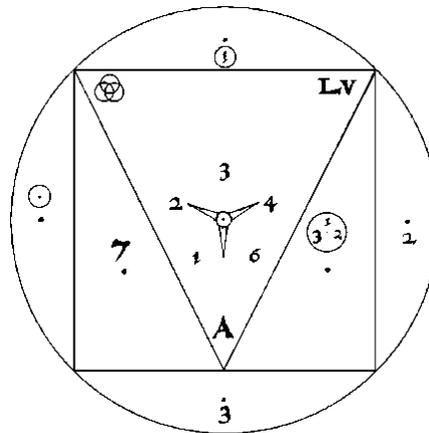
O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

Numerus Primus³⁶

The seven tablets of the Numerus Primus are not the same as the other tablets, in that they are of a far more symbolic nature, and don't contain any legible cipher. The beings which wear these are alluded to as being associated with the Tabula Collecta's 49 Angelorum Bonorum. During the evocation, the first tablet was held by one of two figures identified as Ese and Iana. When the next tablet is dictated, Ese is identified with six young maidens. From this we may deduct that the first being was Iana, and the six maidens were the remaining part of the series from Table II, El, Me, Ese, Iana, Akele, Azdobn and Stimcvl.

2 b b 3	G b b	q b	B 22	2.4.6 b b b b	L b	B roy	Ⓟ
8 b b 2	ff 8	G b	GG b	152 b	152 b	52 BBB	B B
D q q	b o o	B 7 9	bbb bbb bbb	11 B 3	b b b	b b b	b b b 8 3
b b b	b b b	b b b	M 7	7 b	Ⓟ 5	M b	A 1556
b b b	1 b b	2 b b	3 b b	b T b	4 BB 9	BBB 6 b	b b 72 F b

It seems the second tablet was worn by Ese and probably, the 7 females referred to in the dictation are the 7 from the series: El, Me, Ese, Iana, Akele, Azdobn and Stimcvl, a note which Dee actually gives in the record of these evocations.



The second tablet is far less like the first in its geometry. Not much can be said about this tablet, except for the recurring numerical sequences. In the middle at the top, in the circle is a 1, with a 2 to the right, and a 3 at the bottom (we may also possibly take the character on the left as a 0? Not likely, but possible). In the circle to the right of the triangle is the 1,2,3 sequence again. In the

³⁶ The attributions of these tables are guided by pg. 146 of Enochian Sex Magick by A.C.

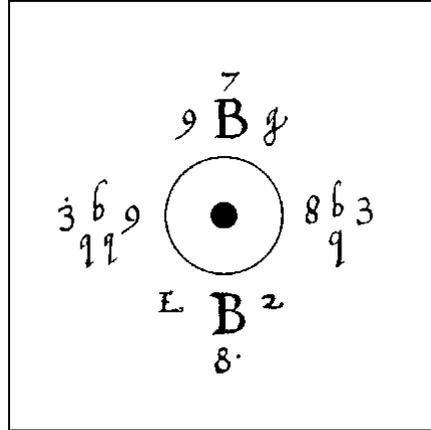
centre is another sequence, this time 1-6 without 5 (a number of man?). This leaves one more number, 7, to the right of the triangle, which oddly fits in with the central sequence. Not much is said regarding the dictation of the rest of the tables in terms of who actually gives them.

G 23 B †	m. 30 q B. 9. d. 4.	q. q. q Q B o. g. og
J B 30 G 33. A	† B † A 9 0	E. B get h go
5 b C	d2 id f b 2A	L b 30 pp
V b H 9 22	q. q. q Q b a	L b 25 d

Again, the tablet shape is returned to a gridded matrix for this tablet. Of note within this tablet is the fact that many of the letters appear on the Sigilum Dei Ameth, on the immediate inside of the circumference. There is an obscure reference to these characters having to do with angels, most likely the Archangels- Michael, Gabriel, Uriel, etc. The table is split into two sections, the top two rows, which have a B in the centre of each square, and the bottom two rows which have a b in the centre. In all of the squares, the corners generally seem to play a big role (being the place where characters are placed), which, along side of the central b/B's set up a geometric play for each square, and hence a geometric play across the entire tablet. A small side note to this table is that the woman who wore this tablet turned into water when she departed. Through the dictation of these, elemental symbols were presented in the visual presentation within the Shew-Stone, in particular water, fire and earth (clay), with the possibility of air being used.

2 bb 2	b b ▽	537 bbb	b B G 11	T13 bbb	b 9
v. 2 B	o 4 BB	B 14 a	bbh P. 3.	b GO	bb C:V 3
8 e b	Q. 0 b 7 6	∞ 5	q q b 3	q. 9 B	L b. 8
g0 30 B	9. 3 b b	q q b b	d T b A	7. 2 b. B	BB A. 8 3

Again with this tablet we see a strong use of the letter b; it appears in every square, except for the third to the right, third down from the top left. This square's character's could however be viewed as reverse b's.

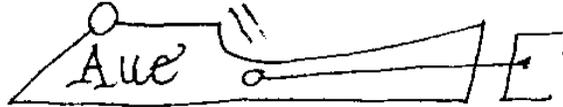


The final tablet is the simplest in terms of number of characters and their placement, and very reminiscent of the second tablet. Note that the central pictogram appears twice in the above mentioned tablet, and is in fact an astronomical symbol for the sun, used by Dee in the circular version of the Tabula Collecta). Again, the use of B, b and q appears alongside numbers. Note that the arrangement of the B 9 7 g at the top, and B EL (from the Sigillum Dei Ameth) 8 2 are rotated versions of each other in regards to placement, not actual letters and numbers. Also the two side groups are akin to each other with their character placement.

The order in which these Ensigns presented above, is the order in which they were dictated to Dee. However, this should not be construed to be the key to what Planets they are assigned to. For this, Agrippa's work gives us the answer. Of note also, Crowley used the Agrippa attributions as presented below.

Sunday

The General and Common Exordium, and Conclusion appertaining to the Heptarchical King Inviting



O puissant, and right Noble King, BOBOGEL, and by what Name elsesoever, thou art called, or mayest truly and duly be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office, doth appertain thee, The Distributing, giving and bestowing of Wisdom, and Science: The Teaching of True Philosophy, true understanding of all learning, grounded upon wisdom: with the Excellencies in Nature: And of many other great Mysteries, marvelously available, and Necessary to the advancing of the Glory, of our Lord Adonai. And who said to me, in respect of these Mysteries attaining Apollonius, Apollonius, Apollonius, at length, but not to late.

Therefore, in the name of the Lord Adonai, the Bornless One and Star of Force and Fire: O right Noble King BOBOGEL, Come, Now, and Appear, with thy Prince, and his Ministers, and Subject, to my perfect, and sensible eye's Judgment: in a godly, and friendly manner, to my comfort and help, for the advancing of the Honor and Glory of our Almighty GOD, by my service: As much as by thy Wisdom and Power, in thy proper Kingly office, and Government, I may be helped, and enabled unto: Amen.

COME, O right Noble King BOBOGEL, he who hast said: *"It's not too late to learn"*, I say COME. Amen.

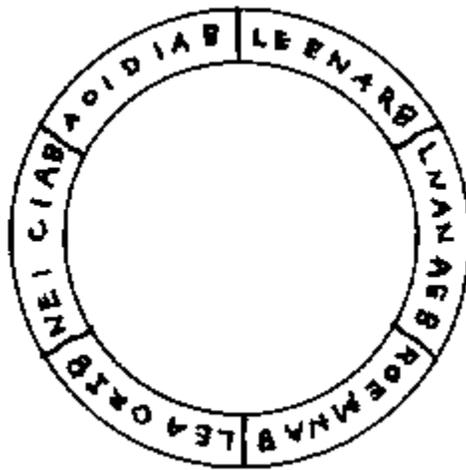
The General and Common Exordium, and Conclusion, appertaining to the Heptarchical Prince Inviting



O Noble Prince, BORNOGO, and by what Name elsesoever, thou art Called, or mayest truly, and duly be called: To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain thee, The Altering of the Corruption of Nature, into perfection: The knowledge of metals. And Generally the Princely ministering to the right Noble and Mighty King BOBOGEL, in his government of Distributing, giving and

bestowing of Wisdom, science, True Philosophy, and true understanding of all learning grounded upon Wisdom: and of other very many his Peculiar Royal Properties. And who said to me, What thou desirest in me shall be fulfilled.

Therefore, in the Name of the Lord Adonai, and for his honor, and Glory, to be advanced by my faithful Service, I require thee O Noble Prince, BORNOGO, to COME presently, and to show thy self, to my perfect and Sensible eye's Judgment, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy Noble Office: COME, O Noble Prince, BORNOGO, who hast said: ***"What thou desirest in me shall be fulfilled"***, I say COME. Amen.



L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B

The Ensign of Luna

2 b 3	G b b	g	B 22	2.4.6 b b b 2+6	L b	B rog	Ⓟ
8 b b 2	ff 8	G b	g g b	152 b	152 b	52 BBB	B' + B
9 9	b ° ° °	B 7	666 666 666	11 B 5	b b b b b b	b b b	8 3
b b b b b b	b b b 15 b b	b M 166	7 △ bb	Ⓟ b 5	G M +	B	b A 1556
b	b	b	T b	BBB 4 9	BBB 6 b	b b 72 F	b



Genesis vs. 6-8

And God said, "First there shall be an expanse between the waters to separate water from water." So God made the expanse and separated the water under the expanse from the water above it. And it was so. God called the expanse 'Sky.' And there was evening, and there was morning—the 2nd day.

Monday

King BLVMAZA

He appeared not yet, by that name.

A handwritten signature in black ink, appearing to be 'BLVMAZA' with some flourishes and small annotations like 'me' and 'se'.

Prince BRALGES

-- Who saydst ^{^to us} The Creatures liuing in thy Dominion, are subiect to thy powre:
whose subiects are invisible: and which ^{^to my seer} appeared like little smokes, with out any

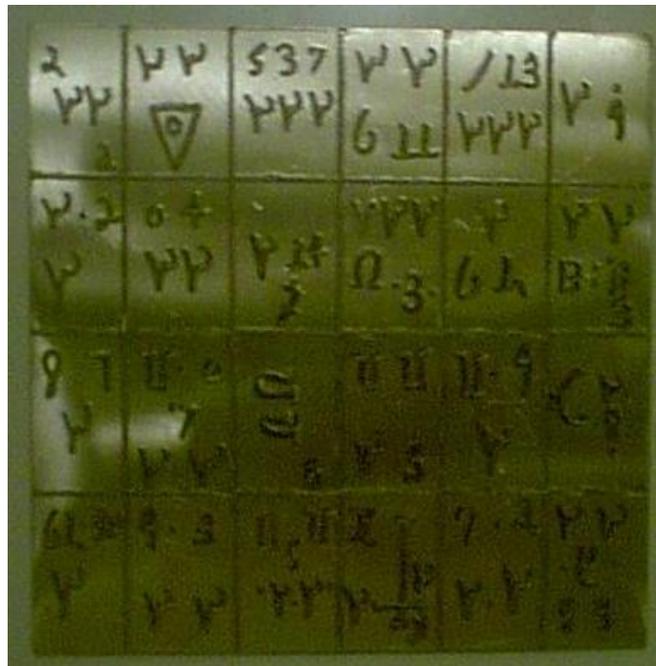


forme, Whose seale of government is this:

Who saydst, Beholde, I am
come, I will teache thé, Names without Numbers: The Creatures subiect unto me, shall be
known unto you, Therefore, In &c.

The Ensign of Mars

2 bb 2	b b ▽	537 bbb	b B G n	T.13 bbb	b 9
v.2 B	o 4 BB	B 14 n	bb,b P.3.	b GO	bb C:V 3
8 e b	Q.0 b 7 b	∞ 5	q q b 3	q.9 B	L ^b ₈
g030 B	9.3 b b	q q b b	d T b A	7.2 b.B	BB Λ. 83

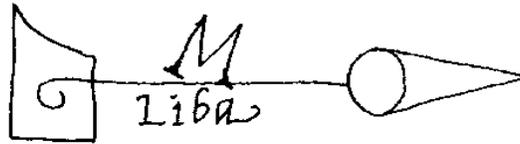


Genesis vs. 9-10

And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. God called the dry ground ‘land,’ and the gathered waters he called the ‘seas.’ And God saw that it was good. Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit and seed in it, according to their various kinds.” And it was so. The land produced vegetation: plants bearing seed according to their kinds. And God saw that it was good. And there was evening, and there was morning—third day.”

Tuesday

The General and Common Exordium, and Conclusion appertaining to the Heptarchical King Inviting

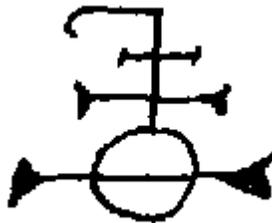


O puissant, and right Noble King, BABALEL, And by what Name elssoever, thou art called, or mayest truly and duly be called: To Whose peculiar Government, Charge, disposition, and Kingly Office, doth appertain thee; Who art King in Waters: mighty and wonderful in waters: Whose power is in the bowels of the waters; whose royal person with thy noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King CARMARA bad me use to the glory, praise, and honor of him, which created you all, to the laude and praise of his Majesty.

Therefore, in the name of the Lord Adonai, the Bornless One and the Star of Force and Fire: O right Noble King BABALEL, Come, Now, and Appear, with thy Prince, and his Ministers, and Subject, to my perfect, and Sensible eye's Judgment: in a godly, and friendly manner, to my Comfort and help, for the advancing of the Honor and Glory of our Almighty GOD, by my service: As much as by thy Wisdom and Power, in thy proper Kingly office, and Government, I may be helped, and enabled unto: Amen.

COME, O right Noble King BABALEL, he who hast said: "*Glorify, praise and honor God*", I say COME. Amen.

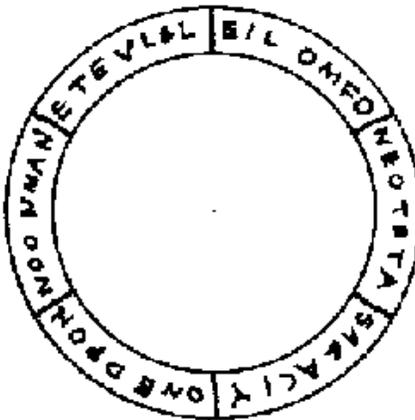
The General and Common Exordium, and Conclusion, appertaining to the Heptarchical Prince Inviting



O Noble Prince, BEFAFES, and by what Name elssoever, thou art Called, or mayest truly, and duly be called: To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain thee, who art Prince of the Seas: thy power is upon the waters. Thou drowndest Pharaoh: and hast destroyed the wicked. Thy name was known to Moses. Thou livedst in Israel: who hast measured the waters: who wast with King Salomon: and also long after that with Scotus: but not known to him by thy true name: for he called the Mares. And since thou wast with

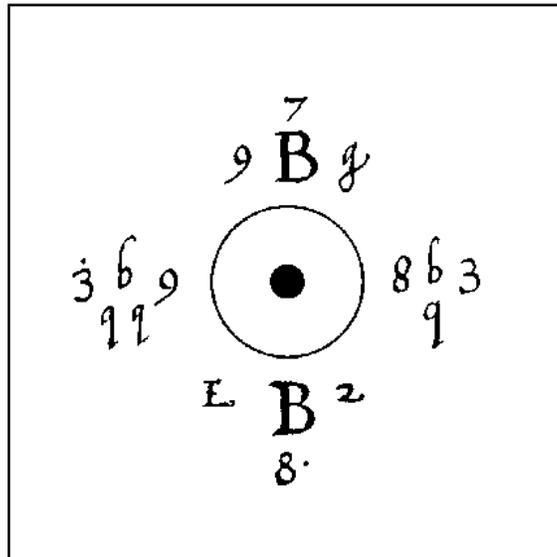
none: Except, when, thou preservedst me, from the power of the wicked: and wast with me in extremity. Thou wast with me thoroughly. Who, of the Egyptians, hast been called OBELISON: in respect of thy pleasant deliverance. And by that Name, to me known; and of me noted in record, to be the noble and courteous OBELISON; Whose noble ministers 42, are of very great power, dignity and authority. As some in the measuring of the motions of the waters, and saltiness of the seas; in giving good success in battles, reducing ships, and all manner of vessels, that float upon the seas. To some, all the fishes, and monsters of the seas, yea, all, that liveth therein, are well known: And generally, are the distributors of God's judgments upon the waters that cover the Earth. Other do beautify Nature in her Composition. The rest are distributors and deliverers of the treasures, and unknown substances of the Seas. Thou, O Noble Prince BEFAFES, hadst me use thee, in the Name of GOD.

Therefore, in the Name of the Lord Adonai, and for his honor, and Glory, to be advanced by my faithful Service, I require thee O Noble Prince, BEFAFES, to COME presently, and to show thy self, to my perfect and Sensible eye's Judgment, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy Noble Office: COME, O Noble Prince, BEFAFES, he who hast said: "*Use me in the name of God*", I say COME. Amen.



E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

The Ensign of Mercury

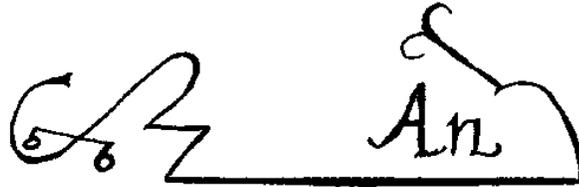


Genesis vs. 14-19

And God said, "Let there be lights in the expanse of the sky to separate the day and the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth. And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and, there was morning—the fourth day.

Wednesday

The General and Common Exordium, and Conclusion appertaining to the Heptarchical King Inviting



O puissant, and right Noble King, BNASPOL, And by what Name elssoever, thou art called, or mayest truly and duly be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office, doth appertain thee, To whom, the Earth with her bowels, and secrets whatsoever are delivered: and hast said to me, heretofore, What thou art; there, I may know. Thou art great, but, (as thou, truly didst confess,) He in whom thou art, is greater than thou:

Therefore, in the name of the Lord Adonai, the Bornless One and Star of Force and Fire: O right Noble King BNASPOL, Come, Now, and Appear, with thy Prince, and his Ministers, and Subject, to my perfect, and Sensible eye's Judgment: in a godly, and friendly manner, to my Comfort and help, for the advancing of the Honor and Glory of our Almighty GOD, by my service: As much as by thy Wisdom and Power, in thy proper Kingly office, and Government, I may be helped, and enabled unto: Amen.

COME, O right Noble King BNASPOL, he who hast said: "*He in whom thou art is greater than thou*", I say COME. Amen.

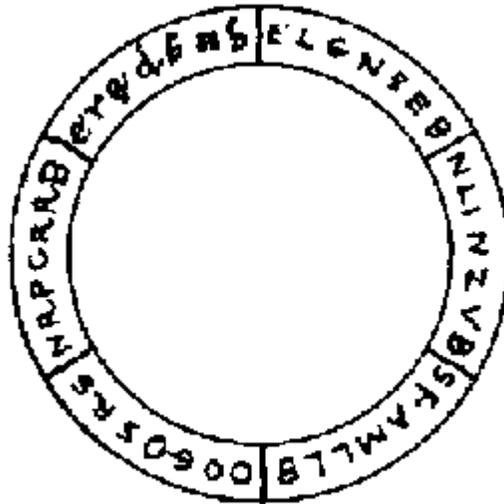
The General and Common Exordium, and Conclusion, appertaining to the Heptarchical Prince Inviting



O Noble Prince, BLISDON, and by what Name elssoever, thou art Called, or mayest truly, and duly be called: To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain thee, Unto whom, the keys of the mysteries of the Earth, are delivered. Whose 42 ministers are Angels, that govern under thee. All which,

thy Mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commandment:

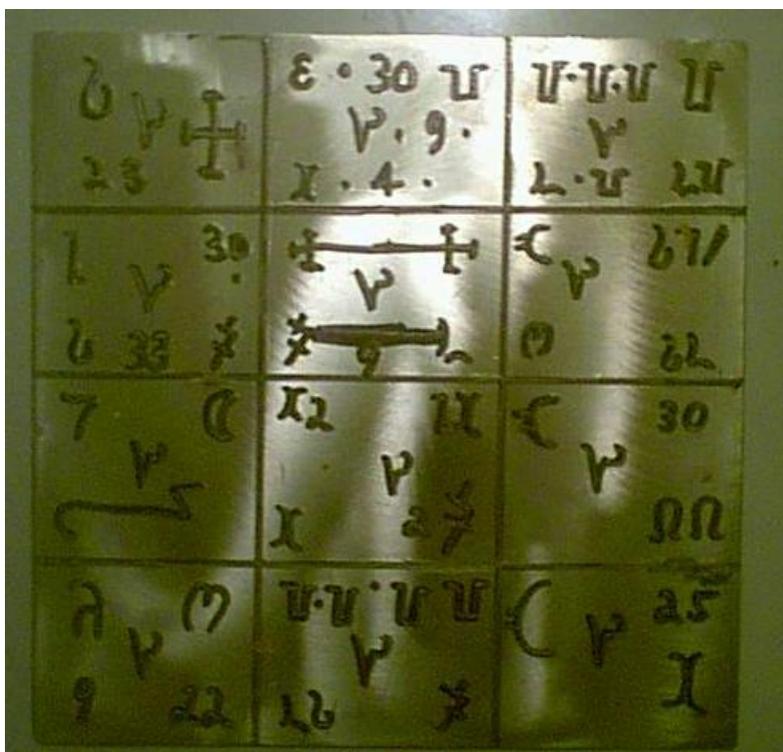
Therefore, In the name of the Lord Adonai, and for his honor, and Glory, to be advanced by my faithful Service, I require thee O Noble Prince, BLISDON, to COME presently, and to show thy self, to my perfect and Sensible eye's Judgment, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy Noble Office: COME, O Noble Prince, BLISDON, he who hast said: *"To me the keys of the mysteries of the earth are delivered"*, I say COME. Amen.



