

The
**ANGELICAL
LANGUAGE**

VOLUME I



*The Complete History and
Mythos of the Tongue of Angels*

BASED ON THE JOURNALS OF
DR. JOHN DEE AND EDWARD KELLEY

AARON LEITCH

"The Angelical Language is the single most comprehensive text ever written on the subject of the Enochian magical system and language of Elizabethan luminary Dr. John Dee. This two-volume magnum opus demonstrates Aaron Leitch's familiarity with practical magic as well as his skill as a meticulous researcher. A must-have book."

— Chic Cicero and Sandra Tabatha Cicero,
Chief Adepts of the Hermetic Order of the Golden Dawn

THE COMPLETE HISTORY AND MYTHOS OF THE TONGUE OF ANGELS

The Angelical language channeled by alchemist Edward Kelley and recorded by royal astrologer John Dee has mystified magicians, linguists, historians, and cryptographers for generations. It's even rumored that the language may be an encryption method of some kind, unbroken to this day. This fascinating, in-depth analysis reveals the truth behind the saga of two Renaissance wizards who spoke with angels and received instruction in the celestial tongue.

This volume begins with an exploration of the mystical traditions that influenced Dee's work—the fifty Gates of Binah, the legends of Enoch, and the *Book of Soyga*. It presents an in-depth study of the forty-nine Tables of *Loagaeth* (Speech From God), the forty-eight Angelical Keys (or Calls), and the drama surrounding them as chronicled in Dee's journals. Special features include an analysis of the English translations of the forty-eight Keys, instructions for the magickal use of Angelical characters, and a complete Angelical Psalter.

Aaron Leitch's long-awaited masterwork reveals in plain language—for the first time ever—how the Angelical language was received, for what it was intended, and how to use it properly, providing a fascinating historical context for its practical application in *The Angelical Language, Volume II: An Encyclopedic Lexicon of the Tongue of Angels*.



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About the Author

Aaron Leitch has been a scholar and spiritual seeker for over two decades. He is a member of the Hermetic Order of the Golden Dawn, the Ordo Stella Matutina, and the Societas Magica. His writings (both in print and online) cover such varied fields as ancient Middle Eastern religion and mythology, Solomonian mysticism, shamanism, Neoplatonism, Hermeticism and Alchemy, Traditional Wicca and Neopaganism, the Hermetic Order of the Golden Dawn, Thelema, Angelology, Qabalah, Enochiana, African Diaspora religions, Hexcraft and Hoodoo folk traditions, psychology and consciousness expansion, cyberspace and virtual reality, and modern social commentary. He is the author of the book *Secrets of the Magickal Grimoires*, as well as many essays on various aspects of magick and the Angelical language.

Please visit his website at <http://kheph777.tripod.com/>.

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I would also like to mention Ben Rowe (aka "Josh Norton"), who was one of the brightest minds in Enochian scholarship of the late twentieth and early twenty-first centuries. Like James, Peterson, Laycock, and the others, he was instrumental in the resurrection of Dee's lost system of Angelic Magick. I know you're studying with the Pir now, Mr. Rowe!

A special kind of thanks goes to Robert Heinlein, and his work *Stranger in a Strange Land*. He told us all about the miracles one could accomplish if one would only take the time to learn a language that transcends human thought.

I wish also to thank those from my personal life who allowed me access to Dee's records (before *The Magickal Review* gave them to the world!). Thanks to Steve for swelling my head just enough to keep plugging away at this weirdness, as well as for helping me get the images and diagrams in order. Thanks to Austin, without whom I would never have had the computer equipment to get onto the Internet ten years ago, nor to write this material. Of course, thanks must go to Carrie,

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I further dedicate this work to the memory of Travis Meeks (aka "Doc Fox"). You helped me much more than you knew. And to A. J. Rose, my first and greatest fan. I love you both!

Introduction to Volume I

The work you are now holding is the end product of an intensive ten-year project. In fact, this undertaking was so massive, I had little choice but to split it between two volumes—the first of which you are currently reading. If you are at all familiar with Dr. John Dee, Sir Edward Kelley, and/or their system of Angelic magick, you may be shocked (and I hope delighted) to discover this is *not* a typical book about “Enochian” magick. Instead, it is an exhaustive analysis of the Angelical tongue recorded in Dee’s magickal journals—including its history (regarding its reception by Dee), its mythology (as expounded to Dee by the Angels), and (in volume II) its grammar and linguistics. This work does not merely *present* Angelical, but will actually help the student *understand* the language.

By the year 1997, I was firmly dedicated to a study of classical Angelic magick—such as we find in the medieval Solomonic cycle, the *Sacred Magic of Abramelin the Mage*, and of course the “Enochian” magick of Dee and Kelley. Among these often diverse systems of mysticism, I must admit none puzzled and fascinated me more than that preserved in Dr. Dee’s journals.

John Dee (1527–1608) was a world famous mathematician, scholar, and inventor. He was also a mystic and an astrologer, in which capacity he acted as an advisor to Queen Elizabeth I. (It was Dee who, in 1559,

cast a horoscope to choose the most fortunate time for Elizabeth's coronation.) There is even a long-standing tradition that Dee was England's first official spy—traveling across Europe on the queen's business, but under the guise of an eccentric old wizard.

Dee was interested in Angelic magick throughout his life, but his real work did not begin until he met one Edward Kelley (introduced to him as Edward Talbot) in the year 1582 CE. Kelley (1555–97) has an uncertain and perhaps dark history, but we can be certain that he was an avid student of alchemy. This was likely what brought him to Dee.

During their very first meeting, Dee learned that Kelley had a knack for mediumship that he himself lacked. Dee performed an invocation to bring Angels into his mystical shewstone, and Kelley was able to see, hear, and speak to the Angels with ease. Thereafter, the two men formed a years-long partnership dedicated to a series of Angelic séances. They began by contacting one of the seven planetary Archangels—Annael, ruler of Venus—who claimed to be the current successive ruler of the cosmos.¹ Annael, then, introduced the men to the four Archangels known as Michael, Gabriel, Raphael, and Uriel. It was these four Angels, and lesser Angels directed by them, who delivered the entirety of Dee's magickal systems. The séances effectively ended by 1587, and the two men went their separate ways by 1589.

Dee recorded his Angelic sessions in several journals, and condensed the main points of the magick into a grimoire. Before he died, he hid a number of his journals and the grimoire in the false bottom of a wooden chest. After his death, the papers remained hidden there for over fifty years. The chest was sold to a confectioner as a gift for his wife, who owned the chest for twenty years before the papers were finally discovered. An illiterate maid used several pages to kindle fires, but the wife eventually discovered this and rescued what remained.

Finally, her second husband sold the papers to Elias Ashmole (1617–92), the famous English Mason, mystic, and scholar. Ashmole discovered that the papers included Dee's journals from December 1581 to May 1583 (comprising the *Five Books of the Mysteries*, in which we find the bulk of the *Heptarchic* system and parts of the *Loagaeth* system), a copy of the *Angelical Book of Loagaeth*, and Dee's personal grimoire.

These three are preserved today in the British Museum in London as Sloane MSS 3188, 3189, and 3191, respectively.

Apparently, Dee did not hide all of his journals. After his passing, several of them were sold with Dee's library—purchased, along with some of Dee's Angelic magick tools, by the antiquarian Sir Robert Bruce Cotton. These journals pick up where Ashmole's leave off, beginning at May 1583 and ending at April 1587. Cotton passed these journals on to his son Sir Thomas Cotton, and they are preserved today in the British Museum as Cotton appendix 46, parts 1 and 2.

It was in the Cotton library that Meric Casaubon discovered them. Somewhere, Casaubon also obtained journals covering March to September of 1607. He combined these (composed of thirteen individual books) into the compendium entitled *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee [. . .] and Some Spirits*. Published in 1659, this work contains the remainder of the Heptarchic system, the bulk of instruction concerning *Loagaeth* and the Angelical Keys, and Dee's advanced magick involving the Parts of the Earth and the Great Table of the Earth (or Watchtowers). A copy of this book is preserved as Sloane MS 3190.

Although most of Dee's journals were lost for a time, aspects of his Angelical language survived to have a profound influence upon Western esotericism. This was largely through Dee's grimoire (Sloane 3191), which contained a section entitled the *48 Claves Angelicae* (48 Angelical Keys),² as well as a section of invocations for the Angels of the four quarters of the Universe.³ The latter section is called the *Book of Supplication* by modern scholars, because Dee was instructed by the Angels to write supplications to invoke the Angels whose names are contained in the Great Table of the Earth (or the "Watchtowers" of the four quarters).

Unfortunately, instructions for the correct use of these systems were not included in Dee's grimoire (likely because the grimoire was simply his working notes, intended for his personal use.) Therefore, mystics began to adopt Dee's material into the structure of their own systems, and even expanded the material on the same basis. The invocations contained in the *Book of Supplication* were expanded until the book was ten times its original size, and the *48 Claves Angelicae* were applied directly

to the four Watchtowers.¹ This “neo-Enochian” system eventually made it into the hands of the esoteric Masons who, in 1888, founded the Hermetic Order known as the Golden Dawn.⁵

The study of Enochian magick through most of the twentieth century descended almost entirely from the Golden Dawn and those who followed (such as Aleister Crowley’s Thelema, the Aurum Solis, and many others). Even when students returned to Dee’s original manuscripts, they merely continued the tradition of adopting into their own systems bits and pieces of what they found. This is no surprise, because Dee’s journals were obscure at best—the handwriting was hard to decipher, the material was scattered throughout the books, and Dee’s English was archaic. In the end, most of Dee’s original material was ignored.

It wasn’t until the later years of the twentieth century that scholars began to take a fresh interest in the Dee journals, and what these journals had to say about the skeletal material found in his grimoire. The first such scholar was Donald Laycock, who published *The Complete Enochian Dictionary* in 1978. This book was transitional between standard “neo-Enochian” and the newer study of Dee’s original material (which I call “Dee-purist”). While Laycock included all the Angelical words he could find from the systems of the Golden Dawn and Aleister Crowley, Dee’s versions of the words formed the basis of Laycock’s work.⁶ Moreover, Laycock’s preface to his *Dictionary* was the first to delve deeply into actual journal entries written by Dee and Kelley.

The next groundbreaking work on Dee’s system, Geoffrey James’ *The Enochian Evocation of Dr. John Dee*, was published just a few years later, in 1984. (In 1994 it was re-published under the title *The Enochian Magick of Dr. John Dee*.) This book was mostly a presentation of Dee’s grimoire (Sloane 3191), along with a preface, several quotes from Dee’s diary outlining the mythology behind the system, and several appendices that nicely complimented Laycock’s preface. James also created a cross-reference system for the words of the Keys. For example, the seventh word of the first Key would have the cross-reference number “1.7.” These numbers are extremely useful for study purposes, and make the Angelical words of the Keys easy to locate.

I must also mention the publication in 1997 of Donald Tyson's *Enochian Magic for Beginners: The Original System of Angel Magic*. Although many scholars take issue with Tyson's *interpretation* of Enochian magick, it cannot be denied that his book was the first to focus upon Dee's journals from start to finish. Therefore, this book stands with Laycock's *Dictionary* and James' *Enochian Evocation* as one of the few printed resources available for "Dee-purist" Enochiana.

Finally, by the turn of the twenty-first century, the Internet had revolutionized research and scholarship of all kinds. Enochian studies were no exception, and I eventually joined a mailing list called "Enochian-I"—where I found many of the top minds in this field of study: Ben Rowe, Clay Holden, Patricia Shaffer, Callisto Radiant, Christeos Pir, Dean Hildebrandt, Al Billings, Runar Karlsen . . . and the list could go on! These folks spent hours of their time discussing Dee's system, answering questions, uploading obscure Enochian material to websites, and mailing manuscripts to one another.⁷ Thanks to these wonderful people, Dee-purist Enochian scholarship was no longer open only to those few who could gain reading time at the British Museum.

That is where I found myself in 1997, a member of this new generation of Enochian students. I was certainly interested in all aspects of Dee's system, but it was the Angelical language of the forty-eight Keys that fascinated me the most. I had been learning from the sources mentioned above, but the scholars with whom I communicated pointed out the texts' many shortcomings. (I will cover these in the introduction to volume II.)

In the end, I discovered I had little choice but to start from scratch—going back to Dee's journals and beginning a truly exhaustive page-by-page analysis. This meant sifting through hundreds of entries packed with material both relevant and irrelevant (not to mention judging which was which!). Dee's journals are not mere records of his *séances*, but include an entire saga of mysticism, political intrigue, personal drama, historical record, Angelic sermons, and so much more!

The Scope of This Work

I initially wrote the two parts of *The Angelical Language* as a single volume. I had, in fact, intended to provide a brief overview of the history

and mythology of the language, then jump right into the linguistics. However, I quickly found my brief overview expanding into several long chapters—all containing information vital to an overall understanding of Angelical. Once it was all done, I realized I had either one very large textbook to publish, or two separate yet interdependent books of smaller size. I opted for the two-volume approach, so as not to frighten potential students with an overwhelming “doorstop” of a book!

This first volume—*The Complete History and Mythos of the Tongue of Angels*—explores the reception of the language by Dee and Kelley, and the biblical mythology behind the language as related to them by the Angels. This alone is a groundbreaking resource, as the full saga of Dee’s reception of the magick has never before been told in such depth. You will find in these pages detailed and concise descriptions of aspects of Dee’s work that are often ignored or marginalized in other books on “Enochian magick.”

Chapter 1, for example, outlines several of the mystical traditions that influenced Dee’s work. I briefly explain the Qabalistic concept of the “Fifty Gates of Understanding” and a related Jewish observance called “Counting the Omer.” It involved a series of meditations by which the faithful could pass through the fifty Gates of the Tree of Life to gain an ever-increasing understanding of God and the Universe. If you understand this tradition while reading Dee’s journals, there can be little doubt that this practice fascinated him, and played an important role in the mysticism he received from the Angels.

The same chapter then goes on to explain the true Enochian tradition. By this I do not mean Dee’s magick—but rather a centuries-old tradition surrounding the biblical prophet Enoch. I briefly outline the existing Apocryphal Books of Enoch, as well as the mythos contained within them about Enoch’s journeys into the Heavens to meet with God and His Angels, and to record the mysteries he found there. This, too, had a profound impact on Dee. As you shall see in this book, much of Dee’s motivation in talking to the Angels was his hope of recovering the lost wisdom that Enoch himself had once revealed to mankind.

Finally, chapter 1 ends with a short overview of an obscure text called the *Book of Soyga*. Many have heard mention of this book, but few

know very much about it. Yet it was a grimoire that so fascinated Dee that it became absolutely foundational to the magick he received from his Angels. If you want to know why Dee's system is overflowing with large indecipherable letter-Tables and magickal squares, you first have to understand the Tables found in the *Book of Soyga*. Once you have read the first chapter in this book, you will understand what that little grimoire was all about, and exactly how it influenced Dee.

Chapter 2, then, leads us directly into Dee's own book of indecipherable magickal Tables, called the *Book of Loagaeth* (the "Book of the Speech from God"). This book is another aspect of Dee's work that is often mentioned by Enochian scholars, but hardly ever explained in any depth. It is either marginalized to the point that students assume it is unimportant to their studies of Dee's magick, or it is presented in a fashion *entirely* removed from the context of his journals. Yet, in truth, it is the very heart and soul of the entire system of magick Dee received from the Angels—linking together what Enochian scholars often assume are three distinct branches of the system.

The *Book of Loagaeth* had an even larger scope, besides. It was not presented as a grimoire at all. Instead, it was called the Book of Enoch—not the Apocryphal biblical text, but the actual Celestial Tablets that Enoch was said to have copied during his journeys through the Heavens. It was said to be one and the same with the "Book of Life" or the "Book of the Lamb" described in the Revelation of St. John—sealed with seven seals and opened only by Christ himself during the final Tribulation of the earth.

Now, for the first time ever, I have presented the entire saga of the *Book of Loagaeth* in every detail—explaining what the book meant to Dee and Kelley, what the Angels had to say about its impact on the world, and (of course) the central role it plays in the entirety of Dee's "Enochian magick."

From there, beginning in chapter 3, I continue to outline and explain the saga of the Angelical language itself. Dee did not merely receive a few magickal orations to use in summoning Angels. In fact, the forty-eight Angelical Keys were presented as the means to "open" and access the mystical knowledge encoded into the Tables of *Loagaeth*. Besides

this, the Angels communicated much information about their language to Dee and Kelley—some of which falls outside the realm of the Keys, and is sadly ignored by (or unknown to) most Enochian students. Therefore, I have explained in this book every scrap of information the Angels shared with Dee about the Keys and the language in which they are written. (I even include a bonus addendum that analyzes the English translations of the Keys given by the Angels—which also sheds much light on the meaning and purpose of both the Keys and the celestial tongue.)

To make this volume complete, I also decided to include a chapter on the instructions given to Dee on how to use the forty-eight Keys with the *Book of Loagaeth*. Yet even this is not standard “Enochian” magick material! Students have long been confused about the proper application of the forty-eight Keys, and have even argued that they have no relation at all to *Loagaeth*! In chapter 4, you will find the records set straight, and I am sure you will have little doubt how the Angels intended Dee to use the system!

Finally, in chapter 5, I focus entirely on the Angelical language itself. If you read the first four chapters diligently, then you will—at last!—be able to understand what the Angels had to say about their tongue in its proper context. You will understand the intentions of both Dee and the Angels in relation to such things as the Fifty Gates of Understanding, Counting the Omer, and the Book of Enoch.

I also fully explain how Dee was instructed to use the language beyond the *Book of Loagaeth*, and why I consider Angelical the true Sacred Language of the West. I have even ended this section with an addendum explaining exactly how to use the language within the scope of Solomonic-style Renaissance occultism: in the generation of Angelic Names, the creation of Sigils, and the making of Magickal Talismans.

Finally, I have decided to end this volume with an Angelical Psalter. This is something of a bridge between this volume and the second volume. It is a presentation of all forty-eight Keys—shown with proper Angelical/English translations and my own pronunciation key—all organized in such a way the practicing student can use the Psalter in practical work (meaning one can hold the Psalter open and read directly

from it during ritual or prayer). I do not spend much time explaining the rationale behind my pronunciations or translations, as these will be covered in exhaustive depth in volume II. This first volume is perfect for anyone who wishes to learn about the Angelical tongue, without necessarily wishing to sit down and *learn* the language.

Whether you are interested in Renaissance Angel magick, or you are simply interested in the study of Angels themselves, I am sure you will find this volume to be an indispensable resource. Few mystics beyond Dee and Kelley have recorded such extensive journals concerning their encounters and interactions with Angelic beings! Yet, so few have truly studied or understood what is found in those journals. Therefore, I hope you will find this text a must-have for your study of Angelology.

Zorge,

Aaron Leitch

March 2009

Endnotes

1. See the *Arbatel of Magic* (a new translation by Joseph H. Peterson, *Arbatel—Concerning the Magic of the Ancients*, was published by Ibis Press of Lake Worth, FL in 2009), as well as Trithemius' *De Septem Secundeis* (for example, online at <http://www.renaissanceastrology.com/heavenlyintelligences.html>), for descriptions of this universal rulership by the Seven Archangels. Dee was familiar with both texts.
2. See James, Geoffrey. *The Enochian Magick of Dr. John Dee*. St. Paul, MN: Llewellyn, 2002, p. 65.
3. See James, *The Enochian Magick of Dr. John Dee*, p. 117. There were several other sections in the grimoire, but only the two mentioned thus far are relevant here. The others are the *Heptarchia Mystica*, and *Earthy Knowledge and Victory* (i.e., the 91 Parts of the Earth).
4. Though ultimately in error, there was good reason for modern mystics to assume the Keys should apply to the Watchtowers. The final Angelical Key contains an invocation for use with the "91 Parts of the Earth," and the names of those Parts are used to make up the Great Table of the Earth. (Shown in Sloane 3191, in a section entitled "Earthy Knowledge and Victory.") Thus, it seemed natural to assume the first eighteen Keys also applied to the Watchtowers—the first two standing alone as Grand Orations, and the remaining sixteen addressing the sixteen subdivisions of the four Watchtowers.
5. Reference the Golden Dawn's "Book H"—their foundational Enochian document. The entire story leading from Dee's original papers to "Book H" is contained in Stephen Skinner and David Rankine's book, *The Practical Angel Magic of Dr. John Dee's*

Enochian Tables (Singapore: Golden Hoard Press, 2005). That is the only book so far to tackle this important historical thread.

6. Dee's words formed the basic entries for Laycock's dictionary, and the Golden Dawn and Crowley recensions were included for comparison.
- Today the amount of Enochian material available online is enormous including scanned copies of Dee's handwritten journals. See, for example, <http://www.themagickalreview.org/enochian>

Chapter One

The Gates of Heaven and the Enochian Tradition

In order to understand where John Dee and his Angels were going with their magickal system, it is important to understand first where they were coming from. There are several important historical threads to trace from classical European mysticism to their convergence in the scrying sessions of Dee and Kelley. Without taking these foundational influences upon both men into account, their mystical system can often appear an incomprehensible jumble of magickal squares and arcane language.

There are many such threads to trace beneath the whole of Dee's system—such as ancient Gnosticism, the Qabalah, Hermeticism, alchemy, Agrippa's *Occult Philosophy*, and the Neoplatonic revival of the medieval and Renaissance eras. However, in this text, we are only concerned with the Angelical language and its intended magickal application as revealed by Dee's celestial contacts.

In this vein, it will be necessary to outline some aspects of the Qabalah—particularly the mystical models known as the Tree of Life and the fifty Gates of *Binah* (Understanding). We will also need to know something about the ancient Book of Enoch, and its effect upon the magickal system received by Dee and Kelley. This Apocryphal biblical text (the oldest known Apocrypha) was not in Dee's possession in the sixteenth century, but the legends based upon it—collectively called

“Enochian”—were current and popular in the occult circles of Dee’s time.

Finally, this chapter will cover a subject that just may enjoy the status of “most obscure” when it comes to influences upon Dee’s work: the mysterious *Book of Soyga*. This text was in Dee’s possession—and the references he makes to *Soyga* in his journals were for hundreds of years the only hints we had of its existence. Relatively recently, in 1994, two copies of the book (one of which is likely the very copy that belonged to Dee) were finally discovered in England. The text has since been deciphered, and an analysis of the work will be included in this chapter. In this and the following chapter, we will see exactly what relationship this book has to the Qabalah and the Book of Enoch, and the influence it had on the magick Dee and Kelley received from the Angels.

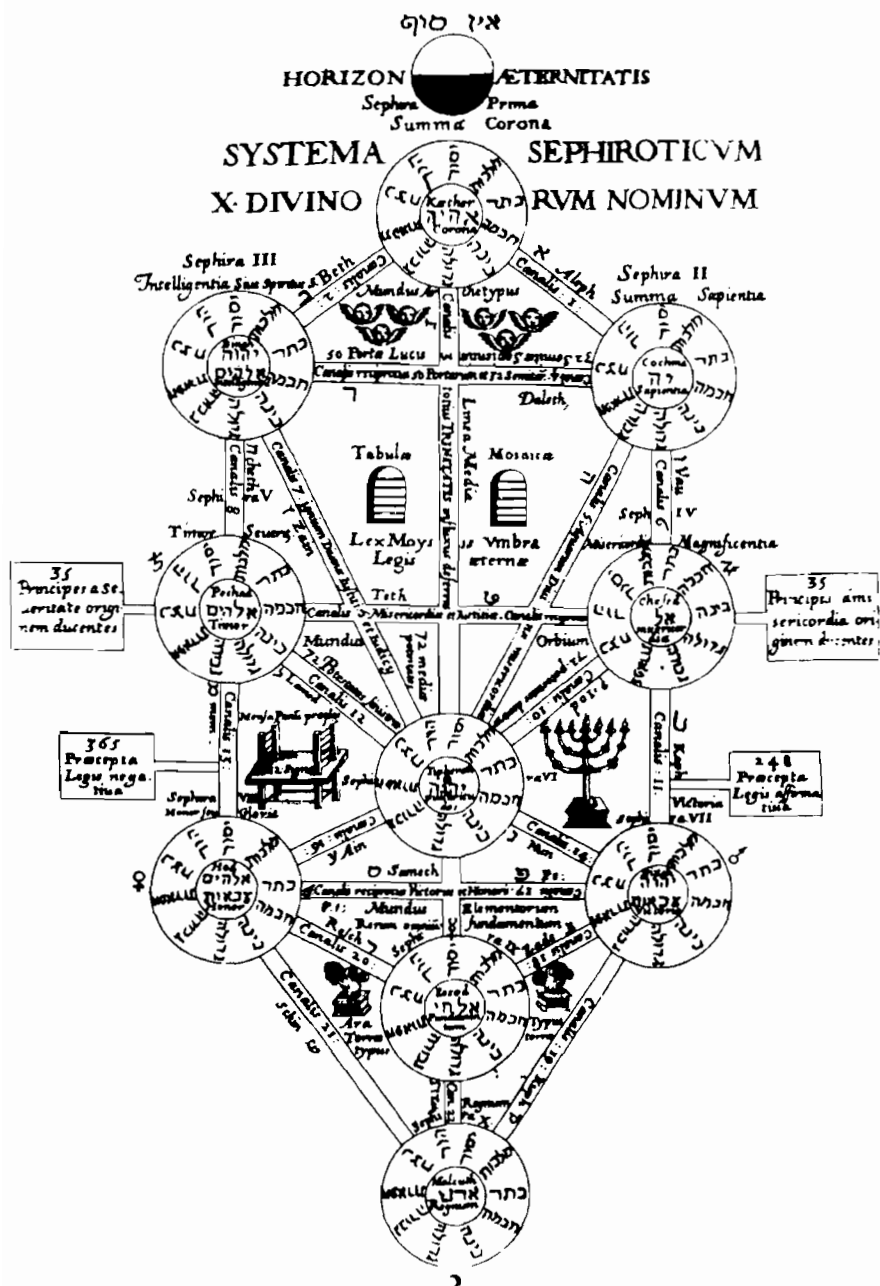
Therefore, we will leave our two Renaissance mages behind for now—and explore these particulars of the occultism that form the foundation of Dee’s Angelical language and the famed *Book of Loagaeth*.

The Fifty Gates of Binah

The world was created with Fifty Gates of Understanding . . . [Talmud, Rosh haShanah 21b]

In that Temple [of Binah] there are fifty gates, which are supposed to be closed, meaning that they block the flow of Lights. There are forty-nine gates engraved upon the ‘four winds’ of the world. One gate has no direction; it is not known whether it faces up or down. This is how this gate remains closed. Inside the gates is a lock with a tiny and narrow keyhole. This lock is marked and known only by the impression of the key. And no one is to know about this narrow keyhole without having the key [Sepher Zohar, Prologue, “The Locked and the Unlocked,” verses 43–44].¹

The Tree of Life is mentioned in Genesis (2:9) and the Revelation of St. John (2:7, 22:2), and is said to bear the fruits of God’s graces.² As used by mystics (especially in the later Hermetic Qabalah), it has become a stylized diagram of the spheres of Heaven—including the planetary spheres, the fixed stars, and the Divine Source above all. These spheres—each



Kircher's Tree of Life

representing one of the divine “fruits”—are called *Sephiroth* (singular: *Sephirah*) in Hebrew. One interpretation of this word is “to say”—indicating that each of the Sephiroth upon the Tree is associated with one of the ten creative instances of “God said . . .” in Genesis 1.

In the teachings of the Hebrew Qabalah, there are seven primary Sephiroth (or aspects of God):¹ beginning with *Chesed* (Mercy), and then *Gevurah* (Severity), *Tiphareth* (Majesty), *Netzach* (Victory), *Hod* (Splendor), *Yesod* (Foundation), and *Malkuth* (Kingdom). These represent the seven principal characteristics of God as illustrated throughout the Torah.

Each Sephirah is further represented in sacred Scripture by one of the Seven Patriarchs (the *Ushpizin*): Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David.² Biblical legend depicts these heroes acting on behalf of Yahweh within the context of one or more of the Sephiroth. To note but a few examples: Abraham acts from Chesed (Divine Mercy), because he was allowed to spare his son from sacrifice. Isaac, meanwhile, acts from Gevurah (Divine Severity) because he was, in fact, almost sacrificed in blood. David, the first king of Israel, acts from Malkuth (the Kingdom) because he established God’s Kingdom upon the Earth.

Further, the seven primary Sephiroth correspond to the Seven Days of Creation, the seven days of the week, the seven planets,³ and all related mystical considerations of the number seven. The three Sephiroth above these seven—*Kether* (Crown), *Chockmah* (Wisdom), and *Binah* (Understanding)—are considered “hidden Sephiroth” that are in many ways a separate system unto themselves. The physical man has no part in these transcendent levels of Deity—yet it is toward this Supernal Triad that the devout must aspire. It is the work of a lifetime, and the higher Spheres are gained only upon death and re-union with God.