E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b

The Ensign of Jupiter

G 23 B +	m. 30 q B. 9. d. 4.	q. q. q Q B o. g. og
J B 30 G 33. A	+	E. B get h go
5 b C	d2 id f b 2A	L b 30 pp
V b H 9 22	q. q. q Q b og a	L b 25 d

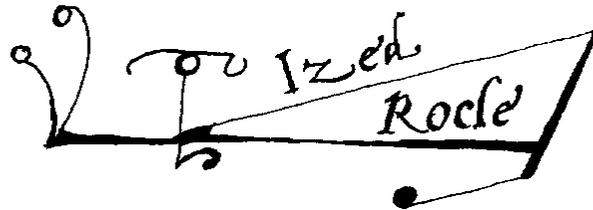


Genesis vs. 20-25

And God said, “Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky. So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, ‘be fruitful and increase in number and fill the water in the sea, and let the birds increase on earth.’” And there was evening, and there was morning—the fifth day.

Thursday

The General and Common Exordium, and Conclusion appertaining to the Heptarchical King Inviting



O puissant, and right Noble King, BYNEPOR, And by what Name ellesoever, thou art called, or mayest truly and duly be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office, doth appertain thee, upon the distribution, and participation of whose exalted most especial and glorified power, resteth only and dependeth, the general state and condition of all things. Whose sanctification glory and renown, although it had beginning, yet can it not either have ending. He that measureth said, and thou wast the End of his workmanship. Thou art like him, and of him: yet not as partaking or adherent, but distinct in one degree. When he came, Thou wast magnified by his coming; and art sanctified, world without end.

Vita Suprema, Vita Superior, Vita Infima tuis sunt mensurata manibus.³⁷

Notwithstanding, thou art not of thy self; neither is thy power thine own. Magnified be his Name. Thou art in all; And all hath some being by the: Yet thy power is nothing, in respect of His power, which hath sent thee. Thou beginnest new worlds, new people, new kings, and new knowledge of a new government; and hast said to me: *Thou shalt work marvelous, marvelously, by my workmanship, in the Highest.*

Therefore, in the name of the Lord Adonai, the Bornless One and Star of Force and Fire: O right Noble King BYNEPOR, Come, Now, and Appear, with thy Prince, and his Ministers, and Subject, to my perfect, and Sensible eye's Judgment: in a godly, and friendly manner, to my Comfort and help, for the advancing of the Honor and Glory of our Almighty GOD, by my service: As much as by thy Wisdom and Power, in thy proper Kingly office, and Government, I may be helped, and enabled unto: Amen.

COME, O right Noble King BYNEPOR, he who has said: ***"Thou shalt work marvels by my workmanship in the Highest"***, I say COME. Amen.

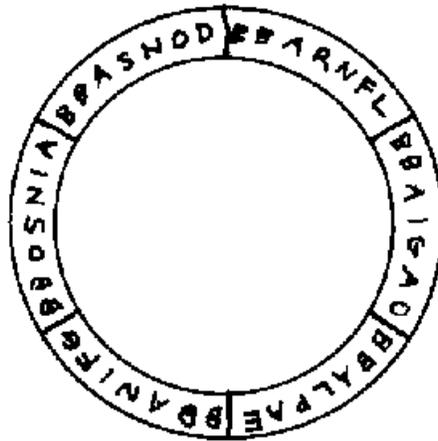
³⁷ Translated as: The highest life, The best life, The least life is measured in your hands.

**The General and Common Exordium, and Conclusion, appertaining to the
Heptarchical Prince Inviting**



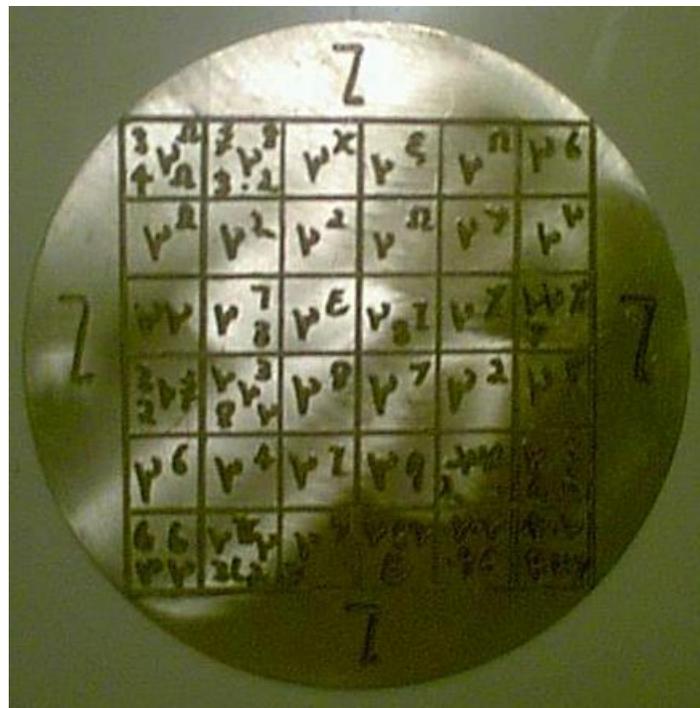
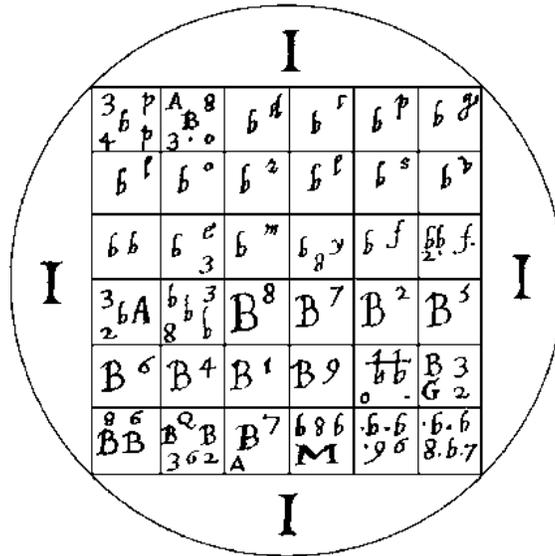
O Noble Prince, BVTMONO, and by what Name elsesoever, thou art Called, or mayest truly, and duly be called: To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain thee, Who art life and breath in living creatures. All things live by thee: the Image of One excepted. All the kinds of beasts of the Earth, dost thou endue with life. Thy seal is their glory. Of God, thou art sanctified; and thou rejoyceth. The living, the end, and beginning of all beasts, thou knowest: and by sufferance, thou disposest them.

Therefore, in the name of the Lord Adonai, And for his honor, and Glory, to be advanced by my faithful Service, I require thee O Noble Prince, BVTMONO, to COME presently, and to show thy self, to my perfect and Sensible eye's Judgment, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy Noble Office: COME, O Noble Prince, BVTMONO, he who hast said: *"O God, thou art sanctified: and thou rejoicest"*, I say COME. Amen.



B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

The Ensign of Venus



Genesis vs. 24-41

And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to their kinds, and all the creatures that move along the ground according to their kinds." And God saw that it was good.

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all birds of the air and all creatures that move on the ground—everything that has life in it—I give green plant for food." And it was so.

God saw what he had made, and it was very good. And there was evening, and there was morning—the sixth day.

Friday

The General and Common Exordium, and Conclusion appertaining to the Heptarchical King Inviting



O puissant, and right Noble King, BALIGON, And by what Name ellesoever, thou art called, or mayest truly and duly be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office, doth appertain thee, Who canst distribute, and bestow at pleasure, all that whatsoever can be wrought in ærial actions; who hast the government of thy self perfectly, as a mystery known unto thy self. Who didst advertise me of this stone, and holy receptacle; both needful to be had; and also didst direct me to the taking of it; being presently, and in a few minutes of time, brought to my sight, (from the secret of the depths, where it was hid, in the uttermost part, of the Roman possession); which stone, thou warnest me, that no mortal hand but mine own, should touch; and saidst unto me: *Thou shalt prevail with it, with Kings, and with all the creatures of the world, whose beauty in virtue shall be more worth then the kingdoms of the Earth.* For the which purposes here rehearsed, and other partly now to be exercised, and enjoyed; and partly hereafter, more abundantly (as the Lord God of Hosts shall dispose); and also because thou thyself art governor of the 42, thy mighty, faithful and obedient ministers.

Therefore, in the name of the Lord Adonai, the Bornless One and Star of Force and Fire: O right Noble King BALIGON, Come, Now, and Appear, with thy Prince, and his Ministers, and Subject, to my perfect, and Sensible eye's Judgment: in a godly, and friendly manner, to my Comfort and help, for the advancing of the Honor and Glory of our Almighty GOD, by my service: As much as by thy Wisdom and Power, in thy proper Kingly office, and Government, I may be helped, and enabled unto: Amen.

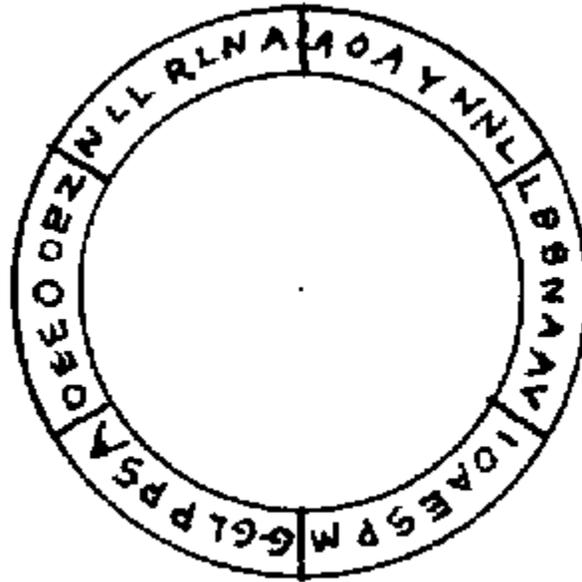
COME, O right Noble King BALIGON, he who hast said: "***Come, let us seek the works of God***", I say COME. Amen.

The General and Common Exordium, and Conclusion, appertaining to the Heptarchical Prince Inviting

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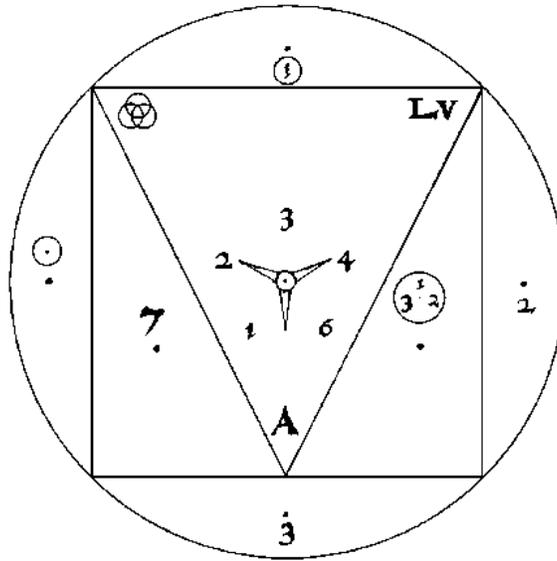
O Noble Prince, BAGENOL, and by what Name elsesomever, thou art Called, or mayest truly, and duly be called: To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain thee.

In the name of the Lord Adonai, and for his honor, and Glory, to be advanced by my faithful Service, I require thee O Noble Prince, BAGENOL, to COME presently, and to show thy self, to my perfect and Sensible eye's Judgment, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy Noble Office: COME, O Noble Prince, BAGENOL, he who hast said: "*By me you shall work marvels*", I say COME. Amen.



A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

The Ensign of Saturn



Genesis: 2 vs. 2-3

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating he had done.

Saturday

The General and Common Exordium, and Conclusion appertaining to the Heptarchical King Inviting



O puissant, and right Noble King, BNAPSEN, And by what Name elsesoever, thou art called, or mayest truly and duly be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office, doth appertain thee, who hast said to me, that by thee, I shall cast out the power of all wicked spirits; and that by thee I shall or may know the doings, and practices of evil men; and more than may be spoken or uttered to man.

Therefore, in the name of the Lord Adonai, the Bornless One and Star of Force and Fire: O right Noble King BNAPSEN, Come, Now, and Appear, with thy Prince, and his Ministers, and Subject, to my perfect, and Sensible eye's Judgment: in a godly, and friendly manner, to my Comfort and help, for the advancing of the Honor and Glory of our Almighty GOD, by my service: As much as by thy Wisdom and Power, in thy proper Kingly office, and Government, I may be helped, and enabled unto: Amen.

COME, O right Noble King BNAPSEN, he who hast said: , "***By me you shall cast out wicked spirits***" I say COME. Amen.

The General and Common Exordium, and Conclusion, appertaining to the Heptarchical Prince Inviting



O Noble Prince, BRORGES, and by what Name elsesoever, thou art Called, or mayest truly, and duly be called: To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain thee, who, being the Prince, chief minister and Governor under the right puissant BNAPSEN, didst appear in most terrible manner, with fiery flaming streams, and saidist: *I am the Gate of Death. And through the Glory of God, I smite the houses of the impious.*

Therefore, in the name of the Lord Adonai, And for his honor, and Glory, to be advanced by my faithful Service, I require thee O Noble Prince, BRORGES, to COME presently, and to show thy self, to my perfect and Sensible eye's Judgment, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy Noble Office: COME, O Noble Prince, BRORGES, he who hast said: "***I know the door of death***", I say COME. Amen.



B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N

Prayer of Evocation

I – Oration

I invoke Thee IAO that I Apollonius, servant unto Thee; known also by the names Ra-Hoor-Khuit and Hoor-Pa-Kraat, may approach Thy awesome and diving inspiration. Breathe through me that all my words thoughts and deeds may become the fount of holiness in this life.

Through these 12 mystical names:

Ⲑⲉⲗ ⲒⲚⲓⲛ ⲛⲓⲛⲓⲛ
ⲉⲗⲉ ⲛⲓⲛⲓⲛ ⲛⲓⲛⲓⲛ
ⲒⲚⲓⲛ ⲛⲓⲛⲓⲛ ⲛⲓⲛⲓⲛ
ⲉⲗⲉ ⲛⲓⲛⲓⲛ ⲛⲓⲛⲓⲛ

I confer and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits might be called from any part of the Universe, or at any time in my life, through the special domination and controlling power of your holy names.

Let them come quickly to me. Let them appear visibly, friendly and peacefully to me. Let them remain visible according to my Will. Let them vanish from me and from my sight, when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions. This will be so, according to the united ministry of your office. EVOE IAO!

II – Prayer

Can the vessel of fear, fragility, or that which is of a determined proportion, life up himself, heave up the hands, and gather the Sun into his bosom. Adonai, this cannot be and my imperfection is great. Adonai, thy good Angels and Creatures excel me by far; for our proportion is not alike and our sense agreeth not.

Notwithstanding, I am comforted before Thee; mine Holy Guardian Angel. Therefore, I will call upon Thy name and in Thee, I will become mighty. Thou shalt light me, and I will become a Seer. I will see Thy creatures and will magnify Thee amongst them.

Then lo, these Tables I have so diligently prepared, I offer unto Thy holy Angels; desiring them through Thy holy Names. As thou art their light and comfort, so they will be my light and comfort. Adonai, they prescribe no laws unto me, thus it is not meet that I prescribe laws unto them. What it pleases them to offer unto me, I will receive. Behold, Adonai, if I shall call them in they Name, be it unto me in mercy, as unto the servant of the Highest. Let them manifest unto me, howsoever I shall call them and at whatever time.

O Adonai, is there any who is mortal that can measure the heavens? How therefore, can the heavens enter into my imagination? The Creatures are the glory of Thy countenance and thereby glorify all things; but this glory excels far and above my understanding. It is great wisdom to speak with kings according to one's understanding, but to command kings is not wisdom unless it come from Thee.

Behold, Adonai, how shall I ascend the heavens? The air will not carry me; but resists my folly. I fall down as I am of the Earth. Therefore, oh Thou very light and true comfort; that hast command of the Heavens: Behold, I offer these Tables unto Thee. Command them as it pleaseth Thee. Oh you Ministers and true lights of undemanding, who govern this earthly frame and the elements wherein we live: Do for me as the servant of the Lord, Adonai. For unto me it has pleased mine Holy Guardian Angel to talk of you.

Behold, Adonai, thou hast appointed me 50 times and thrice 50 times, I will lift up my hands unto Thee. "Fifty are the gates of understanding, and one hundred and six are the seasons thereof. And the name of every season is Death." I require nothing but Thee, through Thee, and for Thy honor and glory. Yet I hope that I shall be satisfied and shall not die, but become One with Thee. And in that manner, I shall be changed and dwell with Thee forever.

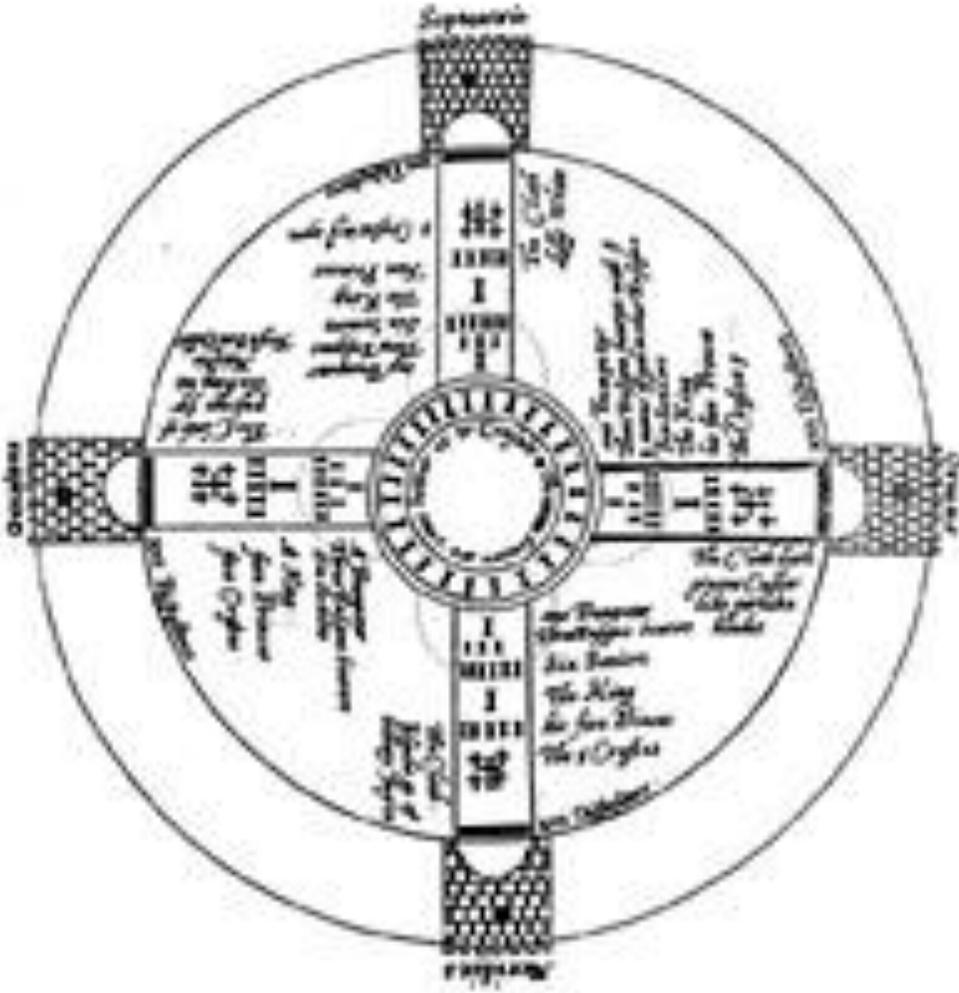
III – Conjunction

Adonai, I, Thy servant, Apollonius, most earnestly invoke and call upon your divine power, wisdom and goodness. I humbly seek your favor and assistance to me in all my deeds, words, thoughts and in the promoting, procuring and mingling of your praise, honor and glory. Through these 12 mystical names of God:

Ⲛⲉⲗ Ⲛⲓⲃⲉⲛ ⲛⲓⲃⲉⲛ
ⲉⲗⲉ ⲛⲓⲃⲉⲛ ⲛⲓⲃⲉⲛ
Ⲛⲓⲃⲉⲛ ⲛⲓⲃⲉⲛ ⲛⲓⲃⲉⲛ
ⲉⲗⲉ ⲛⲓⲃⲉⲛ ⲛⲓⲃⲉⲛ

I conjure and pray most zealously to your divine and omnipotent majesty, that all your Angelic Spirits might be called from any and all parts of the Universe, or at any time in my life, through the special domination and controlling power of your divine guidance. Let them come most quickly to me. Let them appear visibly, friendly and peacefully to me. Let them remain visible according to my Will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience to me and through you, that they happily satisfy me in all things and at all times in my life by accomplishing each and every one of my petitions, if not by one means, then by another; goodly, virtuously and perfectly, with an excellent and thorough completeness, according to their virtues and powers, both general and unique, and by Your united ministry and offices; O Adonai.

The Watchtowers





The Four Watchtowers

[A description of a vision had by Edward Kelley on the morning of Wednesday, 20th June 1584, as recounted that afternoon by the angel Ave.]

A Vision.

The sign of the love of God toward his faithful

Four sumptuous and belligerent castles, out of the which sounded trumpets thrice.
 The sign of majesty, the cloth of passage, was cast forth.
 In the east, the cloth red, after the new smitten blood.
 In the south, the cloth white, lily colour.
 In the west a cloth, the skins of many dragons, green, garlic-bladed.
 In the north, the cloth hair coloured, bilberry juice.
 The trumpets sound once.
 The gates open.
 The four castles are moved.
 There issueth four trumpeters, whose trumpets are a pyramid, six cones, wreathed.
 There followeth out of every castle, three, holding up the banners displayed, with ensign the names of God.
 There follow seniors six, alike from the four gates.
 After them cometh from every part a king, whose princes are five, gardant, and holding up his train.
 Next issueth the cross of four angles, of the majesty of creation in God, attended upon every one with four;
 a white cloud, four crosses bearing the witnesses of the covenant of God, with the prince.¹ gone out before;
 which were confirmed every one with ten angels, visible in countenance.²
 After every cross attendeth 16 angels, dispositors of the will of those that govern the castles.
 They proceed; and in and about the middle of the court the ensigns keep their standings, opposite to the
 middle of the gate.
 The rest pause.
 The 24 senators meet.
 They seem to consult.

I, AVE, STOOD BY THE SEER.

It vanisheth.
 So I leave you.

¹ Δ: King.

² Δ: 40 angels on the four crosses, attending on the principal cross.

The 4 Elemental Seals Attributed to the 4 Horsemen of the Apocalypse

The seals of the Four Horsemen of the Apocalypse are set atop the elemental tablets; ruling over each Watchtower when found at the four ends of the Grand Cross on the Great Table. They are attributed to the cusps of the Cardinal Signs of of the Zodiac. The relevant passages in chapter 6 in The Revelation of St. John are:

1: And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2: And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.



The White Horseman represents the Fire sign; Sagittarius. The Bowman is the traditional symbol; depicted in the Starry Gnosis with a crown—Corona Australis. The Astrology of the Starry Gnosis attributes white as the color of the cusp with Capricorn (at the Winter Solstice); the IC on the Zodiacal Wheel. Sagittarius and three crosses (Tau being the central mystery of the Western Mystery Tradition) are located at the center of the Milky Way Galaxy, where also is found a black hole, which yet represents a great mystery.

3: And when he had opened the second seal, I heard the second beast say, Come and see.

4: And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.



The Red Horseman represents the Air sign; Gemini; its cusp with Cancer being the Summer Solstice. Castor (with Pollux), one the two twin stars that define the constellation is also one of the brightest star in the constellation. As a warrior, he is both a swordsman and is referred to as the horseman of the Zodiac. The Sword is attributed both to Air and to Mars; depending on its function.

7: And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8: And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.



The Pale Horseman represents the Water sign of Pisces; its cusp with Aries being the Vernal Equinox. The Greek word for pale (The Revelation of St. John being originally written in Greek) in this passage (chloros) also translates as green; noting that green is the color for the element of Water in the Hermetic art and is the color of the cusp between Pisces and Aires.

5: And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6: And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7: And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.



The Black Horseman represents the Earth sign Virgo; its cusp with Libra marking the Autumnal Equinox. The pair of balances in the above referenced verse is Libra, as the measure of wheat represents Spica, the brightest star in the constellation of Virgo.

The Enochian Hierarchy

The Great Table

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

The Original Great Table, 1584

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

The Great Table as Revised by
Raphael, April 1587

Deriving the Angelic Names

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) produced a revised Table now called the Tabula Recensa. We are using the latter; so note that some systems, such as the Golden Dawn either use the former or use a combination of both. This can be recognized by noticing that some squares are given two letters.

The Table is a magickal "map" of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross. The four tablets are associated with the four traditional elements, following the same positions as the continents in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four "Lesser Angles", separated by a "Great Cross". The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the "Line of the Holy Ghost" and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the names of the Elemental King who rules the Tablet. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of Sefirot in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column and the second row of letters forms the Calvary Cross; the vertical and horizontal beams giving us the two Calvary Cross Angels in each quadrant. The remaining letters in each sub-quadrant are used to form various names, as described below.

The Tablet of Union

Γ	Γ	⌘	ε	Ω
⊕	Β	⌘	ε	⌘
⊕	⌘	⊕	⌘	⌘
V	⌘	⌘	⌘	ε



Horizontal Lines

Γ ⌘ ε Ω Air of SPIRIT ⊕ Β ⌘ ε Water of SPIRIT

⊕ ⌘ ⌘ ⌘ Earth of SPIRIT V ⌘ ⌘ ε Fire of SPIRIT

Vertical Lines

Γ ⊕ ⌘ V Earth of Spirit Γ Β ⌘ ⌘ Air of Spirit

⌘ ⌘ ⌘ Water of Spirit ε ε ⌘ ⌘ Fire of Spirit

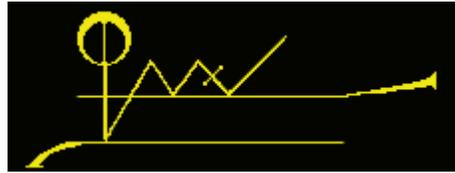
Ω ⌘ ⌘ ε Spirit of Spirit

Secret Holy Names

ⲕⲉⲓ
ⲧⲩⲧⲓⲛ
ⲛⲓⲣⲟⲛ

He who
cries
aloud in
the place
of
desolation

AIR



ⲉⲟⲙ
ⲛⲉⲧⲓⲥ
ⲛⲟⲛ

He who is
the 1st
true
creator, the
horned
one

WATER



ⲉⲓⲛ
ⲛⲉⲧⲓⲥ
ⲛⲟⲛ

He who
burns up
iniquity
without
equal

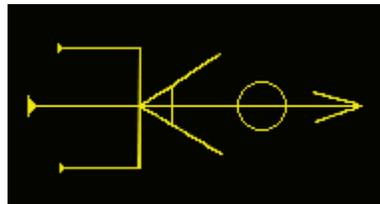
EARTH



ⲕⲓⲟ
ⲛⲉⲧⲓⲥ
ⲛⲟⲛ

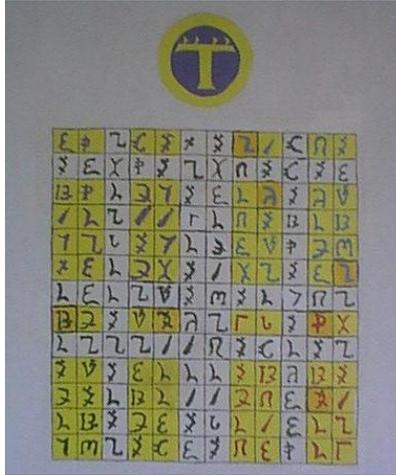
He whose
name is
unchanged
from what
it was

FIRE



EVOCATION OF THE SENIORS

These are the twenty-four Seniors whose duty it is to impart knowledge and judgment in human affairs. Their names are derived from the central cross of the Elemental Tablet.



INVITATION TO THE SIX SENIORS OF THE EAST

First, recite the Third Call.

You six Seniors of the East, Powerful and Faithful to the omnipotent God of our ministry, in the name of the same God IAO, I say to you, *ⲙⲉⲩⲧⲉⲗ*, *ⲉⲩⲛⲉⲩⲧⲉⲗ*, *ⲙⲟⲩⲉⲩⲧⲉⲗ*, *ⲉⲩⲛⲉⲩⲧⲉⲗ*, *ⲙⲟⲩⲉⲩⲧⲉⲗ*, *ⲉⲩⲛⲉⲩⲧⲉⲗ*, through the divine Name by which you are particularly bound, the angelic Name *Ⲫⲉⲩⲛⲉⲩⲧⲉⲗ*, I, Apollonius, a faithful servant of the Star of Force and Fire, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favorably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and specially grant me Knowledge and Judgment in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the Star of Force and Fire.

Amen

Through the sacred Name of God

Ⲫⲉⲩⲛⲉⲩⲧⲉⲗ

<i>ⲙⲉⲩⲧⲉⲗ</i>	He whose voice is low	AIR	Mars
<i>ⲉⲩⲛⲉⲩⲧⲉⲗ</i>	He who frequents the ways	AIR	Jupiter
<i>ⲙⲟⲩⲉⲩⲧⲉⲗ</i>	He who is in his place	AIR	Venus
<i>ⲉⲩⲛⲉⲩⲧⲉⲗ</i>	He who listens	AIR	Mercury
<i>ⲙⲟⲩⲉⲩⲧⲉⲗ</i>	He who has a son	AIR	Moon
<i>ⲉⲩⲛⲉⲩⲧⲉⲗ</i>	He who is like nothing else	AIR	Saturn

The Calvary Cross Angels

Derived from the vertical and horizontal axis of the Calvary Cross in each sub-quadrant of the Elemental Tablet.

Use 3rd Call

⌒⌒⌒⌒⌒ He who sits on the Holy Throne; Air of Air

⌘⌘⌘⌘ He who protects; Air of Air

Use 3rd & 7th Call

⌘⌘⌘⌘⌘ He who is first to precipitate; Water of Air

⌒⌘⌘⌘ He who is on the path; Water of Air

Use 3rd & 8th Call

⌘⌒⌘⌒⌘ He who is within and among you; Earth of Air

⌒⌒⌒⌒ He who is, but also is not; Earth of Air

Use 3rd & 9th Call

⌘⌒⌘⌘⌘ He who beautifies; Fire of Air

⌘⌘⌘⌒ He who is from a succession; Fire of Air

Archangels & Kerubim

The Kerubim are 4 for each sub-quadrant and are derived from the top set of four letters (not in the Calvary Cross) of each sub-quadrant; by anagramizing each of these, we can derive the other three Kerubim that they rule over. The Archangels are derived from the same 4 letters and have and ⌒ (the first letter of ⌒⌘⌘⌘ from the Tablet of Union) prefixed before it; they control the Kerubim. These angels are characterized by pairs of opposing forces, such as: expansion and contraction, attraction and repulsion, solidification and dispersion. They seek a balance between such dual forces.

For Archangels, use 1st Call and follow with 2nd Call. For all Angels of the Air of Air sub-quadrant, use the 3rd Call only. For the other three sub-quadrants, follow the 3rd Call with: 7th Call for Water of Air; 8th Call for Earth of Air; 9th Call for Fire of Air.

Archangels	Kerubim	Elemental Sub-Quadrant
⌒⌘⌘⌘	⌘⌘⌘⌘ ⌘⌘⌘⌘ ⌘⌘⌘⌘ ⌘⌘⌘⌘	Air of Air
⌒⌘⌘⌘	⌒⌘⌘⌘ ⌘⌘⌘⌘ ⌘⌘⌘⌘ ⌘⌘⌘⌘	Water of Air
⌒⌘⌘⌘	⌘⌘⌘⌘ ⌘⌘⌘⌘ ⌘⌘⌘⌘ ⌘⌘⌘⌘	Earth of Air
⌒⌘⌘⌘	⌘⌘⌘⌘ ⌘⌘⌘⌘ ⌘⌘⌘⌘ ⌘⌘⌘⌘	Fire of Air

The Lesser Angels & Ruling Lesser Angels

The Lesser Angels are derived from the 4 bottom sets of four letters (not in the Calvary Cross) of each sub-quadrant. Their Ruling Lesser Angels are derived by adding Γ (for the first row), ✘ (for the second row), ⚔ (for the third row) and Ω (for the fourth row), respectively (from the remaining letters from Γ✘⚔Ω of the Table of Union; not used for the naming of the Archangels). These angels assist in purifications. They can help free one from illusion, diseases, ignorance and other karmic afflictions by an occult process of sublimation.

For all Angels of the Air sub-quadrant, use 3rd Call only. For the Ruling Lesser Angels, use the 1st Call and follow with the 2nd and 3rd Calls. For the Lesser Angels, use the 3rd Call first and follow with 7th Call for Water of Air; 8th Call for Earth of Air; 9th Call for Fire of Air.

Ruling Lesser Angels Lesser Angels Ruling Lesser Angels Lesser Angels

Air Sub-Quadrant

ΓΒΡΩ

✘ΛΛΛ

⚔ΓΓ✘

Ω✘⚔Ω

ΒΡΩ

ΛΛΛ

ΓΓ✘

✘⚔Ω

Water Sub-Quadrant

ΓΛΑΑ

✘Ω✘ΛΒ

⚔⚔Ω⚔

ΩΩΓ⚔

ΛΑΑ

Ω✘ΛΒ

⚔Ω⚔

ΩΓ⚔

Earth Sub-Quadrant

Γ✘ΛΛ

✘Ω✘Λ

⚔ΛΒ⚔

ΩΓ⚔Ω

✘ΛΛ

Ω✘Λ

ΛΒ⚔

Γ⚔Ω

Fire Sub-Quadrant

Γ✘ΒΒ

✘Ω✘Λ

⚔ΛΛΓ

ΩΩ⚔Γ

✘ΒΒ

Ω✘Λ

ΛΛΓ

Ω⚔Γ

Cacodaemons

The Cacodaemons are derived from the sets of two letters on each side, below the horizontal beam of the Calvary Cross in each subquadrant. Γ (from Γ✘⚔Ω of the Tablet of Union) is affixed before each of these sets.

Air Sub-Quadrant

ΓΒΡ
ΓΛ
ΓΓ
Γ✘

ΩΒ
ΩΛ
ΩΓ
Ω✘

Water Sub-Quadrant

ΓΛΑ
ΓΩ
Γ⚔Ω
ΓΩ

ΓΑΛ
ΓΛΒ
ΓΩ
Γ⚔

Earth Sub-Quadrant

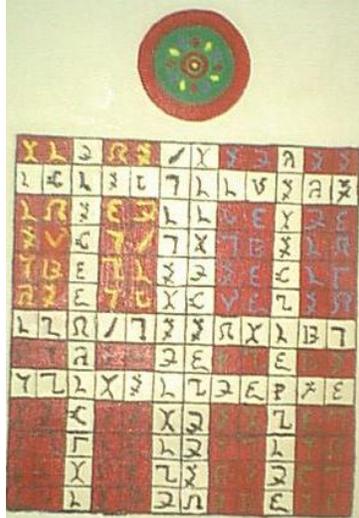
Γ✘Λ
ΓΩ
ΓΛΒ
ΓΩ

ΓΛ
ΓΩ
Γ⚔
Γ✘

Fire Sub-Quadrant

Γ✘Β
ΓΩ
ΓΛ
ΓΩ

ΓΒ
ΓΩ
ΓΛ
Γ⚔



INVITATION TO THE SIX SENIORS OF THE SOUTH

First, recite the Sixth Call.

You six Seniors of the East, Powerful and Faithful to the omnipotent God of our ministry, in the name of the same God IAO, I say to you, ✠✠⌒⌒⌒⌒, ✠✠✠⌒⌒⌒, ✠⌒⌒⌒⌒, ✠✠⌒⌒⌒⌒⌒, ✠⌒⌒⌒✠, ✠⌒⌒⌒⌒⌒, through the divine Name by which you are particularly bound, the angelic Name ⌒⌒⌒⌒⌒⌒✠✠, I, Apollonius, a faithful servant of the Star of Force and Fire, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favorably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and specially grant me Knowledge and Judgment in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the Star of Force and Fire.

Amen

Through the sacred Name of God

⌒⌒⌒⌒⌒⌒✠✠

ALNDVOD	He who will serve herein	FIRE	Moon
AAPDOCE	He whose name remains the same	FIRE	Venus
ARINNAP	He who protects with a sword	FIRE	Saturn
AAETPIO	He who seeks his place	FIRE	Mars
ADOELET	He who sings like a bird	FIRE	Jupiter
ANODOIN	He who is open to others	FIRE	Mercury

The Calvary Cross Angels

Use 1st & 16th Calls

NOALMR He who is first to bring about torment; Air of FIRE

OLOAG He who makes nothing; Air of FIRE

Use 1st & 17th Call

VADALI He who has the Secret Truth; Water of FIRE

OBAUA He who has half of truth; Water of FIRE

Use 1st & 18th Call

UOLXDO He whose name is Annihilation; Earth of FIRE

SIODA He who is eternal; Earth of FIRE

Use 6th Call

RZIONR He who is in the waters of the Sun; Fire of FIRE

NRZFM He who visits here six times; Fire of FIRE

Archangels & Kerubim

The Kerubim are 4 for each sub-quadrant and are derived from the top set of four letters (not in the Calvary Cross) of each sub-quadrant; by anagramizing each of these, we can derive the other three Kerubim that they rule over. The Archangels are derived from the same 4 letters and have and ∇ (the first letter of $\nabla/\text{LE}\Gamma$ from the Tablet of Union) prefixed before it; they control the Kerubim. These angels are characterized by their desire to purify human nature. They seek purification by fire of all the lower human character traits.

For all Angels of the Fire of Fire sub-Quadrant, use 6th Call only. For the three remaining Archangels use 1st and 2nd Calls only. For the three sets of remaining Kerubim, use 1st Call and follow with: 16th Call for Air of Fire; 17th Call for Water of Fire; 18th Call for Earth of Fire.

Archangels	Kerubim	Elemental Sub-Quadrant
∇XLO	$\text{XLO} \text{ LNX} \text{ OXL} \text{ LXO}$	Air of Fire
∇DZ	$\text{DZ} \text{ ZD} \text{ ZDZ} \text{ ZDZ}$	Water of Fire
∇NB	$\text{NB} \text{ BN} \text{ BNB} \text{ BNB}$	Earth of Fire
∇FP	$\text{FP} \text{ PF} \text{ PFP} \text{ PFP}$	Fire of Fire

The Lesser Angels & Ruling Lesser Angels

The Lesser Angels are derived from the 4 bottom sets of four letters (not in the Calvary Cross) of each sub-quadrant. Their Ruling Lesser Angels are derived by adding 𐌒 (for the first row), 𐌗 (for the second row), 𐌚 (for the third row) and 𐌛 (for the fourth row), respectively (from the remaining letters from 𐌕𐌗𐌚𐌛 of the Table of Union; not used for the naming of the Archangels). These angels assist in transmutations. They can help to disperse the lower elements of the human nature, such as egotism, fear, hate, pride and so on.