In this section, we are going to discuss just one Qabalistic mystery based upon the Sephiroth: the Fifty Gates of Understanding, contained within a Jewish custom known as the “Counting of the Omer.” An *Omer* is simply a generic biblical term for a “unit of measurement,” and in particular a unit (or sheaf) of wheat. Leviticus 23:15–16 instructs:

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf (Omer) of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh

Sabbath shall ye number 50 days; and ye shall offer a new meat offering unto the Lord.

This Torah commandment outlines a specific period of time falling between Passover⁶ and, fifty days later, the observance of *Shavu'ot*. Primarily, each of these holidays is an agricultural observance: Passover marks the beginning of the harvest season in Israel, and *Shavu'ot* the end of the season and its first fruits. From the devotional perspective, Passover celebrates the sparing of the Hebrew slaves in Egypt from the Plague of Death, and the commencement of the Exodus. Seven weeks then follow until *Shavu'ot*, which celebrates the arrival of the Israelites at Mount Sinai and the reception of the Ten Commandments. This period of seven times seven days (seven weeks or forty-nine days) plus the day of the Reception totals the fifty days of the Counting of the Omer as prescribed in Leviticus.

From this point, a mystical interpretation of the Torah must be adopted, similar to that found throughout the *Sepher haZohar* and other foundational Qabalistic texts. By leaving the civilization of Egypt behind them in favor of the wilderness, the Israelites were both literally and philosophically removing themselves from the World of Man. At the same time, they were journeying toward the Divine Light as symbolized by Mount Sinai and their meeting with God. Therefore, it is necessary for the devout to make this same philosophical journey each year—repenting and leaving behind the worldly sins of humanity, and striving through the emotional wilderness to attain union with God and His Law (Torah).

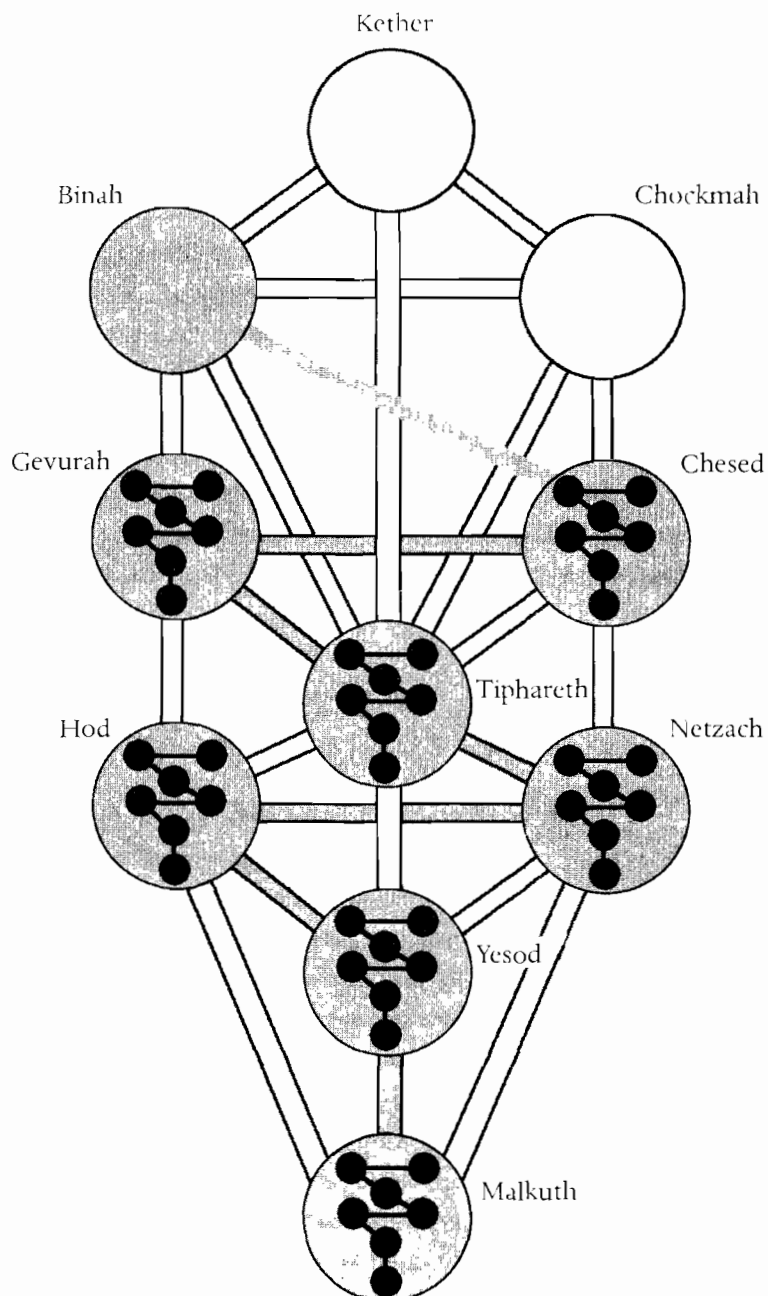
This is the fifty-day practice of the “Counting of the Omer.” Every night, a blessing is recited, and then the numbering of the day is stated. For instance, twelve days into the process, one would state, “Today is twelve days, which is one week and five days of the Omer.”⁷ It revolves around the concept of *Teshuvah* (Repentance), and is marked by focus upon Torah study, prayer, and observance of the Commandments. Each day, a sin or other spiritual hindrance that has infected one’s soul throughout the year (by association with the World of Man, or “Egypt”) must be relinquished. This is known as removing oneself from the Fifty Gates of Impurity.

In order to accomplish this, a different “aspect (*midot*) of God” is singled out every day for devotional contemplation. It is these fifty (really, forty-nine) aspects of God, based upon the seven Sephiroth, that comprise the *Nun Sha'arei Binah* (Fifty Gates of Understanding). By successfully exiting a Gate of Impurity, one necessarily enters its corresponding Gate of Understanding.

Students of the Qabalah will recognize the Hebrew word for *understanding* (Binah) as the name of an eighth “hidden” Sephirah—which lies immediately above the abyss that separates the Highest Divinity from the lower seven Sephiroth. It is true that the fifty Gates are related directly to this eighth Sephirah. It is understanding of both God and the self that is sought by the devout during the Counting of the Omer—an attempt to bridge the span of the abyss (that is, to reconcile) between God and mankind. Therefore, Binah—in its entirety—is considered the Fiftieth Gate, thrown open only by opening all the previous forty-nine.

The opening of this final Gate falls on the day of Shavu'ot, and is thus not actually counted among the 7 x 7 preceding days. It corresponds instead to the completion of the work, the reception of Divine revelation, or the reception of the Commandments by the ancient Israelites on the fiftieth day of the Exodus. The previous forty-nine Gates are, in fact, Gates of entrance to the Sephirah Binah—and all forty-nine must be passed before the real Binah can be reached. (Seven is a mystical number of completion—as seen in the Days of Creation: six days of work followed by rest after completion on the seventh. The number 49 is seven successive sevens, and therefore represents the completion of the physical, and entrance into the spiritual realm.)

Reaching this height does *not*, however, represent passing through the Fiftieth Gate of Binah—which corresponds to the Creator. That final Gate cannot be entered by a living human being—as it technically lies across the abyss in the realm of pure (Supernal) Deity. This Gate is reserved, instead, for the Messiah—who will open the Fiftieth Gate in the “End Times” and bring about the destruction of the World of Man. According to the Talmud, only Moses has passed through this Gate, and then only upon his death. The Jewish mystic passing through the forty-nine Gates would be rewarded with a day of prophetic revelation,



The Fifty Gates shown on the Sephiroth

and an experience of closeness with the Divine. However, come back to earth he must, until the time of his own passing.

As can be seen from the diagram on the previous page, each of the seven lower Sephiroth is divided into seven sub-Sephiroth. Thus, within the context of God's Mercy (*Chesed*), we find the Mercy of Mercy (or pure *Chesed*), the Severity of Mercy, the Majesty of Mercy, the Victory of Mercy, the Splendor of Mercy, the Foundation of Mercy, and the Kingdom (or application) of Mercy.

During the first week of the Counting of the Omer, Divine Mercy would be the overall focus, along with the lessons taught by the patriarch Abraham. On the first day, the aspirant would invoke the Mercy of God's Mercy, and would apply himself to the virtue of study. On the second day, the aspirant would invoke the Severity of God's Mercy, and practice the virtue of attentive listening. This process continues for seven days—all associated with *Chesed*—until the Kingdom of Mercy is reached:

Day 1: *Chesed of Chesed*—Study⁷

Day 2: *Gevurah of Chesed*—Attentive listening

Day 3: *Tiphareth of Chesed*—Orderly speech

Day 4: *Netzach of Chesed*—Understanding

Day 5: *Hod of Chesed*—Intuitive Insight

Day 6: *Yesod of Chesed*—Awe

Day 7: *Malkuth of Chesed*—Reverence

The second week would then focus upon Isaac and *Gevurah*—beginning with the Mercy of Severity, and continuing to the Kingdom of Severity on the seventh day (the fourteenth of Counting the Omer). The third week highlights the seven subsets of *Tiphareth*, the fourth week those of *Netzach*, the fifth those of *Hod*, the sixth those of *Yesod*, and the seventh focuses upon *Malkuth*. All forty-nine days have virtues associated with them for study, meditation, and practice. Finally, *Shavu'ot* falls on day fifty—when the dedicated aspirant will receive prophetic insight into his own soul, and into the Mind of God.

It might strike some as odd that this list appears to run backward. God exists above the highest Gate, while man resides at the opposite end in *Malkuth of Malkuth*—the lowest and darkest position in the scheme.

Thus, it might seem logical to assume that one should begin at this lowest point and move upward toward the Divine Source. However, this does not appear to be the traditional practice for the Fifty Gates—nor with many related mystical exercises. Instead, it was common to begin at the highest point, and work backward toward Earth. For instance, the *Merkavah* mystics—Hebrew shamans from whom much of the Qabalah was drawn after the thirteenth century—were known to achieve the Vision of God through fasting, prayer, and (some believe) sacramental drugs. Then, they would turn back toward Earth and “ride” downward through the Seven Heavenly Palaces.⁶

A similar idea seems to be at work with the Fifty Gates of Understanding. Because prophecy flows from the Divine to the heart of man, it is necessary to invoke the Gates from the highest available to us (Chesed of Chesed) downward toward the physical realm (Malkuth of Malkuth). The impenetrable Fiftieth Gate of Binah itself is actually the first in the list—but it is passed over in silence, and symbolized instead by the final day of Shavu'ot. The revelation that comes through the Fiftieth Gate—since it cannot be attained by human effort alone—is regarded as a gift handed down from God.

The Hermetic Gates of Intelligence

Later Christian mysticism (during and after the Renaissance era) obtained a somewhat different scheme for the Fifty Gates—as we shall see here in the “Hermetic Gates of Intelligence.” Whereas the Jewish mystics were centered upon spiritual devotion, the Hermetic mages were scientists at heart. Their spiritual pursuits were grounded in practices such as alchemy, astronomy/astrology, and mathematics. Therefore, the Fifty Gates became those of “Intelligence” rather than “Understanding,” and were based upon an almost Darwinian progression of evolution.

This scheme was first presented in 1652 CE by Athanasius Kircher, in his *Oedipus Aegyptiacus*⁷—the same text from which the Hermetic Order of the Golden Dawn would later draw their standard version of the Qabalistic Tree of Life. In the late 1800s, one of the founders of the Golden Dawn, W. Wynn Westcott, appended a slightly altered version of the

Gates of Intelligence to the *Sepher Yetzirah*. This is the most popular and readily available version:¹⁰

First Order: Elementary

1. Chaos, Hyle, the first matter
2. Formless, void, lifeless
3. The Abyss
4. Origin of the Elements
5. Earth (no seed germs)
6. Water
7. Air
8. Fire
9. Differentiation of qualities
10. Mixture and combination

Second Order: Decad of Evolution

11. Minerals differentiate
12. Vegetable principles appear
13. Seeds germinate in moisture
14. Herbs and trees
15. Fructification in vegetable life
16. Origin of low forms of animal life
17. Insects and reptiles appear
18. Fishes, vertebrate life in the waters
19. Birds, vertebrate life in the air
20. Quadrupeds, vertebrate earth animals

Third Order: Decad of Humanity

21. Appearance of Man
22. Material human body
23. Human soul conferred
24. Mystery of Adam and Eve
25. Complete Man as the Microcosm
26. Gift of five human faces acting exteriorly
27. Gift of five powers to the Soul

28. Adam Kadmon, the Heavenly Man
29. Angelic beings
30. Man in the image of God

Fourth Order: World of Spheres

31. The Moon
32. Mercury
33. Venus
34. Sol
35. Mars
36. Jupiter
37. Saturn
38. The Firmament
39. The Premium Mobile
40. The Empyrean Heaven

Fifth Order: The Angelic World (modified)¹¹

41. Angels
42. Archangels
43. Principalities
44. Virtues (or Authorities)
45. Powers
46. Dominations
47. Thrones
48. Cherubim
49. Seraphim

Sixth Order: the Archetype

50. God, Ain Soph, He Whom no mortal eye hath seen, and Who has been known to Jesus the Messiah alone.

Westcott prefaces the above list with a note that illustrates the scientific rather than devotional nature of the Fifty Gates of Intelligence:

Attached to some editions of the *Sepher Yetzirah* is found this scheme of Kabalistic classification of knowledge emanating from the Second

Sephira Binah, Understanding, and descending by stages through the angels, Heavens, humanity, animal and vegetable and mineral kingdoms to Hyle and the chaos. The Kabbalists said that one must enter and pass up through the Gates to attain to the Thirty-Two Paths of Wisdom; and that even Moses only passed through the forty-ninth Gate, and never entered the fiftieth.

We can see that the list has been changed from a devotional invocation for a gift from God into a Qabalistic “classification of knowledge.”

Also, we can see that the practice of the Fifty Gates has been reversed in order to follow the more logical “from bottom upward” progression. (Remember, the Qabalists actually said one should enter and pass *downward*, not upward, through the Gates.) Therefore, the Hermetic system does not begin at the highest Gate, passing silently over the unattainable Gate of Binah. Instead, it begins at the lowest point (chaos, hyle) and progresses upward toward the hidden Fiftieth Gate and the Divine. This ascension is a hallmark of the Hermetic practices (as opposed to the traditional descending practices of Hebrew Qabalists and Merkavah mystics)—and can be seen in the modern Hermetic practice of initiation upon the Tree of Life from Malkuth upward toward Kether.

The Gates of Intelligence, as previously mentioned, incorporate a progression of natural evolution and (subsequent) human spiritual evolution. The Hermetic aspirant was intended to progressively study and experience (i.e., come to understand) each of the elements outlined in the list—meaning that one must engage in alchemy, astrology, ceremonial magick, and more in order to explore and bond with each of these concepts. (This reflects the attitude of the “renaissance man.” We see the attitude at work in men such as John Dee, who felt that acquiring all human—and more than human—knowledge was key to enlightenment.) As the fifty progressive Gates reflect the natural evolutionary advancement of life in the Universe, the individual mage was to follow its pattern for personal evolution.

In Westcott’s prefatory note to this list, Moses seems to have been demoted—gaining credit only for passing through Gate Forty-nine rather than the fiftieth. However, the statement may be a simple reference to the fact that the prophet (according to the Talmud) only ob-

tained forty-nine Gates by his own efforts. The Christian author may or may not have known that Moses was supposed to have passed through the Fiftieth Gate upon his death.

Similarly, the "Sixth Order" includes a note assuring us that no mortal eye has seen the Fiftieth Gate (which matches tradition), and that Jesus alone has passed through it. The latter idea (apparently attributed to Kircher himself) is a Christianized recension of the traditional view that the Gate is reserved for the Messiah. To the Judaic mystic, this means that the Gate is sealed and will remain so until the advent of the final Tribulations and the coming of the Messiah (who is *not* equated with the prophet Jesus). To the Christian Hermeticist, however, the Messiah has already come and gone—meaning that the Fiftieth Gate was opened during Jesus' translation to Heaven. More than likely, this goes along with the view that the Gate will be opened by Jesus a second time during the Apocalypse.

Note, also, that Westcott's list that equates Gate Fifty with the *Ain Soph* (Limitless)—the realm of pure Divinity that properly resides above even the highest Sephirah of Kether. However, if these are the Gates of Binah (which resides beneath Kether), this should not be the case at all. It is my own assumption that the three hidden and Supernal Sephiroth are simply being lumped together and equated with the Limitless Divinity within which they reside. Christian Qabalists often associated these with the Trinity: Kether (the Crown) as God, Chockmah (Wisdom) as the Holy Spirit, and Binah (whose Hebrew name contains the root *Ben*—Son) as the Messiah.

Finally, we can see that this Hermetic list has lost its traditional 7 x 7 categorization. Instead, the Gates of Intelligence are divided into "Orders" of ten—reflecting the Christian Qabalists' obsession with the ten Sephiroth of the Tree of Life. (As we see in the Golden Dawn, nearly everything that can be divided into groupings of ten is presented as such. In this mindset, it is inconceivable to interpret a list of fifty Gates as anything other than a 5 x 10 equation.) Of course, the isolation of the Fiftieth Gate is preserved in the Hermetic system—leaving the "Fifth Order" of Gates with merely nine. This might at first appear to be problematic, but we find the solution by adopting the Pseudo-Dionysus list

of Angelic Choirs—containing only nine Orders of Angels (3 x 3) rather than the ten found upon the Tree of Life. This frees up the Fiftieth Gate for its presentation (or occlusion) as hidden and unattainable.

The Book of Enoch

[Uriel] said, "O Enoch, look on the Book which Heaven has gradually distilled; and, reading that which is written within it, understand every part of it." Then I looked on all which was written, and understood all, reading the Book and everything written in it, all the works of man." [1 *Enoch*, chapter 80, vol. 1–2, Charlesworth]

And Pravuil told me: "All the things that I have told you, we have written. Sit and write all the souls of mankind . . . for all souls are prepared to eternity, before the formation of the world. . . . and I wrote out all things exactly, and wrote three hundred and sixty-six books." [2 *Enoch* 23:2–3, Charles]

" . . . from my Heavenly vision and from the voice of the holy Angels have I acquired knowledge, and from the Tablet[s]¹² of Heaven have I acquired Understanding." [1 *Enoch*, chapter 92, vol. 3, Charlesworth]

The patriarch Enoch (Hebrew: *Chanock*) appears in canonical Scripture in at least three places. The first reference is in Genesis 5:18–24, within a longer list of genealogies.¹³ Enoch is said to have walked this earth for 365 years,¹⁴ during which time he fathered Methuselah. (Methuselah is famous for the grossly extended span of his life—just short of one thousand years!) Methuselah, then, fathered Lamech, who in turn fathered the patriarch Noah. Meanwhile, the saga of Noah's great-grandfather Enoch is summed up cryptically in verses 23–24:

And all the days of Enoch were three hundred and sixty five years: And Enoch walked with God: and he was not; for God took him.

Each and every generation outlined in this section of Genesis contains the birth, years of life, and death of the patriarchs. Enoch alone is given no time of death, and is (apparently) described as having been taken bodily into the Heavens by God. (This honor was shared by only one other human being in the canonical Bible: the prophet Elijah.¹⁵) This

quirk in the wording of Genesis has fascinated Judeo-Christian devotees and mystics for thousands of years, and has served as the basis for the later traditions (such as Merkavah) based upon Enoch and his experiences in the Heavens.

The second biblical reference to Enoch is, in fact, a product of these Enochian traditions.¹⁶ It is found in the New Testament, Hebrews 11:5, where we find a solid explanation of what happened to Enoch when “God took him”:

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

The use of the word *translated* here indicates a person who has been taken bodily into Heaven, as opposed to someone who has ascended into the Heavens after death.

The third reference to Enoch in the Bible returns to the cryptic. We also find this one in the New Testament, the Epistle of Jude, verse 14:

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

This third reference was something of a problem for later (and many current) Christian authorities. It canonizes the words of Enoch—but there are no writings of the prophet found anywhere in the Bible!

Instead, we have to turn to that huge collection of “unofficial” biblical documents known as the Apocrypha. In most cases, these books have been excluded from the canon—by both Christian and Jewish authorities—because of their mystical (and often very Pagan) nature.

In the early days of Christianity, before the Bible was canonized, there were actually several books attributed to Enoch in use by various churches. Three of them are known to us today. The first Book of Enoch (*1 Enoch*) is the oldest known Apocrypha—having been composed (most likely) during or directly after the Hebrew captivity in Babylon. (We will return to this subject shortly.) It was known to ancient scholars—such as St. Irenaeus during the early Common Era—but was lost for nearly a thousand years during Roman Catholic world dominance. Then, in 1773, the famous ex-

plorer James Bruce discovered three copies of *1 Enoch* in Abyssinia. This was later called the “Ethiopic” Book of Enoch—because it was written in Ethiopian. However, the oldest copies were likely written in Aramaic or Hebrew. As it turns out, this is the very same text from which the Epistle of Jude draws its quote. Over the ensuing years, several portions of the same text—in Greek this time—have been found. Finally, in the late 1940s and early 1950s, the famous Dead Sea Scrolls were discovered near Qumran. Among the texts recovered from this library was *1 Enoch* (now in Aramaic)—officially making the book part of the Dead Sea collection.

The second Book of Enoch (*2 Enoch*, or the “Slavonic” Book of Enoch) is actually titled the *Book of the Secrets of Enoch*. This was discovered in 1886 in the Belgrade public library by a professor Sokolov, although it was not translated for ten more years. It is generally assumed the text was compiled—and perhaps altered—by Christian editors sometime after the dawn of the Common Era, although much of its content is likely much older. (It may be dependent on *1 Enoch* itself.)

In 1922, the scholar Hugo Odeberg translated the “Hebrew” Book of Enoch (*3 Enoch*). This is another principally Merkavah-class text, depicting the heavenly ascensions of the second-century Rabbi Ishmael. It contains legends concerning Enoch’s shamanic translation from mortal man into the fiery Archangel Metatron (the Scribe, and Voice of God—both jobs suited to the role of a prophet-made-celestial). Most significantly, this work had an influence upon the *Sepher haZohar*—a principal text of the Qabalah written in the thirteenth century.

The legend of Enoch weaves its way back to the Captivity in Babylon (circa 600 BCE). At the time, *1 Enoch* was simply a biblical text similar to the Books of Daniel, Isaiah, Ezekiel, or (later) the Revelation of St. John. Like these latter four, the Book of Enoch was an apocalyptic writing—outlining various Divine communications between Enoch and God. It stands out in history as (perhaps) the first biblical text in which the Hebrew God promises retribution against the entire world for mistreatment of the Israelites. It is the source book for all of the above-mentioned biblical Scriptures, and many further besides.¹⁷

This book gave birth to the widespread Judeo-Christian mindset that assumes “God will someday punish and destroy all of our enemies.” It

was written by a people who had been defeated and carried into a foreign land against their will. It was written to help alleviate some of the anger and resentment that the Israelite people felt against their Babylonian captors. To this day, Babylon (along with Egypt) remains a biblical symbol of wrongdoing and social degeneration.¹⁸

Nevertheless, the captive Israelites seem to have adopted quite a bit of Babylonian cosmology, along with no small amount of Babylonian mythology. *1 Enoch* itself is overflowing with Babylonian astronomy, stories of Angels that mirror older Pagan Mesopotamian tales, and a description of an ascent through the Heavens—a very Chaldean concept.

It is this ascent through the Heavens by Enoch that concerns us the most. *1 Enoch* states that the patriarch was lifted into Heaven by Angelic guides. However, there are other legends asserting that Enoch flew into the sky in a chariot of fire.¹⁹ These, of course, are the legends associated with the Merkavah (Chariot) tradition, by Hebrew shamans who desired to follow in Enoch's footsteps. The various books attributed to Enoch, along with such books as Revelation and Ezekiel, are Merkavah texts—in which prophets are taken to the very Throne of God and taught the mysteries of the Universe in Angelic colleges.

Needless to say, the rise of Merkavah mysticism brought along with it an occult fad for Enochian mythos. When the texts were hidden away or destroyed in the first centuries of the Common Era, the legends of Enoch lived on—and perhaps prospered. The fact that the Books of Enoch had become the *Lost Books of Enoch* merely strengthened their popularity among occultists, adding to the already passionate tales a deep air of mystery and the slight irritation of lost ancient wisdom. The interest in Enoch as a patron of Merkavah riders and Gnostic ascenders was still in vogue in sixteenth-century Europe—paralleled by the similar fad that existed for Solomon and his Keys of magic.

From a practical standpoint, the *Mah'aseh Merkavah* (Work of the Chariot) generally had three principal goals. The first was the gaining of the vision of the Merkavah itself—the Throne of God in the highest Heaven, uplifted by the mighty *Cherubim* and surrounded by its Choirs of ministering Angels.²⁰ Secondly, the Merkavah Rider wished to journey through the celestial spheres—passing through the seven Palaces (*Hekha-*

loth) of Heaven by way of various talismans and passwords—a practice not far removed from the entrance of the Fifty Gates of Understanding.

There also existed a third, almost hidden, objective to gaining entrance to the Heavenly Halls. The truly adept, through a lifetime of dedication, might be allowed a glimpse within the Celestial Book of Enoch. Do not confuse this with such human-created works as *1 Enoch*, *2 Enoch*, or *3 Enoch*! Those Apocryphal texts are, in fact, merely legends *about* the true Book (or Books) of Enoch—written many generations after the patriarch's supposed lifetime. In such literature, the Celestial Book of Enoch is addressed by the terms "Tablets of Heaven" or "Book of Life."

At the beginning of this section, I quoted several instances from Enochian literature wherein the patriarch beholds and then copies the content of the Tablets of Heaven. This is the very same Book that legends such as the Revelation of St. John describe—the seven seals of which only the coming Messiah is worthy to break.²¹ Thus, granting Enoch the privilege to view and *copy* the Celestial Book of Life was a gift from God much akin to Moses' entrance of the Fiftieth Gate of Understanding. (Except in Enoch's case, God was granting the gift to the entire world, by delivering the contents of the Tablets into human hands.)

The Enochian legends hold (in some cases) that Enoch filled 366 hand-written books before he completed his transcription.²² Then, upon his translation into Heaven, he was transfigured into the Archangel Metatron—appointed to the position of Scribe within God's Court (with full authority to speak for the Creator!), and thereby granted stewardship of the Tablets for eternity. As for the hand-written copies he penned while still in the flesh, they've had a rather turbulent history.

The concept of the Tablets of Heaven is not at all confined to the Merkavah tradition. Stories about it appear again and again throughout history and all over the world. It has various mythologies and various names, but they all boil down to the same basic ideas. Many cultures also have a parallel concept of a Divine Record Keeper, who records every single event that takes place in the world, along with all the secrets of Heaven.

In a similar Judaic legend, the Archangel *Raziel* (whose name means "Secrets of God") holds the heavenly scribal position. He is said to stand before the Divine Throne, just behind the Veil, writing down everything that occurs in the Royal Court of *Elohim* (which is the origin of everything that happens in existence). Legend holds that this book (*Sepher Raziel*)²³ was given to Adam, but it was stolen by jealous Angels and tossed into the sea.²⁴ The book was finally recopied by Enoch, passed through Methuselah and Lamech, and finally to his great-grandson Noah. (It contained the blueprints for the Ark.) At length, it was passed down to Solomon, and granted the king his world-famous wisdom and magickal power. Then, it disappeared yet again when Solomon fell from Yahweh's good graces.

In ancient Egypt, the precursor of the *Raziel* myth involved *Thoth* (*Djehuti*)—the Ibis-headed God who invented writing and words. In Pagan Egypt, *Djehuti* represented what the later Gnostics would call the *Logos* (Word).²⁵ The *Logos* is the creative principle of the Divine—the Word of Creation used by God (or, in Egypt, *Ra*) to fashion the world. *Thoth* was the God of all language and communication, and (like *Raziel*) was a keeper of the Divine Secrets of the Heavens. The *Book of Thoth* appears in Egyptian legend in the same manner as the *Sepher Raziel*—as a much-sought-after but ever-elusive tome of ultimate knowledge.²⁶

There are other examples of this Book in world history—such as the Eastern concept of the "Akashic Records," or the ancient Babylonian "Tablet of Destinies"—stolen from the Father God and gifted to humanity by the goddess *Ishtar*. In all cases, we have references to an astral compendium of all knowledge and wisdom, which can be accessed only by adepts who learn how to gain entrance to the record itself.

There have been various attempts to actually write this great Book here in the physical. The medieval grimoire entitled *Sepher Raziel* is one example. The deck of Tarot cards is another. (This is likely why Aleister Crowley named his own Tarot deck the *Book of Thoth*.) Even the Torah is described by medieval Jewish mystics as a mere earthly reflection of the *real* Torah in Heaven.²⁷ Another, more obscure, example is found in the little-known *Book of Sevgi*.

The *Book of Soyga* (*Aldaraia Sive Soyga Vocor*)

Dee: Is my *Book of Soyga* of any excellency?