For all Angels of the Fire of Fire sub-Quadrant and for all Lesser Angels, use 6th Call only. For all other Ruling Lesser Angels, use 1st then 6th Calls.

Ruling Lesser Angels	Lesser Angels	Ruling Lesser Angels	Lesser Angels
Air Sub-Quadrant		Water Sub-Quadrant	
𐌒𐌚𐌚𐌛	𐌚𐌚𐌛	𐌒𐌖𐌛𐌛	𐌖𐌛𐌛
𐌗𐌗𐌗𐌗	𐌗𐌗𐌗	𐌗𐌗𐌚𐌚	𐌗𐌗𐌚𐌚
𐌚𐌗𐌗𐌚	𐌗𐌗𐌚	𐌚𐌗𐌚𐌚	𐌗𐌗𐌚𐌚
𐌛𐌛𐌗𐌗	𐌛𐌗𐌗	𐌛𐌗𐌛𐌚	𐌗𐌛𐌚
Earth Sub-Quadrant		Fire Sub-Quadrant	
𐌚𐌚𐌗𐌗	𐌚𐌗𐌗	𐌒𐌗𐌚𐌚	𐌗𐌚𐌚
𐌗𐌗𐌚𐌚	𐌚𐌗𐌚	𐌗𐌗𐌗𐌚	𐌗𐌗𐌗
𐌚𐌚𐌚𐌚	𐌚𐌚𐌚	𐌚𐌚𐌗𐌚	𐌚𐌚𐌗
𐌛𐌛𐌖𐌛	𐌛𐌖𐌛	𐌛𐌗𐌗𐌛	𐌗𐌗𐌛

Cacodaemons

The Cacodaemons are derived from the sets of two letters on each side, below the horizontal beam of the Calvary Cross in each subquadrant. 𐌕 (from 𐌕𐌗𐌚𐌛 of the Tablet of Union) is affixed before each of these sets.

Air Sub-Quadrant	𐌕𐌛𐌚	Water Sub-Quadrant	𐌕𐌗𐌛
𐌕𐌚𐌚	𐌕𐌗𐌚	𐌕𐌚𐌚	𐌕𐌗𐌚
𐌕𐌗𐌗	𐌕𐌗𐌚	𐌕𐌗𐌚	𐌕𐌗𐌚
𐌕𐌛𐌛	𐌕𐌗𐌛	𐌕𐌗𐌛	𐌕𐌗𐌛
Earth Sub-Quadrant	𐌕𐌗𐌗	Fire Sub-Quadrant	𐌕𐌗𐌚
𐌕𐌚𐌚	𐌕𐌗𐌚	𐌕𐌗𐌚	𐌕𐌗𐌚
𐌕𐌗𐌚	𐌕𐌗𐌚	𐌕𐌗𐌚	𐌕𐌗𐌚
𐌕𐌚𐌚	𐌕𐌗𐌛	𐌕𐌗𐌛	𐌕𐌗𐌛



INVITATION TO THE SIX SENIORS OF THE WEST

First, recite the Fourth Call.

You six Seniors of the East, Powerful and Faithful to the omnipotent God of our ministry, in the name of the same God IAO, I say to you, $\text{C}\text{E}\text{X}\text{O}\text{N}\text{E}$, $\text{U}\text{X}\text{T}\text{L}\text{O}\text{L}\text{A}$, $\text{C}\text{X}\text{A}\text{X}\text{P}\text{E}\text{N}$, $\text{U}\text{C}\text{O}\text{X}\text{L}\text{B}\text{O}$, $\text{C}\text{U}\text{O}\text{X}\text{L}\text{U}$, $\text{U}\text{X}\text{T}\text{L}\text{O}$, through the divine Name by which you are particularly bound, the angelic Name $\text{E}\text{X}\text{X}\text{U}\text{L}\text{U}\text{C}$, I, Apollonius, a faithful servant of the Star of Force and Fire, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favorably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and specially grant me Knowledge and Judgment in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the Star of Force and Fire.

Amen

Through the sacred Name of God

$\text{E}\text{X}\text{X}\text{U}\text{L}\text{U}\text{C}$

LAOAXRP	He who is first in arrogance	WATER	Moon
SONIZNT	He who has the saving water	WATER	Mercury
LSRAHPM	He who slays	WATER	Mars
SLGAIOL	He who made the spirit	WATER	Venus
LIGDISA	He who has no head	WATER	Saturn
SAIINOV	He who has a temple	WATER	Jupiter

The Calvary Cross Angels

Use 4th & 10th Calls

OBGOTA He who is like a garland; Air of Water

AABCO He who is bent over; Air of Water

Use 4th Call

NELAPR He who must have his way; Water of Water

OMEBB He who knows; Water of Water

Use 4th & 11th Call

MALADI He who shoots arrows; Earth of Water

OLAAD He who created birds; Earth of Water

Use 4th & 12th Calls

IAAASD He who is in truth; Fire of Water

ATAPA He who bears a likeness; Fire of Water

Archangels & Kerubim

The Kerubim are 4 for each sub-quadrant and are derived from the top set of four letters (not in the Calvary Cross) of each sub-quadrant; by anagramizing each of these, we can derive the other three Kerubim that they rule over. The Archangels are derived from the same 4 letters and have and  (the first letter of BLE~~Σ~~ from the Tablet of Union) prefixed before it; they control the Kerubim. These Angels are characterized by motion. They desire continual movement and flux and seek change in all things.

For all Angels of the Water of Water Sub-Quadrant, use 4th Call only. For all other Archangels, use 1st and 2nd Calls only. For the remaining Kerubim, use the 4th Call, followed by: the 10th Call for Air of Water; the 11th Call for Earth of Water; the 12th Call for Fire of Water.

Archangel	Kerubim	Elemental Sub-Quadrant
ETAAD	TAAD AADT ADTA DTAA	Air of Water
ETDIM	TDIM DIMT IMTD MTDI	Water of Water
HMAGL	MAGL AGLM GLMA LMAG	Earth of Water
HNLRX	NLRX LRXN RXNL XNLR	Fire of Water

The Lesser Angels & Ruling Lesser Angels

The Lesser Angels are derived from the 4 bottom sets of four letters (not in the Calvary Cross) of each sub-quadrant. Their Ruling Lesser Angels are derived by adding ʙ (for the first row), ʌ (for the second row), Ɔ (for the third row) and ʒ (for the fourth row), respectively (from the remaining letters from ʙʌƆʒ of the Table of Union; not used for the naming of the Archangels). These Angels assist in polarizations. They can help make needed changes in one's character or life-style, and can orient one to a better future.

For all Angels of the Water of Water Sub-Quadrant, use the 4th Call only. For all other Ruling Lesser Angels, use 1st, 3rd and 4th Calls. For all other Lesser Angels, use the 4th Call followed by: 10th Call for Air of Water; 11th Call for Water of Water; 12th Call for Fire of Water.

Ruling Lesser Angels	Lesser Angels	Ruling Lesser Angels	Lesser Angels
Air Sub-Quadrant		Water Sub-Quadrant	
ʙʌʒʙʌ	ʌʒʙʌ	ʙʌƆʒʙʌ	ʌƆʒʙʌ
ʌʒʙʌ	ʒʙʌ	ʌʌʒʙʌ	ʌʒʙʌ
ʌʒʒʒʒ	ʒʒʒʒ	ʌʒʒʒʒ	ʒʒʒʒ
ʒʒʒʒʒ	ʒʒʒʒʒ	ʒʒʒʒʒ	ʒʒʒʒʒ
Earth Sub-Quadrant		Fire Sub-Quadrant	
ʙʌʒʒʒʒ	ʌʒʒʒʒ	ʙʌʒʒʒʒ	ʌʒʒʒʒ
ʌʒʒʒʒ	ʒʒʒʒ	ʌʒʒʒʒ	ʒʒʒʒ
ʌʒʒʒʒ	ʒʒʒʒ	ʌʒʒʒʒ	ʒʒʒʒ
ʒʒʒʒʒ	ʒʒʒʒʒ	ʒʒʒʒʒ	ʒʒʒʒʒ

Cacodaemons

The Cacodaemons are derived from the sets of two letters on each side, below the horizontal beam of the Calvary Cross in each subquadrant. ʕ (from ʕʙʌƆʒ of the Tablet of Union) is affixed before each of these sets.

Air Sub-Quadrant

ʕʌʒʒ
ʕʒʒʒ
ʕʒʒʒ
ʕʒʒʒ

ʕʙʌ
ʕʒʒ
ʕʒʒ
ʕʒʒ

Water Sub-Quadrant

ʕʌʒʒ
ʕʒʒʒ
ʕʒʒʒ
ʕʒʒʒ

ʕʌʒʒ
ʕʒʒʒ
ʕʒʒʒ
ʕʒʒʒ

Earth Sub-Quadrant

ʕʌʒʒ
ʕʒʒʒ
ʕʒʒʒ
ʕʒʒʒ

ʕʙʌ
ʕʒʒ
ʕʒʒ
ʕʒʒ

Fire Sub-Quadrant

ʕʌʒʒ
ʕʒʒʒ
ʕʒʒʒ
ʕʒʒʒ

ʕʌʒʒ
ʕʒʒʒ
ʕʒʒʒ
ʕʒʒʒ



INVITATION TO THE SIX SENIORS OF THE NORTH

First, recite the Fifth Call.

You six Seniors of the East, Powerful and Faithful to the omnipotent God of our ministry, in the name of the same God IAO, I say to you, $\text{C}\mathring{\text{X}}\text{L}\mathring{\text{A}}\text{E}\text{L}\text{E}$, $\text{X}\mathring{\text{B}}\mathring{\text{P}}\text{L}\mathring{\text{D}}\text{L}\text{E}$, $\text{C}\mathring{\text{P}}\text{L}\mathring{\text{D}}\text{L}\mathring{\text{O}}\text{L}$, $\text{X}\mathring{\text{C}}\mathring{\text{M}}\mathring{\text{B}}\mathring{\text{A}}\mathring{\text{G}}\mathring{\text{X}}$, $\text{C}\mathring{\text{M}}\text{L}\mathring{\text{X}}\mathring{\text{D}}\mathring{\text{U}}\mathring{\text{X}}$, $\text{X}\mathring{\text{B}}\text{E}\mathring{\text{V}}\mathring{\text{L}}\mathring{\text{I}}\mathring{\text{B}}\mathring{\text{A}}$, through the divine Name by which you are particularly bound, the angelic Name $\mathring{\text{L}}\mathring{\text{B}}\mathring{\text{P}}\mathring{\text{M}}\mathring{\text{B}}\mathring{\text{X}}\mathring{\text{C}}$, I, Apollonius, a faithful servant of the Star of Force and Fire, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favorably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and specially grant me Knowledge and Judgment in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the Star of Force and Fire.

Amen

Through the sacred Name of God

$\mathring{\text{L}}\mathring{\text{B}}\mathring{\text{P}}\mathring{\text{M}}\mathring{\text{B}}\mathring{\text{X}}\mathring{\text{C}}$

LAI DROM	He who knows the secrets of truth	EARTH	Mars
ALHCTGA	He who is most like a spirit	EARTH	Venus
AHMLICV	He who is most ancient	EARTH	Mercury
ACZINOR	He who is from the dark waters	EARTH	Jupiter
LIIANSA	He who is first in truth	EARTH	Saturn
LZINOPO	He who is first in the deep waters	EARTH	Moon

The Calvary Cross Angels

Use 5th Call

ANGPOI	He who divides thoughts; Air of EARTH
VNNAX	He whose great name is All; Air of EARTH
ANAEEM	He who is nine times obedient; Water of EARTH
SONDN	He who has a kingdom; Water of EARTH
ABALPT	He who stoops down; Earth of EARTH
ARBIZ	He whose voice protects; Earth of EARTH
OPMNR	He who increases knowledge; Fire of EARTH
ILPIZ	He whose place is the Aethyrs; Fire of EARTH

Archangels & Kerubim

The Kerubim are 4 for each sub-quadrant and are derived from the top set of four letters (not in the Calvary Cross) of each sub-quadrant; by anagramizing each of these, we can derive the other three Kerubim that they rule over. The Archangels are derived from the same 4 letters and have and ☽ (the first letter of ☽☽☽☽ from the Tablet of Union) prefixed before it; they control the Kerubim. These Angels are characterized by their desire for manifestation. They seek to express subjective thoughts and emotions into objective forms.

All Angels of the Earth of Earth Sub-Quadrant use the 5th Call only. All other Archangels use the 1st and 2nd Calls only. All Kerubim use the 5th Call only.

Archangel	Kerubim	Elemental Sub-Quadrant
ABOZA	BOZA OZAB ZABO ABOZ	Air of Earth
APHRA	PHRA HRAP RAPH APHR	Water of Earth
POCNC	OCNC CNCO NCOC COCN	Earth of Earth
PASMT	ASMT SMTA MTAS TASM	Fire of Earth

The Lesser Angels & Ruling Lesser Angels

The Lesser Angels are derived from the 4 bottom sets of four letters (not in the Calvary Cross) of each sub-quadrant. Their Ruling Lesser Angels are derived by adding ✚ (for the first row), ☽ (for the second row), ☾ (for the third row) and ✚ (for the fourth row), respectively (from the remaining letters from ☽☽☾☾ of the Table of Union; not used for the naming of the Archangels). These Angels assist in manifestations. They can help one to express inherent inner divinity in daily life.

For all Angels of the Earth of Earth Sub-Quadrant, use 5th Call only. For all other Ruling Lesser Angels, use 1st, 3rd and 5th Calls. For all other Lesser Angels, use 5th Call followed by: 13th Call for Air of Earth; 14th Call for Water of Earth; 15th Call for Fire of Earth.

Ruling Lesser Angels Lesser Angels Ruling Lesser Angels Lesser Angels

Air Sub-Quadrant

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Water Sub-Quadrant

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Earth Sub-Quadrant

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Fire Sub-Quadrant

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Cacodaemons

The Cacodaemons are derived from the sets of two letters on each side, below the horizontal beam of the Calvary Cross in each subquadrant. ☽ (from ☽☽☽☽ of the Tablet of Union) is affixed before each of these sets.

Air Sub-Quadrant

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Earth Sub-Quadrant

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Water Sub-Quadrant

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Fire Sub-Quadrant

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Certain Evocations of the Elemental Angels

The Angels of Medicine

These are the names of the sixteen good angels who are most skilled and powerful in medicine and in the curing of diseases. Also shown are the sixteen cacodaemons who can inflict diseases, etc.

Quarter	God Name	Lesser Angels	Cacodaemons	God Names Reversed
East	Ⲛⲗⲗⲓⲃⲗ ⲛⲉⲛⲡⲛ	ⲃⲡⲟⲛ ⲓⲓⲓ ⲓⲓⲓ ⲛⲉⲛⲡⲛ	ⲓⲃⲡ ⲓⲓⲓ ⲓⲓⲓ ⲛⲉⲛⲡ	ⲓⲃⲡⲛⲉⲛ ⲛⲉⲛⲡⲛ
North	ⲛⲉⲛⲡⲛ ⲛⲉⲛⲡⲛ	ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ	ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ	ⲛⲉⲛⲡⲛ ⲛⲉⲛⲡⲛ
West	ⲛⲉⲛⲡⲛ ⲛⲉⲛⲡⲛ	ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ	ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ	ⲛⲉⲛⲡⲛ ⲛⲉⲛⲡⲛ
South	ⲛⲉⲛⲡⲛ ⲛⲉⲛⲡⲛ	ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ	ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ ⲛⲉⲛⲡ	ⲛⲉⲛⲡⲛ ⲛⲉⲛⲡⲛ

This is the invitation to the four good angels of the East, who are most skilled and powerful in medicine and the cure of diseases

Precede with Calls as proscribed in the Elemental Tablets

O you Angels of Light ⲃⲡⲟⲛ, ⲓⲓⲓ, ⲓⲓⲓ, ⲛⲉⲛⲡⲛ, dwelling the eastern part of the Universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living and true God, IAO, I Apollonius, by the grace of God of the seven Celestial Heavens, and through the reverence and obedience which you owe to the same, our God and through these, the divine and mystical Names Ⲛⲗⲗⲓⲃⲗ and ⲛⲉⲛⲡⲛ, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the names of God, Ⲛⲗⲗⲓⲃⲗ and ⲛⲉⲛⲡⲛ, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, abundantly and perfectly, in any and all things, through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God

Ⲛⲗⲗⲓⲃⲗ and ⲛⲉⲛⲡⲛ

Amen

This is the invitation to the four good angels of the South, who are most skilled and powerful in medicine and the cure of diseases

O you Angels of Light 𐌶𐌹𐌸𐌰, 𐌱𐌺𐌾𐌰, 𐌸𐌹𐌰𐌹, 𐌹𐌰𐌹𐌹, dwelling the eastern part of the Universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living and true God, IAO, I Apollonius, by the grace of God of the seven Celestial Heavens, and through the reverence and obedience which you owe to the same, our God and through these, the divine and mystical Names 𐌶𐌹𐌸𐌰𐌹𐌹 and 𐌹𐌰𐌹𐌹𐌹, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the names of God, 𐌶𐌹𐌸𐌰𐌹𐌹 and 𐌹𐌰𐌹𐌹𐌹, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, abundantly and perfectly, in any and all things, through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
𐌶𐌹𐌸𐌰𐌹𐌹 and 𐌹𐌰𐌹𐌹𐌹
Amen

This is the invitation to the four good angels of the West, who are most skilled and powerful in medicine and the cure of diseases

O you Angels of Light 𐌹𐌰𐌹𐌹, 𐌸𐌹𐌰𐌹, 𐌹𐌰𐌹𐌹, 𐌹𐌰𐌹𐌹, dwelling the eastern part of the Universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living and true God, IAO, I Apollonius, by the grace of God of the seven Celestial Heavens, and through the reverence and obedience which you owe to the same, our God and through these, the divine and mystical Names 𐌹𐌰𐌹𐌹𐌹 and 𐌹𐌰𐌹𐌹𐌹, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the names of God, 𐌹𐌰𐌹𐌹𐌹 and 𐌹𐌰𐌹𐌹𐌹, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, abundantly and perfectly, in any and all things, through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
𐌹𐌰𐌹𐌹𐌹 and 𐌹𐌰𐌹𐌹𐌹
Amen

This is the invitation to the four good angels of the North, who are most skilled and powerful in medicine and the cure of diseases

O you Angels of Light 𐌹𐌰𐌹𐌹, 𐌹𐌰𐌹𐌹, 𐌹𐌰𐌹𐌹, 𐌹𐌰𐌹𐌹, dwelling the eastern part of the Universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living and true God, IAO, I Apollonius, by the grace of God of the seven Celestial Heavens, and through the reverence and obedience which you owe to the same, our God and through these, the divine and mystical Names 𐌹𐌰𐌹𐌹𐌹 and 𐌹𐌰𐌹𐌹𐌹, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the names of God, 𐌹𐌰𐌹𐌹𐌹 and 𐌹𐌰𐌹𐌹𐌹, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, abundantly and perfectly, in any and all things, through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
𐌹𐌰𐌹𐌹𐌹 and 𐌹𐌰𐌹𐌹𐌹
Amen

The Angels of Precious Stones

These are the names of the sixteen good angels who are powerful & learned in the finding, collection, use, and virtues of metals, and in the coagulations and powers of jewels.