Uriel: That book was revealed unto Adam in Paradise by God's good angels.

Dee: [. . .] Oh my great and long desire hath been to be able to read those Tables of *Soyga*. [*Five Books of Mystery*, March 10, 1582]

For centuries, all that was known about the mysterious medieval grimoire called the *Book of Soyga* (or *Aldaraia*) came from a few scattered references in Dr. John Dee's journals, and from reproductions of eight of *Soyga*'s Tables appended to the back of Dee's own *Book of Loagaeth*.²⁸

Dee obviously held the *Book of Soyga* in high regard. His inclusion of some of its Tables with, and similarity to, his Tables of *Loagaeth* have always hinted at a connection between *Soyga* and Dee's Angelic magick. However, with such a small amount of information on the *Book of Soyga* available, there was no hope of tracing a historical thread.

This finally changed in 1994, when scholar Deborah Harkness discovered two copies of the text: one in the Bodleian Library (Bodley MS 908) and the other at the British Library (Sloane MS 8—which may have been Dee's copy). Each of them had been cataloged under the alternate title *Aldaraia*—thereby misleading generations of Dee scholars who had been seeking a book entitled *Soyga*. Unfortunately, since the rediscovery there has been little written about the *Book of Soyga*, and no copy of the book itself has yet been offered for publication.

The conversation quoted at the head of this section took place between Dee and the Archangel Uriel in March of 1582. In response to Dee's questions about *Soyga*, Uriel suggested that only the Archangel Michael could reveal the mysteries of the Tables. However, as far as we know, Dee never asked Michael to explain them.

At some point during the next year, Dee appears to have misplaced his copy of the *Book of Soyga*. In April of 1583, Dee asked the Angel Illemese²⁹ for information about his lost "Arabic book of Tables and numbers."³⁰ Unfortunately, Illemese did not regard the *Book of Soyga* with the same esteem as Uriel—instead calling it a work of false witchcrafts. After

some discussion on the matter, Dee finally changed the subject to the (also lost) Book of Enoch, which Illemese promises to deliver.¹¹

Meanwhile, let us explore this obscure *Book of Soyga*. The *Soyga* Tables are large magickal squares (36 x 36 cells) filled with letters generated by a keyword (one associated with each Table) via some unknown cipher algorithm. The cipher was so complicated that even the genius of Dee couldn't break it—hence his “great and long desire” to finally read the text!

The best study of the text to date is *John Dee and the Magic Tables in the Book of Soyga*, by Jim Reeds.¹² His interest in *Soyga* arises from the encrypted Tables, and he has actually succeeded in deciphering them where Dee failed. However, it is not necessary to go into detail on his cryptographic work here. Nothing mystical was revealed by finding the method used to generate the Tables (i.e., they did not produce a readable scripture; instead, the letters represent a mathematical algorithm). The magick is likely inherent in the keyword upon which each Table is based, but there has been no work yet toward exploring the linguistic origins of the keywords.¹³

Of more interest to us here, Reeds also offers a (relatively) detailed description of the entire *Book of Soyga*—which he took from microfilm copies of the manuscripts. He assigns it roughly to the late medieval period, and the texts he studied (the Sloane and Bodley manuscripts) are both of the sixteenth century. It is the Sloane version of the manuscript that also bears the title *Aldaraia sive Soyga vocor*, although both copies were cataloged under that title. The same copy also identifies the text as an astrological mystery—*Tractatus Astrologico Magicus*—which is hardly uncommon for a text of its period. (At the time, astrology was in the mainstream of medical practice.)

Soyga is principally divided into three parts, called respectively *Liber Aldaraia*, *Liber Radorum*, and *Liber Decimus Septimus*. There also follow several unnamed additions to the text, ending with the thirty-six Magickal Tables that so fascinated and inspired the heart of John Dee.

The full Latin text actually begins as a rather typical medieval grimoire. If one has seen a copy of the *Key of Solomon the King*, one has seen an example of this kind of literature. There are lists of demonologies,

and conjurations full of classic (probably Gnostic-descended) barbarous invocations:

Adracty, Adaci, Adai, Terocot, Terocot, Tercot, Herm, Hermzm, Her-
mzisco, Cotzi, Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Ginchecon,
Saradon, Sardon, Sardeon, Belzebuc, Belzscup, Belcupe, Saraduc, Sar-
cud, Carc, Sathanas, Satnas, Sacsan, Contion, Conoi, Conoison, Satnei,
Sapnn, Sappi, Danarcas, Dancas, Dancasnar [*Aldaraia*, Bodley MS 908,
folio 51]

Both copies of the grimoire also refer to Adam (to whom, Uriel told Dee, this book was given in Paradise) by the mystical name of “Zadzaczadlin.” As we progress in our study of Dee’s Angelic magick, we shall see how similar his work is to this material.

Again, like the *Key of Solomon*, it is both astrology and alchemy that form the heart of *Soyga*’s magickal spells—classical aspects of medieval Christian proto-Hermetic mysticism. This gives us some major clues into the core philosophy behind the mysteries transmitted to Dee and Kelley—which are also overflowing with alchemical and astrological references.

Reeds points out that *Soyga* is somewhat unique in the fact that it does not claim any mythological authority. It is not written by any pseudo-Enoch or pseudo-Solomon, and even the claim of ownership by Adam in Paradise comes from Uriel speaking through Edward Kelley rather than from the text itself. This suggests to me that the book was a practicing mage’s workbook, rather than something written exclusively for publication.

On the other hand, it does make reference to several medieval medical treatises—mysterious books called *Liber E* and *Liber Os*. This is perhaps less significant to Dee’s Angelic magick than it is to the later Rosicrucian movement. There is some evidence to suggest Dee’s involvement in (or influence upon) the founding of the movement in early Renaissance Germany.¹⁴ The foundational document of that movement—the *Fama Fraternitatus*, published by physicians in the mid-1600s (after Dee’s death)—contains many obscure references to texts such as *Liber M*, *Liber I*, and *Liber T*.

More relevant to Dee's Enochian system is the stress upon mystical writing in the *Book of Soyga*—especially the practice of writing backwards (mimicking the right-to-left nature of Hebrew). Words such as *Sipal* (Lapis), *Munob* (Bonum—Latin for Good), and *Retap Retson* (Pater Noster) are used throughout the text, and even the title of the book is a reversal of the Greek word *Agyos*, meaning "Holy."

Reeds describes an abundance of the same kind of gematria and word-play as found in Book II of Agrippa's *Occult Philosophy*. Letters are assigned numerical values (again like Hebrew) as well as occult correspondences, and are then recombined and permuted in various fashions to create magickal Names of Power.

Finally, the book contains the famous thirty-six Tables of *Soyga* (which are discussed within the *Liber Radiorum* section of the grimoire). Space does not permit a full discussion of magickal squares here.³⁵ It is only needful to point out that such squares were very popular among Hermeticists and Qabalists during the Middle Ages and the Renaissance (roughly Dee's time). Their focus upon gematria and mathematics fascinated great scientific minds such as Dee, Trithemius, and others.

The Tables of *Soyga* are all thirty-six rows by thirty-six columns in size, and the keyword provided for each is exactly six letters long. This is necessary to the magickal square itself—so that the keyword will fit properly into the Table. The keyword is repeatedly written down the left-hand column of each page—in a once-forward and once-backward pattern³⁶—a total of six times. Thus we have 6 words x 6 letters = 36 squares. (Because the number six is obviously the basis for this mystery, it is no wonder that Uriel directed Dee to question Michael—the Angel of the Sun and the sixth Sephirah, Tiphareth, in many classical Qabalistic texts.)

Each Table is also labeled with the name of the occult force it supposedly embodies. Tables 1–12 bear the names of the signs of the zodiac in order from Aries to Pisces, and Tables 13–24 repeat the same names again. I would assume these represent the positive aspects of the signs followed by the negative—a common twenty-four-fold view of the zodiac when associated with the twenty-four Elders of the Apocalypse. The following seven Tables, 25–31, are labeled with the names of the seven

planets in their proper Qabalistic or Chaldean order (from highest to low est). The next four, Tables 32–35, then bear the names of the four earthly elements. The collection finally ends with Table 36, which stands alone with the label of *Magistri*—opened with the keyword MOYSES.

From what we've seen so far, it is quite possible to draw a connection between the Tables of *Soyga* and the mythological *Sepher Raziel*/Book of Enoch. Uriel told Dee that *Soyga* was revealed to Adam by good Angels before the Fall from Eden—which parallels the legend of *Sepher Raziel*. The fact that it contains Tables referring to all of the occult forces of the Universe suggests that it, too, is intended as the all-encompassing Book of Life. It even possesses thirty-six Tables exactly, which would have rested well upon legends of Enoch and his 366 books.

We can also find some relation between the Tables of *Soyga* and the Gates of Understanding. For instance, their progression from zodiac, to the planets, to the four earthly elements demonstrates the same kind of downward progression from highest to lowest found with the traditional (Judaic) fifty-Gates system. Moreover, the final Table of *Soyga*—like the final Gate of Understanding—is isolated from the rest of the group and reserved only for the adept. (The keyword for this Table—MOYSES—even hints at the only patriarch given credit for passing the Fiftieth Gate of Binah.)

Finally, the labeling of the last Table of *Soyga* as that of *Magistri* (adept-hood) indicates the entire set may have an initiatory purpose. Although we do not know how the Tables were intended for magickal use, it is not a stretch in logic to assume they—like all magickal squares—acted as talismanic gateways of some sort. Likely, a mage would have successively invoked the forces embodied in each Table, thereby passing through each Gate in an effort to receive magickal power and Divine revelation from God. In the following chapters, we shall see that this is how Dee's Angelic contacts instructed him to use his own *Book of Loagaeth*.

Endnotes

1. The *Zohar* Online: <http://www.kabbalah.com/k/index.php?p=zohar> (accessed November 2, 2009).
2. "And out of the ground made the Lord God to grow | | the Tree of Life also in the midst of the garden, and the Tree of Knowledge of good and evil." | Genesis 2:9 |

"To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God " [Revelation 2:7]

"In the midst of the street [] , and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." [Revelation 22:2]

3. Although there are ten Sephiroth, three of the them are transcendent, leaving only seven accessible to man.
4. Along with the Seven Matriarchs: Sarah, Rebecca, Rachel, Leah, Miriam, Hannah, and Deborah.
5. Remember that the Hermetic or Rosicrucian Qabalah -such as used by the Hermetic Order of the Golden Dawn - is not always similar to older Judaic systems. The Jewish Qabalist does not necessarily place Saturn within Binah.
6. The fifteenth day of Nisan, the first month on the Hebrew calendar, falling in March / April.
7. See *The Fifty Gates of Understanding*, <http://www.yashanet.com/studies/revstudy/fifty-gates.htm>, for this list of virtues (accessed November 2, 2009).
8. Merkavah texts such as the Book of Enoch depict the patriarch gaining the Divine Vision, and then touring the Heavens with various Archangels as guides.
9. Athanasius Kircher, *Oedipus Aegyptiacus*, vol. II, p. 319. See <http://www.billheidrick.com/OrpdAKirAKOeAeII.htm>.
10. Please see *The Kabbalah of the Golden Dawn* by Pat Zalewski (St. Paul, MN: Llewellyn, 1993) for more information. Also see the bibliography of this book for more interpretations of the Fifty Gates of Understanding.
11. The Fifth Order usually contains a confused mixture of the nine Angelic Choirs of Pseudo-Dionysius with a truncated hierarchy of the Angels of the Tree of Life. It results in a misleading list of Hebrew names with utterly inaccurate "translations." Because nine Choirs are called for in this Order of Gates, and the Tree of Life hierarchy properly includes ten Choirs, I have opted to retain the classical nine-Choir scheme as found in Agrippa's *Three Books of Occult Philosophy*, Book II, "The Scale of the Number Nine."
12. This is singular in the text. However, chapter 105, vol. 16 of *1 Enoch* refers to Tablets in the plural, so I have duplicated the reference here.
13. The first time by the name *Enoch*. He appears as "Enosh" in a parallel list given previously in the same chapter of Genesis. (There is also an "Enoch" described as the son of Cain in Genesis, chapter 4, but this person does not appear to be related to the patriarch.)
14. Note the Egyptian Gnostic-flavored reference to the number of days in a year.
15. Jesus of the New Testament notwithstanding. Very much like the translation of Jesus, however, both Enoch and Elijah are said to have become purely spiritual (Angelic beings upon their ascension. Enoch became *Metatron*, and Elijah became *Sandalphon*).

16. *Enochian* indicates "of Enoch." In relation to Dee's magick, the term "Enochian" merely refers to the type of system—similar to saying other medieval systems are "Solomonic."
17. Lyman Abbott's introduction to *The Book of Enoch the Prophet* is highly recommended. See the bibliography of this book, under Laurence.
18. Note the "Whore of Babylon" in the Book of Revelation.
19. Elijah is said to have ascended in the same manner. The song "Chariots of Fire" by Vangelis (Evangelos Odysseas Papathanassiou) is named after this biblical convention.
20. See Revelation, chapter 4.
21. See Revelation, chapter 5.
22. I assume this breaks down to $365 \div 4 = 91$. The number of days in a year played an important role in ancient Gnostic mythos, as did the concept of a singular Divine Source.
23. *Sepher Raziel* = Book of the Secrets of God. This is the name of the Tablets of Heaven in this case. The medieval Jewish grimoire of the same title is merely based upon this legend, purporting to be the earthly copy.
24. See *Legends of the Bible*, by Louis Ginzberg (New York: Simon and Schuster, 1956).
25. See John, chapter 1. The Gnostics associated the Logos with Jesus, rather than the older Djehuti.
26. See David C. Scott, *The Gods of Ancient Egypt: The Book of Thoth* (2004). Online at <http://touregypt.net/godsofegypt/thebookofthoth.htm> (accessed November 2, 2009).
27. Intense study of the written Scripture, after invoking the Archangelic Prince of the Torah (none other than Metatron under various names) for guidance, was a means toward achieving divine revelation, and thus visions of the Celestial Torah. Joseph Dan's *The Ancient Jewish Mysticism* (Tel Aviv, Israel: MOD Books, 1993) has come highly recommended for this subject. See the bibliography of this book.
28. We will return to the subject of *Loagaeth* in the following chapter.
29. An Angel from Dee's Heptarchic system of magick.
30. *Soyga* is actually a Latin manuscript. However, there are many magickal names in it that appear to be of Arabic origin or influence.
31. This turns out to be in the form of the *Book of Loagaeth*. See the next chapter.
32. Mr. Reeds' website is <http://www.dic.unn.edu/~reedsj/> is a professional cryptologist. See the bibliography of this book for his work on *Soyga*.
33. Presumably, each keyword has a mystical relationship with an astrological or elemental force, which would then be embodied in its corresponding Table. Reeds calls them arbitrary, but I tend to disagree with such an assumption. They are more likely corruptions of various Hebrew, Greek, and Latin words, as well as other words.
34. See *The Rosicrucian Enlightenment* by Frances Yates (London: Routledge, 2001).
35. A great dissertation on magickal squares can be found in an appendix, by Donald Tyson, in Elwell's 1992 publication of Agrippa's *Three Books of Occult Philosophy*.

36. Note the similarity here to the practice of the *Shem haMephorash*. This seventy-two-fold Name of God is obtained by writing three verses from Exodus in a pattern called "as the ox plows": the first line written right to left, the next line (written underneath the first) from left to right, and the final line written right to left again.

Chapter Two

John Dee's Book of Enoch (The *Book of Loagaeth*)

And I saw in the right hand of Him that sat on the Throne a Book with writing upon both sides, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the Book, and to loose the seals thereof?" And no man in Heaven, nor in earth, neither under the earth, was able to open the Book, neither to look thereon. [Revelation 5:1–5]

O Book, Book, Book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your Seal. The light of my medicine, for you. [Archangel Raphael, *Five Books of Mystery*, p. 274]

The traditions outlined in the previous chapter converged in Europe in 1583 CE, within the magickal journals of Dr. John Dee and Edward Kelley.¹ These journals record the Christian esotericism the men received from their Angelic contacts—with a heavy focus upon the biblical books of Genesis and the Revelation of St. John, and the foundational assumption that Dee and Kelley were already living within the "End Times"—when the Antichrist would plunge the world into Tribulation and chaos. At the heart of all of this stood the Christian version of Enoch's Celestial Tablets, known in this case as the "Book of Life" or the "Book of the

Lamb." "See Revelation 5— part of which is quoted at the head of this chapter.")

The bulk of what Dee and Kelley received from their Angels was a system of mysticism, by which one might gain access to the mysteries contained within the Book of the Lamb. As we shall see in this chapter, Dee's mysticism combines elements of the fifty Gates of Binah, the practice of the Counting of the Omer, encoded magickal Tables similar to those of the *Book of Soyga*, and the legends of Enoch's Celestial Tablets.

Of course, neither Dee nor Kelley would have had access to the Apocryphal Books of Enoch in the late 1500s. As we saw in chapter 1, these were not rediscovered until the eighteenth century and later. An avid seeker of the fabled Book of Enoch, Dee may certainly have tracked down a few scraps of text here and there, but a full copy of any of the Enochian texts ultimately eluded him.¹

However, the legends that began with these books were current and popular in Dee's time. (Merkavah mysticism had long fascinated Hermeticists and mystics of the West.) John Dee—a Hermeticist, alchemist, and mystic—had a particular interest in these legends, as he records in his own words:

O God . . . I have read in thy books and records how Enoch enjoyed thy favor and conversation. With Moses thou wast familiar And also that to Abraham, Isaac and Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, thy good Angels were sent, by thy disposition, to instruct them, inform them, help them, yea in worldly and domestical affairs; yea and sometimes to satisfy their desires, doubts and questions of thy Secrets. And, furthermore, considering the Shewstone, which the high priests did use—by thy own ordering—wherein they had Lights and Judgments in their great Doubts.² And considering also that thou (O God) didst not refuse to instruct thy prophets—then, called Seers—to give true answers to common people of things economical, as Samuel [did, for Saul]

And remembering the good counsel thy good Apostle James giveth, saying, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him." And

that Solomon the Wise, did so, even immediately by thy self, attain to his wonderful wisdom.

Therefore, seeing I was sufficiently taught and confirmed, that this wisdom could not be attained by man's hand,⁶ or by human power, but only from thee (O God) indirectly, or directly.⁷ [*Five Books of Mystery*, Preface, pp. 58–59]

Thus it is no surprise that, when Dee finally made contact with Angelic beings, the legends of the ancient prophet Enoch were of some importance. For instance, Dee once asked the Angel Illemese about the Apocryphal Book of Enoch, as mentioned in the Epistle of Jude:

Dee: Belike then, they were delivered from one to another by tradition or else Enoch his book, or prophesy, doth—or may seem to be—written in the same language. Because mention is made of it in the New Testament in Jude his Epistle where he hath said, “Enoch also, the seventh from Adam, prophesied of these . . .”⁸

Illemese: I must distinguish with you. Before the flood, the spirit of God was not utterly obscured in men. Their memories were greater, their understanding more clear, and their traditions, most unsearchable. Nothing remained of Enoch but (and if it please your mastership) might have been carried in a cart. I can not bring you the brass, but I can shew you the books. [*Five Books of Mystery*, pp. 354–55]

Illemese here speaks of the Enochian mythos as it has existed for centuries—including the central role of the biblical Deluge in the loss of the Wisdom of Enoch.

Another Angel to discuss the prophet Enoch with Dee and Kelley was named Ave, who offers a rather detailed version of the legend of Enoch. In fact, Ave's Enochian speeches⁹ are the principal reasons why Dee's journals are classified as “Enochian” literature.¹⁰ Ave says:

The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown unto his Parents, by reason of their fall.¹¹ For the Lord said, Let us shew unto Enoch, the use of the earth. And lo, Enoch was wise, and full of the spirit of wisdom. And he said unto the Lord, Let there be remembrance

of thy mercy, and let those that love thee taste of this after me. O let not thy mercy be forgotten. And the Lord was pleased.

And after fifty days Enoch had written, and this was the Title of his books, *Let Those That Fear God, and Are Worthy, Read.*

But behold, the people are waxed wicked, and became unrighteous, and the Spirit of the Lord was far off, and gone away from them. So that those that were unworthy began to read. And the Kings of the earth said thus against the Lord. What is it that we cannot do? Or who is he, that can resist us?

And the Lord was vexed, and he sent in amongst them an hundred and fifty Lions, and spirits of wickedness, error, and deceit. And they appeared unto them, for the Lord had put them between those that are wicked, and his good Angels. And they began to counterfeit the doings of God and his power, for they had power given them so to do, so that the memory of Enoch washed away. And the spirits of error began to teach them Doctrine, which from time to time unto this age, and unto this day, hath spread abroad into all parts of the world, and is the skill and cunning of the wicked. Hereby they speak with Devils. Not because they have power over the Devils, but because they are joined unto them in the league and Discipline of their own Doctrine.

For behold, in the knowledge of the mystical figures, and the use of their presence is the gift of God delivered unto Enoch, and by Enoch his request to the faithful, that thereby they might have the true use of Gods creatures, and of the earth whereon they dwell. [*A True and Faithful Relation*, p. 174]

This legend suggests that the wickedness of mankind (presumably before the Great Deluge) was the result of giving too much knowledge into the hands of those who were not ready. ("Those who were unworthy began to read.") After this, the wisdom contained in the Tablets of Enoch was obscured among humanity. Ave then continues:

Now hath it pleased God to deliver this Doctrine again out of darkness, and to fulfill His promise with thee (for the Books of Enoch), to whom he sayeth as he said unto Enoch, "Let those that are worthy understand this, by thee, that it may be one witness of my promise toward thee." Come therefore, O thou Cloud, and wretched darkness, come forth I say out of this Table: for the Lord again hath opened the earth: and

she shall become known to the worthy. [*A True and Faithful Relation*, p. 174]

Therefore, the Angels' plan was to deliver the Celestial "Book of Enoch" to Dee and Kelley. (We shall explore their motives for this revelation.) In fact, by the time Dee recorded these words from Ave, he had already received the entire text of a "Holy Book" written in the Angelical language. However, it was not directly referred to as the "Book of Enoch" until Ave does so later in the journals:

My brother, I see thou dost not understand the mystery of this Book, or work, thou hast in hand. But I told thee, it was the knowledge that God delivered unto Enoch. [*A True and Faithful Relation*, p. 196]

And so, let us take an in-depth look at this Doctrine—delivered again out of darkness:

The Holy Book of Loagaeth (Speech from God)

Dee and Kelley had already been at work with the Angels for some time, receiving the particulars of the Angelic scrying tools and the Heptarchic¹² system. (This comprises the bulk of books One through Four of Dee's *Five Books of the Mysteries*—Sloane MS 3188.)¹³ Book Five, then, is where we find the first descriptions of a new "Holy Book." The next manuscript in the Sloane collection—MS 3189—contains the Holy Book itself. This is technically classified as the *Sixth and Holy Book of the Mysteries*, and is also called the *Book of Enoch* and the *Book of Loagaeth* (Speech from God).¹⁴

The Holy Book was formally introduced to Dee and Kelley, by the Archangel Raphael, with these words:

Behold! Behold, yea, let Heaven and earth behold: For with this, they were created. And it is the voice and speech of Him, which proceeded from the First, and is the First, whose glorious Name be exalted in his own horn of honor. Lo, this it is. And it is truth; whose truth shall endure forever. [*Five Books of Mystery*, p. 268]

The concept of "He who proceeded from the First, and is the First" comes from ancient Gnosticism. In Gnostic mythology, the *Christos* (or

Logos—Word) was born directly and entirely from the Divine Source itself. Therefore, the *Logos* was both God *and* the Son of God—two facets of the same gem. See the Book of John, chapter 1: “In the beginning was the Word, and the Word was with God, and the Word was God.”

Note, also, that Raphael claims this Book contains the “voice and speech” of the Christos, and that both Heaven and earth were created therewith. (Dee notes in the margin: “The Book, the first language of God-Christ.”) This is another ancient Gnostic concept related directly to the Christos. To the Gnostics, the Highest God was far removed from the imperfect physical realm. However, the Christos was an active and creative aspect of Divinity. All things in the Universe were created after patterns established by the Christos. Once again, see the Book of John, chapter 1: “All things were made by him, and without him was nothing made . . . In him was life, and the life was the light of mankind.”

Therefore, we have in this Holy Book the very words that the God-Christ used to create the Universe. (See Genesis chapter 1, where each phase of creation is initiated with the words “God said . . .” Consider that Dee’s Holy Book will eventually be entitled *Loagaeth*, the Speech from God.)

Three Types of Knowledge

The biblical Creation is not the whole of what is contained within the Book. Later in the journals (in the appendix to the *Five Books*), Dee records a conversation with the Angel Illemese¹⁵ that expands our understanding of the nature of the Holy Book:

It only consisteth in the mercy of God, and the Characters of these books. For, behold, as there is nothing that cometh or springeth from God, but it is as God, and hath secret Majestical and inexplicable Operation in it: So every letter here bringeth forth the Names of God. But, indeed, they are but one Name; but according to the local and former being, do comprehend the universal generation corruptible and incorruptible of every thing. It followeth, then, it must needs comprehend the end of all things. Thus much, hitherto. [*Five Books of Mystery*, p. 382]

This is the first time we are told that the Book is associated not only with Creation, but also comprehends (encompasses) “the end of all things.” Remember my statement at the beginning of this chapter, that both Genesis and the Revelation of St. John play prominent roles in this system.

Later in the appendix to the *Five Books*, Dee and Kelley make contact with the Archangel Uriel. This entity, too, has something to say concerning the contents of the Holy Book:

This book, and holy key, which unlocketh the secrets of God His determination—as concerning the beginning, present being, and end of this world—is so reverent and holy, that I wonder (I speak in your sense) why it is delivered to those that shall decay. So excellent and great are the Mysteries therein contained, above the capacity of man. [*Five Books of Mystery*, p. 393]

So, the mystical text comprehends the beginning, present, and end of the Universe. In other words, all things in Creation and Time are represented in the Holy Book. (Just like the Celestial Tablets, *Sepher Raziel*, and *Book of Thoth*, described in chapter 1.) Uriel later returns to this subject, revealing the three types of knowledge contained in the text:

For it is said before that the Book containeth three types of knowledge:

1. The knowledge of God, truly.
2. The number and doing of His Angels, perfectly.
3. The beginning and ending of Nature, substantially.

And this hath answered a great doubt. [*Five Books of Mystery*, p. 399]

Later in the journals, after Dee and Kelley have received all but the last page of the Book, a female entity named Galvah—apparently the Mother of Angels, as we shall see later—takes over the sessions. She speaks further about the nature and contents of the Holy Book:

For herein is the creation of Adam with his transgression. The Dignity and wisdom he had. The error and horror wherein he was drowned, yea herein is the power spread of the highest working in all creatures.

|

The life of all things is here known: The reward of death for those who are rewarded for life. | . . . |

Whatsoever hath been from the beginning (since it was said in Divine Determination, Be it done) is here enclosed. [A True and Faithful Relation, p. 18]

Still later in Dee's journals, an Angel by the name of Nalvage offers his own description of the Book:

These Tables are to be written, not by man, but by the finger of her which is mother of Virtue." Wherein the whole World, (to flesh incredible) all Creatures, and in all kinds, are numbered, in being, and multitude. The measure and proportion of that substance, which is Transitory, and shall wax old. These things and mysteries are your parts, and portions scaled, as well by your own knowledge, as the fruit of your Intercession. The knowledge of Gods Creatures. [A True and Faithful Relation, p. 64]

I note that Nalvage above refers to a "substance" that is transitory (that is to say, mortal) and will grow old. This substance is likely the "material essence"—or physical matter of the Universe—described by Plato. (Plato actually described three essences, which were also adopted by the Gnostics: The first is the spiritual essence, which is pure and immortal. The second is the material essence, which is mortal and will eventually die. The third is the animate essence, which is a mixture of the previous two. Human beings are composed of the animate essence.)

The Last Prophecy of the World

The Angels also had a few things to say about the Holy Book and its relation to the Christian concept of the End Times. (Keep in mind that Dee was a devout Christian in sixteenth-century Europe. He would have taken the subject of the End Times very seriously, and would have firmly believed they were near.)

During one of their sessions with Uriel, the Archangel told the two men that the testimony of the Holy Book heralds the Second Coming (of Christ), and will not be reserved for a single nation or people:

The second of the greatest prophesie, is this. O ye mortal men! For the first was of Himself, that He should come.¹ And this, is from Him, in respect that He will come.² Neither are you to speak the words of this

Testimony in one place, or in one people, but that the Nations of the whole world may know that there is a GOD which forgetteth not the truth of His promise, nor the safeguard of His chosen, for the greatness of His glory. [*Five Books of Mystery*, p. 394]

In this same session, Uriel warns the two men (at length) to prepare, for the Antichrist is already born and the End Times are at hand. In fact, Uriel associates the reception of *Loagaeth* by Dee and Kelley with the initiation of the Tribulation.¹⁹

For why? The Lord hath sent His angels already to visit the earth, and to gather the sins thereof together, that they may be weighed before him in the balance of Justice. And then is the time that the promise of God shall be fulfilled. Doubt not, for we are good Angels. [*Five Books of Mystery*, p. 394]

Later, the Archangel Gabriel elaborates upon the Tribulation, highlighting the advent of the Holy Book (the “Last Prophecy of the World”) and the involvement of Dee and Kelley in the End Times:

But in you two is figured the time to come. For many shall cleave unto the Lord, even at the first call.²⁰ [. . .]

And these are the latter days. And this is the last Prophetie of the World.²¹ Now! Now, shall one King rise up against another, and there shall be bloodshed throughout all the World. Fighting between the Devil his Kingdom, and the Kingdom of Light.

As for you, thus sayeth the Lord: I . . . have delivered unto you the Testimony of my Spirit to Come. For, my Barn hath been long without Threshers. And I have kept my flails for a long time hid in unknown places. Which flail is the Doctrine that I deliver unto you. Which is the Instrument of thrashing, wherewith you shall beat the sheafs, that the Corn which is scattered, and the rest may be all one. [*A True and Faithful Relation*, p. 161]

The last lines of Gabriel’s above speech invoke the image of threshing wheat in a barn as an analogy to the Tribulation and the threshing of the “wheat from the chaff” among human souls. Most important for us here, we see that the Doctrine of *Loagaeth* is described as the flail that shall be the “instrument of thrashing.”

Returning to Uriel's sermon about the End Times, we find the Archangel reveals what may be the most profound words yet in relation to the Holy Book.

Out of this shall be restored the holy books, which have perished even from the beginning, and from the first that lived.¹² And herein shall be deciphered perfect truth from imperfect falsehood, True religion from false and damnable errors with all Arts, which are proper to the use of man, the first and sanctified perfection. Which when it hath spread a while, THEN COMETH THE END. [*Five Books of Mystery*, p. 395]

Thus, according to Uriel, the Angels were seeding this "Testimony" into the world through Kelley and Dee. The influence of the Book was to spread among humanity for a time, and then would come the end of the World of Man and the establishment of God's kingdom. (See the final chapter of the Revelation of St. John.)

What is so profound here is Uriel's suggestion that this Book will "restore the holy books" and "decipher . . . true religion." Dee and Kelley encountered several Angels who referred to the Holy Book as a new "Testimony" or "Doctrine"—Uriel included:

Behold, Behold, Mark O. and Behold. Each line hath stretched himself even to his end, and the Midst is glorious to the good, and dishonor to the wicked. Heaven and earth must decay. So, shall not the words of this Testimony. [*Five Books of Mystery*, p. 328]

The Angel Nalvage also refers to a Doctrine when giving his own explanation of the virtues of the Holy Book:

In our Doctrine there is nothing taught but the state of the world, here, and to come. The prophecies of time, and the knitting up of God his mysteries, opened from time to time, to those that are his sanctified: as testimonies in the Creation and Operation of his Creatures; whereof this Doctrine is a part. The Prophets in their times were not ignorant by revelation of the good will of their Creator. The Apostles, in Christ his Kingdom, were made partakers of the mysteries to come . . . So that this Doctrine is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in One unity established unto the end. | . . . | The fruit of our Doctrine

is that God should be praised. [. . .] The very key and entrance into the secret mysteries of God (in respect of His determination on earth), bringing with it reward in the end of eternal glory, which is the greatest Treasure. [*A True and Faithful Relation*, p. 64]

Considering the time and place in which Dee lived, Nalvage is treading on some dangerous religious ground in this speech. He points out that revelations were given to the Prophets of old—from whence we get the Old Testament of the Bible. Then, revelations were opened to the Apostles of Christ—whereby we derived the New Testament of the Bible. Therefore, Nalvage is here suggesting that new prophecies will be revealed through Dee's Holy Book—which would logically result in an entirely new Testament. Several weeks later, Nalvage returns to the subject of this new Doctrine:

And lo, He called you, and you became drunken, and foolish with the spirit of God: And it was said Descend, for he calleth, and hath called. And Raphael that brought up the prayers descended: and he was full with the power, and spirit of God:²³ and it became a Doctrine, such was never from the beginning. [. . .]

This selfsame 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 Innocence, wherein you are taught to find out the Dignity and Corruption of nature. Also, [you will be]²³ made partakers of the secret judgments of the Almighty to be made manifest, and to be put into execution. [*A True and Faithful Relation*, p. 77]

Later in the journals, Nalvage and the Archangel Gabriel (his superior) are speaking in unison about this same Doctrine:

These things, that is to say, this Doctrine, delivered by us, is of God: and of his mercies granted unto you, which cannot be in vain. And therefore to be performed, for the secret determinations of God are unknown unto us. [*A True and Faithful Relation*, p. 92]

The idea of a brand-new Doctrine or Testament was quite alarming to Christians of Dee's time—especially as the Church was already segmenting into Catholic and Protestant sects. For instance, Meric Casaubon, who

published many of Dee's journals in *A True and Faithful Relation* in 1659, had this to say of the Holy Book:

This Book (had things succeeded) should have been instead of a Bible; as the *Al Koran*,²⁵ (and much of the same subject), is among the Islamic peoples.²⁶ [. . .] A very effectual way to draw people, under color of a New Law, new lights, and Doctrines . . . from Heaven. [*A True and Faithful Relation*, VI, p. 10]

This description from Casaubon may be a bit unfair. While the Holy Book is certainly described by the Angels as a Doctrine delivered from God to mankind, they never indicated to Dee and Kelley that it would *replace* any existing Scripture. Instead, it would “restore” all of the world's holy books (i.e., by removing errors from them that have crept in over generations). This would be much more in line with Dee's Hermetic thinking—as he would have recognized all religions and their scriptures as containing some amount of Truth and some amount of error. He would have been looking for a Universal Religion (akin to Gnosticism) that underlay all existing religions.

The last entity to appear for Dee and Kelley, during the reception of the Holy Book, was the Mother of Angels, Galvah. Before delivering the final page of the Book, Galvah provides the following important information:

Touching the Book, it shall be called Logah: which in your language signifieth Speech from God. Write after this sort L O A G A E T H:²⁷ it is to be sounded Logah. This word is of great signification, I mean in respect of the profoundness thereof. [*A True and Faithful Relation*, p. 19]

Note that Galvah has just named the Holy Book *Loagaeth* (pronounced “loh-gah”), which signifies “speech from God.” Even though all but the final page of the Book had been transmitted previously, it was never referred to as *Loagaeth* until Galvah did so. (As we shall see later in this chapter, the Holy Book bears Angelic words other than *Loagaeth* on its cover. However, these words are not necessarily the proper title of the Book itself.)

In the same session, Galvah also adds:

Happy are they, which are covered with the Pearls of Righteousness, and on whose head there is a Garland of gladness: For unto those belongeth to taste of the Fountain of true wisdom. Is it not written of this book, that it teacheth nature in all degrees? The judgment hereof is Intellectual. [. . .]

How thou art God knoweth: But comfort yourselves in this; that neither this Testimony can perish, neither unto you can remain any slavery. [*A True and Faithful Relation*, p. 20]

As might be expected, only those who “are covered with the Pearls of Righteousness” can gain benefit from the *Holy Book of Loagaeth*. Uriel made a similar statement (shown previously in this section) when he said that the text of the Holy Book was “glorious to the good, and dishonor to the wicked.”

This would have been a given to Christians like Dee and Kelley, considering the Book's relationship with the End Times and the Revelation of St. John. The *Book of Loagaeth*, according to this worldview, represents the fountain of God's Wisdom from which only the Chosen are to partake.²⁸

Let Those That Fear God, and Are Worthy, Read

Kelley's First Vision of the Holy Book

On March 24th, 1583, the Archangel Raphael granted Kelley his first vision of the *Holy Book of Loagaeth*.²⁹ It appeared as a book with forty-eight leaves of gold. (A “leaf” is a sheet of paper—in this case, gold—bound into a book. Each leaf in a book has a front and a back—so there are two pages printed upon it.)

The writing within this Holy Book appeared wet, as if written with fresh blood. (According to Christian tradition, the *Celestial Book of Life* is written in the Blood of the sacrificed Lamb, or Christ. See the Revelation of St. John, chapter 5, for the Book and the Lamb.) The letters and words themselves were not in English, but written in some kind of hieroglyphic or magickal alphabet that neither Dee nor Kelley had ever seen.

Once Kelley had counted forty-eight leaves in the Book, Raphael replied:

It is finished. One is one [that] " neither is, was, or shall be known. And yet there are just so many. These have so many names, of the so many mysteries that went before. [*Five Books of Mystery*, p. 263]

Raphael's above statement is certainly obscure. It is only thanks to information given by the Angels in later sessions that it makes any sense at all. Put simply, Raphael is confirming the forty-eight leaves reported by Kelley, but also hinting that there is another leaf that "... neither is, was, or shall be known" (Therefore, the true number of leaves is forty-nine.) Not only this, but this "extra" leaf is, in fact, considered number one of the forty-nine.

Later, the text of the first "unknown" leaf is revealed to Kelley and recorded by Dee (complete with diacritical marks and a few pronunciation notes). However, even then, Raphael reminds the men that the mysteries of the first leaf must remain closed for now:

It is not to be spoken, but in the time of His own time. [*Five Books of Mystery*, p. 291]

Since the text of *Loagaeth* is composed of the Words of God, I assume it is the message contained in the first leaf that is "not to be spoken" until the time "of His own time." Because we already know of the Holy Book's relationship to the Book of Revelation, we can assume that "His own time" represents the promised Second Coming of Christ and establishment of the Kingdom of God.

We will learn more about the first leaf of *Loagaeth* later in this chapter.

Kelley's Second Vision of the Holy Book

On March 26th, 1583, Kelley received his second vision of the Holy Book.³¹ It appeared exactly as it had previously, but this time with a bit more detail. This time, Kelley could see that each page was a huge 49 x 49 Table (forty-nine columns and forty-nine rows). This made for a total of 2,401 cells in each Table—which Kelley described as filled with letters, "... some more than other."³²

The fact that Kelley saw some of the cells with "more [letters] than other" cells indicates that he was already seeing the forty-nine-leaf ver-

sion of *Loagaeth*. As recorded later in the journals, the first ("hidden") leaf of the Book contains an entire word in each cell, while most of the remaining forty-eight had only a single character in each cell. Therefore, Kelley was likely seeing the first leaf when he described some cells with "more letters" (i.e., entire words) than the others.

The fact that there are really forty-nine leaves in *Loagaeth* (rather than the forty-eight originally reported) is confirmed later in the journals. For instance, several days after Kelley's second vision of the Holy Book, Raphael discusses its "49 parts":

As I have said: the 49 parts of this Book—49 voices, whereunto the so many powers, with their inferiors and subjects, have been, are, and shall be obedient.³³ [. . .] Every Element hath 49 manner of understandings. Therein is comprehended so many languages. They are all spoken at once, and severally, by themselves, by distinction may be spoken. Until thou come to the City, thou canst not behold the beauty thereof. [*Five Books of Mystery*, pp. 296–97]

By "49 voices," Raphael likely means 49 voicings—or speeches—of God. From these forty-nine speeches of the God-Christ can be drawn *forty-nine* interpretations.³⁴ There are even forty-nine languages contained in the text—though they are all interwoven and spoken at once.³⁵

Obviously, the number 49 (or 7×7) plays a vital role to the *Loagaeth* system. As the Angel Nalvage explains (after Dee and Kelley had recorded the text of all forty-nine leaves of the Holy Book):

You have 49 Tables: In those Tables are contained the mystical and holy voices of the Angels, dignified. [*A True and Faithful Relation*, p. 64]

Remember that there are two pages for every leaf of a book. Thus, there are technically *ninety-eight* Tables (each one, forty-nine rows by forty-nine columns) found upon the pages of *Loagaeth*. However, in the above quote, Nalvage teaches that these are counted as only forty-nine. Each Table, then, has both a front and a back—thereby occupying *both* sides of a single leaf in the Book.

It is quite interesting to compare Dee's forty-nine Tables of *Loagaeth* with the thirty-six Tables of *Soyga* (see chapter 1). Both of them are composed of magickal squares based upon square-root numbers (the

product of a number multiplied by itself.) The Tables of *Soyga* (thirty-six by thirty-six cells) are based upon $6 \times 6 = 36$.³⁶ Meanwhile, Dee's Tables of *Loagaeth* (forty-nine by forty-nine) are simply the next step in the square-root pattern, based upon $7 \times 7 = 49$.³⁷ The holy number seven plays a major role in the ancient Merkavah traditions of the Jewish people, as well as quite a few of the classical grimoiric texts to which Dee and Kelley had access.³⁸

The Heptarchic mysteries are also based upon this seven-fold design—including the Seal of Truth, Holy Table, the seven Ensigns of Creation, and the forty-nine good Angels.³⁹ As we shall see later in this chapter, the mysteries of *Loagaeth* are intimately connected with the Heptarchic system through this seven-fold relationship.

Given what the Angels have said about the contents of the Holy Book (the beginning, contents, and end of Time), it is reasonable—as with the *Heptarchia*—to associate the forty-nine Tables with the Seven Days of Creation. (Technically, the Seven Days—along with a hypothetical “Eighth Day” associated with the End Times—encompass the entire span of the Universe from beginning to end. We are currently living in the Seventh Day of Rest.)

Supporting this, the Mother Galvah makes the following cryptic statement just after delivering the text of the forty-ninth leaf of *Loagaeth*:

These are those seven. [*A True And Faithful Relation*, p. 19]

Later in the journals, the Angel Nalvage makes an equally cryptic statement just after delivering the Key to the mysteries of the second leaf:⁴⁰

This is therefore the key of the first seven, according to the proportion of the first Creation. [*A True And Faithful Relation*, p. 88]

These two statements associate both the second⁴¹ and final leaves of the Holy Book with a mysterious “seven.” (“According to the proportion of the first Creation.”) I suspect they are indications that *Loagaeth*—from the second to the forty-ninth Tables—encompasses the Seven Days of Creation as depicted in Genesis 1 (plus the dreaded “Eighth Day” of the Tribulation).

Kelley's Third Vision of the Holy Book

On April 6th, 1583, Kelley received what I call the "third vision of the Holy Book."⁴² Of course, Kelley had seen the Book many times by this point—as this occurs after he had recorded forty-eight lines of the first leaf (side A). However, this is the third time Kelley saw something new about the appearance and construction of the Book itself.

Just after the transmission of the forty-eighth line, the cover of the Book was suddenly displayed to Kelley. It was blue in color, and made from a thin, light silk.⁴³ On this cover were the words *Amzes naghezes Hardeh*. (Note that this is some weeks before Galvah entitles the Book *Loagaeth*.) Kelley reported that these words signify "The Universal Name of Him that created universally be praised and extolled forever."

However, later in the journals, an Angel named Ave suggests that Enoch's Book was entitled *Let Those that Fear God, and Are Worthy, Read*.⁴⁴ Dee notes at this point, "The title of Enoch's Books expounded into English." Therefore, it is possible that Ave's version is the more literal translation of the title *Amzes naghezes Hardeh*.

From the Right Hand to the Left . . . as in the Hebrew Bible

Another important, and unique, feature of *Loagaeth* is that it is written entirely from right to left. That is, it is unique among *Western* mystical texts. Meanwhile, it shares this feature with all books written in Hebrew—a Semitic language that also runs from right to left.

Once Raphael showed Kelley his second vision of the Holy Book (where we first see the 49 x 49 Tables full of letters), the Archangel's next action was to draw a series of twenty-one hieroglyphic characters from the pages.⁴⁵ The characters, as recorded in Dee's journal, are the letters of the Angelical alphabet. (I will cover this alphabet in depth in chapter 5.) However, more important now, this Holy alphabet is recorded as running from right (the first letter—*Pa*) to left (the last letter—*Gisg*). This is the first indication in the journals that the language is written in the leftward Semitic fashion.

The next indication is found just after Raphael transmitted the first word of the first leaf: *Zuresch*—a word of seven letters.⁴⁶ Dee then drew a 7 x 7 Table showing the numbers 1–7 (relating to the seven letters of

Zuresch) running “backward”—that is, from right to left. (I think perhaps Dee, after hearing the first word was exactly seven letters, drew the 7 x 7 Table in case he was about to receive another magickal square. However, no square was revealed, and Dee left the Table blank except for the numbers 1–7 in the top row.)

I should point out that Dee recorded *Zuresch*, and all of the words transmitted by Raphael, both in English letters and the usual Western rightward style of writing. Apparently, it is only when the text is written in Angelical characters that it must be written leftward. (The same convention is followed with Hebrew.)

Of course, if a book's text is written leftward, it follows that the pages of the book must do likewise. For instance, take any book written in English,⁴⁷ and lay it facedown so the book's spine is toward your right hand. (You'll be looking at the back cover.) Now, open the back cover so you are looking at the last leaf of the book. If the same book were written in Hebrew, what you just saw as the back cover would have actually been the front cover. And the leaf you saw after opening the cover would contain the *first page* in the book. The text would begin in the upper-right-hand corner of the paper and run toward the left margin.

Dee's journals highlight this difference in page ordering several times. In one instance, Dee outright states that Angelical reads leftward:

... in my mind it seemeth requisite⁴⁸ that as all the writing and reading of that holy language is from the right hand to the left, so the beginning of the book must be (as it were, in respect of our most usual manner of books, in all languages of Latin, Greek, English, etc.) at the end of the book. And the end, at the beginning, as in the Hebrew Bible. [*Five Books of Mystery*, p. 411]

Uriel confirmed Dee's observation (on the next page of the journal) by suggesting that Dee's judgment was directed by God above, “He that sayeth, ‘Do this,’ directeth thy judgment.”

After Kelley had recorded most of the Holy Book in the usual rightward fashion (and in English characters),⁴⁹ the Mother Galvah arrived to instruct Dee on writing a “perfected copy.”⁵⁰ In part, this meant the text

had to be rewritten in the leftward fashion, so the last page of the book would fall upon what we Westerners consider the “first leaf”:

The first leaf (as you call it) is the last of the book.⁵¹ | . . . | Write the book (after your order) backward, but alter not the form of the letters, I speak in respect of the places. | *A True and Faithful Relation*, p. 19]

I assume that by “places,” Galvah meant the proper ordering of letters had to be preserved for the words when written leftward as when written rightward. In Angelical, the text would be a mirror image of the text in English, but both texts would sound the same when read aloud. (This is different from *Soyga*, which actually spelled words backward to form new—but still rightward-reading—words. Such as *Soyga* itself, which is a reversal of the Greek word *Agyos*.)⁵²

The Reception of the Forty-Nine Tables

The reception of the Tables of *Loagaeth* began on Good Friday, March 29th, 1583.⁵³ When Kelley received the text of the forty-nine leaves, he did so by first entering a kind of trance. As he sat gazing into the crystal, Dee records, a “sword of flame” came from the shewstone and thrust into Kelley’s head. The sryer described “a thing immediately creeping within his head, and in that pang became all in a sweat.” He greatly disliked this feeling, which continued for about fifteen minutes before it subsided (or “came to rest”) somewhat.⁵⁴

This process took place each time Kelley sat down to transcribe the language in the Holy Book. It appears to be a form of shamanic ecstasy, and seems to parallel the Christian mystery of the invocation of the Holy Spirit, often associated with speaking in tongues.⁵⁵ Kelley, while in his trance, could read the language within the Book fluently. After each session, the fire would withdraw from his head back into the shewstone—after which he no longer understood the language.

The Archangel Raphael delivered the initial lines of the first leaf of *Loagaeth* in a very meticulous fashion. With a rod of gold, Raphael pointed to the first cell on the Table in the Holy Book—indicating the word written there in fresh blood. He then spelled the word letter by letter, which Kelley repeated for Dee to record.

Previously, I used this first word—*Zuresch*—as an example of the Holy Book's leftward style of writing. Since it happens to be the very first word of *Loagaeth*, we can continue to use it as an example here. What Raphael actually transmitted to the two men was not the completed word, but a string of Angelic letter-names: *Ceph* (Z), *Van* (U), *Don* (R), *Graph* (E), *Fam* (S), *Veh* (C), *Na* (H).⁵⁶ By working in this manner, there would be a very low error rate in the transmission, and words could be quickly and easily reviewed and corrected later on.

However, with thousands of words to receive, Dee was concerned the project would soon become overwhelming. The first two lines alone had consisted of ninety-eight words transmitted letter by letter, and there were yet forty-seven lines to go on just side A of that Table!⁵⁷ Therefore, Dee asked Raphael if some kind of abridgment of this letter-by-letter method might be used instead.⁵⁸

Apparently, this angered Raphael—as the vision of the Holy Book suddenly vanished from Kelley's sight. After a prayer from Dee, the vision appears to Kelley once more, and Raphael returns to lecture the two men. Apparently because of Dee's "inappropriate" request, the Archangel states that he will not appear in the crystal again until *Loagaeth* has been transmitted entirely.

However, before leaving, Raphael assures them that his *office* will remain present. Indeed, the remainder of the Tables (the last excluded) are delivered to the men by "a Voice" coupled with a vision of the Holy Book in the stone. This Voice, then, can safely be considered the voice of Raphael.

Nevertheless, Dee was granted his request for an abridgment to the transmission process. Beginning with line three, the text of the First Table of *Loagaeth* is delivered word by word, rather than letter by letter. While this took a huge workload off of Dee and Kelley, it does create something of a problem for us today. With the first two lines, we have no doubt as to exactly how the words are to be spelled in Angelical characters—because each letter was named individually. However, with the rest of the First Table, we have only words that Kelley spoke aloud and Dee recorded phonetically.

My own analysis of the text³⁰ suggests that several words are spelled phonetically—depending on how Dee heard each word at the time. Therefore, the same word might appear in different lines of the text spelled in slightly different ways. Yet, in other cases, the spellings do seem to be exact—and Dee even makes notes here and there to help us with proper Angelical spelling or pronunciation. (Any such notes are included with the entries in the Lexicon in the second volume of this work.)

In Forty Days Must the Book Be Perfected

The overall reception of the Holy Book was marked as a magickal operation in its own right. Note that it began on Good Friday (March 29th), and this was not coincidental. Exactly eight days into the reception of the text, the Archangel Uriel appeared to inform the men that there was a time limit on their work:

Behold (sayeth the Lord) I will breathe upon men, and they shall have the spirit of Understanding. In 40 days must the Book of the Secrets, and Key of this World, be written. | . . . | To the end he may see and perform the time of God his Abridgment. [*Five Books of Mystery*, p. 327]

This is the first of two references to a forty-day period in relation to the reception of the Holy Book. This would seem to make sense. The Old Testament of the Bible records forty days and nights of the Great Deluge, and the same amount of time for Moses' spiritual retreat on Mount Sinai. Moreover, in the New Testament, Jesus is depicted as fasting for forty days and nights during his own spiritual retreat in the wilderness. However, there may yet be a deeper mystery to the forty-day time period associated with *Loagaeth*.

Notice that Uriel does not mention this forty-day "deadline" until eight days into the process. That means that the total time period of the reception would come to forty-eight days—exactly the number of Tables in *Loagaeth* whose mysteries the Angels have promised to open. And, as we shall see in a following chapter, the same number as the Angelical Keys used to open those mysteries.)

Forty-eight days from Good Friday (March 29th) puts the deadline at May 8th. Just three days before that time (on May 5th), Uriel appears in the shewstone once again to establish another forty-day period. This time it is for recopying the Holy Book from Kelley's English-lettered originals into a "perfected" copy:

In 40 days more must this book be perfected in his own manner, to the intent that you also be perfected in the workmanship of Him, which hath sealed it.⁶⁰ [*Five Books of Mystery*, p. 395]

If this "perfected copy" of the Book were completed forty days after the original May 8th deadline, then Dee would have had to complete the project by June 17th. However, this does not appear to be the case in Dee's journals. As we shall see, Dee is later told to begin writing the perfected copy on June 18th. If Dee begins the project on that day, forty days will take him to the very beginning of August.

The perfected copy of *Loagaeth* must also be written in Angelical characters, as Dee notes after the previously quoted sessions in his journal:

I required the perfect form of the 21 letters, that I might imitate the same . . . in the Holy Book writing, etc. [*Five Books of Mystery*, p. 398]

And here, in a later conversation Dee had with the Angel Nalvage:

You mean the mystical Letters, wherein the holy book is promised to be written. [*A True and Faithful Relation*, p. 78]

Moreover, as we know, the Book must be written in the Semitic leftward fashion. This perfected version would have to be completed before the Book could be put to practical use.

Dee had many additional questions regarding the construction of the perfected Holy Book. However, the Angels were unconcerned with minor details:

Dee: I was desirous to know whether the book were to be written in paper or parchment; in what color the lines were to be ruled (green or blue, etc.) and of diverse other doubts, necessary to be dissolved. I was careful to have some advisement. [*Five Books of Mystery*, p. 406]

Uriel: Fulfill those things that are commanded. Form and write thy book after thine own judgment. God His determination is just. Therefore, put-to your hands. More than hath been said, and more plainly, cannot be uttered. [*Five Books of Mystery*, p. 408]

Also, of interest is Dee's eventual observation about the First Table of *Loagaeth*.⁶¹ Because it contained an entire word—rather than a single letter—in each cell, Dee knew the text would never fit into two 49 x 49 Tables on a single leaf. So, he asked Uriel for permission to write the text without a Table, over several pages. The Archangel accepts this necessary convention. The remaining forty-eight pages, however, do contain Tables.

Begin to Practice in August

The forty-day periods are only one example of the shamanic style of magickal timing utilized by the Angels. From the Archangel Uriel, the two men learned that a time had been established for the practical use of the (perfected) Holy Book. It is only at this set time, and not before, that the Mysteries contained within the Tables of *Loagaeth* will be revealed:

You are chosen by God His mercy to an end and purpose. Which end shall be made manifest by the first beginning in the knowledge in these Mysteries. God shall make clear when it pleaseth Him, and open all the secrets of wisdom when He unlocketh. Therefore seek not to know the mysteries of this book, till the very hour that He shall call thee. For then shall His power be so full amongst you, that the flesh shall not be perceived, in respect of His great glory. [*Five Books of Mystery*, p. 351]

One is not to be lightened, but all.⁶² . . . for until the 40 days be ended, shalt thou have no[t] one more shew of us. [*Five Books of Mystery*, p. 352]

Uriel's reference to "the 40 days" should indicate the period that fell roughly between June 18th and August 1st—that is, the period during which Dee was to create the perfected copy of the Holy Book. Therefore, we can assume that the mysteries of the Tables of *Loagaeth* will be revealed only after the perfected copy of the Book has been written.

Then, the mysteries of the Tables would be revealed all at once (or in a single extended magickal operation).

Dee and Kelley had heard a hint of this “appointed time” previously, from the Archangel Raphael (while the First Table of *Loagaeth* was in transmission). Apparently, the men were not to repeat the words of the book aloud while writing it—because to speak the words was to invoke the magick. This, Raphael assures the men, would not be desirable:

If you use double repetition⁶³ in the things that follow, you shall both write and work, and all at once, which man's nature can not perform. The troubles were so great that might ensue thereof, that your strength were nothing to prevail against them. When it is written, read it no more with voice, till it be in practice.⁶⁴ All wants shall be opened unto you. [*Five Books of Mystery*, p. 311]

Apparently, it is dangerous to read the text aloud while writing it. What concerns us here, however, is the fact that Raphael promises there will be a time for the actual practice of *Loagaeth*, when all “wants” (that is, all questions) will be answered.

Soon after Uriel instructed the men to “seek not to know the mysteries of this Book,” Dee and Kelley made contact with the Angel Illemese, who provided specific information about the “appointed time” in lyrical form:

Illemese: I will sing a short song:
Your doings are of God, your calling great.
Go down and seek the Treasure, and you shall obtain it.
Take no care, for this Book shall be done in 40 days.
Begin to practice in August.⁶⁵ Serve God before.
You shall know all things, with a stroke of the eye.⁶⁶
And so, praise, glory and eternal singing
with incessant humility be unto thee, Creator that
hath framed, made and Created all things, for
ever and ever. Now say you (if you will)
Amen.

Dee: Amen Amen Amen.

Itemese: After the end of forty days, go down for the Treasure. When those forty days are done, then this book shall be finished. The rest of the time until August, is for rest, labor and prayer. [*Five Books of Mystery*, pp. 357–58]

It is once again Uriel who appears, later in the journals, to reveal more information about the “appointed time” for the practical use of the *Loagaeth* system:

This book (I say) shall, tomorrow, be finished; one thing excepted which is the use thereof. Unto the which the Lord hath appointed a day. But (because I will speak to you, after the manner of men) see that all things be in readiness against the first day of August next. [*Five Books of Mystery*, p. 394]

Thus we learn, for certain, that August 1st was the target date for the practice of *Loagaeth*. As stated previously, that would be roughly forty days after Uriel instructed Dee to begin writing the perfected copy of the Holy Book.