Quarter	God Name	Lesser Angels	Cacodaemons	God Names Reversed
East	ⲘⲚⲓⲃⲡⲓⲛⲓ ⲠⲓⲚⲓⲛⲓ	Ⲛⲓⲗⲏⲩ Ⲡⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	ⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	ⲛⲓⲗⲏⲩⲛⲓ ⲛⲓⲗⲏⲩⲛⲓ
South	ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	Ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	ⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	ⲛⲓⲗⲏⲩⲛⲓ ⲛⲓⲗⲏⲩⲛⲓ
West	ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	Ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	ⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	ⲛⲓⲗⲏⲩⲛⲓ ⲛⲓⲗⲏⲩⲛⲓ
North	ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	Ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	ⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ ⲛⲓⲗⲏⲩ	ⲛⲓⲗⲏⲩⲛⲓ ⲛⲓⲗⲏⲩⲛⲓ

This is the invitation of the four good angels of the East who are powerful and learned in metals and jewels

Precede with Calls as proscribed in the Elemental Tablets

O you Angels of Light, Faithful in the Ministry of PAN, the ‘All-Begetter,’ Ⲛⲓⲗⲏⲩ, Ⲡⲓⲗⲏⲩ, ⲛⲓⲗⲏⲩ, ⲛⲓⲗⲏⲩ, lords in the eastern part of the Universe, and who (out of the peculiar gifts and dispensations of PAN) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magickal properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I Apollonius, the humble and devoted servant of the omnipotent, living and true God, IAO, through the inevitable power that is known to the same, our God, in these mystical Names ⲘⲚⲓⲃⲡⲓⲛⲓ and ⲠⲓⲚⲓⲛⲓ, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favorable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metal and jewels. By speaking the divine Names, ⲘⲚⲓⲃⲡⲓⲛⲓ and ⲠⲓⲚⲓⲛⲓ, I call and command you, one and all.

Through the speaking of the holy and mystical Names of God

ⲘⲚⲓⲃⲡⲓⲛⲓ and ⲠⲓⲚⲓⲛⲓ

Amen

This is the invitation of the four good angels of the South who are powerful and learned in metals and jewels

O you Angels of Light, Faithful in the Ministry of PAN, the 'All-Begetter,' LEBB , UVXC , ELED , LXC , lords in the eastern part of the Universe, and who (out of the peculiar gifts and dispensations of PAN) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magickal properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I Apollonius, the humble and devoted servant of the omnipotent, living and true God, IAO, through the inevitable power that is known to the same, our God, in these mystical Names XCXTTE and UWDD , to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favorable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metal and jewels. By speaking the divine Names, XCXTTE and UWDD , I call and command you, one and all.

Through the speaking of the holy and mystical Names of God

XCXTTE and UWDD

Amen

This is the invitation of the four good angels of the West who are powerful and learned in metals and jewels

O you Angels of Light, Faithful in the Ministry of PAN, the 'All-Begetter,' EXUE , CTLB , AVO , EALL , lords in the eastern part of the Universe, and who (out of the peculiar gifts and dispensations of PAN) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magickal properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I Apollonius, the humble and devoted servant of the omnipotent, living and true God, IAO, through the inevitable power that is known to the same, our God, in these mystical Names DTCXNE and LETVV , to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favorable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metal and jewels. By speaking the divine Names, DTCXNE and LETVV , I call and command you, one and all.

Through the speaking of the holy and mystical Names of God

DTCXNE and LETVV

Amen

*This is the invitation of the four good angels of the North who are powerful and learned
in metals and jewels*

O you Angels of Light, Faithful in the Ministry of PAN, the ‘All-Begetter,’ 𐛆𐛅𐛆𐛅, 𐛆𐛆𐛆𐛆, 𐛆𐛅𐛆𐛅, 𐛆𐛅𐛆𐛅, lords in the eastern part of the Universe, and who (out of the peculiar gifts and dispensations of PAN) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magickal properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I Apollonius, the humble and devoted servant of the omnipotent, living and true God, IAO, through the inevitable power that is known to the same, our God, in these mystical Names 𐛆𐛅𐛆𐛅𐛆𐛅 and 𐛆𐛅𐛆𐛅, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favorable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metal and jewels. By speaking the divine Names, 𐛆𐛅𐛆𐛅𐛆𐛅 and 𐛆𐛅𐛆𐛅, I call and command you, one and all.

Through the speaking of the holy and mystical Names of God

𐛆𐛅𐛆𐛅𐛆𐛅 and 𐛆𐛅𐛆𐛅

Amen

THE ANGELS OF TRANSFORMATION

These are the names of the sixteen good angels who are powerful and learned in Transformation; also shown are the names of the sixteen cacodaemons

Quarter	God Name	Lesser Angels	Cacodaemons	God Names Reversed
East	ⲄⲚⲗⲗⲗⲗ ⲚⲚⲚⲚ	ⲄⲚⲗⲗ ⲄⲄⲔⲔ ⲚⲔⲔⲔ ⲚⲔⲔⲔ	ⲔⲄⲚ ⲚⲔⲔ ⲔⲔⲔ ⲄⲄⲔ	ⲚⲚⲗⲗⲗⲗ ⲚⲚⲗⲗ
South	ⲔⲄⲚⲔⲔⲔ ⲄⲄⲚⲔⲔ	ⲚⲔⲔⲔ ⲔⲔⲔⲔ ⲔⲔⲔⲔ ⲄⲄⲚⲔ	ⲔⲔⲔ ⲚⲔⲔ ⲔⲔⲔ ⲔⲔⲔ	ⲚⲔⲔⲔⲔⲔ ⲔⲔⲔⲔⲔ
West	ⲔⲔⲔⲔⲔⲔ ⲚⲔⲔⲔⲔ	ⲚⲔⲔⲔ ⲔⲔⲔⲔ ⲚⲔⲔⲔ ⲔⲔⲔⲔ	ⲔⲔⲔⲔ ⲔⲔⲔⲔ ⲚⲔⲔⲔ ⲔⲔⲔⲔ	ⲚⲔⲔⲔⲔⲔ ⲔⲔⲔⲔⲔ
North	ⲚⲔⲔⲔⲔⲔ ⲚⲔⲔⲔⲔ	ⲔⲔⲔⲔ ⲚⲔⲔⲔ ⲚⲔⲔⲔ ⲔⲔⲔⲔ	ⲔⲔⲔⲔ ⲚⲔⲔⲔ ⲚⲔⲔⲔ ⲔⲔⲔⲔ	ⲚⲔⲔⲔⲔⲔ ⲚⲔⲔⲔⲔ

This is the invitation of the four good angels of the East, who are learned and powerful in Transformation

Precede with Calls as proscribed in the Elemental Tablets

O you four good and true Angels of God (the Bornless One), ⲄⲚⲗⲗ ⲄⲄⲔⲔ ⲚⲔⲔⲔ ⲚⲔⲔⲔ, whole in the Eastern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformations your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honor and glory of God, IAO. Therefore, I, Apollonius, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honor and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): ⲄⲚⲗⲗⲗⲗ and ⲚⲚⲗⲗⲗⲗ. I, Apollonius, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover, I demand that you deign to be friendly and favorable unto me. I, Apollonius, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and abundantly make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformation, no matter when I shall require it of you, through these Names of God, here rehearsed: ⲄⲚⲗⲗⲗⲗ and ⲚⲚⲗⲗⲗⲗ.

AMEN

Through these sacred and mystical Names of God

ⲄⲚⲗⲗⲗⲗ and ⲚⲚⲗⲗⲗⲗ

AMEN

This is the invitation of the four good angels of the South, who are learned and powerful in Transformation

O you four good and true Angels of God (the Bornless One), $\text{LON} \text{X} \text{LLN} \text{E} \Gamma \text{XL} \text{X} \Gamma \text{LE}$, whole in the Southern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformations your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honor and glory of God. Therefore, I, Apollonius, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honor and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): $\text{BV} \text{X} \text{C} \text{N}$ and $\text{XE} \text{V} \text{LP}$. I, Apollonius, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover, I demand that you deign to be friendly and favorable unto me. I, Apollonius, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and abundantly make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformation, no matter when I shall require it of you, through these Names of God, here rehearsed: $\text{BV} \text{X} \text{C} \text{N}$ and $\text{XE} \text{V} \text{LP}$.

AMEN

Through these sacred and mystical Names of God

$\text{BV} \text{X} \text{C} \text{N}$ and $\text{XE} \text{V} \text{LP}$

AMEN

This is the invitation of the four good angels of the West, who are learned and powerful in Transformation

O you four good and true Angels of God (the Bornless One), $\text{NXBL} \text{X} \text{X} \text{P} \text{D} \text{TLNL} \text{E} \text{E} \text{OM}$, whole in the Western part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformations your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honor and glory of God. Therefore, I, Apollonius, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honor and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): $\text{EX} \text{C} \text{X} \text{TL}$ and $\text{LC} \text{X} \text{X}$. I, Apollonius, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover, I demand that you deign to be friendly and favorable unto me. I, Apollonius, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and abundantly make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformation, no matter when I shall require it of you, through these Names of God, here rehearsed: $\text{EX} \text{C} \text{X} \text{TL}$ and $\text{LC} \text{X} \text{X}$.

AMEN

Through these sacred and mystical Names of God

$\text{EX} \text{C} \text{X} \text{TL}$ and $\text{LC} \text{X} \text{X}$

AMEN

This is the invitation of the four good angels of the North, who are learned and powerful in Transformation

O you four good and true Angels of God (the Bornless One), 𐌹𐌺𐌹𐌹 𐌹𐌿𐌺𐌺 𐌺𐌺𐌺 𐌺𐌺𐌺 𐌺𐌺𐌺, whole in the Northern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformations your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honor and glory of God. Therefore, I, Apollonius, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honor and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): 𐌹𐌺𐌹𐌹 and 𐌹𐌿𐌺𐌺. I, Apollonius, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover, I demand that you deign to be friendly and favorable unto me. I, Apollonius, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and abundantly make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformation, no matter when I shall require it of you, through these Names of God, here rehearsed: 𐌹𐌺𐌹𐌹 and 𐌹𐌿𐌺𐌺.

AMEN

Through these sacred and mystical Names of God

𐌹𐌺𐌹𐌹 and 𐌹𐌿𐌺𐌺

AMEN

THE ANGELS OF THE FOUR ELEMENTS

These are the names of the sixteen good angels who liveth in and knoweth the quality and use of all four elements; also shown are the names of the sixteen cacodaemons

Quarter	God Name	Lesser Angels	Cacodaemons	God Names Reversed
East	ⲄⲗⲏⲉⲉⲢ ⲄⲘⲗⲁⲗ	ⲄⲔⲔⲄ ⲔⲔⲄ ⲗⲗⲗ ⲗⲗⲗ ⲗⲗⲗ	ⲔⲔⲔ ⲗⲗⲗ ⲗⲗⲗ Ⲅⲗⲗ Ⲅⲗⲗ	ⲄⲗⲏⲉⲉⲢ ⲗⲗⲗⲗⲗ
South	ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ	ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ	ⲗⲗⲗ ⲗⲗⲗ ⲗⲗⲗ ⲗⲗⲗ ⲗⲗⲗ	ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ
West	ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ	ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ	ⲗⲗⲗ ⲗⲗⲗ ⲗⲗⲗ ⲗⲗⲗ ⲗⲗⲗ	ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ
North	ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ	ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ	ⲗⲗⲗ ⲗⲗⲗ ⲗⲗⲗ ⲗⲗⲗ ⲗⲗⲗ	ⲗⲗⲗⲗⲗ ⲗⲗⲗⲗⲗ

This is the invitation to the four good angels of the East, each of whom knows all the creatures living in one element and their use

Precede with Calls as proscribed in the Elemental Tablets

O you Angels of God, flowing with truth & goodness, I call you, ⲄⲔⲔⲄ ⲔⲔⲄ ⲗⲗⲗ ⲗⲗⲗ, who rule in the Eastern part of the world; so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ⲄⲔⲔⲄ, bright angel that liveth in the Air of the East, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious ⲔⲔⲄ, who liveth in Water of the East, who truly knoweth its quality and use; And you, O distinguished ⲗⲗⲗ, who liveth in the Earth of the East, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally, ⲗⲗⲗ, shining angel of God, who liveth in the most secret Fire of the East, and who hat plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honor and glory of God and out of your great charity toward the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, Apollonius, a Lover and Seeker for these secrets (to the praise, honor and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, ⲄⲗⲏⲉⲉⲢ and ⲄⲘⲗⲁⲗ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, ⲄⲗⲏⲉⲉⲢ and ⲄⲘⲗⲁⲗ, I require that you benignly consent, clearly discharge, lovingly fulfill, and perfectly make perfect, each and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledge, and power), satisfyingly, satisfactorily, abundantly, and perfectly. Amen.

AMEN

Through these reverend and mystical Names of God
ⲄⲗⲏⲉⲉⲢ ⲁⲙⲉⲛ ⲄⲘⲗⲁⲗ

This is the invitation to the four good angels of the South, each of whom knows all the creatures living in one element and their use

O you Angels of God, flowing with truth & goodness, I call you, ΕΥΧ ΝΥΧ ΓΡΩ ΨΕ, who rule in the Southern part of the world; so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ΕΥΧ, bright angel that liveth in the Air of the South, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious ΝΥΧ, who liveth in Water of the South, who truly knoweth its quality and use; And you, O distinguished ΓΡΩ, who liveth in the Earth of the South, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally, ΨΕ, shining angel of God, who liveth in the most secret Fire of the South, and who hat plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honor and glory of God and out of your great charity toward the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, Apollonius, a Lover and Seeker for these secrets (to the praise, honor and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, ΨΕΩΓΕ and ΓΩΝΠ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, ΨΕΩΓΕ and ΓΩΝΠ, I require that you benignly consent, clearly discharge, lovingly fulfill, and perfectly make perfect, each and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledge, and power), satisfyingly, satisfactorily, abundantly, and perfectly. Amen.

AMEN

Through these reverend and mystical Names of God
ΨΕΩΓΕ and ΓΩΝΠ

This is the invitation to the four good angels of the West, each of whom knows all the creatures living in one element and their use

O you Angels of God, flowing with truth & goodness, I call you, ΓΩΠ ΔΧΥ ΨΩΝ ΕΓΕ, who rule in the Western part of the world; so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ΓΩΠ, bright angel that liveth in the Air of the West, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious ΔΧΥ, who liveth in Water of the West, who truly knoweth its quality and use; And you, O distinguished ΨΩΝ, who liveth in the Earth of the West, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally, ΕΓΕ, shining angel of God, who liveth in the most secret Fire of the West, and who hat plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Western part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honor and glory of God and out of your great charity toward the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, Apollonius, a Lover and Seeker for these secrets (to the praise, honor and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, ΑΟVRRZ and ΑΛΟΑΙ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, ΑΟVRRZ and ΑΛΟΑΙ, I require that you benignly consent, clearly discharge, lovingly fulfill, and perfectly make perfect, each and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledge, and power), satisfyingly, satisfactorily, abundantly, and perfectly. Amen.

AMEN

Through these reverend and mystical Names of God
ΑΟVRRZ and ΑΛΟΑΙ

This is the invitation to the four good angels of the North, each of whom knows all the creatures living in one element and their use

O you Angels of God, flowing with truth & goodness, I call you, 𐌹𐌺𐌰𐌹𐌳𐌹𐌸𐌰 𐌹𐌹𐌹𐌹 𐌺𐌹𐌸𐌹𐌸 𐌹𐌺𐌹𐌸 , who rule in the Northern part of the world; so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, 𐌹𐌺𐌰𐌹𐌳𐌹𐌸𐌰 , bright angel that liveth in the Air of the North, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious 𐌹𐌹𐌹𐌹 , who liveth in Water of the North, who truly knoweth its quality and use; And you, O distinguished 𐌺𐌹𐌸𐌹𐌸 , who liveth in the Earth of the North, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally, 𐌹𐌺𐌹𐌸 , shining angel of God, who liveth in the most secret Fire of the North, and who hat plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Northern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honor and glory of God and out of your great charity toward the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, Apollonius, a Lover and Seeker for these secrets (to the praise, honor and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, 𐌸𐌹𐌹𐌹𐌹𐌸 and 𐌹𐌹𐌹𐌹 , I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuously and visible to me in a goodly form. And through these holy Names of God, 𐌹𐌹𐌹𐌹 and 𐌹𐌹𐌹𐌹 , I require that you benignly consent, clearly discharge, lovingly fulfill, and perfectly make perfect, each and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledge, and power), satisfyingly, satisfactorily, abundantly, and perfectly. Amen.

AMEN

Through these reverend and mystical Names of God
 𐌸𐌹𐌹𐌹𐌹𐌸 and 𐌹𐌹𐌹𐌹

THE ANGELS OF NATURAL SUBSTANCES

Quarter	Ruling Lesser Angel	Lesser Angels	Letter from the Cross
East	ⲐⲉⲢⲉⲘⲁ	ⲉⲢⲉⲘⲁ ⲧⲉⲘⲁ ⲘⲉⲢⲉ ⲉⲢⲉⲘⲁ ⲧⲉⲘⲁ ⲘⲉⲢⲉ ⲉⲢⲉⲘⲁ	ⲗ
South	ⲧⲩⲗⲢⲉ	ⲩⲗⲢⲉ ⲗⲢⲉⲩ Ⲣⲉⲩⲗ ⲩⲗⲢⲉ ⲗⲢⲉⲩ Ⲣⲉⲩⲗ ⲩⲗⲢⲉ	ⲛ
West	ⲛⲗⲗⲗⲗ	ⲛⲗⲗⲗⲗ ⲗⲗⲗⲗ ⲗⲗⲗⲗ ⲗⲗⲗⲗ ⲗⲗⲗⲗ ⲗⲗⲗⲗ ⲗⲗⲗⲗ	ⲗ
North	ⲛⲗⲗⲗⲗ	ⲗⲗⲗⲗ ⲗⲗⲗⲗ ⲗⲗⲗⲗ ⲗⲗⲗⲗ ⲗⲗⲗⲗ ⲗⲗⲗⲗ ⲗⲗⲗⲗ	ⲛ

These Are the names of the sixteen good angels who are most powerful and skilled in the mixing together of natural substances (Commixtionibus Naturarum)

Precede with Calls as proscribed in the Elemental Tablets

This is the invitation to the four good Angels of the East who are powerful and learned in the mixing together of natural substances

O you four faithful & truthful Ministers of the Lord Adonai ⲉⲢⲉⲘⲁ ⲢⲉⲘⲁ ⲉⲢⲉⲘⲁ ⲛⲗⲗⲗⲗ, who are in the Eastern part of the world, and are powerful and skilled in the mixing together of natural substances: I, Apollonius, devoted servant to the same, our Creator, and through the omnipotence of the same, our creator, and through this mystical Name of our God, ERZLA, humbly require, and vehemently petition from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ERZLA, that you will come to me and appear visibly and personally, and deight to be breindly and favorable unto me. I require that you dischare, implement, and make perfect, benignly, abundantly, plainly and perfectly any and all of my petitions concerning the mixing togehr of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence and idsposition and, as it were, appointed you as His officers and ministers. Amen.

Through this Holy and Mystical Name of God

ERZLA

Amen

This is the invitation to the four good Angels of the South who are powerful and learned in the mixing together of natural substances

O you four faithful & truthful Ministers of the Lord Adonai VLPZ LPZV PZVL
 ZVLP , who are in the Southern part of the world, and are powerful and skilled in the mixing together of natural substances: I, Apollonius, devoted servant to the same, our Creator, and through the omnipotence of the same, our creator, and through this mystical Name of our God, VLPZ , humbly require, and vehemently petition from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, VLPZ , that you will come to me and appear visibly and personally, and deight to be breindly and favorable unto me. I require that you dischare, implement, and make perfect, benignly, abundantly, plainly and perfectly any and all of my petitions concerning the mixing togehr of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence and idsposition and, as it were, appointed you as His officers and ministers. Amen.

Through this Holy and Mystical Name of God

VLPZ
Amen

This is the invitation to the four good Angels of the West who are powerful and learned in the mixing together of natural substances

O you four faithful & truthful Ministers of the Lord Adonai ZJZJ ZJZJ ZJZJ
 ZJZJ , who are in the Western part of the world, and are powerful and skilled in the mixing together of natural substances: I, Apollonius, devoted servant to the same, our Creator, and through the omnipotence of the same, our creator, and through this mystical Name of our God, ZJZJ , humbly require, and vehemently petition from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ZJZJ , that you will come to me and appear visibly and personally, and deight to be breindly and favorable unto me. I require that you dischare, implement, and make perfect, benignly, abundantly, plainly and perfectly any and all of my petitions concerning the mixing togehr of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence and idsposition and, as it were, appointed you as His officers and ministers. Amen.