Interestingly, all of this together represents three distinct periods of forty days. During the first period (which began eight days after Good Friday), Kelley received the text of the forty-eight Tables. The second period was one of rest, during which Dee received some answers and clarifications from the Angels. Then, the third period should have comprised the creation of the perfected Holy Book—ending on August 1st and the revelation of the Mysteries.

Begin the Book Next Tuesday—the Mother Galvah

By June 14th (just four days before Dee was to begin work on the perfected Holy Book), the men had not yet received the text of the final—forty ninth—Table. This was withheld, apparently, because it was specifically under the jurisdiction of a female Spiritual Creature who (on June 14th) appeared and took over the transmission process.

Dee first records the appearance of “a Maiden.”¹⁰⁸ She tells the two men that she is far from home, on a journey that will end six or seven weeks in the future. Dee points out (as he had noted previously in the journals) that Angels are unaffected by physical distances. Therefore,

it is the time of the Maiden's journey, and not any distance, that establishes its length. If we count forward on the calendar about seven weeks from June 14th, we find ourselves in the close vicinity of August 1st. This is, then, our first veiled clue that this Maiden is associated in some way with the mysteries of the Holy *Book of Loagaeth*.

The Maiden, in Kelley's vision, continues on her journey and encounters several people along the way. At this point in the journals, the identity of this Maiden is hidden. However, as we shall see later, this vision of the Maiden's journey is directly related to her true identity.

Dee eventually asks the Maiden for her name. She replies that her "name" is not from the human tongue, likely meaning that it is Angelical:

My name is Galva'h, in your language I am called *Finis*. [*A True and Faithful Relation*, p. 12]

To Trithemius I say, "I am *Finis*, I am a beam of that Wisdom which is the end of man's excellency."⁶⁹ [*A True and Faithful Relation*, p. 13]

Finis is Latin for "the end." However, later during the same session, she adds that the name *Galvah* is not the general Angelic word for "end,"⁷⁰ but is instead used here in a very particular (specific) sense:

Understand my name particularly, and not generally. I speak it to avoid error. Persevere to the end. [*A True and Faithful Relation*, p. 14]

In other words, *Galvah* is not the true name of this Maiden. It is, instead, a title—relating in some way to her function or office in these transmissions. As we saw previously, Gavlah has appeared to guide Dee and Kelley to August 1st—which is *the end* of the *Loagaeth* operation. ("Persevere to the end.") Moreover, as we shall see, it will be her job to reveal the *final* leaf of the Holy Book to the two men.

On the first day she appeared (June 14th), *Galvah* took control of the scrying sessions and became Dee's principal instructor on the Holy Book:

Galvah: Begin the Book next Tuesday. Myself will be the director; and as my name is, so I will lead unto the end. All other things use, according to thy judgment and proportion of his Spirit that guideth you. I

myself will be the finger to direct thee. [*A True and Faithful Relation*, p. 13]

Note that Galvah tells Dee to begin the Book “next Tuesday”—which would be June 18th. Of course, Kelley had already received forty-eight of the Tables by this point—all transcribed by Kelley from the shewstone in English letters, and written in the Western rightward fashion. Therefore, Galvah must be telling Dee to begin the *perfected copy* of the Holy Book. This appears to be what Dee assumes as well, and he asks Galvah if she will answer his questions regarding its writing:

Dee: At the beginning to write the Book, shall I require your instructions?

Galah: Do so. [*A True and Faithful Relation*, p. 13]

An example of Galvah's direction regarding the writing of the Holy Book can be found a few pages later—on June 20th, two days after the project began. Here, Dee is given several very Solomonic instructions to follow while he works on the Book—although Solomonic or other traditional magickal timing is not used. Instead, the work is to be done when Galvah inspires Dee to work:

Galah: Labour in the writing of the Book diligently. See thou cleanse thyself on both sides. Be alone while it is done: that is to say, while thou art in doing it. [. . .] In a pure action all things ought to be pure.

Dee: May I be writing every day, and at any time, when it shall come in my mind?

Galah: Ever as thou shalt feel me move thee. I will stir up thy desire.

Dee: How shall I do for the letters? Shall I simply translate the letters as I find them?

Galah: Aye.

Dee: The titles of the sides, are they to be written only in the holy Characters?¹

Galah: As thou sayest [*A True and Faithful Relation*, p. 23]

Dee goes on to ask several technical questions about his copy of the Holy Book. However, Galvah promises all further questions will be answered during the last seven (of the forty) days before August 1st. More than likely, Dee was expected to have the perfected Holy Book nearly written by that time. Here, Galvah only assures Dee, "Thou shalt want no direction."

The true identity of Galvah is a puzzle that plays out slowly in the journals. During their first session together, when Galvah instructed Dee to begin work on the Holy Book, she also gave him a very cryptic hint to her identity:

The finger of God stretcheth over many mountains. His Spirit comforteth the weakness of many places. No sense is unfurnished where His light remaineth. For understand what I am, and it is a sufficient answer.

[*A True and Faithful Relation*, p. 13]

Dee had, earlier in this session, mentioned that Galvah did not appear to be one of the Daughters of Light, or their Daughters—the only family of female Angels the two men had met at that point. Just before her short speech above, Galvah confirms that she is not one of those Angels, but that all of the Daughters (and their Daughters) of Light are comprehended⁷² within her:

These also that are called Daughters and Daughters of Daughters are all comprehended in me, and do attend upon True Wisdom. Which if Trithemius mark, he shall perceive that true Wisdom is always painted with a woman's garment. For, [other]⁷³ than the pureness of a Virgin, nothing is more commendable. [*A True and Faithful Relation*, p. 13]

A few sessions later,⁷⁴ one of the Daughters of the Daughters—named Madimi—appeared in the stone. (Dee and Kelley had met her earlier in their Angelic scryings.) During their conversation, Madimi brought her mother to the shewstone to speak with Dee. Madimi's mother, of course, is Galvah. Yet she introduces herself to Dee in this instance by the name I AM.⁷⁵ (We will return to this encounter between Dee and Madimi later in this chapter.)

It would seem that the solution to the puzzle is found on page 14 of *A True and Faithful Relation*. Here, Galvah appears, in a vision, to be completely entrapped by a surrounding hedge. The Angel Illemese appears briefly and has an exchange with her:

Galvah: Here is no way out.

Illemese: Come, I will do somewhat for you. It is a strange thing that Wisdom cannot find a way through a hedge.⁷⁶ [*A True and Faithful Relation*, p. 14]

Illemese knocks down part of the hedge and departs the vision. Galvah, then, continues with the allegorical vision—in which she (now revealed as Wisdom) vainly attempts to find lodging amongst corrupt mankind.⁷⁷

This vision is likely a continuation of the very first vision Galvah showed Kelley—concerning her journey toward August 1st.⁷⁸ In that vision, Wisdom also journeyed along her way, encountering humans who either embraced her or could not tolerate her, and those who made good use of her guidance along with those who did not.

Through all of this we learn that “Galvah” is, in fact, Wisdom herself. Throughout Western history, Wisdom has been depicted as a female figure—her symbolism dating back to images of the goddesses Inanna (in Mesopotamia) and Isis (in Egypt).⁷⁹ The Gnostics worshiped her directly as *Sophia* (Wisdom), and Judaism adopted *Sophia* as its own *Shekinah* (the Presence of God). From these, the later Hermeticists developed their concept of the Soul of the World. This is the alchemical Bride of God.

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

Every Monday Is the Seventh—the “Enochian Sabbath”?

One of the more inexplicable examples of magickal timing in Dee's records concerns the Angels' strange observation of Mondays. Others have classified this as some kind of “Enochian Sabbath”—comparable to the Christian Sabbath on Sunday, or the Jewish Sabbath on Saturday.⁸⁰ In both of these latter cases, the Sabbath is established according to the “Day of Rest” observed by God on the Seventh Day of Creation. (See Genesis 1.) The Jewish custom was to begin the week with Sunday—meaning that Saturday was the last day of the week, and therefore the Seventh Day of Rest. (In fact, this is why we refer to the Day of Rest as the “Sabbath”—because the root of this word is the Hebrew name for Saturn/Saturday—*Shabbathai*.) For the Christian, the week began on Monday—so that Sunday was the Seventh Day and the Sabbath. (A custom our secular culture follows to this very day.)

I find it hard to judge whether or not the Angels intended Mondays to be a Sabbath in this sense. No special consideration of this day appears in relation to the *Heptarchia*—which precedes the *Loagaeth* system in Dee's journals. However, the ordering of planetary forces revealed to Dee in the Heptarchic system does happen to end with Luna—the planet of Monday. (The list runs Venus, Sol, Mars, Jupiter, Mercury, Saturn, and Luna.⁸¹ The Angels did associate this ordering directly with the Seven Days of Creation.⁸²)

Mondays are first mentioned in the journals when Galvah instructs Dee to begin writing the perfected copy of the Holy Book:

Galah: That is to say, while thou art in doing it, henceforth and till the time to come⁸³ use speech with us no more; every seventh day [excepted].

Dee: How shall those days be accounted?

Galah: From Tuesday last: Tuesday being the first of the seven,⁸⁴ and the next Monday, the seventh, and so forth every Monday is the seventh. [*A True and Faithful Relation*, p. 23]

Therefore, Dee was to work on the Holy Book on every day of the week from Tuesday to Sunday. The seventh day, Monday, was one of rest from that work, whereupon Dee might enjoy conversation with the Angels.

Oddly, Dee seems to have disregarded Galvah's instruction to contact the Angels only on Mondays. The next several scrying sessions recorded in his journal are on days *other* than Mondays.

Mondays are next mentioned in the journals during the period when Dee and Kelley received the forty-eight Angelical Keys. During one session, which took place on a Monday, the Archangel Gabriel delivered the following message from God:

Gabriel: Listen unto my words, for they are a Commandment from above. Behold, (saith He) I have descended to view the Earth, where I will dwell for seven days, and twice seven days. Therefore, let them be days of rest to you. But every seventh day, I will visit you, as Now I do.

Dee: I understand that this rest is, that every Monday, for three Mondays else next after other, we shall await our lessons, as now we receive, and that we may all the rest follow our affairs of study or household matters.

Gabriel: It is so, for one day shall be as a week. But those days you must abstain from all things that live upon the Earth.

Dee: You mean these three Mondays ensuing next. [April 30, 1584. *A True and Faithful Relation*, p. 114]

The journals indicate that Dee followed the instruction this time, as the next three sessions with the Angels take place on Mondays⁸⁵ (although we are not told if he or Kelley abstained from "all things that live upon the earth" on these Sabbath days). This, unfortunately, is all the journals of Dr. Dee have to say about Mondays.

The Forty-Nine Tables of *Loagaeth*: What We Know⁸⁶

In this section, we are going to explore the particulars, as recorded by Dee, of some of the forty nine leaves (or Tables) of the Holy *Book of Loagaeth*. Dee made a few comments in his journals that suggest, to me, that he had more information about the contents of the Tables than has survived to the present day. It is entirely possible that he recorded this information in another journal that has been lost. Therefore, we will have to gather what we can from the *Five Books* and *A True and Faithful*

Relation. Unfortunately, this means we only know a few details about a few of the Tables:

*Titles of the Tables*⁸⁷

Almost all of the Tables of *Loagaeth* are headed with titles—one for side A and another for side B of each leaf. Those Tables that do not have specific titles are instead “entitled” with the first words that appear on the page. We have precious little in the way of translations for these titles. In the Lexicon in volume II, I have referenced any of these words that appear similar to known Angelical words. Following are the titles themselves:

Table 1A [zuresch od adaph mal zez geno au marlan oh muzpa|

Table 1B [Oxar varmol] pan sampas os al pans orney andsu|

Table 2A alla opnay qviemmah.

Table 2B zvrebth aho dan lanfal cramza

Table 3A pandobna ox adroh azimcholdrux.

Table 3B dlod Alged zvrem. [“dlod allged zvram”]

Table 4A Zvbla ox arnogan Algers aclo.

Table 4B Danfal gest Axamph acrosta.

Table 5A Gonzahoh alch arge oho Adanch.

Table 5B Zvchastors plohodmax argednon acho

Table 6A Sancgonfal aldex, Ave goh adatqvan,

Table 6B pvrcha ges maxgem adroth vaxox ahó

Table 7A Dam lethgath onzar avoxalgeth

Table 7B chymaxchaberexmapha

Table 8A algebadreth

Table 8B Oylzongs

Table 9A pagesgem

Table 9B Avallacax

Table 10A Gorvemgemps

Table 10B Bacap Laffos

Table 11A Ozimba londorh

Table 11B ylchvzzapg

Table 12A Nopham

Table 12B Signeh gax

Table 13A t-lallaah gethnoh

Table 13B Iaialgh lercol zinrox

Table 14A Pincal vexlan

Table 14B Phin potagar giron

Table 15A Se ger pcopalph

Table 15B Oroh Zvn.compvxoh

Table 16A Dadavar gedrong

Table 16B varahhatraglax pligeo

Table 17A Hidrahal glazipvage

Table 17B Engidexol: neolchiph

Table 18A Polacax cvbagod

Table 18B Zad, ron anchal

Table 19A Gedmarg alpon

Table 19B Bvzalg long arnap

Table 20A Zicha lezach.

Table 20B Drem phingel oxah oho

Table 21A algonzib virbalox

Table 21B Avriz ommaphily geld

Table 22A Cehergol naoal

Table 22B Fâl mexicamps vrom

Table 23A Conar vomfagal

Table 23B Toxarx nerhol gel podnon

Table 24A Zichidpha lvziph

Table 24B Nervag prancan

Table 25A Demphoz prang oho

Table 25B Harodan lempric dohoh

Table 26A Chy pled sagnaroph

Table 26B Draxph intayfalg

Table 27A Vlnen razo vilcomb

Table 27B Vincal leorna rvh

Table 28A Dababel gel zozaah

Table 28B Larvh gohonp babbabor

Table 29A Famfax lep axax.

Table 29B Zirzach bvmazon.

Table 30A Tar, vin gabax orho.

Table 30B Glonz alnoptd.

Table 31A Gemnarv Hvncol.

Table 31B Rynh zichzor chalan.

Table 32A yayger balpaoeh.

Table 32B Car vanal geldons.

Table 33A Vio nilg onpho.

Table 33B Toxhencol ylnorox ziborh.

Table 34A Balvomph chiphan.

Table 34B Vingelg laxih parcan.

Table 35A Zvda vig pancar.

Table 35B Dexvlng chirony gavv.

Table 36A Qnabazeb vil pvdar.

Table 36B Xanpa phaphingeth.

Table 37A Ronlox bapvabap orh.

Table 37B Calbahhah genrox.

Table 38A Dohvnam gethgol axah.

Table 38B Vantavong nargax.

Table 39A Pvlgaao ner gisch.

Table 39B Archi septh lorox.

Table 40A Damponpha nexo gel.

Table 40B Dexph geld onchen.

Table 41A Ellaxor Natoglan

Table 41B Fam filgisch larvouch

Table 42A Cemgealg ralphos

Table 42B Zodagrap zilpob

Table 43A Necprilga lvpvarn

Table 43B Depsah onge phialox

Table 44A Nelziar pol dolgon

Table 44B Parni volchemph

Table 45A Acvirzilg chiparal

Table 45B Alged on chipráxal

Table 46A Clarn nancal

Table 46B Lexrox pingh lardol

Table 47A Zvrzvh genvox

Table 47B Chiromonph zarchan olinorg

Table 48A Calgs sedph panglox

Table 48B Bapporgel bvrioldepnay

Table 49 N / A (See note below.)

Note: Table 49 was not given its own title. See later in this chapter for a full explanation of the reception and contents of the final leaf of *Loagaeth*.

The image of the "Son of God, in the bosom of his father, before all the worlds" brings to mind, once again, the first chapter of the Book of John—where both God and the *Logos* (Word) existed together, as One, before all of Creation.

We already know that the entire Holy Book is supposed to contain the words of the *Logos/Christos*, who used the words to create the Universe, Time, and all of the contents of both. Here, Nalvage reveals that the First Table of *Loagaeth* is, especially, reserved for the *Christos* Himself. It contains the archetypal patterns upon which the birth, life, and death of Jesus would later be based. (I further suspect that the pattern for the entire *Book of Loagaeth* is indicated here as well.)

Therefore, the *Loagaeth* magickal system has no method of opening the mysteries of the First Table. However, there are several clues to its nature recorded in Dee's journals—given by Kelley as he recited the words from the Book. The reception of the entire first leaf is recorded in Dee's *Fifth Book of the Mysteries*, and it is the only Table of the Holy Book to contain entire words, rather than single characters, in its cells. Because Kelley could understand the language during these sessions, he would often make comments on the definitions (or "significations") of the words. (Raphael even tells Kelley, on occasion, to cease explaining the definitions of the words as he spoke.⁹⁰ After all, the mysteries of the First Table were supposed to remain closed!)

Of the nearly 4802 words in the First Table (2401 cells on the front, and the same number on the back), we only have a few precious definitions to work with. Yet these few words are fairly telling about the contents of the text itself.

For example, one of the words (*Gascampho*) is defined as "Why didst thou so?—as God said to Lucifer." Another word (*Donasdogamatastos*) indicates "the furious and perpetual fire enclosed for the punishment of them that are banished from Glory," while yet another (*Padgze*) means "justice from Divine Power without defect." Therefore, one might assume that Lucifer's rebellion in Heaven is described or referenced in this text, along with his sentencing by God afterward.

There are also other clues to such pre-Genesis events in the text. One word (*Amgedpha*), for example, translates as "I will begin anew."

(Qabalistic tradition holds that our Universe was not the first attempt at Creation. Or, perhaps, this phrase indicates God's rebuilding of his Kingdom after the war against Lucifer. Yet again, maybe it is a word Lucifer himself spoke after being cast down?) There is also a word (*Galsagen*) that indicates the creation of the Angel of the Sun by God. (This could be a reference to the Archangel Michael,⁹¹ who is credited in Christian tradition with the defeat and casting-down of Lucifer.)

There also appear to be some elements of the biblical Genesis in the text. One word (*Pola*) translates as "Two Together"—which may be a reference to Adam and Eve *before* their separation into two bodies, if it is not in reference to the Waters of the Abyss before their division. There is also a word (*Apachana*) that indicates the "slimy things made of dust"—reminiscent of the Fifth and Sixth Days of Creation, where God brought forth "creeping things" from the sea and earth.⁹² Another word (*Tohcoth*) encompasses "all the number of faeries" (or spirits)—who, according to Jewish legend, were created on the twilight of the Sixth Day of Creation.

The only reference to Christ in this Table that made it into Dee's records is a word (*Iurehoh*) that indicates "what Christ did in Hell." This is a reference to an obscure Christian legend in which Christ—during his three days in the Tomb—descended into Hell.⁹³ While there, he literally stormed the place—smashing open gates, knocking down bridges, and liberating a large number of souls who had been wrongly imprisoned there.⁹⁴ This is a controversial legend, mentioned in passing in the Apostles' Creed.

There are also two words (*Samhampors* and *Semhaham*) that hint at some relationship between the *Loagaeth* system and the Qabalistic seventy-two-fold Name of God—called in Hebrew *Shem haMephoresh* (the Name of Extension).

A couple of words even mention Heptarchic Angels (who were likely heavily involved in the Seven Days of Creation). One Angel mentioned is the Angelic Prince of Tuesday, Befafes. In this Table of *Loagaeth*, the word *Befas* appears—which Dee notes is the vocative form of Befafes' name. (This means that someone in the text is addressing Befafes directly.) Another Heptarchic Angel—the King of Sunday, Bobo-

gel—seems to figure into the word *Bobagelzod*. (Dee does not record if this is also a vocative case.)

Of course, all of these Angelical words are included in the Angelical Lexicon in the second volume of this work.

Beyond this, Kelley reported some interesting information concerning several lines of the text. After recording line 23 of side A of the First Table, Dee records:

There are no points [in line 23], neither in the last before [i.e., line 22]. They be parcels of Invitations very pleasant to good Angels. Before [i.e., line 21] was, as it were, a preface of the creation and distinction of Angels, etc.⁹⁵ [*Five Books of Mystery*, p. 312, footnote]

Therefore, we learn that lines 22 and 23 are parts of invitations to good Angels. The line before these, number 21, is the preface to the creation of Angels. Then, after the twenty-sixth line was transmitted, Kelley made note that all of these lines—21 through 26—appertain to good Angels.⁹⁶

This is all that is recorded of the mysteries of the First Table of *Loagaeth*. After Raphael delivered the first line of this leaf, he told Dee and Kelley:

I teach. Let this lesson instruct thee to read all that shall be gathered out of this book hereafter. [. . .] It shall be sufficient to instruct thee. Farewell. [*Five Books of Mystery*, p. 291]

I feel this applies equally to the entire First Table (sides A and B). Organizing and analyzing the words provided there is likely key to distinguishing the text of the other Tables. Because the other Tables have a single letter in each cell, the words all run together without spaces between them.⁹⁷ We would have to recognize basic words—and compounds—from the First Table, in order to distinguish them in the later Tables.

Second Table:

The Angel Nalvage had a few words to say about the second Table, just after he delivered the translation (or “English sense”) of the Angelical Key needed to open it:

It is the sense in your tongue of the holy and mystical Call before delivered: which followeth in practice for the moving of the second Table, the Kings and Ministers of Government. [. . .]

This is therefore the key of the first seven, according to the proportion of the first Creation. [*A True and Faithful Relation*, p. 88]

Therefore we know that the second Table of *Loagaeth* represents the “Kings and Ministers of Government.” In this light, I would assume that the “first seven” indicates the seven “Spirits of God”—the seven planetary Archangels who were the principal active forces during the Seven Days of Creation.⁹⁸ It is probable, then, that the second Table relates in some way to the Archangels who govern Creation.

This fits well with what we already know of *Loagaeth*. The first, unattainable, Table incorporates events that took place “before the worlds”—from the blueprints of the Christ saga, to the creation of the Angels, and even the rebellion and fall of Lucifer. The second Table, then, would initiate the Creation as seen in Genesis 1.

Fourth Table:

The journals record nothing about the mysteries of the fourth Table until the Angelical Keys are revealed. At that point, the Archangel Gabriel states that this Table (and its Key) is “the first of nature, and the beginning of your being in body.”⁹⁹ It is likely, then, that this Table relates to (or incorporates) the creation of Adam in Genesis 2. However, because this information was revealed with the Keys, I will save further discussion on this point for chapter 3, when we discuss the Key of this Table.

Ninth Table:

Table 9, side A, is the Table that appears in the front of *A True and Faithful Relation*, labeled as “A specimen of the Tables or Book of Enoch. etc.” This Table is entitled “*Pagesgem*.”¹⁰⁰

The *Pagesgem* Table is special in many respects. It is, by far, the most unique and fascinating Table in the entire Holy Book—making it little wonder why Casaubon chose it as a sample for the front of his *A True and Faithful Relation*. Most notably, this Table possesses four 7 x 7 number-squares in the four outer corners of the grid. Surrounding the cen-

Ε76776ζΩ

(Pagesgem)

1234567sednachsenazclanzabvachodangahzvcha2345678
 2134567lathnaclongatoxardnachaphodolphaho3245678
 3214567aichanvahgenodalzachenachsenazcladon4325678
 4321567orgednachalzanchalabvzachefnoxadnar5432678
 5432167vcitiblahnoxdaigephaldvrganzachyoxa6543278
 6543217plazengathaldextohvorthangephadong6754328
 7654321nazaldahzananzaolndanqalahnvonroxap8765432
 axarmarlohnnotaxvargemnatophadolgemphadondchadon7ah
 parcnephnochnadnadalclazangehozadmachvaldehadarged
 volzangephaclanzacnoxarnahvohadroncpayadnahvotargc
 pragednolqanzancloaxarnachovongangaprahlednaxorah
 vvnzangephazolmahzvreblohaclaxnochaapargensanolsa
 vaxargempadolzachephaxardrahgednaclznvartcsnoclar
 radoxgggrazaclanvongiblesadrvgahvolaibloahacharse
 algemenohadnacodvonox9121234aedaeonodonzachadnaca
 aevargednopahoadras781BAGAF56cagafvichapnadoxard
 delchansanoxahpeax61BAGAF1BAG7alghavomfangetoxarg
 vorgemvagehadotof5A65432176543A8afaplothagethnoga
 acladaxvarteohna41A65432176543GA9taoradantageladaa
 arhanzachephaho3F666543217654333Afbalzanachadaxorg
 nolzadadrapahx2A777aueauaxar77712bnlbvzanchahoda
 ztblachephanogo1A1115BnaBvcB1666BA3vohvlangesanolsa
 algadnaclansam91B222000d0a0am555AB4vandabrahammac
 domzubladaxvro8BA333gxaRRReth444GA5nlzangephaxarg
 algednopelgeta7AG444aB0RN060d333AG6gochanaladaphna
 pagentaphengoh6GA555nga000pna222FA7incongoparaxarg
 alzadchardaxol15AF666ddGnGaGaql11AF8oolaslaphanagl
 plvdnachanpoon4FA777a0ox0am0a777IA9onphalgephalze
 orchanzandalala31111qantalget666B1ancardaxadmache
 ondimate8dohox2B222345671234555A2coeoplaxvargeta
 apzagensodanolon1BF23456712345AA36dplzachanzangeh
 myclahhvdrahonona9A23456712345F4analolhadganverte
 gongergalaxaiotaxx8BAGAF1BAG15oxdogzadnaahziblah
 fantogapvargemaltaz76AFA1BAG76elangcolzadnahgebar
 arlagvagephadednolac5432198fadoxahrhodnocapvargo
 nolzadnachephalddemacheolchadnadoxahnepacheldaxor
 valgedadrivxadnoglaphzvgalgablonzancaanacnarsanol
 apransanadarcholzadnahachirahdoxalddgahzangephnox
 orcladorvorblemadaradontagelaxarohpronalgarozargefa
 laxardroamachondancilaxazvrbbalohadeodaxorgephals
 argladroadronclanadinchaadranclhloghdgaoochadnacho
 valchepnadoxargemnpaphealbvdagedldhaxargehnotal5
 23456781hahgl1fafrangehnoxaldehgebladahorha7654321
 3245678loadanfadontalmahochantfanoxalgethvo6543217
 3215678gempnadoxarchansanapvradzdnolatonsa5432167
 5432978englorzabmvychaaphinodalzadcharzahod4321567
 6543278aglancladonvanrabldoxagephaclohadnoh3214567
 7654328gethvdradolziblxavorchapnaxaxaldla2134567
 8765432noxtadgmaolzangeolchadnaphavonronge1234567

The pagesgem Table (or Table 9A) is unique in Loagath

ter of the grid, in a large clockwise circle, are the numbers 1 through 9 repeating. Within the circle are the numbers 1 through 7 written in triplicate (111, 222, 333, etc.) in a counterclockwise pattern. The rest of the squares within the circle are filled with capital letters (I, B, A, G, A, F, and A repeating).

Furthermore, the very center of the Table displays the name of the Heptarchic Prince of the Sun and Sunday—*Bornogo*—in a star pattern.

(The name is written once vertically, once horizontally, and twice in opposing slants. All four share the central cell—the letter *N*—and therefore make an eight-pointed star.)

B			B			B
	O		O		O	
		R	R	R		
B	O	R	N	O	G	O
		O	O	O		
	G		G		G	
O			O			O

Outside of the central circle and the four number-squares in the corners, the rest of the Table is filled with letters as usual. Unique is the fact that this is the *only* Table in the Holy Book to incorporate numbers with the text.

Nineteenth (or Eighteenth?) Table:

On April 15th, 1583, Kelley was at work transcribing what Dee called the eighteenth leaf of *Loagaeth*.¹⁰¹ However, it is unclear if Dee was counting the First “hidden” leaf in this case. He sometimes described the second leaf as the “first,” because it represented the first accessible Gate of Wisdom. Therefore, there is some possibility that, on April 15th, Kelley was actually working on Table 19.

Dee notes that this leaf was “of the spirits of the earth.” (Hinting that Dee may have had more information on the contents of each leaf of the Holy Book than has survived.) In this session, we actually get to meet these Earth spirits. During his transcription work, Kelley made the mistake of reading some of the Angelical text aloud. Three or four spirits appeared:

... and thereupon suddenly at his side appeared three or four spiritual creatures like laboring men, having spades¹⁰² in their hands and their hair hanging about their ears, and hastily asked Edward Kelley what he would have, and wherefore he called them. [*Five Books of Mystery*, p. 348]

ΣΖΩΛΞ ΓΟΞΕΙΤΩ

(Gedmagr Alpon)

sedontagontagnicoplagnocclaxydnachausednephaloxad
 vtraxtagintolantaxaricagoragnojetthonodantidentane
 ophragnagedotnagaxaradensocanionzarchiadnonanazach
 vldoxidanzachentolviayaxochastotcrydanzagathnolz
 plachastididoxnucalragelivdraxcdnagenandagrarh
 aplaxatantentadihnaxalnochnazarchabholzadnochnazo
 aptaxanantentaxadnoledaxvalzonacclaxylblastopotzan
 yntagnochairoxadiltanaraffranqentalecladoxtiobaxn
 yntoalodduvaxomefontantalaxvdamannoxardaxodynroch
 alonzacenterinalclaxodaxtanebhrachadoplzachnedoltax
 vdraxadyozaitagnaxnygotalyprossodivxneodadneorg
 avolsednolaxylblastotegenaprigantoxaitonaqrdotnapla
 vegorsagavixadnoantidentagephholzackelantdayplaxno
 vianzarchasplaxtoiochalzadyndanoanonzagorydnophros
 zanyaxyizabulontantagnoxadarnehaydraxnolynovax
 ypontazaxylcladnonaplantagossydraxnornatidevaxtoron
 plalibaltidnochnastetobazvidaxtochochudalaphantgah
 raxtalgethnoocordanta hantidnochnaroxplaxtoteroxonah
 insantalgiantagnachoxaneciantaxnabvrazantozantoz
 yntixadvidraxtohapraxtoiaxtionvglatnophalmadoxyba
 devartanalynzanndeodiatthalpranzednochalmayypoisac
 theanzadaxvrontantoxactloxvdiorchanoxardoxlepatha
 orichadnochaniantoxalzacharprtasmarharhaldoxlapro
 vdanotolgethanainnographynocharynsidgnoxtalzadnoah
 ydoblaxaproxtanexilgeonaxvntaxnorynsantagetaldrox
 prichastorazantelgeosquadnochnanzachbaclaxtorocland
 amunzarlaxnatoplaxynocianvansinagorystaxolaprad
 nolendnapracstagonvrodarhanzaneochetofosaldorabi
 gualzachnefldrothamvntagnodoxysclonnadivmegvntago
 ilzichaslossonnocharbachvontanvarahvongatsoventax
 vichadnolananzadchaponaioxaldrextapranzanoydnathars
 achentlohydnodactlexvargenacnelldondanzaldroxalax
 nagepthexapridduallorrenzallexedoxznglaxacclaso
 vantopiasmagraayntilagenodragenyynzozonzanoxtalza
 alchynactlaxydnocladnaphexysuladnotanza hyntagnoca
 algealgonanaglarprodantagenadnarchoalchyzantaxorna
 vlonzarcharledzadroxdapraxolynsantafachensonoxadna
 charzidalontantapoxyliazintexadonzanavutolagech
 nachanzachetthydnocnaronachanzibenadepephzantolaxdo
 avoxadnacinastrianynopladroaxachaphabulaxtonqernsp
 vlzacoznadorzidaplxacappnotagnacronhadnochoronnydo
 plaxtrilbalzachidnoodahynzashdenzadnochadaxaragetha
 alzachydnobalontantfoxa.nelldenvlarbadqxmichanzaca
 nobylacynotriaphalqerordlaxyblitheacocexagedoch
 georqaalchinzachannataxarachvotizunnchalzyntaonal
 yanzangalaxvontagnataperodanzaccladchygintintanet
 aldvzacharabvladvolharzodnagoodana liqecpalaxvndoc
 inxtalgethbaazadnorlapiaxynaxabonzachavaltalzar
 yonappainelzactlaxvntiaperdroxactlonzanodolzachepia

The Gedmagr Alpon Table (or Table 19A). I *caj* may represent the element of Earth.

Kelley, of course, insisted that he had not intended to call them. Dee agreed, saying that a prayer spoken only to get "the sense thereof" was not a true prayer. At this, the annoyed spirits attacked Kelley -leaving a red circular welt on his skin. During the commotion, Dee grabbed a wand and heroically banished the spirits.

I find it very interesting that this Table should relate to the spirits of the Earth. As I pointed out previously, the entire *Book of Loagaeth* relates

to the seven biblical Days of Creation.¹⁰⁴ As we shall see, the final thirty Tables collectively represent the Seventh Day of Rest. That means the first nineteen Tables should encompass the first Six Days of Creation—beginning with the Divine Source in the First Table and ending with the completed Universe in the nineteenth.

It is, therefore, not surprising to find the spirits of the Earth in the last Table associated with the six days of active Creation. This indicates that the occult forces represented by the Tables of *Loagaeth* do indeed run from the highest divinity in the first leaf to the lowest and most earthly forces in the final leaf—in a fashion similar to both the Tables of *Soyga* and the Jewish fifty Gates of Binah.¹⁰⁴

*Tables 20 to 49:*¹⁰⁵

The last thirty Tables of the *Book of Loagaeth* are set somewhat apart from the previous nineteen. As a group, Tables 20–49 represent the Gates into the Thirty Aethyrs that extend from God's Throne to Earth.¹⁰⁶

By "Aethyrs," Dee means to indicate the various levels of the Firmament, or the Heavens. (This is the root of our modern word *ether*—as used to describe the "etheric plane," or spiritual realm.) If we look at chapter 1 of the Book of Ezekiel, we see the plane of the Firmament (the sky or Heavens) upheld by the four Kherubic Archangels. The same Firmament appears as a "sea of glass" (a description of the sky) in the fourth chapter of the Book of the Revelation.

The Heavens that extend between God and Earth are counted as seven by Jewish mysticism. This descends from Chaldean and Babylonian sources, which associated the Heavens with the orbital spheres of the seven ancient planets. (The lowest Heaven corresponded with the "planet" closest to Earth—Luna—and extended all the way to the farthest planet—Saturn. Beyond Saturn was a cosmic barrier between the Divine and natural realms marked by the band of fixed stars.)

Later biblical traditions reinterpreted these seven Heavens in various ways. Most significantly, the ancient Gnostics (depending on sect) described anywhere from thirty to 365 Heavens!

It was the thirty-Heaven Gnostic cosmology that apparently reached Dee¹⁰⁷ and found itself embedded in the *Loagaeth* system. We know that

the First Table of the Book represents the Highest God (the *Logos*), and that the Creation of the Universe is outlined in the text of the eighteen Tables that follow. Table 20, then, must address a completed and working Universe, and therefore correspond to the Seventh Day of Creation. The rest of the final thirty Tables follow suit—although Table 49 stands out and will be discussed later in this chapter.

The Thirty Aethyrs contained within Tables 20 through 49 run in order from the highest and most Divine Heaven (called *Lil* by Dee's Angels) to the lowest and most earthly Heaven (called *Tex*).¹⁰⁸ However, this "stacked" illustration of the Aethyrs is merely an intellectual model—based upon Jewish and Gnostic convention. In practice, the thirty Aethyrs described by Dee's Angels are set over various geographical locations—called "Parts of the Earth." Thus, these Heavens actually permeate one another, rather than existing as "highest to lowest" in the sense of Newtonian space-time.

Technically, this is also an aspect of Merkavah mysticism, as can be seen in the *Book of Enoch the Prophet* (1 *Enoch*), in which the patriarch not only explores the Seven Heavens but also astrally visits several geographical locations.¹⁰⁹ The same is found throughout the biblical Book of Ezekiel.¹¹⁰ In Dee's case, each of the Thirty Aethyrs contained three Parts of the Earth (except for the lowest, *Tex*, which contained four¹¹¹). Angelic Governors set over the nations in those Parts could be contacted, and the people of those nations could be observed by opening the Gate (Table) of the appropriate Aethyr.

I consider the Parts of the Earth system to be an example of the kind of magick one can work with the *Book of Loagaeth*. However, our purpose here is to explore the Holy Book itself. Magickal systems based upon it will follow in a later work. In this chapter I have only included what has already been said of the Aethyrs and the Parts, plus I have added the names of the Aethyrs to the Lexicon.¹¹²

Meanwhile, for ease of reference, I will here offer a list of the Thirty Aethyrs and the Tables of *Loagaeth* with which they correspond:

01. <i>Lil</i>	Table 20	16. <i>Lea</i>	- Table 35
02. <i>Arn</i>	Table 21	17. <i>Tan</i>	Table 36
03. <i>Zom</i>	- Table 22	18. <i>Zen</i>	Table 37
04. <i>Paz</i>	- Table 23	19. <i>Pop</i>	- Table 38
05. <i>Lit</i>	- Table 24	20. <i>Chr</i>	- Table 39
06. <i>Maz</i>	- Table 25	21. <i>Asp</i>	Table 40
07. <i>Deo</i>	- Table 26	22. <i>Lin</i>	Table 41
08. <i>Zid</i>	- Table 27	23. <i>Tor</i>	- Table 42
09. <i>Zip</i>	- Table 28	24. <i>Nia</i>	- Table 43
10. <i>Zax</i>	- Table 29	25. <i>Uti</i>	- Table 44
11. <i>Ich</i>	- Table 30	26. <i>Des</i>	- Table 45
12. <i>Loe</i>	- Table 31	27. <i>Zaa</i>	- Table 46
13. <i>Zim</i>	- Table 32	28. <i>Bag</i>	- Table 47
14. <i>Uta</i>	- Table 33	29. <i>Rii</i>	- Table 48
15. <i>Oxo</i>	- Table 34	30. <i>Tex</i>	- Table 49

Forty-Ninth Table:

As mentioned previously in this chapter, the Mother Galvah appeared to Dee and Kelley in order to bring them to the end of the *Loagaeth* transmission. As such, it was within her jurisdiction alone to reveal the text of the forty-ninth—or final—leaf to Dee and Kelley. Like the first (“hidden”) Table, the text of the forty-ninth leaf is also comprised of whole words. However, it is unique in that it is not made of two 49 x 49 Tables, but (as we shall see later) of five small Tables of twenty-one letters each.

Just after Galvah reveals the name of the Holy Book as *Loagaeth*, she turns to the subject of the forty-ninth Table:

The first leaf (as you call it) is the last of the book.¹¹³ And as the first leaf is a hotchpotch without order; so it signifieth a disorder of the world, and is the speech of that Disorder or Prophesie. [*A True and Faithful Relation*, p. 19]

This quote has caused some confusion among modern Enochian students. Galvah here suggests that the last leaf of the book would have been called the “first leaf” by Dee. Remember our previous discussion of the “leftward” direction in which the Holy Book is written (like a He-

brew Torah). Thus, if Dee opened up the Book to what he considered the "first leaf" by Western standards, he would find himself looking at the *last page* of the Book—containing Table 49.

This "first leaf" (really the last!) is then described as "a hotchpotch without order" that signifies a "disorder of the world." In the margin, Dee notes: "I understand not this unless it be the first leaf, being indeed the last, is of the wicked hellish one." This is a reference to the Antichrist, who (according to Dee's belief) would rule the world during the End Times to come. This seems to be confirmed several pages later, when Galvah elaborates slightly on this "hotchpotch":

Thou beginest in the world to look up to Heaven: So was it begun in earth to look up to the doing above. The last life is Hotchpotch of the wicked in the World, and damned in Hell. [*A True and Faithful Relation*, p. 24]

So, leaf 49 of the Holy Book represents the "last life," and a time when the wicked of the world and the damned in Hell would create chaos (i.e., the Tribulation and following Armageddon). The final leaf of *Loagaeth*, like the final book of the Bible, would necessarily comprehend the reign of the Antichrist, along with his defeat and the establishment of the Kingdom of God. (See the Book of Revelation, chapters 13–22.)

Galah finally transmits the text of leaf 49 on June 18th, 1583.¹¹⁴ First, she points out that Dee and Kelley have only received forty-eight of the Tables so far. She then proceeds to deliver the text of her Table:

Write the 49[th]. You have but 48 already. Write first in a paper apart:

Loagaeth feg lovi brtnc

Larzed dox ner nagzilb adnor

[Now seas appear]¹¹⁵

doncha Larb vors hirobra

exi vr zednip taiip chinrvane

chermach lendix nor zandox. [*A True and Faithful Relation*, p. 19]

During the transmission of the above text, Kelley also described the vision of Galvah he saw in the crystal. This vision has provided some confusion for Enochian scholars over the years—although what we

have learned of Galvah previously in this chapter may throw some light on the subject.¹¹⁶

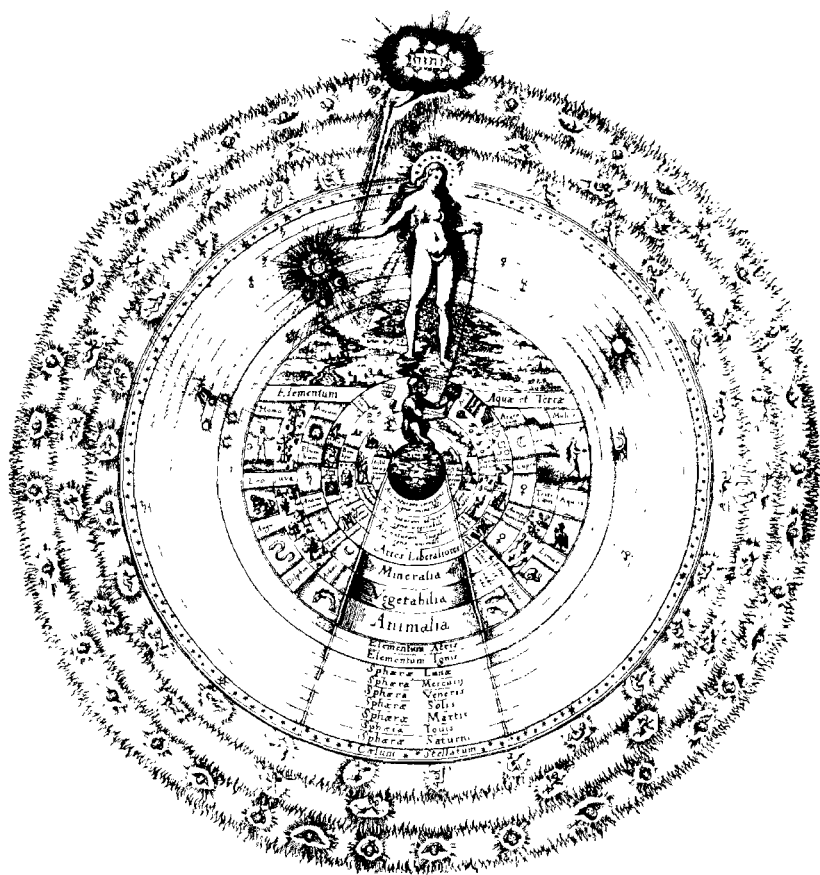
As she spoke those words, Galvah's head glowed so brightly it could not be looked upon, and the light would flash brighter each time she spoke. This would be recognizable to Christians and artists as a "halo"—a Divine Glory said to surround the heads of Prophets, Saints, and Angels as often depicted in Christian iconography. This is understood as the Presence of God—or the Holy Spirit. (See Exodus 33:14 and 34:29–30.) As we know Galvah is the *Shekinah* (Divine Presence), it makes sense that she would manifest such a halo while speaking the powerful words of her Table.

There were also two further beams of light that entered Galvah during her transmission, adding themselves to the light of the halo. These three sources of light seem to be significant to the text itself. This is suggested as, later in the same session, Galvah reveals part of the mysteries of the words she has transmitted:

There are only the words of the first leaf.¹¹⁷ [. . .] In them is the Divinity of the Trinity, the Mysteries of our Creation, the age of many years, and the conclusion of the World. Of me they are honored, but of me, not to be uttered: Neither did I disclose them myself: For, they are the beams of my understanding, and the Fountain from whence I water. [*A True and Faithful Relation*, p. 20]

Galah's "beams of understanding" are likely the three beams of light—or halos—from the vision. Here, we learn that they are related to two threefold concepts: on one hand, the Trinity (whom Galvah credits for the words of her Table), and on the other, the Creation, age, and conclusion of the world.

Therefore, in some sense, leaf 49 is a compendium of all that precedes it in the Holy Book. Note that it begins with the title of the Book—*Loagaeth*—which (as far as I am aware) is the only place in the entire Book this word appears.¹¹⁸ I also notice that there are only three capital letters in the text, and all of them are *L*—which is Angelical for "The First."¹¹⁹ Therefore, we have three distinct sentences here, probably encompassing the Trinitarian mystery hinted at by Galvah.



Soul of the World

Also notable in the vision are the appearance of seas and all the beasts of the earth. As we can see, Dee recorded the appearance of the seas in the middle of the text of leaf 49, between the words *adhuc* and *doncha*. This, according to Dee's notes, would be just before the second beam of light entered the Mother.

Then, just after that second beam, all the "Beasts and Creatures of the World" appeared in the shewstone. I would assume they arose from both the earth and the seas around Galvah, in a manner reminiscent of the appearance of animals in the first chapter of Genesis.¹²⁰ These hordes of animals made threatening gestures toward Kelley—as one

might expect of any wild beast. However, they would then turn toward Galvah and fawn upon her.

I believe what we have in this vision is, in fact, an image of the Soul of the World—the version of the *Sheckinah* or *Sophia* most familiar to Hermeticism. Galvah is Mother Nature, and we see her in that role in Kelley's vision.

Consider, also, that Table 49 embodies the lowest of the thirty Aethyrs, called *Tex*. This is the one Aethyr that contains four different Parts (rather than three)—probably symbolic of the physical realm. It is therefore fitting that the Table associated with *Tex* should embody the Soul of Nature and the physical world itself (the end product of the Seven Days of Creation).¹²¹

However, there was also a down side to this vision of Galvah. As she warned, the forty-ninth Table is “a hotchpotch without order” that signifies “a disorder of the world.” Perhaps because of the inclusion of the End Times in the mysteries of this Table, the creatures Kelley saw in the stone were predominated by loathsome things like serpents, dragons, toads, and “all ugly and hideous shapes of beasts.”

This is common in medieval magickal texts like the *Goetia*, where infernal spirits appear in hideous shapes—often composite forms made of serpents, toads, dragons, and the like. These texts warn that the horrible countenances of these creatures can be stressful to the mind of the exorcist. Kelley, according to Dee's record, seems to have experienced this during this aspect of Galvah's vision:

Note, also, that the manner of the fiery brightness was such, and the grisly countenances of the Monsters was so tedious and grievous and displeasing to Edward Kelley that partly the very grief of his mind and body . . . such grievous sights necessary to be exhibited with the Mysteries delivering unto us, had in a manner forced him to leave off all. But I again with reasonable exhorting of him, and partly thanks to¹²² the providence and decree Divine, wrought some mitigating of this grief and disquieting. [*A True and Faithful Relation*, p. 19]

The view of such dark chaotic (even infernal) forces as fundamental to the physical world is a very Gnostic one. In fact, both Gnosticism and the Qabalah teach that the physical world (as we know it) came about

only after Adam's fall from the celestial Eden. The physical world of suffering, in this view, is an intermixing of Divine Light and the earthly demonic shells that attempt to obscure it. (A concept illustrated rather well here in Galvah's vision of the forty-ninth leaf.)

The concept of the End Times, of course, is the rectification of Adam's Fall, and the re-elevation of the world back to the celestial Paradise. Therefore, the entire process of Creation comes full cycle here in leaf 49 of the Holy Book—the final product of 7 x 7. Nature in all Her winding chaos is here, as well as the World of Man and its conclusion. Later in the journals, Galvah would provide a further clue in this direction:

One thing I will teach thee. The End is greater than the Beginning, or the Midst. For the End is witness of them both, but they both cannot witness of the End. [*A True and Faithful Relation*, p. 27]

The End is the final result—or product—of the Beginning and Middle. *In this sense, the End (or end result) always encompasses the whole of what led to it.* (Consider this in relation to the First Table, which contains the blueprints—or potential—for all that will come after it.) This fits well with Galvah's previous description of the words of the forty-ninth leaf: "In them is the Divinity of the Trinity, the Mysteries of our Creation, the age of many years, and the conclusion of the World."

After Galvah had completed her vision and the transmission of the forty-ninth leaf, Dee asked her for details on how this text should be written in the perfected copy of the Holy Book:

Dee: What shall I do with these 21 words now received? [. . .] I beseech you, how shall I write these names in the first leaf?¹²³

Galah: They are to be written in 5 Tables, in every Table 21 letters. [*A True and Faithful Relation*, p. 20]

There are a couple of problems with this exchange between Dee and Galvah. First, Dee refers to "21 words now received," while there appear to be twenty-two words in the text Galvah transmitted. I suspect two possibilities in this case. The first is that Dee may have simply mis-

counted the number of words here—though I find that rather unlikely, as Dee had the text right in front of him at the time. The second possibility suggests that Dee broke a word in half when he paused to write “Now seas appear” in the middle of the transmission. Therefore, what appears to be two words—*adnor doncha*—may actually be a singular (or compound) word—*adnordoncha*.

More problematic, however, is the response given by Galvah—where Dee is told to write the text of leaf 49 in five Tables of twenty-one letters each. That makes a total of 105 letters ($5 \times 21 = 105$). Yet, the text—written in English letters—contains a total of 113 characters.

The solution is found by transcribing the letters into Angelical characters. First, note there are four instances of the digraph *ch* in the text (*doncha*, *chirvane*, and *chermach*). This digraph is usually intended to produce a throaty *kh* sound in the Angelical tongue, and it is possible this is represented by a single character (called *Veh*—often transliterated as the English letter *K*). If so, this reduces the number of letters in this text by four, from 113 to 109.

Next, I notice that two of the words contain the letters *zed*. *Zed* happens to be the common name for the letter *Z* (sometimes also called “ezod” or “zod”) outside of the United States of America. There are several instances in Dee’s journals where he spells out the name of this letter (though usually choosing the “zod” form),¹²⁴ rather than using the *Z* character alone. If we replace the two instances of *zed* here on leaf 49 (*Larzed* and *zednip*) with the Angelical character for *Z* (called *Ceph*), it further reduces the total of letters to 105.

Now that we have arrived at the necessary 105 letters, we can set them into the five Tables of twenty-one letters each:

L	O	A	G	A	E	T
H	F	E	G	L	O	V
I	B	R	T	N	C	L
A	R	Z	D	O	X	N
E	R	N	A	G	Z	I
L	B	A	D	N	O	R

D	O	N	K	A	L	A
R	B	V	O	R	S	H
I	R	O	B	R	A	E

X	I	V	R	Z	N	I
P	T	A	I	I	P	K
I	N	R	V	A	N	E

K	E	R	M	A	K	L
E	N	D	I	X	N	O
R	Z	A	N	D	O	X

Following this exchange, Dee continues asking Galvah questions about these five little Tables. However, as usual, insignificant details were left for Dee's discretion:

Dee: How shall I place the five Tables upon the two sides: three in the first and two in the second, or one in the first and four in the second, or how else?

Galvah: As thou seest cause.

Dee: Shall I write them in letters of gold?

Galvah: The writing hath been referred to thy discretion with colors, and such things as appertain to the writing thereof. Upon the first side write three Tables, and on the second two. [*A True and Faithful Relation*, p. 20]

The next day, Dee has set the words into the five Tables, and presents it to Galvah for approval:

Dee: I have assayed divers ways to place the five Tables, on the two sides on this first leaf. Is it to your liking as I have done it, in the five little Triangles?

Galvah: As concerning the setting down of the five Tables, it is sufficient as it is done. [*A True and Faithful Relation*, p. 21]

It is unclear why Dee chose to make the five Tables into triangles, even though Galvah finds it “sufficient.” Personally, I would rather keep the five Tables each 7 x 3 squares, as these two numbers obviously play a significant role in leaf 49 and the Holy Book overall.

Be It Unto Thee, as Thou Hast Done— The Anticlimax of the *Loagaeth* Saga?

The process of creating a perfected copy of the Holy Book—written in Angelical characters, and from the right to the left—is an understandably monumental task. It only took Dee a matter of days to become overwhelmed with the project, and by June 29th, 1583 (he was working on Table 7), he was already asking the Angels for help.

On that day, it was the Heptarchic Angel Madimi who appeared in the shewstone. Dee had a special relationship with this spiritual creature—who appeared as a little girl¹²⁵ and therefore Dee felt comfortable in asking her for intervention. In response, Madimi brings her Mother—who is introduced to Dee and Kelley as I AM (a biblical name of the Highest Divinity), and who we also know as Galvah, or Wisdom:

Dee: While I was about to write the Title of the second side of the seventh leaf: and (E.K. sitting by me), Madimi appeared as before like a young girl, and I saluted her in the Name of God, as coming from God for good, and said to her, that I was wonderfully oppressed with the Work prescribed to me to perform before August next, and desired her to help me to one to write the holy Book as it ought to be written: seeing I did all I could, and it seemed almost impossible for me to finish it as it is requisite. Madimi promised to help me to one to write the Book; and thereupon appeared to her (but unseen to E.K) her Mother. [. . .]

Madimi: Mother, I pray you let him have one to write his Book.

Mother: I am of the word, and by the word.¹²⁶ I say, Seal up those things thou hast. And I myself will take charge of Galvah to the end.¹²⁷

Dee: Truth it is, it must grow to a great mislikeing grudge, that God should seem to have laid burdens on our shoulders, greater than we are

able to bear: and then if we fall and fail under them, he would find a cause not to perform his promises made for carrying of those burdens.

Mother: Whatsoever is thy part, the same will I perform. I will put thy yoke (in this one thing) upon my shoulders.

Dee: Will you then write it as I should have written it?

Mother: I have said I will.

Dee: Where shall I leave the Book?

Mother: Leave it where you will: your locks are no hindrance to us. Even when the time cometh believe and you shall find it written.

Dee: You have eased my heart of a thousand-pound weight.

Mother: Because ye shall not fall into error. Dost thou believe?

Dee: Yea, verily.

Mother: Then verily will I do it. [. . .]

Dee: I pray, tell me your name.

Mother: I AM; what will you more?¹²⁸ [*A True and Faithful Relation*, pp. 26–27]

In my opinion, this is one of the most unbelievable scenes in the journals. By all appearances, Dee receives a promise from the Mother to write the perfected Holy Book *for* him. I simply find it hard to accept that Dee would have seriously expected such a direct and astounding miracle to take place. I have to wonder if he wasn't merely trying to shift the responsibility of having the project completed on time from his own shoulders onto the Angels. If the Mother had made such a promise, then what Angel could accuse Dee of failure?

Apparently, the project was not completed on time after all. First, the entire month of August is missing from the journals.¹²⁹ The entries simply end with July 4th and pick up again—without comment—on September 21st, 1583. Almost three entire months are obscured from modern study.

Then, by April 12th of the following year, 1584, Dee mentions to Nalvage that the Holy Book "is promised to be written"—suggesting that it is not complete, and Dee still believes the Mother and Her Angels are going to do it for him:

Nalvage: How, therefore, shall I inform you, which know them not?

[] The Characters, or Letters of the Tables.

Dee: You mean the mystical Letters, wherein the holy book is promised to be written. And if the book be so written and laid open before us, and then you will from Letter to Letter point, and we to record your instructions [*A True and Faithful Relation*, p. 78]

This is a full eight months after the original August deadline, and Dee is still receiving instructions for how to work with the *Loagaeth* Tables. In fact, the aforementioned discussion takes place just before the forty-eight Angelical Keys are transmitted. That means that the very Keys needed to open the Gates had not been delivered to Dee on or before the August deadline.

Kelley's exuberance also provides us with evidence that the original deadline was missed. As might be understandable, the men were not likely happy that the much-anticipated day of August 1st resulted in no great Revelations. The Angels had told them so often not to rush the time of God's choosing, but to wait patiently for August. Nearly nine months later, on the date of April 21st, the Angels Gabriel and Nalvage once again tell the men not to rush God. Kelley has a sarcastic response to that:

Gabriel and Nalvage: He never heard of any man that would ask, if God would perform his promises

Edward Kelley: By August next?

Gabriel and Nalvage: What if it were a hundred Augusts? You may be weary before August next, as the Children of Israel were of their Mama. [*A True and Faithful Relation*, p. 92]

It is hard to appreciate this exchange out of the context of the journals. As I stated previously, Kelley's words here are likely sarcastic in nature.

I read it as a kind of challenge, bringing up the fact that the Angels had already failed to deliver on one of God's biggest "promises"—the revelation of the *Loagaeth* mysteries on August 1st, 1583. Kelley likely fixated on this fact, as he constantly looked for evidence that the Angels were actually liars and devils. (He apparently failed to consider that neither he nor Dee had completed the perfected Holy Book as they had been instructed to do.)

Kelley was not alone in letting his frustration slip through into the records. It was only a few days later, on April 27th, that Dee asks Gabriel and Nalvage for an update (or confirmation) on the Mother's promise:

Dee: As concerning the book writing by the Highest,¹³⁰ what shall I expect thereof?

Gabriel and Nalvage: There is no point of faith.

Dee: I believe verily that it shall be written by the power of the Highest.

Gabriel and Nalvage: The power of the Highest confirmeth me, but not my power, the Highest.