Through this Holy and Mystical Name of God

ZJZJ
Amen

This is the invitation to the four good Angels of the North who are powerful and learned in the mixing together of natural substances

O you four faithful & truthful Ministers of the Lord Adonai 𐌆𐌚𐌛𐌚 𐌚𐌛𐌚𐌚 𐌚𐌚𐌚𐌚 𐌚𐌚𐌚𐌚, who are in the Northern part of the world, and are powerful and skilled in the mixing together of natural substances: I, Apollonius, devoted servant to the same, our Creator, and through the omnipotence of the same, our creator, and through this mystical Name of our God, 𐌚𐌚𐌚𐌚, humbly require, and vehemently petition from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, 𐌚𐌚𐌚𐌚, that you will come to me and appear visibly and personally, and deign to be benignly and favorable unto me. I require that you discharge, implement, and make perfect, benignly, abundantly, plainly and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence and disposition and, as it were, appointed you as His officers and ministers. Amen.

Through this Holy and Mystical Name of God

𐌚𐌚𐌚𐌚

Amen

THE ANGELS OF TRANSPORTATION

These are the sixteen good angels who are powerful in transporting from place to place. (In Locali Mutatione)

Quarter	Ruling Lesser Angel	Lesser Angels	Letter from the Cross
East	Ⲛⲁⲛⲟⲩ	ⲁⲛⲟⲩ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ	Ⲉ
South	Ⲛⲟⲩⲉⲩ	ⲛⲟⲩⲉⲩ ⲉⲩⲛⲟⲩ ⲉⲩⲛⲟⲩ	ⲩ
West	ⲩⲟⲩⲉ	ⲉⲩⲛⲟⲩ ⲛⲟⲩⲉⲩ ⲉⲩⲛⲟⲩ	Ⲋ
North	ⲩⲟⲩⲉ	ⲛⲟⲩⲉⲩ ⲉⲩⲛⲟⲩ ⲛⲟⲩⲉⲩ	ⲁ

Precede with Calls as proscribed in the Elemental Tablets

This is the invitation to the four good angels of the East, who are powerful in transporting from place to place

O you four faithful & noble Angels & Ministers of the Logos, O ⲁⲛⲟⲩ ⲛⲟⲩⲁ ⲛⲟⲩⲁ & ⲛⲟⲩⲉⲩ, who rule uniquely in the Eastern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, Apollonius, humble and devoted servant of the Star of Force and Fire, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, Ⲛⲁⲛⲟⲩ, I humbly require and vehemently petition you, one and all, that whatever furth4re time of my life that I call or invoke you through the Name of God, Ⲛⲁⲛⲟⲩ, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favorable to me. I require that you discharge, implement and make perfect, goodly, truly, abundantly, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and my other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honor an glory. Amen.

Through this mystical Name of God

Ⲛⲁⲛⲟⲩ
Amen

This is the invitation to the four good angels of the South, who are powerful in transporting from place to place

O you four faithful & noble Angels & Ministers of the Logos, O 𐌹𐌆𐌺𐌰 𐌹𐌆𐌺𐌰 𐌺𐌹𐌆𐌺𐌰 & 𐌶𐌹𐌆𐌺𐌰, who rule uniquely in the Southern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, Apollonius, humble and devoted servant of the Star of Force and Fire, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, 𐌹𐌆𐌺𐌰, I humbly require and vehemently petition you, one and all, that whatever furth4re time of my life that I call or invoke you through the Name of God, 𐌹𐌆𐌺𐌰, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favorable to me. I require that you discharge, implement and make perfect, goodly, truly, abundantly, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and my other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honor an glory. Amen.

Through this mystical Name of God

𐌹𐌆𐌺𐌰
Amen

This is the invitation to the four good angels of the West, who are powerful in transporting from place to place

O you four faithful & noble Angels & Ministers of the Logos, O 𐌶𐌹𐌆𐌺𐌰 𐌶𐌹𐌆𐌺𐌰 𐌹𐌆𐌺𐌰 & 𐌺𐌹𐌆𐌺𐌰, who rule uniquely in the Western part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, Apollonius, humble and devoted servant of the Star of Force and Fire, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, 𐌶𐌹𐌆𐌺𐌰, I humbly require and vehemently petition you, one and all, that whatever furth4re time of my life that I call or invoke you through the Name of God, 𐌶𐌹𐌆𐌺𐌰, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favorable to me. I require that you discharge, implement and make perfect, goodly, truly, abundantly, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and my other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honor an glory. Amen.

Through this mystical Name of God

𐌶𐌹𐌆𐌺𐌰
Amen

This is the invitation to the four good angels of the North, who are powerful in transporting from place to place

O you four faithful & noble Angels & Ministers of the Logos, O 𐄂𐄂𐄂𐄂 𐄂𐄂𐄂𐄂 𐄂𐄂𐄂𐄂 & 𐄂𐄂𐄂𐄂, who rule uniquely in the Northern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, Apollonius, humble and devoted servant of the Star of Force and Fire, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, 𐄂𐄂𐄂𐄂, I humbly require and vehemently petition you, one and all, that whatever furth4re time of my life that I call or invoke you through the Name of God, 𐄂𐄂𐄂𐄂, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favorable to me. I require that you discharge, implement and make perfect, goodly, truly, abundantly, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and my other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honor an glory. Amen.

Through this mystical Name of God

𐄂𐄂𐄂𐄂

Amen

THE ANGELS OF THE MECHANICAL ARTS

These are the names of the sixteen good angels who are skilled and powerful in the mechanical Arts.

Quarter	Ruling Lesser Angel	Lesser Angels	Letter from the Cross
East	ⓂⓃⓃⓃⓃⓃ	ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ	Ⓝ
South	ⓂⓃⓃⓃⓃⓃ	ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ	Ⓝ
West	ⓂⓃⓃⓃⓃⓃ	ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ	Ⓝ
North	ⓂⓃⓃⓃⓃⓃ	ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ	Ⓝ

Precede with Calls as proscribed in the Elemental Tablets

This is the invitation to the four good Angels of the East, who are skilled and powerful in the Mechanical Arts

O you four holy & truthful Ministers of the Star of Force and Fire, our Creator, ⓃⓃⓃⓃⓃ ⓃⓃⓃⓃⓃ
ⓃⓃⓃⓃ & ⓃⓃⓃⓃⓃ, who are in the Eastern part of the world, and who hast by our God been charged and committed with Hi ministry to practice, impart, teach and communicate perfect skill in all arts mechanical, to the praise, honor, and glory of our God, I, Apollonius, the Initiated and marked servant of the Star of Force and Fire, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward to those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of the Star of Force and Fire), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same Star of Force and Fire, and through this holy and mystical Name of God, ⓂⓃⓃⓃⓃⓃ, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each or all of you through this Name of God, ⓂⓃⓃⓃⓃⓃ, that you immediately come to me and appear to me, benignly, peacefully, personally and visibly, and that you be friendly and favorable unto me, and that you discharge, implement, and make perfect immediately, truly, abundantly, manifestly, and perfectly ay and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

ⓂⓃⓃⓃⓃⓃ
Amen

This is the invitation to the four good Angels of he South, who are skilled and powerful in the Mechanical Arts

O you four holy & truthful Ministers of the Star of Force and Fire, our Creator, $\text{E}^{\text{L}}\text{D}^{\text{L}}\text{D}^{\text{E}}$ $\text{L}^{\text{L}}\text{D}^{\text{E}}$ $\text{L}^{\text{L}}\text{E}^{\text{L}}$ & $\text{D}^{\text{E}}\text{L}^{\text{L}}$, who are in the Southern part of the world, and who hast by our God been charged and committed with Hi ministry to practice, impart, teach and communicate perfect skill in all arts mechanical, to the praise, honor, and glory of our God, I, Apollonius, the Initiated and marked servant of the Star of Force and Fire, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward to those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of the Star of Force and Fire), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same Star of Force and Fire, and through this holy and mystical Name of God, $\text{M}^{\text{E}}\text{L}^{\text{L}}\text{D}$, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each or all of you through this Name of God, $\text{M}^{\text{E}}\text{L}^{\text{L}}\text{D}$, that you immediately come tome and appear to me, benignly, peacefully, personally and visibly, and that you be friendly and favorable unto me, and that you discharge, implement, and make perfect immediately, truly, abundantly, manifestly, and perfectly ay and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

$\text{M}^{\text{E}}\text{L}^{\text{L}}\text{D}$

Amen

This is the invitation to the four good Angels of he West, who are skilled and powerful in the Mechanical Arts

O you four holy & truthful Ministers of the Star of Force and Fire, our Creator, $\text{E}^{\text{L}}\text{L}^{\text{C}}$ $\text{L}^{\text{L}}\text{C}^{\text{E}}$ $\text{L}^{\text{L}}\text{E}^{\text{L}}$ & $\text{C}^{\text{E}}\text{L}^{\text{L}}$, who are in the Western part of the world, and who hast by our God been charged and committed with Hi ministry to practice, impart, teach and communicate perfect skill in all arts mechanical, to the praise, honor, and glory of our God, I, Apollonius, the Initiated and marked servant of the Star of Force and Fire, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward to those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of the Star of Force and Fire), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same Star of Force and Fire, and through this holy and mystical Name of God, $\text{O}^{\text{E}}\text{L}^{\text{L}}\text{C}$, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each or all of you through this Name of God, $\text{O}^{\text{E}}\text{L}^{\text{L}}\text{C}$, that you immediately come tome and appear to me, benignly, peacefully, personally and visibly, and that you be friendly and favorable unto me, and that you discharge, implement, and make perfect immediately, truly, abundantly, manifestly, and perfectly ay and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

$\text{O}^{\text{E}}\text{L}^{\text{L}}\text{C}$

Amen

This is the invitation to the four good Angels of he North, who are skilled and powerful in the Mechanical Arts

O you four holy & truthful Ministers of the Star of Force and Fire, our Creator, $\Omega\tau\lambda\beta$ $\tau\lambda\beta\Omega$
 $\lambda\beta\Omega\tau$ & $\beta\Omega\tau\lambda$, who are in the Northern part of the world, and who hast by our God been charged and committed with Hi ministry to practice, impart, teach and communicate perfect skill in all arts mechanical, to the praise, honor, and glory of our God, I, Apollonius, the Initiated and marked servant of the Star of Force and Fire, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward to those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of the Star of Force and Fire), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same Star of Force and Fire, and through this holy and mystical Name of God, $\Omega\Omega\tau\lambda\beta$, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each or all of you through this Name of God, $\Omega\Omega\tau\lambda\beta$, that you immediately come tome and appear to me, benignly, peacefully, personally and visibly, and that you be friendly and favorable unto me, and that you discharge, implement, and make perfect immediately, truly, abundantly, manifestly, and perfectly ay and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

$\Omega\Omega\tau\lambda\beta$

Amen

THE ANGELS OF SECRET DISCOVERY

These are the names of the sixteen good angels who are skilled and powerful in the discovering the secrets of all men

Quarter	Ruling Lesser Angel	Lesser Angels	Letter from the Cross
East	ⲘⲚⲖⲠⲗ	ⲚⲖⲠⲗ ⲖⲠⲗⲚ ⲠⲗⲚⲖ ⲗⲚⲖⲠ	ϛ
South	ⲘⲚⲗⲗⲎ	ⲚⲗⲗⲎ ⲗⲗⲎⲗ ⲗⲎⲗⲗ Ⲏⲗⲗⲗ	ⲗ
West	ⲘⲗⲎⲎⲗ	ⲗⲎⲎⲗ ⲎⲎⲗⲗ Ⲏⲗⲗⲗ ⲗⲗⲗⲗ	ⲗ
North	ⲘⲠⲚⲠⲗ	ⲠⲚⲠⲗ ⲚⲠⲗⲠ ⲠⲗⲠⲚ ⲗⲠⲚⲠ	Ⲏ

Precede with Calls as proscribed in the Elemental Tablets

This is the invitation to the four good angels of the East, who are skilled and powerful in the discovery of the secrets of men

O you four wise truthful angels of the Star of Force and Fire, and ministers of our Creator: O you, ⲚⲖⲠⲗ ⲖⲠⲗⲚ ⲠⲗⲚⲖ, ⲗⲚⲖⲠ, who dwell in the Eastern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state or condition. I, Apollonius, the devoted servant of the Star of Force and Fire, a careful investigator, but by no means curious of the secret endeavors, acts and events of any type of man (good or evil) unless it might be necessary for the good of Θελεμα and/or my Country for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through the Star of Force and Fire, and through this mystical Name ⲘⲚⲖⲠⲗ, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, ⲘⲚⲖⲠⲗ, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, abundantly, and perfectly, all of my petitions (to be done by one, any or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

ⲘⲚⲖⲠⲗ
Amen

This is the invitation to the four good angels of the South, who are skilled and powerful in the discovery of the secrets of men

O you four wise truthful angels of the Star of Force and Fire, and ministers of our Creator: O you, $\aleph\lambda\epsilon\mu\alpha$ $\lambda\epsilon\mu\alpha$ $\lambda\epsilon\mu\alpha$ & $\lambda\epsilon\mu\alpha$, who dwell in the Southern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state or condition. I, Apollonius, the devoted servant of the Star of Force and Fire, a careful investigator, but by no means curious of the secret endeavors, acts and events of any type of man (good or evil) unless it might be necessary for the good of $\Theta\epsilon\lambda\epsilon\mu\alpha$ and/or my Country for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through the Star of Force and Fire, and through this mystical Name $\aleph\lambda\epsilon\mu\alpha$, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, $\aleph\lambda\epsilon\mu\alpha$, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, abundantly, and perfectly, all of my petitions (to be done by one, any or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

$\aleph\lambda\epsilon\mu\alpha$
Amen

This is the invitation to the four good angels of the West, who are skilled and powerful in the discovery of the secrets of men

O you four wise truthful angels of the Star of Force and Fire, and ministers of our Creator: O you, $\lambda\epsilon\mu\alpha$ $\lambda\epsilon\mu\alpha$ $\lambda\epsilon\mu\alpha$ & $\lambda\epsilon\mu\alpha$, who dwell in the Western part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state or condition. I, Apollonius, the devoted servant of the Star of Force and Fire, a careful investigator, but by no means curious of the secret endeavors, acts and events of any type of man (good or evil) unless it might be necessary for the good of $\Theta\epsilon\lambda\epsilon\mu\alpha$ and/or my Country for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through the Star of Force and Fire, and through this mystical Name $\lambda\epsilon\mu\alpha$, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, $\lambda\epsilon\mu\alpha$, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, abundantly, and perfectly, all of my petitions (to be done by one, any or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

$\lambda\epsilon\mu\alpha$
Amen

This is the invitation to the four good angels of the North, who are skilled and powerful in the discovery of the secrets of men

O you four wise truthful angels of the Star of Force and Fire, and ministers of our Creator: O you, $\overline{\text{P}}\overline{\text{L}}\overline{\text{P}}\overline{\text{Z}}$ $\overline{\text{L}}\overline{\text{P}}\overline{\text{Z}}\overline{\text{P}}$ $\overline{\text{P}}\overline{\text{Z}}\overline{\text{P}}\overline{\text{L}}$ & $\overline{\text{Z}}\overline{\text{P}}\overline{\text{L}}\overline{\text{P}}$, who dwell in the Northern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state or condition. I, Apollonius, the devoted servant of the Star of Force and Fire, a careful investigator, but by no means curious of the secret endeavors, acts and events of any type of man (good or evil) unless it might be necessary for the good of $\Theta\epsilon\lambda\epsilon\mu\alpha$ and/or my Country for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through the Star of Force and Fire, and through this mystical Name $\overline{\text{O}}\overline{\text{P}}\overline{\text{L}}\overline{\text{P}}\overline{\text{Z}}$, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, $\overline{\text{O}}\overline{\text{P}}\overline{\text{L}}\overline{\text{P}}\overline{\text{Z}}$, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, abundantly, and perfectly, all of my petitions (to be done by one, any or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

$\overline{\text{O}}\overline{\text{P}}\overline{\text{L}}\overline{\text{P}}\overline{\text{Z}}$

Amen

The 48 Enochian Calls

The Calls are a set of prayers and invocations in the Enochian language. There's just enough in its lexicon and gramatic elements to form a shell for a complete language, though this remains uninvestigated and in need of more praeternatural communication to complete. There is some similarity to the Hebrew language, though quite distinct as well. For the purpose of arousing the Magickal energy in casting the spells of evocation, they serve excellently as Barbaric Words.

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations for each of the 30 Aethyrs; giving us a total of 48 Calls. The purpose of these Calls is sufficiently described by Nalvage:

"This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

"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 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 [that] contained in the Tables."

The Second Call

ጽጌ ለሰጠው ቀጋጭ ላይ ለሰጠው
Can The Wings Of The Winds Understand Your Voices

ገረግረግ ለገረግ ር ገረግ ገረግ ገረግ
Of Wonder? O Ye, The Second First: Whom Burning Flames

ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ
Have Framed In The Depths Of My Jaws; Whom I Have Prepared

ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ
As Cups For A Wedding, Or As Flowers

ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ
In Their Beauty For The Chamber Of Righteousness. Stronger Are

ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ
Your Feet Than The Barren Stone, And Mightier Are

ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ
Your Voices Than The Manifold Winds. For You Are Become

ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ
A Building Such As Is Not, Except In The Mind Of The All-Powerful.

ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ
Arise, Saith The First, Move Therefor Unto His Servant!

ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ
Show Yourselves In Power And Make Me A Strong Seething,

ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ ገረግ
For I Am Of Him That Lives Forever!

The Fifth Call

ገጭን ግጥም ደ ገጥሞ ለ ገጥሞ
The Mighty Sounds Have Entered The Third Angle And Are Become

ለ ግጥም ግጥም: ለግጥም
As Olives In The Olive Mount: Looking With Gladness

ግጥም ለ ግጥም ግጥም
On The Earth, And Dwelling In The Brightness Of The Heavens

ለ ግጥም ግጥም ግጥም
As Continual Comforters. Unto Whom I Fastened

ግጥም ግጥም ግጥም ግጥም ግጥም
Pillars Of Gladness 19 And Gave Them Vessels To Water

ግጥም ግጥም ግጥም ግጥም ግጥም
The Earth With All Her Creatures. And They Are The Brothers Of

ግጥም ግጥም ግጥም ግጥም ግጥም
The First And The Second, And The Beginning Of Their Own Seats,

ግጥም ግጥም ግጥም ግጥም
Which Are Garnished With Continual Burning Lamps 69636

ግጥም ግጥም ግጥም ግጥም ግጥም
Whose Numbers Are As The First, The Ends, And

ግጥም ግጥም ግጥም ግጥም ግጥም
The Contents Of Time! Therefore Come Ye, And Obey Your Creation!

ግጥም ግጥም ግጥም ግጥም ግጥም
Visit Us In Peace And Comfort! Conclude Us As Receivers

ግጥም ግጥም ግጥም ግጥም ግጥም
Of Your Mysteries. Why? Our Lord Is All One!

The Sixth Call

ጌጃ ገጸገጸ ጌጃ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ
The Spirits Of The Fourth Angle Are Nine, Mighty

ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ
In The Firmament Of Waters: Whom The First Hath Planted As

ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ
A Torment To The Wicked And A Garland To The Righteous;

ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ
Giving Unto Them Fiery Darts To Fan The Earth, And

ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ
7699 Continual Workmen Whose Courses Visit With Comfort

ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ
The Earth, And Are In Government And Continuance

ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ
As The Second And The Third. Wherefore, Hearken

ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ
Unto My Voice: I Have Talked Of You And I Move You

ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ
In Power And Presence, Whose Works Shall Be A Song Of Honor

ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ ገጸገጸ
And The Praise Of God In Your Creation.

The Seventh Call

ጸጳጳ ገ ሆሮሮ ስጵጵጥ ለገገገ ጳጳ
The East Is A House Of Virgins Singing Praises Among

ገገገገ ሆሮሮ ሆሮሮ ሆሮሮ
The Flames Of First Glory: Wherein The Lord Hath Opened His Mouth,

ጸ ሆሮሮ ሆሮ ሆሮ ሆሮ ሆሮ
And They Are Become 28 Living Dwellings In Whom

ጳጳ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ
The Strength Of Men Rejoices. And They Are Appareled

ጳጳ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ
With Ornaments Of Brightness Such As Work Wonders

ጳጳ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ
On All Creatures. Whose Kingdoms And Continuance Are As

ጳ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ
The Third And Fourth, Strong Towers And Places Of Comfort,

ጳጳ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ
The Seats Of Mercy And Continuance. O You Servants Of Mercy,

ጳጳ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ
Move, Appear Singing Praises Of The Creator, And

ጳጳ ሆሮ ሆሮ ሆሮ
Be Mighty Among Us!

ጳጳ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ
For To This Remembrance Is Given Power,

ጳ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ ሆሮ
And Our Strength Waxes Strong In Our Comforter!

The Eighth Call

ፕዳዩገ ርጊ ገ ስፊ ጠጭጠሠጋ ሠጋ
The Midday, The First Is As The Third Heaven: Made Of

ጋዳዎ ዳላላግ ሠፊ ገገግግግግ ስግግግ ገገግግ
Pillars Of Hiacynth 26, In Whom The Elders Are Become Strong.

ጋገ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ
Which I Have Prepared For My Own Righteousness, Sayeth The Lord,

ገገግግ ገገግግ ስግግግ ስግግግ ስግግግ ስግግግ
Whose Long Continuance Shall Be As Bucklers To The Stooping

ሰገገግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ
Dragon, And Like Unto The Harvest Of A Widow.

ገገግግ ገገግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ
How Many Are There Which Remain In The Glory Of The Earth?

ገገግግ ገገግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ
Which Are, And Shall Not See Death Until

ገ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ
This House Fall And The Dragon Sink?

ገገግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ
Come Away! For The Thunders Have Spoken! Come Away!

ገገግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ
For The Crowns Of The Temple And The Coats of

ገገግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ
Him That Was, Is, And Shall Be Crowned Are Divided.

ገገግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ
Come, Appear To The Terror Of The Earth, And To Our Comfort

ገገግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ ስግግግ
And Of Such As Are Prepared!

The Eleventh Call

ጠገንጽ ጣረረ ለጥይይ ለጠገን ጽጌ
The Mighty Seat Groaned And They Were :5: Thunders Which

ጥገረ ጽጌ ለጠገን ጽጌ ጥገረ ጽጌ ለጠገን ጽጌ
Flew Into The East: And The Eagle spake And

ጥገረ ጽጌ ጥገረ ጽጌ
Cried With A Loud Voice: Come Away!

ጥገረ ጽጌ ጥገረ ጽጌ ጥገረ ጽጌ ጥገረ ጽጌ
And They Gathered Them Together In The House Of Death,

ጥገረ ጽጌ ጥገረ ጽጌ ጥገረ ጽጌ ጥገረ ጽጌ
Of Whom It Is Measured And It Is As They Are

ጥገረ ጽጌ ጥገረ ጽጌ ጥገረ ጽጌ ጥገረ ጽጌ
Whose Number Is 31. Come Away! For I Have Prepared

ጥገረ ጽጌ ጥገረ ጽጌ ጥገረ ጽጌ ጥገረ ጽጌ
For You! Move, Therefore And Appear! Open The Mysteries

ጥገረ ጽጌ ጥገረ ጽጌ ጥገረ ጽጌ ጥገረ ጽጌ
Of Your Creation! Be Friendly To Me, For I Am The Servant Of God,

ጥገረ ጽጌ ጥገረ ጽጌ
The True Worshiper Of The Highest!

The Thirteenth Call

ዕንባገላ ህህጻኖቻችን ህይወት ለገ ለሁሉም
O Ye Swords Of The South, Which Have 42 Eyes

ጭንቆ ለሰው ልሳን ለሁሉም ለሁሉም ለሁሉም
To Stir Up Wrath Of Sin, Making Men Drunken

እነዚህ ጭንቆዎች ጭንቆ ለሁሉም
Which Are Empty: Behold The Promise Of God,

እና ጭንቆ ለሁሉም ለሁሉም ለሁሉም ለሁሉም
And The Power Of Him Which Is Called Among You A Bitter Sting!

የሁሉም ለሁሉም ለሁሉም ለሁሉም ለሁሉም
Move And Appear! Open The Mysteries Of Your Creation!

የሁሉም ለሁሉም ለሁሉም ለሁሉም ለሁሉም
Be Friendly To Me, For I Am The Minister Of God

ጭንቆ ለሁሉም ለሁሉም ለሁሉም
The True Worshiper Of The Highest!

The Fourteenth Call

ዐይይገ ሃጽገገ ስግሃ ለገጸ ጸገ
O You Sons Of Fury (and) The Daughters Of The Just: Which

ይገገ ላይገ ለገ ማገገ ጸጸገ ለገ ማገገ
Sit Upon 24 Seats, Vexing All Living Creatures

ጸገገ ማገገ ጸገ ሃገገ ለይገገ ለገገ
Of The Earth With Age; Which Have Under You 1636;

ይገገ ሃገገ ለገገ ጸገገ ለገ ጸገ ገገገ
Behold The Voice Of God, The Promise Of Him Which Is Called

ጸገ ሃገገ
Among You Fury, Or Extreme Justice!

ጸገገ ለገ ጸገገ ለገ ጸገገ ለገ
Move And Appear! Open The Mysteries Of Your Creation!

ጸገገ ጸገ ጸገገ ጸገገ ለገ
Be Friendly To Me, For I Am The Minister Of God,

ጸገገ ጸገገ
The True Worshiper Of The Highest!

The Fifteenth Call

ጌር ገላገላ ር ገርጋግ ገላገላ
O Thou The Governor Of The First Flame, Under Whose

ገላገላ ገላገላ ገላገላ ገላገላ ገላገላ ገላገላ
Wings Are 6739 Which Weave The Earth With Dryness;

ገላገላ ገላገላ ገላገላ ገላገላ ገላገላ ገላገላ
Which Knowest The Great Name Righteousness, And The Seal

ገላገላ ገላገላ ገላገላ ገላገላ ገላገላ ገላገላ
Of Honor; Move And Appear! Open The Mysteries Your Creation!

ገላገላ ገላገላ ገላገላ ገላገላ ገላገላ ገላገላ
Be Friendly To Me, For I Am The Minister Of God,

ገላገላ ገላገላ ገላገላ ገላገላ
The True Worshiper Of The Highest!

The Seventeenth Call

ገርገ ህ ገጽጽ ህህፃ ለህፃ ለህፃ ለህፃ
O Thou Third Flame Whose Wings Are Thorns

የገርገ ህህፃ ህህፃ ህህፃ ህህፃ ህህፃ
To Stir Up Vexation, And Hast 7336 Living Lamps

ለህፃ ገርገ ህህፃ ገርገ ገ ለህፃ ለህፃ
Going Before Thee; Whose God Is Wrath In Anger;

ገርገ ህህፃ ህህፃ ህህፃ
Gird Up Thy Loins And Harken!

የህፃ ህህፃ ህህፃ ህህፃ ህህፃ ህህፃ
Move And Appear! Open The Mysteries Of Your Creation!

የህፃ ህህፃ ህህፃ ህህፃ ህህፃ ህህፃ
Be Friendly To Me, For I Am The Minister Of God,

ህህፃ ህህፃ ህህፃ
The True Worshiper Of The Highest!

The Eighteenth Call

ጌርጌ ልገገገገገ ገርገገ ልገ ገርገገገ ገርገገገ
O Thou Mighty Light And Burning Flame Of Comfort;

ገርገገ ልገ ገርገገገ ገርገገ ገርገገገ ገርገገገ
Which Opens The Glory Of God To The Center Of The Earth;

ገርገገገገ ገርገገገ ገርገገ ገርገገገ ገርገገገገ
In Whom The Secrets Of Truth 6332 Have Their Abiding;

ገርገገ ገርገገ ገርገገገገ ገርገገ ገርገገገገ
Which Is Called In Thy Kingdom Joy, And Not To Be Measured:

ገርገገ ገርገገ ገርገገ ገርገገገ
Be Thou A Window Of Comfort Unto Me!

ገርገገገ ገርገገገ ገርገገገ ገርገገገ ገርገገገ
Move And Appear! Open The Mysteries Of Your Creation!

ገርገገገ ገርገገ ገርገገገ ገርገገገ ገርገገገ
Be Friendly To Me, For I Am The Minister Of God,

ገርገገገ ገርገገገ
The True Worshiper Of The Highest!

The Call of the Thirty Aethyrs

Ἐϫἄἔἂἂ ἄἂ ἂἂἂ ḄḄḄ ḄḄḄ ḄḄḄ ḄḄḄ ḄḄḄ
You Heavens Which Dwell The First Aire Are Mighty

ḄḄḄḄḄ ḄḄḄḄḄ ḄḄ ḄḄḄḄḄ ḄḄḄḄḄḄḄḄ ḄḄḄḄḄ
In The Parts Of The Earth, And Execute The Judgment Of The Highest!

ḄḄḄḄḄ ḄḄḄḄḄḄ ḄḄḄḄḄ ḄḄḄḄḄḄ ḄḄḄ
Unto You It Is Said: Behold The Face Of Your God,

ḄḄḄḄ ḄḄḄḄḄḄ ḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄ ḄḄḄḄḄḄḄḄ
The Beginning Of Comfort; Whose Eyes Are The Brightness

ḄḄḄḄḄḄḄ ḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄḄ ḄḄḄḄḄḄḄ
Of The Heavens. Which Provided You For The Government

ḄḄḄḄḄḄ ḄḄ ḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄḄḄḄ
Of The Earth And Her Unspeakable Variety, Furnishing

ḄḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄ ḄḄḄḄḄ ḄḄḄḄḄḄ ḄḄḄḄḄḄḄ
You A Powerful Understanding To Dispose All Things According

ḄḄḄḄḄ ḄḄḄḄḄḄḄ
To The Providence Of Him That Sits On The Holy Throne,

ḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄḄ ḄḄḄḄḄḄḄḄ
And Rose Up In The Beginning Saying: The Earth

ḄḄḄḄḄḄḄ ḄḄḄḄḄ ḄḄ ḄḄḄḄḄḄḄḄ ḄḄḄḄḄḄḄḄ
Let Her Be Governed By Her Parts, And Let There Be Division

ḄḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄḄ ḄḄḄḄḄḄḄḄ ḄḄ
In Her, That The Glory Of Her May Be Always Drunken And

ḄḄḄḄḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄḄ ḄḄḄḄḄḄḄḄ
Vexed In Itself. The Course Of Her, Let It Run With

ḄḄḄḄḄḄḄḄ ḄḄ ḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄḄḄḄḄḄḄ
The Heavens, And As A Handmaid Let Her Serve Them.

ḄḄ ḄḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄ ḄḄ ḄḄḄḄḄḄḄḄḄḄ
One Season Let It Confound Another, And Let There Be

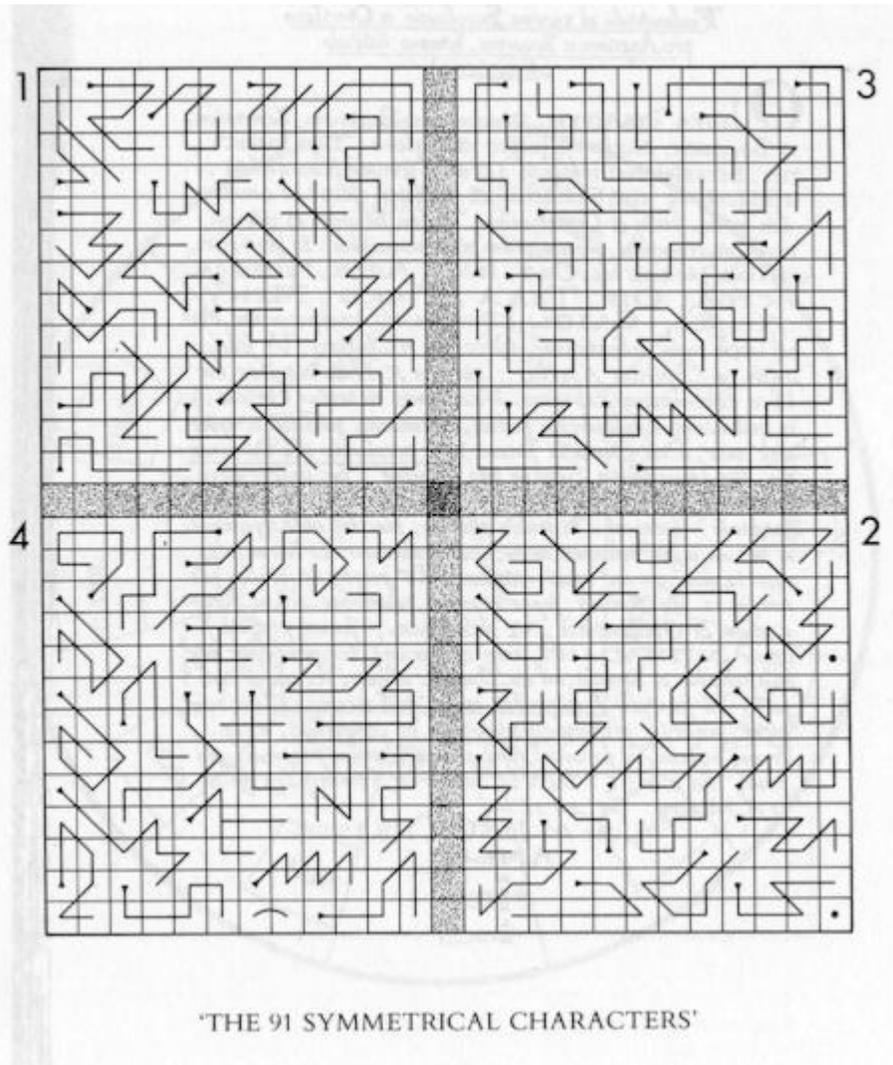
ḄḄ ḄḄḄḄḄḄḄ ḄḄḄḄ ḄḄ ḄḄḄḄḄḄḄḄ ḄḄḄḄ ḄḄḄḄḄḄḄḄḄḄ
No Creatures Upon Her Or In Her The Same. All Her Members

ḄḄḄḄḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄ ḄḄḄḄḄḄḄḄḄ ḄḄ ḄḄ
Let Them Differ In Their Qualities And Let There Be No One

ḄḄḄḄḄḄḄḄ ḄḄḄḄḄḄḄḄ ḄḄḄḄḄḄḄḄḄḄ
Creature Equal With Another.

ḄḄḄḄḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄ ḄḄḄḄḄḄḄḄḄḄ
The Reasoning Creatures Of Earth Let Them Vex And Weed Out

The Aethyrs & Governors



The Sigils of the 91 Parts
of the Earth, distributed
on the original Great Table

The 91 Parts of Earth

The "Parts of the Earth" are found in John Dee's *Liber Scientiae*, a tabulation of the 91 Parts, their attributed Aethyrs and Governors. The angels attributed each of the Parts with the regions of the world that are consistent with those listed by Ptolemy. The book was designed to give Dee the power to influence the governments of various countries. Each Part is a region of the Earth known to Dee at the time. Every part is governed by one of twelve "Zodiacal Kings", who is associated with one of the Tribes of Israel.

Zodiac sign	Zodiacal King	Tribe of Israel
Aries	Alpudus	Isacarah
Taurus	Hononol	Iehudah
Gemini	Zarzilg	Nephtholim
Cancer	Gebabal	Asseir
Leo	Olpaged	Dan
Virgo	Cadaamp	Benjamin
Libra	Zarnaah	Manasse
Scorpio	Arfaolg	Ephraim
Sagittarius	Lavavot	Gad
Capricorn	Zurchol	Simeon
Aquarius	Ziracah	Ruben
Pisces	Zinggen	Zabulon

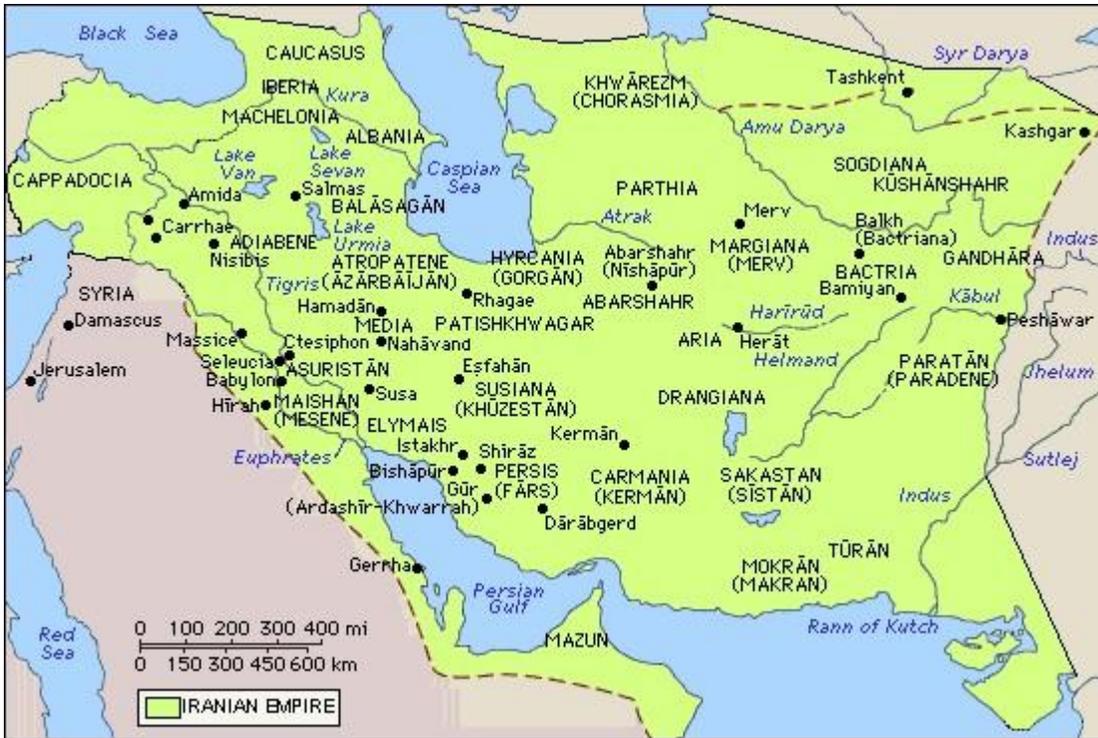
Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is described by Nalvage:

"There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose 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 Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. ..."

A note given in Latin declares that the Angels of the 12 Tribes are the governors, each ruling several of these Parts, and that the 91 Parts are actually regions of the astral realm connected to each of their attributed earthly territories. The Great Table shows the sigils of the 91 Parts, described as: "Parts of the Earth as imposed by God". The names formed by the letters these sigils connect, reveal the ordering of the world according to the ideal plan of God, with their corresponding astral regions containing the divine archetypes and patterns.

Table of the 91 Parts of the Earth

1. LIL 1. Egypt 2. Syria 3. Mesopotamia	2. ARN 1. Cappadocia. 2. Tuscia. 3. Parva Asia.	3. ZOM 1. Hircania. 2. Thracia. 3. Gosmam.*	4. PAZ 1. Ba idi * 2. Parsadal* 3. India. (lesser)	5. LIT 1. Bactriane. 2. Cicilia. 3. Oxiana.
6.) MAZ 1. Numidia. 2. Cypros. 3. Parthia.	7.) 1. Getulia. 2. Arabia R: Petrae 3. Phalagon.*	8.) ZID 1. Mantiana. 2. Soxia. R: Transoxiana. 3. Gallia.	9) ZIP 1. Illyria. 2. Sogdiana 3. Lydia	10. ZAX 1. Caspis. 2. Germania 3. Trenara.*
11. IKH 1. Bithynia. 2. Græcia.(Bysants) 3. Licia.	12. DEO 1. O Ni Gap.. Gia Pan. Dee: Atlantis.* 2 India. Greater Inde. 3 Orchenii. Orchynia	13. ZIM. 1) Achaia. (Aegea) 2) Armenia 3) Cilicia.	14. VTA 1) Paphlagonia 2) Phazania. Fezzan. 3) Chaldei	15 OXO. 1) Itergi.* 2) Macedonia. 3) Garamantica.
16. LEA 1) Saromatica 2) Æthiopia. 3) Fiacim.*	17. TAN 1) Colchica 2) Cirenica. 3) Nasamonia.	18. ZEN 1) Carthago. 2) ...Cox lant.* 3) Idumea. Edom	19. POP 1) Parstavia.* 2) Celtica. 3 --- The Pilos.*	20. KHR 1) Vinsan. * 2) Carcedonia. R: Chalcedonia. 3) Italia. (Rome)
21 ASP 1) Britania. 2) Phenices. 3) Comaginen. (Commagena)	2 LIN 1) Apulia (Puglia) 2) Marmarica. 3) Concava Syria.	23 TOR 1) Gebal. (Byblos) 2) Elam. 3) Idunia.*	24 NIA 1) Media 2) Arriana. 3) Chaldæa.	25 VTI 1) --- The people Serici.* 2) Persia. 3) Gongatha.*
26 DES 1) Gorsim.* 2) Hispania 3) Pamphilia.	27 ZAA 1) Oacidi * 2) Babylon. 3) Median.	28 1) Idumian. (Edom again?) 2) Felix Arabia. 3) Metagonitiden.	29 1) Assyria. 2) Africa. 3) Bactriani.	30 1) Afran.* 2) Phrygia. 3) Creta. 4) Mauretania.