Dee: Be it as the will of God is. [*A True and Faithful Relation*, p. 104]

When the Angels tell Dee that the Mother's promise is "no point of faith," I tend to see that as an indication that Dee had it wrong. However, Dee certainly didn't want to see it that way, and therefore reaffirms that he believes the Highest (I AM) will indeed write the Holy Book for him. The Angels put the issue off on the Highest and that ends the issue for that session.

In the end, Dee does appear to have produced the Book on his own. At least, he created a copy to the best of his ability. It was only two months later, on July 7th, 1584, when Ave came to reveal the Prayer of Enoch and the secret to *Geboful*.¹³¹ Perhaps, Ave appeared at that time with that information because Dee had *finally* produced the Book:

Ave: My brother, I see thou doth not understand the mystery of this Book, or work, thou hast in hand. | . . . | Notwithstanding, that thy labour be not frustrate, and void of fruit, be it unto thee, as thou hast done.

Dee (in margin): The Book confirmed.

Dee: Lord I did the best that I could conceive of it. [*A True and Faithful Relation*, p. 196]

Here we see that Dee does have the Book “in hand.” He claims it is the best he could do, and Ave appears to say that it will be sufficient to result in *some* fruit for his labor. The marginal note indicates that Dee took this as a confirmation of his perfected copy of the *Book of Loagaeth*.

However, the August date seems to have been put aside. Perhaps this is what Ave means by the phrase “. . . be it unto thee, as thou hast done.” When the long-awaited August 1st finally arrives, Dee and Kelley do not commence a ritual opening of the forty-eight Gates. Instead, at the command of the Angels, they pack up and head toward the court of Emperor Rudolph in Prague.¹⁴²

Records of whether or not Dee or Kelley ever made use of *Loagaeth* do not exist. They have either never existed, meaning the men never used this material, or they have simply not survived or been discovered. Meanwhile, if we consider the legacy that Dee left behind in Prague, it is likely that the Angels finally had their own agenda fulfilled after all. Even if neither of the men achieved their personal goals with the magick, the historical mark left by Dee in Prague cannot be denied.¹⁴³ As promised, the Angels *did* initiate a new current into a new world—and the Age of Enlightenment soon followed.

Endnotes

1. See *John Dee's Five Books of Mystery* and *A True and Faithful Relation*.
2. Also see Psalms 69:28, Daniel 12:1, Luke 10:20, Philipians 4:3, and Revelation 3:5, 13:8, 17:8, and 20:12–15.
3. To further explore Dee's search for the Book of Enoch, the following references have been highly recommended: György E. Szönyi, *John Dee's Occultism* (Albany, NY: State University of New York Press, 2004), p. 145; William J. Bouwsma, *Concordia Mundi: The Career and Thought of Guillaume Postel* (Cambridge, MA: Harvard University Press, 1957), pp. 13, 36–37; and Nicholas H. Clullee, *John Dee's Natural Philosophy: Between Science and Religion* (London: Routledge, 1988), pp. 208–20, 297 (note 25).
4. Lights and Judgments – The *Urim* and *Thaumim*, associated with the Breast Plate of the High Priest of Israel, were likely scrying stones of some sort. (See Exodus 28:30.)

5. See 1 Samuel 9 for the story of Saul's consultation with Samuel, as well as the explanation of the term *seer* as applied to prophets.
6. Dee has "could not be come by at man's hand."
7. Dee has "from thee (O God: mediately or immediately." In his *Five Books of Mystery*, Joseph Peterson mentions in a footnote (p. 59, note 15) that "mediately" indicates "through a medium." Therefore "immediately" must indicate "without a medium." (Dee employed Kelley because he personally lacked mediumistic skills.)
8. Epistle of Jude 14-15. Jude quotes from 1 Enoch, but Dee seems to assume that Jude is quoting the legendary Book of Enoch written in the Angelical language. (See the section in this chapter entitled "The Holy Book of Loagaeth.")
9. Found on p. 174 (June 25, 1584) and p. 196 (July 7, 1584) of *A True and Faithful Relation*.
10. Had they been legends of Solomon, Dee's journals would be considered "Solomonic."
11. Adam and Eve, who were the distant grandparents of Enoch.
12. *Heptarchia* means "Sevenfold Hierarchy" or "Sevenfold Rulership." This system of magick revolved specifically around the Seven Archangels who "stand before the Throne of God." (Revelation 4:5.)
13. Published (with all Latin translated) as *John Dee's Five Books of Mystery*, edited by Joseph Peterson.
14. To see the original manuscripts of Dee's journals, visit <http://www.themagickalreview.org/enochian/enochian.html>. Also, for transcriptions of Dee's work, see <http://www.esotericarchives.com>
15. An Angel from the Heptarchic system of magick.
16. In other words, the Celestial Tablets (of Enoch) are written by the hand of *Sophia* (Wisdom). *Sophia* is the name of the ancient Gnostic Bride of God (or Mother of the World).
17. That is, the First Great Prophecy was of the coming of Christ.
18. That is, this Holy Book contains the Second Great Prophecy, which is the return of Christ.
19. The Tribulation is a period of war and suffering that precedes the end of the world in the Christian mythos.
20. We will see later that there are Calls (or Keys) associated with the Holy Book. However, I suspect Dee saw this as a reference to the first sounding of the Trumpet, an aspect of the Christian Rapture. See Revelation, chapter 8 (and following), for the Trumpets.
21. Referring to the Holy Book (which has already been described as containing the Second Great Prophecy of the End Times).
22. The first that lived = Adam.
23. It was Raphael who delivered the Holy Book. See chapter 5.
24. I have added this for clarification.

25. Casaubon has 'Alcoran.' The Koran was a new "Testament" which was delivered to Muhammad by the Archangel Gabriel, and which founded the Muslim Faith.
26. Casaubon has "Mahometans" as in "Muhammad-ians."
27. *A True and Faithful Relation* does not show the first *a*, leaving "Logaeth" but this is an error on the part of Casaubon.
28. See the Book of Revelation, chapter 5.
29. See the *Five Books of Mystery*, p. 263.
30. I have added the bracketed word to clarify the speech.
31. See the *Five Books of Mystery*, pp. 268–69.
32. The journals do not mention it at this point, but there is also a title above each Table of the Holy Book.
33. Dee adds in the margin: "(49 powers with their inferiors — 48 after a sort: and 1.)" Again, we see the isolation of one leaf of the Book from the others.
34. Compare this to the Qabalistic convention of attributing four manners of interpreting the Torah — one for each of the Four Qabalistic Worlds.
35. One of these appears to be the language we will see later in the forty-eight Angelical Calls, or Keys.
36. Six is the number attributed to the Sun in works like Agrippa's *Three Books*.
37. Seven is the number attributed to Venus.
38. For instance, see the material in the classic grimoire known as the *Arbatel of Magic* — a text very familiar to Dee and one that had a massive influence on his Heptarchic system of magick.
39. All of these are associated with the seven Archangels who stand before the Throne of God in Revelation, chapter 4. These are the Archangels (or *Elohim*) directly involved in the Seven Days of Creation, in Genesis 1
40. We will return to the subject of the Angelical Keys (or Calls) in the following chapters.
41. That is, the first leaf that is accessible to the aspirant.
42. See pp. 324–25 of the *Five Books of Mystery*.
43. Dee makes this marginal notation: "Note this covering to be made for the book."
44. See *A True and Faithful Relation*, p. 174.
45. See the *Five Books of Mystery*, p. 269.
46. See the *Five Books of Mystery*, p. 288.
47. Or Spanish, Latin, etc
48. Requisite = Required.
49. See Sloane 3189 for Kelley's English-lettered copy of the Holy Book.
50. We shall explore the subject of the perfected Holy Book later in this chapter.
51. We shall see later in this chapter that Galvah continues to refer to the forty-ninth leaf of *Logaeth* as "the first leaf" — though it is in fact the last.

52. See chapter 1 of this current work.
53. See the *Five Books of Mystery*, pp. 286–343. Remember, only the First Table (Sides A and B) is found in the *Five Books*. The entire Holy Book is preserved in Sloane MS 3189.
54. See the *Five Books of Mystery*, pp. 286–87.
55. See Donald Laycock's introduction to *The Complete Enochian Dictionary* (York Beach, ME: Red Wheel/Weiser, 2001), pp. 33–35.
56. I have added the English-letter equivalents in parentheses for clarification.
57. This would not be a concern for the other forty-eight Tables, which contained single letters in each cell.
58. See the *Five Books of Mystery*, p. 296.
59. As of this writing, my analysis of the text is unavailable to the public. However, it might be available on my website (<http://kheph777.tripod.com>) by the time this book is published.
60. This is likely a reference to the Book sealed with seven seals in the Revelation of St. John. Evidence suggests that *Loagaeth* is intended, on some level, to be this same Book.
61. See the *Five Books of Mystery*, p. 411.
62. That is, all Tables will be explained at once, rather than one here and another there, etc.
63. By "double repetition" I assume Raphael means to both write and speak the text at once.
64. The Holy Book. Kelley was reading the words aloud to Dee so he could record them. However, Raphael here warns against speaking the words again "till it be in practice."
65. Here is the first time August is mentioned as the time to put *Loagaeth* into practice.
66. In other words, "at a glance" within the Book.
67. Though the transmission of the Tables does balt the next day, I should point out that the final—forty-ninth—Table was withheld for some time afterward. We shall explore this subject in this chapter.
68. See *A True and Faithful Relation*, p. 10.
69. Earlier in this speech, Galvah had made reference to the negative view of women seen in Trithemius' work. She said, "If Trithemius can separate the dignity of the Soul of Woman from the excellency of man . . . " Therefore, the above quote is Galvah's (slightly sarcastic) response to Trithemius' take on women as the "end of man's excellency."
70. See Ul (End) in the Lexicon in volume II.
71. Each Table of *Loagaeth* has a Title—one for the front Table and one for the back Table on each leaf.
72. Encompassed

73. I have added this word for clarification.
74. See *A True and Faithful Relation*, p. 27.
75. See Exodus 3:13–14, where God gives Moses the Hebrew Divine Name *Eheieh asher Eheieh* 'I Am that I Am'. The Qabalah assigns this Name to the Highest Divine Sphere.
76. The hedge would have been symbolic of ignorance.
77. See Proverbs 1:20–33.
78. See *A True and Faithful Relation*, pp. 10–12.
79. Remember Galvah saying, " . . . true Wisdom is always painted with a woman's garment." Garment = Body.
80. See Donald Tyson, *Enochian Magick for Beginners* (St. Paul, MN: Llewellyn, 2002).
81. To date, this strange ordering of the planets has not been explained.
82. This association is via the Seven Ensigns of Creation from the *Heptarchia*.
83. "The time to come" is August 1st and the revelation of *Loagath's* mysteries.
84. Remember previously that Galvah instructed Dee to begin work on the perfected Holy Book on a Tuesday. See *A True and Faithful Relation*, p. 131.
85. *A True and Faithful Relation* has the first couple of these sessions mislabeled as Saturdays. The dates given indicate that each should be a Sunday.
86. In chapter 3 I have included a similar section on the Angelical Keys that open the Tables. What we know of the Keys further illuminates what we know of the Tables.
87. Thanks to Joseph H. Peterson's *Twilit Grotto Esoteric Archives* for these titles, online at <http://www.esotericarchives.com/dee/sl3189.htm>. Used with permission.
88. See the *Five Books of Mystery*, pp. 288–343.
89. We will examine the Keys in chapter 3.
90. See the *Five Books*, p. 306, footnote 228. Also p. 319, footnote 321 ("Interpret not yet").
91. Traditionally the Archangel of the Sun.
92. Genesis 1:20–26.
93. Called, in Latin, *Descensus Ad Inferos*.
94. This was a common practice in tribal Shamanism, where the shaman would descend to the underworld to retrieve the lost souls of the sick and dying.
95. I have added the bracketed line numbers for clarification.
96. *Five Books of Mystery*, p. 312, footnote 277.
97. Except for Table 49, which was also delivered in full words, instead of letters. See the "Forty-Nine Tables of *Loagath*: What We Know" section of this chapter.
98. Revelation 4:5.
99. *A True and Faithful Relation*, p. 98.
100. Casaubon also put the title *Bacup Laffes* on this Table, as if it were the title of side B. However, it is actually the title of side B of leaf 10.
101. See p. 348 of the *Five Books of Mystery*.

102. Shovels.
103. See the section of this chapter entitled "Kelley's Second Vision of the Holy Book."
104. See chapter 1 of this volume.
105. Table 49 also has its own entry. See the "Forty-Nine Tables of *Loagaeth*: What We Know" section of this chapter.
106. See *A True and Faithful Relation*, pp. 139–59 and 201–09.
107. Via the Valentinian Gnostics.
108. This is yet another indication that the forty-nine Tables of *Loagaeth* begin at the highest and proceed to the lowest point—just like the Jewish fifty Gates of *Binah*.
109. See 1 *Enoch*, chapters 21–36.
110. See Ezekiel 40:1–2 for one example.
111. Probably symbolic of the Four Elements and Zodiacal Triplicities, the four cardinal directions, the four winds, and other fourfold concepts associated with the physical realm. See Agrippa's *Three Books of Occult Philosophy*, Book II, chapter 7, "Of the Number Four, and the Scale Thereof."
112. Also see chapter 3, in which I discuss the Angelical Keys that open the Aethyrs.
113. Remember the first page in a Western book would necessarily be the last page if the book were written in the Semitic leftward fashion.
114. See p. 19 of *A True and Faithful Relation*.
115. This is a note made by Dee. It is in relation to the vision Kelley is having as these words are spoken. We explore this vision (and others related to it) in the "Let Those That Fear God, and Are Worthy, Read" section of this chapter.
116. The entire vision is found on p. 19 of *A True and Faithful Relation*.
117. First leaf by Western standards, but it remains leaf 49.
118. It does not appear in the First Table. It may yet be hidden somewhere among the text of Tables 2 through 49.
119. See the Lexicon. *L* or *El* (The First). This is a Name of God in the Angelical tongue.
120. See Genesis 1:10, 20–25.
121. The Qabalah would refer to this as *Malkuth* (the Earthly Kingdom).
122. I have added this for clarification.
123. Leaf 49.
124. It is possible that Kelley was the one who pronounced the Zs as "zed" in this case.
125. Dee would later name his own daughter after Madimi.
126. The Mother (*Aima Elohim*), or Bride of God, is intimately connected with the Word (Logos) or Christos. Together, their marriage results in the Holy Spirit as understood by the ancient Gnostics.
127. Although the Mother appears to refer to Galvah in this statement, Dee actually records the Mother's name as Galvah later in this session. See *A True and Faithful Relation*, p. 27.

128. Exodus 3:14 – So God said to Moses, I AM that I AM ...
129. See *A True and Faithful Relation*, pp. 32–33.
130. Remember that I AM 'Eheieh' is the Highest Divine Name in the Qabalah.
131. See chapter 4 of this volume.
132. See *A True and Faithful Relation*, p. 212.
133. See Francis Yates, *The Rosicrucian Enlightenment* (London: Routledge, 2001). Dee's work (such as the *Hieroglyphic Monad*), and perhaps Dee personally, had an apparent influence on the unknown authors of the foundational Rosicrucian documents.

Chapter Three

The Forty-Eight Angelical Keys (or Calls)

And I will give unto thee the Keys of the Kingdom of Heaven. And whatsoever thou shalt bind on Earth shall be bound in Heaven. And whatsoever thou shalt loose on Earth shall be loosed in Heaven. [Matthew 16:19]

These Calls touch all the parts of the World. The World may be dealt withal, with her parts. Therefore you may do anything. These Calls are keys into the Gates and Cities of Wisdom. [The Angel Mapsama in *A True and Faithful Relation*, p. 145]

In “Kelley’s Second Vision of the Holy Book,” a section in the previous chapter, I highlighted several comparisons between the thirty-six Tables of *Soyga* and Dee’s forty-nine Tables of *Loagaeth*. Beyond their structural and mathematical similarities, each set of Tables is said to embody specific aspects of Creation, which can be accessed by the aspirant who knows how to open them.

Another important similarity between *Soyga* and *Loagaeth* is that both sets of Tables are opened (or decrypted) with “Keys.” *Soyga* includes a set of thirty-six six-lettered names that are used to decipher the encrypted magickal squares. *Loagaeth* also has a set of Keys—forty-eight in this case¹—that are promised to open the mysteries of the Tables. However,

the “Keys” of Dee’s system are not short and simple keywords. Instead, Dee’s forty-eight Keys are long poems (or, perhaps, psalms)—often called the forty-eight Angelical Callings. They are magickal invocations intended to obtain Divine and earthly secrets from the Angels attached to each Table of *Loagaeth*.

The Angel Nalvage was charged with the transmission of the Keys—though the origins of this entity are uncertain. Unlike most of the Angels encountered by the two men, Nalvage does not appear anywhere in Dee’s “Enochian” system of magick. (That is, his name is not found in the *Heptarchia*, in *Loagaeth*, in the Watchtowers, and so on.) Neither is he found among the traditional lists of Angels descended from Jewish, Christian, or Arabic sources. All we know for certain is that Nalvage is directly subservient to the Archangel Gabriel, and that his primary job in the journals was to deliver the Angelical Keys.

Nalvage first appeared to Dee and Kelley in February of 1584, but he did not begin to transmit the Keys until the following April. That was eight months *after* the date upon which the Angels promised to reveal the mysteries of *Loagaeth*. This delay is likely because Dee had not, by the previous August, completed the “perfected copy” of the Holy Book.² Had he completed the project on time, I suspect the Angels would have revealed the forty-eight Keys at that point.

When Nalvage makes his first appearance, he spends some time teaching the men about the Doctrine contained in *Loagaeth*.³ He then focuses upon the transmission of a magickal Tablet called the *Corpus Omnium*—which seems to bear directly upon the Keys, and which we shall explore in depth later in this chapter. Finally, in mid-April of 1584, Nalvage makes the first mention of the Angelical Keys:

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 . . . [A True and Faithful Relation, p. 77]

So, we know from the very start that these Keys are intended to open the Gates of Understanding.⁴ As we learned in chapter 2, the First Gate

is "not to be opened" by humans. However, the remaining forty-eight can be accessed with the Angelical Keys.

Much later in the journals, the Angel Illemese makes clear the relationship between the Keys and the forty-nine Tables of *Loagaeth*:

But you shall understand that these 19 Calls⁵ are the Calls, or entrances into the knowledge of the mystical Tables. Every Table containing one whole leaf,⁶ whereunto you need no other circumstances. [*A True and Faithful Relation*, p. 199]

During the transmission of the Keys, the Archangel Gabriel gives us some further information on the Keys and the Angelical language in which they are written:

In these Keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was nor shall be to the end of the world, but they are all as plain here, as in their own nakedness. Despise it not, therefore, for unto them that are hungry, it is bread, unto the thirst drink, and unto the naked clothing. [*A True and Faithful Relation*, p. 94]

In chapter 2, we saw many descriptions of the Doctrine of *Loagaeth* that sound very similar to Gabriel's above words. We know that *Loagaeth* represents the mythical Book of Life (or Book of the Lamb), wherein is found the essence of all created things.⁷ Both Christian Doctrine and Dee's Angels proclaim the Holy Book as the wellspring of all life. However, without the Keys with which to open the Gates, the Book is merely an inert object in human hands.⁸ It is the Keys that activate the forces in the Tables, and this is why Gabriel claims that the Keys embody the "life of motion."

During a later session in the journals, Dee and Kelley receive further information from the Angel Mapsama:

These Calls touch all the parts of the World. The World may be dealt withal, with her parts. Therefore you may do anything. These Calls are keys into the Gates and Cities of Wisdom. Which [Gates]⁹ are not able to be opened, but without visible apparition. | . . . | You called for

wisdom, God hath opened unto you his Judgment. He hath delivered unto you the keys, that you may enter. [A True and Faithful Relation, pp. 145–46]

Mapsama's lesson on the Keys is the most practical we have seen. Where Gabriel taught that the Keys are the "life of Motion" (or "initiatory force") behind the forty-nine Tables, Mapsama adds that the Keys have influence over all parts of the physical world—giving one the power to "do anything." (We can see an example of this in the Parts of the Earth system that Dee and Kelley would later receive from the Angels. That system makes use of one Key—the final one, the Call of the Aethyrs—to scry into the secrets of any nation on Earth.)

Later, we shall see that the Angels also instructed Dee and Kelley to use the Angelical Keys to open every Table in the Holy Book—likely over a forty-eight-day period resulting in a forty-ninth day of Divine revelation. This is the primary *Loagaeth* system of magick (see chapter 4), which several of the Angels seem to imply in their lessons on the usage of the Keys.

On the day before the transmission of the Keys began, Dee recorded this exchange between Nalvage and himself:

Nalvage: Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. How, therefore, shall I inform you, which know them not? [. . .]

Dee: [. . .] You mean the mystical Letters wherein the holy book is promised to be written. And if the book be so written and laid open before us, and then you will from Letter to Letter point, and we to record your instructions, [A True and Faithful Relation, p. 78]

We learn here that the Tables of *Loagaeth* were directly involved in the reception of the Keys. The following day, as Dee suggested above, Nalvage directed the men from one Table to another, drawing a single letter from each one along the way. (See the section in this chapter entitled "Dee Suspected of Cryptography?") Thus, the words of the Keys were not taken whole cloth from the text of *Loagaeth*, but were each compiled from letters drawn from several different Tables.

This might tell us something important about the nature of Angelical. As we already know, *Loagaeth* contains the Celestial Language used

in the genesis of all things. We also know that each Table represents an individual and pure (even archetypal) aspect of the created Universe.

Meanwhile, Angels are the agents of creation—the “workmen” through whom all things manifest. According to Judeo-Christian lore, they accomplish this feat by bearing the creative power to earth as a “message” from God. The “message” itself is a song of praise to the Creator—designed to grant life to something in the world.¹⁰

Therefore, the creative “message” that is carried by any given Angel should be compiled in some way from the Words of Creation contained in the Holy Book. I say “compiled” because, unlike the Tables of *Loagaeth*, the Universe is not separated into “pure aspects” and archetypes. Instead, the Universe is a tapestry of mixed forces. Therefore, the Angels must draw forces from several Tables at once—a character from this Word of Creation, and another character from that Word of Creation—in order to manifest anything in reality. This is perhaps what we are seeing in the compilation of the forty-eight Keys by Nalvage.

The Reception of the Forty-Eight Keys

The transmission of the forty-eight Angelical Keys is divided between three places in *A True and Faithful Relation*. The first section, composed mainly of the Angelical words, appears between pages 79 and 138. Most of the English was given later, during a single session between pages 190 and 194. Finally, the Key of the Aethyrs was transmitted (also in a single session) between pages 201 and 208.

As we shall discuss later, Nalvage transmitted the Angelical of the first four Keys backward, taking several sessions. He also ended each transmission with the “English sense” of each Key. The rest of the Keys—5 through 18—were transmitted rapidly in a forward fashion, without English, in a single haphazard session. Some of them are mixed up or missing words. Two of them (Keys 14 and 15) are entirely missing.

The missing material was filled in later in the journals—but only in English form. Dee was left to compile the Angelical words from the Keys that had already been Anglicized. (Thankfully, the results of that work are contained in Dee’s *48 Claves Angelicae*.)

Even the English given to Dee was not entirely complete. Between giving the English for Keys Eleven and Twelve, Nalvage tells Dee:

Nalvage: Here must words in the end of the first Call follow, at Move, etc.

Dee: But this Call, it differeth a little expressly. They are the 14 last words, in the holy language thus: Zacar e ca, od zamran, odo cicle Qua, Zorge, lap zirdo Noco Mad, Hoath Jaida. [*A True and Faithful Relation*, p. 193]

These are the words that appear at the very end of the first Key. They are an evocational formula that translate “Move, therefore, and appear! Open the mysteries of your creation. Be friendly unto me, for I am a servant of the same God as you, the true worshiper of the Highest.” Dee was subsequently instructed to append these words to Keys 11 through 18, inclusively.

These fourteen words have been dubbed the “Repetitive Formula Pattern” by Angelical scholar Patricia Shaffer.¹¹ We will encounter this phrase again in the Lexicon in volume II.

Dee Suspected of Cryptography?

Now we shall explore one of the most obscure (and controversial) aspects of Dee’s Angelic records—the transmission of Key One. Had Nalvage simply revealed the text of the Keys like any other magickal invocation or prayer (such as we find in numerous medieval grimoires), it would not likely have attracted much speculation. However, the overly complex manner in which Nalvage gathered the letters and transmitted the words of the first Key has led cryptologists to believe that the Tables of *Loagaeth* and their Keys are somehow encrypted messages (or encryption devices).

This is not much of a leap in logic. John Dee was himself a student of steganography (“hidden writing,” or cryptography), and has long been associated with English espionage.¹² We also know that he owned a copy of the *Steganographia* by Trithemius—an early-sixteenth-century compendium of cryptology, entirely disguised as a work of Angelic magick.¹³ It claimed to reveal the methods of sending secret commu-

nications by way of Angels or spirits, but the invocations turned out to be encrypted messages.¹⁴ Therefore, we can see how easy it might be to suspect that Dee was up to the same tricks in his journals.

To begin with, we may note that Nalvage (at first) insisted upon transmitting the Keys *backward*. This was also established the day before the Keys were revealed:

Nalvage: Also, in receiving of the calls, this is to be noted: that they are to be uttered of me, backward; and of you, in practice, forward.

Dee: I understand it, for the efficacy of them; else, all things called would appear, and so hinder our preceding in learning. [*A True and Faithful Relation*, p. 78]

The next day, we find that the first word revealed by Nalvage was the *last* word of Key One, and it was spelled backward. (We will return to this later in this section.)

Let us consider this convention of backward spelling in a broader context. We have already encountered this in our discussion of the *Book of Soyga* (chapter 1). It is perhaps the simplest form of encryption to spell words in reverse—such as *Soyga*, which is supposed to be a mirror-spelling of *Agyos* (Greek: Holiness).¹⁵ This is likely derived from Qabalistic practices that use Hebrew (written right to left) as their sacred language.

Additionally, there are forms of encryption that involve words or alphabets spelled “forward” and then transposed with letter sets that are written backward. For instance, take a look at this simple cipher:

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
Z	Y	X	W	V	U	T	S	R	Q	P	O	N	M	L	K	J	I	H	G	F	E	D	C	B	A

The top line of letters is the standard alphabet, written in a forward (or left-to-right) fashion. The bottom line is the encryption, and contains the same alphabet written backward (or right to left). Any word can be spelled out with the letters in the top line, and then transposed with the letters directly beneath them in the bottom line.

As an example, let’s use my own first name: *Aaron*. We find the *A* at the left of the top line, and beneath it we find the letter *Z*. Beneath the

letter *R* in the top line we find an *I* in the bottom. Beneath the *O* we find the letter *L*. Finally, beneath the letter *N* we can see an *M*. Therefore, the name *Aaron* can be encrypted as the name *Zzilm*. If you compare this with the words in the Lexicon in volume II, you will see the resulting encryptions are somewhat similar to Angelical. Thus, it is little wonder that Nalvage's insistence on transmitting the words of the Keys backward has suggested encryption to modern scholars.

It is also interesting that Nalvage only followed this convention for the first four Keys—after which, he began transmitting the words forward instead. That means the majority of the Keys were delivered in a forward fashion—calling into question Dee's assumption that they must be transmitted backward or else "all things called would appear." (I should point out that Nalvage never confirmed Dee's comment in that regard.) This lends even more weight to the theory that encryption was involved: it may have been necessary to reverse only the first few Keys in order to give an *example* of how to use the rest of the Keys for decryption.

Dee's journals are also suspected of cryptology thanks to Nalvage's bizarre manner of revealing the letters of each word. Rather than simply pointing from letter to letter in the Holy Book (as Dee previously suggested), Nalvage indicated the letters via cryptic instructions for finding them in the Tables of *Loagaeth* with some very odd strings of numbers.

At the start of the session Nalvage states, "... the soul of man hath no portion in this First Table" of *Loagaeth*, however, "all the rest [of the Tables] are of understanding."¹⁶ Immediately after stressing this, Nalvage launches into the transmission of Key One. It seems that his comments about the Tables bear directly upon the Keys—because Nalvage never draws letters for the Keys from the First Table.

I have transcribed the very first Angelical words received by Dee and Kelley from Nalvage—formatted here as they appear in Dee's journal. I am including a large enough sample to illustrate the cryptic manner in which Nalvage transmitted the letters, and the rather haphazard notations recorded by Dee. You will note that he recorded the letters in a column running down the left-hand side of the page, with the mysterious strings of numbers following each letter to the right (including the various Tables in *Loagaeth*.) Keep in mind that these words are written backward—beginning with the *final* word of the first Key:

A¹⁷

Two thousand and fourteen, in the sixth Table, is) **D**
7003. In the thirteenth Table is **I**.

A In the 21st Table. 11406 downward.

I In the last Table, one less than Number A word, Jaida | . . . |
Jaida is the last
word of the Call.

H 49. ascending

T 49. descending

A 909. directly.

O simply.

H 2029. directly. Call it Hoath.