The 30 Aethyrs

1. LIL The First Aethyr; located at the highest region conceivable to the human spirit—at the apex of the Spiritual Plane and just below a Ring-Pass-Not for the Spirit.

OCCODON He whose name is Renewal 1 LIL WATER

PASCOMB He who precedes understanding 2 LIL WATER

VALGARS He who works with that which is 3 LIL WATER

2. ARN Aethyr of fulfillment; located close to the top of the Spiritual Plane in the region of Babalon.

DOAGNIS She who comes without a name 1 ARN WATER

PACASNA She who is unchanged by time 2 ARN WATER

DIALOIA The god where truth is 3 ARN WATER

3. ZOM Aethyr of self knowledge; located on the Spiritual Plane, along the second path of the Tree-of-Life (the Magus).

SAMAPHA He who is with continuity 1 ZOM WATER

VIROOLI He who made the first nest 2 ZOM WATER

ANDISPI He who binds into obedience 3 ZOM WATER

4. PAZ Aethyr of impending expression; located on the Spiritual Plane in a region that combines femininity with masculinity—midway between Binah and Chokmah, but well above the path of the Empress on the Tree-of-Life.

THOTANP She whose visits brings victory 1 PAZ WATER

AXXIARG He whose name is Flame 2 PAZ WATER

POTHNIR Son of the three fold throne 3 PAZ WATER

5. LIT Aethyr that is without a supreme being; located on the Spiritual Plane at a point where divinity is seen as an endless host of hierarchies.

LAZDIXI He who has no supreme name 1 LIT WATER

NOCAMAL He who is servant of the arrow 2 LIT WATER

TIARPAX He whose name means truth 3 LIT WATER

6. MAZ Aethyr of appearances; located on the Spiritual Plane in a region that touches Chokmah on the Tree-of-Life.

SAXTOMP She whose name means understanding 1 MAZ FIRE

VAUAAMP He who initiates action 2 MAZ FIRE

ZIRZIRD He who was and will be 3 MAZ FIRE

7. DEO Aethyr of selfishness; located on the Spiritual Plane, where love is predominant and takes two forms—love of self (spiritual selfishness) and love of others (compassion).

OPMACAS He who is from the beginning 1 DEO FIRE

GENADOL He who only attracts 2 DEO FIRE

ASPIAON She who precedes inner truth 3 DEO FIRE

8. ZID Aethyr of one's God; located on the Spiritual Plane, above the Abyss in the region of one's Holy Guardian Angel and between Binah and Chokmah on the Tree-of-Life (the path of the Empress).

ZAMFRES He who appears when praised 1 ZID FIRE

TODNAON He who is and will be 2 ZID FIRE

PRISTAC He who has the likeness of a Holy One 3 ZID FIRE

9. ZIP Aethyr for those who are not; located directly above the Abyss on the lowest sub-plane of the Spiritual Plane.

ODDIORG He of fire and justice 1 ZIP FIRE

CRALPIR He of bright joy 2 ZIP FIRE

DOANZIN He who names the waters 3 ZIP FIRE

10. ZAX Aethyr of the One with a Great Name; located on the sub-plane called the Great Outer Abyss—corresponding with the Abyss of the Tree-of-Life.

LEXARPH He who is first of the air 1 ZAX BLK CRS

COMANAN He who knows how to manifest 2 ZAX Blk CRS

TABITOM He who is like fire 3 ZAX Blk CRS

11. ICH Aethyr of tension; located in the highest sub-plane conceivable to the human mind—on the brink of the Outer Abyss.

MOLPAND He who receives men 1 ICH WATER

VSNARDA He who casts down into the depths 2 ICH WATER

PONODOL He who destroys and creates 3 ICH FIRE

12. LOE The first Aethyr of glory; located on the Mental Plane at the place of the Mystery of Babalon.

TAPAMAL She who is like she was at the beginning 1 LOE FIRE

GEDOONS He who eliminates your name 2 LOE FIRE

AMBRIOL He who continuously comforts 3 LOE FIRE

13. ZIM Aethyr of application; located on the Mental Plane at the sub-plane of NEMO—the Silent Watcher of humanity.

GECAOND She who only obeys 1 ZIM FIRE

LAPARIN He who is the protector of man 2 ZIM FIRE

DOCEPAX He who names only great names 3 ZIM FIRE

14. VTA Aethyr of semblances; located on the Mental Plane in a region that contain the City of the Pyramids and partakes of both the darkness of Da'ath and the severity of Geburah on the Tree-of-Life.

TEDOOND He who demands obedience 1 VTA FIRE

VIUIPOS She of many repetitions 2 VTA FIRE

VOANAMB He to whom truth is relative 3 VTA FIRE

15. OXO Aethyr of dancing; located on a sub-plane of the Mental Plane, where all life is seen directly as a great dance.

TAHAMDO He who lives according to his name 1 OXO AIR

NOTIABI Servant who speaks the truth 2 OXO AIR

TASTOZO She who initiates dancing 3 OXO AIR

16. LEA The first Aethyr of the (higher) self; located on the Mental Plane in a region of change and transition, where one begins to identify oneself as a spiritual being.

CUCNRPT She who replaces what was with something similar 1 LEA AIR

LAVACON The happy one 2 LEA AIR

SOCHIAL He who burns up the past 3 LEA AIR

17. TAN Aethyr of ones equilibrium; located on the Mental Plane in a region that contains the Karmic Balance that produces cyclic changes throughout the universe from its continuous efforts to reach equilibrium.

SIGMORF He who visits the darkness 1 TAN AIR

AYDROPT She who sees us with equality 2 TAN AIR

TOCARZI He of such equality 3 TAN AIR

18. ZEN Aethyr of sacrifice; located on the Mental Plane at the point of initiation by crucifixion.

NABAOMI He who knows pain 1 ZEN AIR

ZAFASAI He who is in emptiness 2 ZEN AIR

YALPAMB He who is the beginning and the end 3 ZEN AIR

19. POP Aethyr of division; located on the Mental Plane in a region containing the Priestess of the silver Star—the goddess Isis and the path of Gimel in the Tree-of-Life; just above Tiphareth.

TORZOXI She who rises up in strength 1 POP AIR

ABRIOND He who prepares his kingdom 2 POP AIR

OMAGRAP He of lunar knowledge 3 POP AIR

20. CHR Aethyr of the wheel; located in a sub-plane fo the Mental Plane where the occult doctrine of cycles becomes self-evident.

ZILDRON He who sets in flight 1 CHR AIR

PARZIBA He who promises 2 CHR AIR

TOTOCAN He who drives the cycles 3 CHR AIR

21. ASP Aethyr of causation; located on the Archetypal Plane, where one confronts the reflection of the Spirit or the Atman.

CHIRZPA He who enjoys loud sounds 1 ASP AIR

TOANTOM He who loves knowledge 2 ASP AIR

VIXPALG He who consumes 3 ASP AIR

22. LIN Aethyr of the void; located at a position in the Archetypal Plane where the occult doctrine of polarities becomes self-evident and marks the beginning of non-dualism, which intensifies as one rises higher.

OSIDAIA He who is the god of truth 1 LIN AIR

PAOAOAN He who has eyes 2 LIN ALL 4

CALZIRG She who is in the firmament 3 LIN EARTH

23. TOR Aethyr that sustains; located on the Mental Plane in the region of the World Sustainer—the principle of causation. It is he who maintains the powers of the Earth.

RONOOMB He who protects the process of becoming 1 TOR EARTH

ONIZIMP He who brings labor 2 TOR EARTH

ZAXANIN He who names things 3 TOR EARTH

24. NIA Aethyr of traveling; located at the apex of the Lower Mental Plane and is the Aethyr of astral traveling through both space and time.

ORANCIR He who is above and below 1 NIA EARTH

CHASLPO He of wondrous joy 2 NIA EARTH

SOAGEEL He who helps the most 3 NIA EARTH

25. VTI Aethyr of change; located in a sub-plane of the Lower Mental Plane where there is change between the old logic and reason of the intellect and the new intuition—just under Tiphareth on the Tree-of-Life.

MIRZIND He who is from the Waters of Torment 1 VTI EARTH
OBUAORS She who is half darkness 2 VTI EARTH
RANGLAM He who governs his thoughts 3 VTI EARTH

26. DES Aethyr that accepts that which is; located at the lowest level of the Mental Plane where logic and reason hold sway over intuition.

POPHAND He who is divided into three parts 1 DES EARTH
NIGRANA He who governs the 28 days of the moon 2 DES EARTH
LAZHIIM He who makes use of the day 3 DES EARTH

27. ZAA Aethyr of solitude; located at the apex of the Astral Plane with its primary characteristic being loneliness.

SAZIAMI He who has true power 1 ZAA EARTH
MATHVLA He who ends actions 2 ZAA EARTH
CRPANIB He who destroys speech 3 ZAA EARTH

28. BAG Aethyr of doubt; located in a sub-plane of the Astral Plane and is characterized by a strong sense of conscience, sin and the need for purgative suffering.

PABNIXP He who governs 1 BAG EARTH
POCISNI He who visits those in Heaven 2 BAG EARTH
OXLOPAR He who has them in his hands 3 BAG EARTH

29. RII Aethyr of the mercy of heaven; located on the Astral Plane and is the Heavens of the world's religions.

VASTRIM He who is merciful 1 RII EARTH

ODRAXTI He who opens up the east 2 RII EARTH

GMTZIAM She who knows only herself 3 RII EARTH

30. TEX Aethyr that is in 4 parts; located on the Etheric Plane (lower astral) and is the etheric body of the Earth.

TAAOGBA He who becomes the foremost beginning 1 TEX WATER

GEMNIMB He who is only for a season 2 TEX WATER

ADVORPT She who silently watches 3 TEX WATER

DOXMAEL He who establishes the night 4 TEX WATER

Prophecy

Liber Loagaeth

The Angelic Tables

Liber Loagaeth is a book, written in an as yet, unknown angelic language. He was also told that it is "a Book of Secrets and Key of this World". In giving the book, Galvah, the communicating angel said to Dee:

"God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therefore Seke not to know the mysteries of this boke, tyll the very howre that he shall call thee. For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory." (April 18, 1583)

"Oute of this, shall be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a While, THEN COMMETH THE ENDE." (May 5, 1583)

"Touching the Book, it shall be called Logah: which in your Language signifieth Speech from GOD. Write after this sort LOAGAETH: it is to be sounded Logah.

The word is of great signification, I mean in respect of ther profoundnesse thereof.

The first leaf (as you call it) is the last of the Book.

And the first leaf is a hotchpot without order; So it signifieth a disorder of the World, and in the speech of that Disorder or Propheisie.

Write the Book (after your order) backward, but alter not the form of the letters, I speak in respect of the places.

E.K. Now a beame shooteth through him from the Stone and so through his head and out of his mouth, his face being from *E.K.* toward Δ .

..... Write the 49. You have but 48 already.

Ultimately, the Enochian system, especially being the egregore from which Crowley created the Thelemic doctrine, is about new Gnosis. And we have as much evidence here, of this being the Enochian holy book, akin to Liber AL vel Legis; a 'Class A' praeter-human reception. These Angelic Entities are of an extraordinary nature and there is much to be done to put so many other tablets and sets of tablets to practical use. This stands out quite strongly in the translation of some of the several tablets of Liber Loagaeth.

The tables were given using a tedious method that seemed to bring fatigue. Kelley read the name of each letter one by one, and Dee wrote them down. Later, they were written out in Roman letters. Kelley was temporarily endowed with a mystical understanding of the book for a time, and was able to give notes on pronunciation and translate some words and phrases. Apparently part of the problem with this method was that Kelley had not memorized the alphabet (for which he and Dee were chided by the angels) and presumably had to refer elsewhere for the names. This

method is later abridged, and Kelley simply read the names (or Roman equivalents) and Dee wrote them down in Roman letters, thus omitting the names of each letter. This method was also too cumbersome, and in the end Kelley wrote them down himself resulting in Sl. 3189.

Liber Loagaeth is 48 Leafs, with one 49x49 (generally) table per side, so a total of 96 tables. These tables range from the first two that have a word in each of the cells, to later tables that seem to have more than one table squeezed into them by using differently tilted letters, these appear from 'Harodan Lempric Dohoh' to 'Larvh Gohonp Babbabor', and also tables such as 'Famfax Ler Axax', that has a letter in every other cell, and for 7x7 squares where these other cells are filled with capitalised letters. Some carry with them a definite structure, such as 'Famfax Ler Axax', and 'Pagesgem', that uses numbers, and capitalised letters in a circle and central section. Others, on the other hand, carry no legible geometric structure, and appear to only be structures of letters.

The first few tables have grammatical punctuation (.'s for the breaks in letters, ,s and ?s to denote a linguistic structure to the tables), but as you proceed through the tables, these are slowly either phased out or not cared about. This appears again in the dictation of the Enochian Keys where great care is made to note everything about the appearance of each word or letter, but this detail is slowly phased out- possibly because of a lack of time or patience.

Deeper analysis of the tables themselves however, shows that there is some sort of underlying linguistic structure. Frequency spreads of the letter distribution of the tables have been made, and interestingly enough, similar spreads have been found across almost all of the tables. What they have in common is a high count of the letter A. It is always the most popular letter, and usually by quite a number. The other letters generally fall within a set sequence, similar to (but not exactly):

Avallacax: A, N, O, H, D, L, R, E, G, C, V, X, P, Z, T, M, S, I, F, B, Y, Q, U

Pagesgem : A, N, O, H, D, L, G, E, R, C, P, V, Z, X, T, M, S, B, I, F, Y, Q, U

These two fall quite close to each other, but others have aberrant letters that appear far outside of this general trend. In all of the tables, j, k and w do not appear, but in some, q, u, and the odd other letter, e.g. y; do not appear either. This suggests that a 23 letter alphabet is being used- possibly the Latin alphabet, that Dee was familiar with, which has the same amount of letters- rather than the 21 letter alphabet of the Enochian script.

What also leads to the idea that the Liber Loagaeth is in fact a language-based product (i.e. a code or a new language all together) is the rules that appear. Q is nearly always followed by v, as in the English q-u combination. In the few other instances, it is either at the end of a word in the first few tables, or there is the possibility of a confused letter, for example v and r in some scripts are easily confused. X is almost always preceded by a vowel (a, e, i, o, u/v. The use of v as a vowel also points to a Latin-esque language). There is also common strings of vowels that seem to be akin to languages already established. Also, some strings appear nearly always in isolation. Where v precedes x (i.e. in a vx way) the two preceding letters are almost always d and r, forming the word drvx

A List of the Tables and Leafs

Leaf 1a [Zuresk od adaph mal zez geno au marlan oh muzpa]	Leaf 25a Demphoz prang oho
Leaf 1b [Oxar varmol pan sampas os al pans orney andsu]	Leaf 25b Harodan lempric dohoh
Leaf 2a <u>Alla opnay qviemmah</u> . (19 April 2002)	Leaf 26a Chy pled sagnarophon
Leaf 2b <u>Zvrebth aho dan lanfal cramza</u> (19 April 2002)	Leaf 26b Draxph intayfalg
Leaf 3a Pandobna ox adroh azimcholdrux.	Leaf 27a Vlnen razo vilcomb
Leaf 3b Dlod Alged zvrem. ["dlod allged zvrám"]	Leaf 27b Vincal leorna rvh
Leaf 4a Zvbla ox arnogan Algers aclo.	Leaf 28a Dababel gel zozaah
Leaf 4b <u>Danfalg gest Axamph acrosta</u> . (19 April 2002)	Leaf 28b Larvh gohonp babbabor
Leaf 5a Gonzahoh alch arge oho Adanch.	Leaf 29a <u>Famfax ler axax</u> . ("The first of the leaves") (19 April 2002)
Leaf 5b Zvchastors plohodmax argednon aho	Leaf 29b Zirzach bvmazon.
Leaf 6a Sancgonfal aldex, Ave goh adatqvan,	Leaf 30a Tar, vin gabax orho.
Leaf 6b Pvrcha ges maxgem adroth vaxox ahó	Leaf 30b Glonz alnoptd.
Leaf 7a Dam lethgath onzar avoxalgeth	Leaf 31a Gemnarv Hvncol.
Leaf 7b Chvmaxchaberexmapha	Leaf 31b Rynh zichzor chalan.
Leaf 8a <u>Algebadreth</u> (19 April 2002)	Leaf 32a Yayger balpaoh.
Leaf 8b <u>Oylzongs</u> (19 April 2002)	Leaf 32b Car vanal geldons.
Leaf 9a <u>Pagesgem</u> (19 April 2002)	Leaf 33a Vio nilg onpho.
Leaf 9b <u>Avallacax</u> (19 April 2002)	Leaf 33b Toxhencol ylnorox ziborh.
Leaf 10a Gorvemgemps	Leaf 34a Balvomph chiphan.
Leaf 10b Bacap Laffos	Leaf 34b Vingelg laxih parcan.
Leaf 11a <u>Ozimba londorh</u> New (15 June 2002)	Leaf 35a Zvda vig pancar.
Leaf 11b <u>Ylchvzzapg</u> New (15 June 2002)	Leaf 35b Dexvln ghirony gavv.
Leaf 12a Nopham	Leaf 36a Qnabazeb vil pvdar.
Leaf 12b Signeh gax	Leaf 36b Xanpa phaphingeth.
Leaf 13a T-lallaah gethnoh	Leaf 37a Ronlox bapvabap orh.
Leaf 13b Iaialgh lercol zinrox	Leaf 37b Calbahhah genrox.
Leaf 14a Pincal vexlan	Leaf 38a Dohvnam gethgol axah.
Leaf 14b Phin potagar giron	Leaf 38b Vantavong nargax.
Leaf 15a Se ger pcpalph	Leaf 39a Pvlgaao ner gisch.
Leaf 15b Oroh Zvn.compvxoh	Leaf 39b Archi septh lorox.
Leaf 16a Dadavar gedrong	Leaf 40a Damponpha nexo gel.
Leaf 16b Varahhatraglax pligeo	Leaf 40b Dexph geld onchen.
Leaf 17a Hidrahah glazipvagal	Leaf 41a Ellaxor Natoglan
Leaf 17b Engidexol; neolchiph	Leaf 41b Fam filgisch larvouch
Leaf 18a Polacax cvbagod	Leaf 42a Cemgealg ralphos
Leaf 18b Zad, ron anchal	Leaf 42b Zodagrap zilpob
Leaf 19a <u>Gedmarg alpon</u> New (15 June 2002)	Leaf 43a Necprilga lvpvarn
Leaf 19b <u>Bvzalg long arnap</u> New (15 June 2002)	Leaf 43b Depsah onge phialox
Leaf 20a Zicha lezach.	Leaf 44a Nelziar pol dolgon
Leaf 20b <u>Drem phingel oxah oho</u> New (15 June 2002)	Leaf 44b Parni volchemph
Leaf 21a Algonzib virbalox	Leaf 45a Acvirzilg chiparal
Leaf 21b Avriz ommaphily geld	Leaf 45b Alged on chipráxal
Leaf 22a Cehergol naol	Leaf 46a Clarn nancal
Leaf 22b Fál mexicamps vrom	Leaf 46b Lexrox pingh lardol
Leaf 23a Conar vomfagal	Leaf 47a Zvrzvh genvox
Leaf 23b <u>Toxarxh nerhoh gel podnon</u> New (15 June 2002)	Leaf 47b Chiromonph zarchan olinorg
Leaf 24a Zichidpha lvziph	Leaf 48a Calgs sedph panglox
Leaf 24b Nervag pranclan	Leaf 48b Bapporgel bvrioldepnay