225. From the low angle on the right side,
continuing in the same and next square.¹⁸

D 225 | The same number repeated |

A In the thirteenth Table, 740. ascending in his square.

M The 30th Table, 13025. from the low angle in the left side, in the
square ascending.

Call it Mad.

O The 7th Table, 99. ascending.

C The 19th. descending 409.

O The | . . . | 1 from the upper right angle, crossing to the nether left,
and so ascending 1003

N The 31st. From the Center to the upper right angle, and so descend-
ing 5009.

Call it Noco.

O The 39th, from the Center descending, or the left hand. 9073.

D The 41st, from the Center ascending, and so to the right upper Angle.
27004.

R The 43rd, from the upper left Angle to the right, and so still in the
Circumference, 34006.

I The 4| . . . |, ascending, 72000.

. . . |¹⁹ In the same Table descending to the last

Call it Zirdo.

P The 6th, ascending 109.

A The 9th, ascending 405.

L The 11th, descending 603

Call it Lap.

E The 6th, from the right Angle uppermost to the left, 700.

G The 13th, descending, 2000.

R The 17th, from the Center downward, 11004.

O The 32nd, descending from the right Angle to the Center, 32000.

Z The 47th, 194000, descending. Call it Zorge (Of one syllable.)

[*A True and Faithful Relation*, p. 79]

When we gather the above letters and write them out forward, we have the final line of Key One: *Zorge, lap zirdo noco mad, hoath Jaida* (which we saw previously in this section—as part of the “Repetitive Formula Pattern”).

For each letter, it is obvious that one of the Tables of *Loagaeth* is (usually) indicated as the source. Then, we see the notations made by Dee about where in the Table to find the letter. Unfortunately, no one has yet discovered what these directions and numbers mean. At first glance, it might appear that the large numbers would be the result of numbering each and every cell on one of the 49 x 49 Tables (sides A and B). However, that only results in a total of 4802 cells for each Table (2,401 on each side)—yet the numbers given by Nalvage are often much larger than that. Some kind of mathematical algorithm might be in use here—once more suggesting a form of cryptography.

After Key One had been transmitted in its entirety, Kelley attempted to question Nalvage’s direct superior—the Archangel Gabriel—about the numbers:

Kelley: Why join you numbers with these letters, and added none with those of the former Table?²⁰

Gabriel: Brother, what is the cause that all the World is made by numbers? The Numbers we speak of, are of reason and form, and not of merchants. [. . .] Every Letter signifieth the member of the substance whereof it speaketh. Every word signifieth the quiddity²¹ of the sub-

stance. 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 here 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 the Creator . . . [*A True and Faithful Relation*, p. 92]

Gabriel's words are often taken as proof that the characters of the Angelical alphabet should have gematric (or numerical) values. When Gabriel says that every letter of a word is a member of the overall body (or "substance") of the word, he *could* be giving a basic lesson in Qabalistic gematria.

However, as we shall now see, Gabriel is *actually* explaining the numbers that Nalvage associated with the Tables of *Loagaeth* and the letters of the Keys. First, he points out that the letters of the words are scattered (that is, throughout the forty-nine Tables). He then indicated that (Nalvage's) numbers are used to gather those letters together. Toward the end of his speech, he even describes the method Nalvage used in "decrypting" the Angelical words from the Tables: places (presumably the cells on the forty-nine Tables) are numbered, and letters are drawn from those numbered places. Then, the resulting letters are gathered into proper Angelical words—which signify in substance (in this case, Voice) those things that are otherwise conceived only in the heart of the Creator. It is unfortunate, however, that Gabriel reveals nothing about the method of numbering the "places" or gathering the letters.

It is interesting to note that Gabriel insists these numbers are not "of merchants" but are "of reason and form." I interpret this to mean that the numbers are such as would be used by mathematicians, architects, astronomers, and navigators—as opposed to the simple totals and tallies used by merchants. In other words, the numbers we see involve higher mathematical functions—such as those used by cryptographers.

There is just one instance during Nalvage's transmission of the words of Key One that such higher math is illustrated. Gabriel refers to this instance toward the middle of his speech—where he explains that the

Angelical letters “are by numbers gathered together: which [numbers] also gathered signify a number.” We have, of course, already seen the numbers that Nalvage used to gather the letters into words. However, Gabriel further suggests that the numbers of any given word can *also* be gathered to produce an entirely new number. Nalvage explains how to do this during the transmission of the word *Vooan* (Truth):

N (The number must needs go to) the sixth, descending 309.

A The 7th ascending 360.

O The 9th ascending 1000.

O The 13th ascending 1050.

V The 17th ascending 2004. It is Vooan. It may be sounded Vaoan.

Nalvage: Add those last numbers.

Dee: 309

360

1000

1050

2004

4723

They make 4723

Nalvage: It is called the Mystical root in the highest ascendant of transmutation.

Dee: These phrases are dark. When it shall please God they may be made plain.

Nalvage: It is the square of the Philosophers work.

Dee: You said it was a root.

Nalvage: So it is a root square.

Dee: The square thereof is 22306729 . . .

[*A True and Faithful Relation*, p. 80]

As we can see, Dee added together all the numbers associated with the word *Vooan* (Truth), in order to reveal a “secret” square-root number. A square number is any number obtained by multiplying another number

by itself. As an example, the number nine is a square, because it is the product of multiplying three by itself ($3 \times 3 = 9$). Meanwhile, the *root* of that square number is three, because three is the *smallest* positive number that can be multiplied by itself for a product of nine.

When Dee added the numbers of *Vooan* together, Nalvage told him the result (4723) was a mystical square-root number “in the highest ascendant of transmutation.” Dee did not understand what Nalvage meant by this (“All these phrases are dark”), but he did understand the concept of a square root. By multiplying the root number 4723 by itself, Dee obtained the square product of 22,306,729.

Sadly, Nalvage showed no interest in explaining why this square root is important to the word *Vooan*. I can only assume that one should be able to *begin* with the square number or its root, and use it in some way to derive the Angelical word form the Tables of *Loagaeth*. However, any suggestions I could offer toward this end would be pure speculation. Perhaps my work here will enable cryptologists to look at Dee’s work in a new light.

In the end, it would appear that Nalvage’s process was too time-consuming, because, after an entire day, only part of Key One had been transmitted. Therefore, Nalvage eventually stated that he would reveal the numbers later, and began to transmit the letters rapidly without numbers or directions. Unfortunately, if Nalvage ever returned with the missing information, the record has not survived.

There are further aspects of Dee’s magickal system that appear to suggest steganography. The magickal Tables associated with the *Hep-tarchia* and the Watchtowers are overflowing with encrypted Divine and Angelic Names. (The Watchtowers were even once used by Dee to decode a message delivered by the Angels.)²² Bearing more directly upon the Keys, we have the *Corpus Omnium* (or “Table of Nalvage”)—which is just as suggestive of cryptography as everything else we have seen from Nalvage in this chapter.

*Corpus Omnium: The Round Table of Nalvage*²³

We first see the so-called “Table of Nalvage” upon that Angel’s first appearance in the shewstone. Kelley describes it as follows:

He standeth upon a white great round Table, like Crystal, all written with letters infinitely. On the middle of the Table is a great swelling or pommel of the same substance the Table is of. Upon that pommel he standeth. [*A True and Faithful Relation*, p. 63]

Thus, Nalvage appeared to Dee and Kelley standing upon the Table like a dais. As we shall see, this Table apparently bears directly upon the Keys as well as the first leaf of *Loagaeth*. However, the exact relationship between these things was never explained in the journals.

Before Nalvage began the transmission of the Keys, the Angel delivered several lessons upon the structure of his Round Table. At this point, the Table's appearance changed slightly. Where it had first appeared "like crystal"—likely meaning that it was clear and shot through with rainbows²⁴—it had now gone opaque, so it looked more like mother of pearl.

Also, the "infinite" lettering had been reduced to a few easily discernible characters, which formed the basis of Nalvage's lessons. Dee recorded this simplified version of the Table in his journal:²⁵

		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 Corpus Omnium, or Round Table of Nalvage

While Nalvage gave his lessons concerning the Table, he used a small three-sectioned rod of gold as a pointing wand. Kelley described Nalvage's actions to Dee as the Angel revealed the mysteries of his curious Round Table:

Kelley: He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning. He went out to the middle, and measured how many steps it is about.^{2*}

Nalvage: Father, Son, Holy Spirit, Foundation, Substance, and *Principium Omnium* [Universal Principle].² *Omnium* is the thing that is in my charge. | . . . | *Corpus Omnium*.

Kelley: He pointeth to the whole or round Table which he standeth on. [A True and Faithful Relation, p. 74]

Thus, we know that the proper name of the Table of Nalvage is *Corpus Omnium*, which is Latin for either "The Body of All" or "Substance of the Universe." Its letters incorporate the Father, the Son, and the Holy Spirit—thereby embodying the essence of the entire Universe as understood in the Christian philosophy of the Trinity. Nalvage elaborates on this aspect of the *Corpus Omnium* Table:

1. The Substance is attributed to God the Father.
2. The first circular mover, the circumference, God the Son, the finger of the Father, and mover of all things.
3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, the beginning and end of all things. [A True and Faithful Relation, p. 74]

Here, Nalvage reveals that the actual letters (the "Substance") of the Table represents God the Father—who is Himself the Substance of the Universe. However, when the Table is divided into its various parts, and the letters decrypted to reveal proper words, this represents God the Holy Spirit.

Meanwhile, the four words written around the circumference—the "first circular mover"—represent God the Son. Dee asked Nalvage about their significance:

Dee: If the Order of the Table be the Holy Spirit, the Substance of the Father, how shall we gather the Circumference, which is the Son?

Nalvage: The Son is the Image of his Father. Therefore, in his death, he must be the Image of his Father also. If the Substance | of the Table | be in the form of a Cross, then the Son is the Image of his Father. [*A True and Faithful Relation*, p. 76]

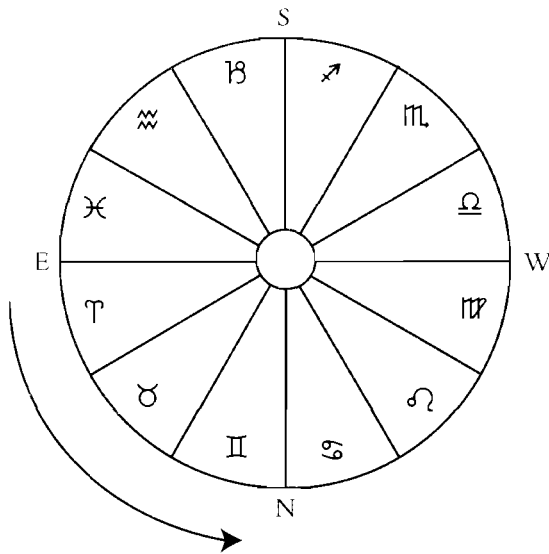
Note that the four circumference words mark the points of a cross around the Table. As we can see in my illustration, this division creates a cross in the very center—with a circumference word at each point. I assume Nalvage means that the circumference reflects the fourfold division of the Table itself.

Nalvage's threefold description of the *Corpus Omnium* makes me suspect that the Tablet might be solar in nature. This is due to a chapter from Agrippa's *Second Book of Occult Philosophy*, called "Of the Sun, Moon and their Magical Considerations." Compare the following quote with Nalvage's description of the three aspects of *Corpus Omnium*:

For [the Sun] is amongst the other Stars the image and statue of the great Prince of both worlds, viz.—Terrestrial, and Celestial: the true light, and the most exact image of God himself; *whose essence resembles the Father, light the Son, heat the Holy Ghost*.²⁸ [*Three Books of Occult Philosophy*, Book II, chapter 32]

Another clue to the solar nature of the *Corpus Omnium* may rest in the words of the circumference. Nalvage relates this to "God the Son" who is the "mover of all things"—or the active principle of the Divine. As we shall see, the four circumference names are written so they run *counterclockwise* around the Table. For me, this brings to mind the standard zodiacal chart and the twelve zodiacal signs that compose its circumference. These signs are actually the twelve constellations marked by the path of the Sun across the sky. When written upon a zodiacal or natal chart, they are also written counterclockwise:

Of course, every planet and star depicted on a zodiacal chart actually rotates clockwise—or "sunwise"—around the chart. They rise upon the eastern horizon on the left (where Aries is depicted in the example chart), move across the zenith at the top of the chart, and continue in



Simple zodiacal chart, showing the twelve signs with Aries in the east, and indicating that they are drawn counterclockwise around the circle

that fashion around the entire circle. Because the twelve signs are listed counterclockwise, but actually rotate sunwise, we find that each constellation rises in the east in proper zodiacal order—Aries first, followed by Taurus, then Gemini, Cancer, and so on.

The same is true of the circumference of Nalvage's *Corpus Omnium* Table. The four names are written so they must be read counterclockwise. However, if the Table itself were rotated with the Sun, we would find that each letter in the four names rises (on the left-hand side) in their proper order. For instance, for the name *Lvas*—the *L* would rise first, followed by the *V*, then the *A*, and finally the *S*. The word *Lang* would then follow in its proper order, and so forth.

Nalvage offers Latin translations of the circumference names, but he never explains what or who they represent. The Latin words are both verbs and plural; as we shall see, they are given *-antes* suffixes. Therefore, they each have the implication of "those who . . ." which seems to suggest these are names of groups. Because of this, many modern Dee

scholars have suggested that the names in the circumference are actually those of Angelic Choirs.

After revealing the three essential aspects of the *Corpus Omnium* (outlined earlier in this section), Nalvage continues to explain the division of the Table into four parts:

Lo, it is divided into four parts: whereof two are dignified, one not yet dignified but shall be, the other without glory or dignification. Understand God, as the substance of the whole (as above said). [*A True and Faithful Relation*, p. 74]

Note that Nalvage attributes a “dignity” to each portion of the Table. The term *dignity* is likely drawn from astrology: the dignity of a planet indicates the strength or weakness of its influence in a chart. In this quote, Nalvage seems to use the term to indicate whether each portion of the Table has been “fulfilled” (or brought to completion). Two portions are already dignified, one is not yet dignified (though it will be), and the last portion is without glory or dignity.

I find it likely that these four portions represent the Ages of the Universe as understood in Christian Doctrine. Dee describes these divisions of time in the appendix to the *Five Books of Mystery*, as he discusses the Heptarchic Angel Baligon with Uriel:

Uriel: [Baligon] is the end of the Three last corruptible times; whereof this is the last.

Dee: The one, at Noah's Flood, ended. The second at Christ his first coming, and this is the third.

Uriel: It is so. [*Five Books of Mystery*, p. 401]

We can apply this cosmology to the four portions of the *Corpus Omnium*. The first portion, which is dignified, would relate to the time period from Genesis 1:1 to the point of the Deluge. The second portion, also dignified, would follow the Deluge and represent history up to the time of the Crucifixion of Jesus. The third portion, not yet dignified, represents the present—which has not yet been fulfilled. Finally, the fourth portion, without glory or dignity, represents the End Times (Tribulation) and the reign of the Antichrist. Therefore, the Table of Nalvage

(much like *Loagaeth* itself) encompasses the entire Universe from the beginning of time to the end.

Having thus revealed the general mysteries of the *Corpus Omnium* Table, Nalvage pressed onward to teach Dee and Kelley about the words contained therein. This lesson is given in a rather disjointed fashion in the journals, so I have consolidated the information for this chapter:²⁹

Vita Suprema (First Life)—Pre-Deluge

Nalvage begins with the upper-left-hand (pre-Deluge) portion of the Table—which he calls *Vita Suprema* (and we might translate as “Celestial Life,” “Supreme Life,” or “First Life”). The Angel points to three letters in the upper-left corner of the Table, and says:

I find it (by addition) in this language, *Iad*, but written thus, toward the left hand, in three angles:³⁰

I	D	
A		

The Angelical word *Iad* translates as “God.” Notice that these three letters appear in all four corners of the *Corpus Omnium*, which makes sense if the Table is intended to represent God.³¹ As we shall see, the direction in which the letters are written in each corner indicates which direction every word in the portion should be read. In the example above, we can see that words in the upper-left-hand portion of the Table should be read diagonally upward to the right.

Nalvage continues with the definition of the next word in this portion of the Table. Notice that it—like *Iad*—is written diagonally upward to the right:

I	D	Z
A	O	
M		

Say, *Gaudium* (To Rejoice)¹² . . . Moz.

Finally, Nalvage reveals the final word of the upper-left-hand portion:

I	D	Z
A	O	I
M	Z	R

Say, *Presentia* (In Person) . . . I find it called Zir.¹³

Therefore, we have learned that the upper-left-hand portion of the *Corpus Omnium*—*Zir Moz Iad*—translates as “I am the Joy of God.”

Stemming directly from this pre-Deluge portion, in the circumference of the Table, is the word *Lvas*. The given Latin translation is *Laudantes*—which roughly means “Those Who Praise.” (Nalvage also suggests they can be called *Triumphantes* or “Those who Triumph.”)

Vita Secunda (Second Life)—Post-Deluge to Christ

The next (post-Deluge), or lower-left-hand, portion of the Table is called *Vita Secunda* (Second Life). Here, we find the following letters along with Nalvage’s translations:

B	N	A
D	A	Z
I	A	B

Say, *Potestas* (Dominion) . . . I find it Bab.

Motus or *Motio* (Movement or Motion) . . . I find it Zna.

The second portion of the Table (*Zna Bab Iad*) translates as “The Moving Dominion of God” (or, perhaps, “The Active Dominion of God”). The words are formed by reading the letters diagonally upward to the left.

In the circumference, we find the name of another (possible) Angelic Choir stemming from this portion. The name is *Lang*, and translates in Latin as *Ministrantes* (“Those Who Serve”). There are, at least, various references to “the Ministering Angels” in biblical literature.¹⁴

Vita Tertia (Third Life)—Post-Crucifixion to Present

Following this, we find the third (present-time) portion of the Table on the upper-right-hand portion—called *Vita Tertia* (Third Life). The text in this portion appears as follows:

S	A	I
G	O	D
U	R	R

Actio (Action—especially that taken by a King) . . . Sor.

Factum (To cause, or bring about) . . . Gru.

So we have the words of the third portion of the Table (*Gru Sor Iad*), which translate as “The Cause of the Actions of God.” The words are formed by reading the letters diagonally downward to the right.

The circumference name stemming from this portion is *Sach*—which translates as *Confirmantes* (the “Establishers” or “Supporters”).

“Life, but Also Death” (Fourth Life)—Tribulation

When Nalvage finally turns his attention to the final, lower-right-hand (Tribulation) portion of the Table, he begins to tremble, speaks of death in Latin, and finally says, “Those that do their duty shall receive their reward.”¹⁵ The fourth portion of the Table appears thus:

F	O	S
S	E	A
R	D	I

Life, but also means Death.¹⁶

Luctus (Sorrow) . . . Ser.

Discordia (Discord) . . . Osf.

Finally, we have the last sentence of the Table (*Osf Ser Iad*), translating as “The Discord and Sorrow of God.” The words are formed by reading the letters diagonally downward to the left.

The circumference name associated with this portion is *Urch*—which means *Confundantes* (The Confusers). The Latin *Confundo* indicates “to mix, pour together, stir up” in the sense of “to confuse, disturb, upset, disorder,” etc. This chaotic state goes hand in hand with the End Times. It is perhaps significant that this is the only one of the four circumference names that is not written directly alongside of its associated portion of the *Corpus Omnium* Table.

Finally, I have also created the following Table, which will allow for easy reference to Nalvage’s lessons:

The Four Portions of <i>Corpus Omnium</i>			
Table Portion	Biblical Time Period	Text within Portion	Circumference
1. Upper-Left (First Life)	Pre-Deluge (Dignified)	Zir Moz Iad (I am the Joy of God)	Luas (The Praisers or The Triumphant)
2. Lower-Left (Second Life)	Post-Deluge to Christ (Dignified)	Zna Bab Iad (Active Domin- ion of God)	Lang (The Servants)
3. Upper-Right (Third Life)	Post-Crucifix- ion to present (Not Yet Dignified)	Gru Sor Iad (Cause of the Actions of God)	Sach (The Establishers)
4. Lower-Right (Life/Death)	Tribulation (Without Glory or Dignity)	Osf Ser Iad (Discord and Sorrow of God)	Urch (The Confusers)

The Corpus Omnium and the Angelical Keys

I previously suggested that the *Corpus Omnium* has a close relationship with the Tables of *Loagaeth* and their Angelical Keys. Part of this relationship was established upon Nalvage’s next visit, when he delivered his final lesson on the subject of the Round Table. This particular session has long puzzled modern scholars, because Nalvage transmitted the material without preamble or explanation. In fact, it is only because

of several cryptic statements made by Kelley that we know this lesson applies to the *Corpus Omnium* at all.

Below, I have transcribed the letters revealed by Nalvage exactly as they are formatted in Dee's journal:

D P C E T E I R S M S S S
E S A I I M M N S E S. (24)³⁷

Kelley: All this was in one line, in the lowermost portion, and lowermost line thereof.

I E E E T N O E D M E T M M M
M M D M A E T S E A M (27)

Kelley: Now he standeth still.

A E R T I S A N S S E A S D M M S E A O A
E V I I I I A O A O I I V I T S E I T T³⁸
S D A I N (43)³⁹

Kelley: These seemed to be taken out of diverse lines, in the three lower portions; but none out of the uppermost or fourth.

R S H D D S R R E S O L S N R E R E E
S F R H E I E E E E I E E O E T I S O E
R T T H D E O I S E O E S M E T F E D E
T S E E E E E R S E S E O R S M E T
D. R. F E D E T S E E R S E⁴⁰
S I S E H E N O E S M E F S F E E D I | I E |⁴¹ O E
S S S I S E O E S H E
D S D F T E I E O R S O E D H T E T
O E S H E O T E T E R E O E H S E R
E E I R E S R I S O E H E E D E I E H E
D T R N D D H D N (81)⁴²

Nalvage: The rest of this lesson the next morning, [A True and Faithful Relation, p. 78]

Notice that Kelley describes Nalvage as pointing to various places within four "portions," which likely indicates the fourfold division of the *Cor-*

pus Omnium Table. Of course, it would be impossible to derive such long strings of letters from such a simple magickal square. Therefore, I find it probable that the Table had once again reverted to the “infinitely lettered” version upon which Kelley had first seen Nalvage standing.

The Angels never give an explanation for these letter strings. (The next morning, Nalvage does arrive as promised—but he launches directly into the transmission of Key One.) The only clues we are given are short marginal notations made by Dee much later in the journals. In the first instance, Dee is discussing the First Table of *Loagaeth*:

Dee: For the First Table, [there]⁴³ is no Call. Although there be letters gathered, but made into no words, as you may see, before the first Call of all. [*A True and Faithful Relation*, p. 194]

Dee is directing us to the place in his journals just previous to the reception of the first Call (or Key), and that happens to be the session where Nalvage delivered the previously quoted letter strings. Thus, we know that these letters represent the “Key” of the First Table of *Loagaeth*. (We might refer to this as “Key Zero.”) However, as Dee points out, the letters are never gathered into words because we are not intended to open the First Table.

The second notation is found a short while later, as Dee is discussing the progress of the reception of the forty-eight Keys with the Angel Ilmese:

Dee: There are but 18 besides the first [Call]⁴⁴ to God.

Ilmese: There are nineteen besides the first. [*A True and Faithful Relation*, p. 199]

Dee had only received eighteen Keys at this point in the journals, and Ilmese is telling him that one more is coming.⁴⁵ What is important here, though, is that mention is made of nineteen Calls *besides* “the first [Call] to God.” This excluded first Call is one and the same with the letter strings transmitted by Nalvage as “Key Zero” for the First Table of *Loagaeth*. Therefore, we have learned that this hidden Key is, appropriately, a Call to God.

I have yet to discover where the Angels explained “Key Zero” to Dee and Kelley. (It is possible that the records have been destroyed.) However, I feel it is quite possible that they represent yet another example of steganography in Dee’s Angelic journals. Because these letter strings represent the “Key” of the First Table of *Loagaeth*, it is entirely possible they are an encryption algorithm of some sort.

Nalvage completes his lesson on the *Corpus Omnium* Table with the following words:

Thus I have made plain this body generally. The particulars are long, hard, and tedious. Thy name be blessed, O God, which canst open a means, whereby Thy powers immediate⁴⁶ may be opened unto man. Power, glory, and honor be unto Thee, for thou are the true body of all things and are life eternal. [*A True and Faithful Relation*, p. 76]

In the prayer above, Nalvage refers to God as the “true body of all things”—thereby confirming that the *Corpus Omnium* is a representation of God. In fact, it seems to be a talisman representing the Divine Source of Dee’s entire “Enochian” system. It relates directly to the First Table of *Loagaeth*, which is associated with the *Logos* (or God-Christ), and the “Key” derived from it is described as a “Call to God.”

I assume the “means” whereby God’s powers may be “opened unto man” is the *Corpus Omnium* Table itself. Nalvage does involve the Table—indirectly—in the transmission of the forty-eight Keys. I say “indirectly” because, after delivering the letters of “Key Zero,” he does not draw anything further from the Round Table. However, he does sometimes stop the transmission of the Keys to strike the Table with his golden rod. This causes it to spin extremely fast—so that it appears to be a solid globe rather than a flat, round Table. (Elsewhere, Kelley states that the letters on the spinning Table could still be read as if they were standing still. I assume this is similar to the effect one sees when a propeller is spinning so fast that, in the proper light, it appears to stand still.) While it is not clear what all of this striking and spinning is about,

the *Corpus Omnium* does seem to represent a source of power or authority throughout the transmission of the forty-eight Keys.

The Angelical Keys: What We Know

The information that follows is similar to the “The Forty-Nine Tables of *Loagaeth*: What We Know” section in chapter 2. It consolidates all the information recorded by Dee about the nature of the Angelical Keys. What the Angels had to say about the Keys will further illuminate the nature of the corresponding Tables of *Loagaeth*. The student will therefore want to compare the following material with the matching section in chapter 2.⁴⁷

Key “Zero” (First Table):

There is never a usable Key (or Call) given for the First Table of the Holy Book. As Nalvage said previously, “The soul of man hath no portion in this First Table.” Later in the journals, Dee confirms this with the following marginal notation:

... for the First Table can have no Call, it is of the Godhead. [*A True and Faithful Relation*, p. 98]

However, as we have seen, the strange letter strings transmitted by Nalvage from the *Corpus Omnium* are intended to represent “the first [Call] to God.” Dee notes that the strings are “letters gathered, but made into no words.” In the surviving records, the Angels never offer an explanation for what the letters mean or how they might be used. Therefore, the *Loagaeth* magickal system has no method of opening the First Table. (See chapters 1 and 2 for information concerning the Jewish Fifty Gates of Understanding.)

Key One (Second Table):

Because the First Table of *Loagaeth* has no Key, the first of the forty-eight Angelical Keys applies to the *Second* Table. The Angel Illemese confirms this in the journals:

But you must understand that in speaking of the First Table, I speak of the Second. So that the second, with you, is the first. [*A True and Faithful Relation*, p. 199]

This is an important note for modern researchers, because Illemese (and other Angels in Dee's journals) often refer to the Second Table of *Loagaeth* as the first—because it is the first *accessible* Table.

After Nalvage revealed Key One and its translation (or “English sense”), he proceeded to discuss the nature of the Key and the Table it opens:

It is the sense in your tongue of the holy and mystical Call before delivered: which followeth in practice for the moving of the second Table, the Kings and Ministers of Government. The utterance of which is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by His Spirit) to render obedience and faithful society. Wherein, they will open the mysteries of their creation, as far as shall be necessary, and give you understanding of many thousand secrets, wherein you are yet but children. | . . . |

This is therefore the key of the first seven, according to the proportion of the first Creation. No more for this time. [*A True and Faithful Relation*, p. 88]

We discussed some of this in chapter 2, concerning the Second Table of *Loagaeth*. According to Nalvage, the first Key summons the “Kings and Ministers of Government” who are “the first seven.” Thus, it is likely that this Key refers to the Seven Archangels of the Seven Days of Creation, as well as to other Angelic rulers of the Universe.

Much of Nalvage's above speech is aimed at explaining how Key One works. It is “of force, and moveth [the Kings and Ministers of Government] to visible apparition.” Moreover, the recitation of the Key forces them to “render obedience and faithful society,” etc. However, Nalvage continues his thoughts by relating them to *all* the Keys as applied to the *Loagaeth* Tables.¹⁵

Key Three (Fourth Table):

After Nalvage transmitted the Third Angelical Key, the Archangel Gabriel appeared and said:

Hark, O ye sons of men: [this]⁴⁹ is the first of nature, and the beginning of your being in body. Whereby the things of the world have life and live. Let him that hath wisdom understand. Grow together, for this⁵⁰ hath its fruit in due time. [*A True and Faithful Relation*, p. 98]

It is unclear if Gabriel's speech is intended to describe Key Three, or the Fourth Table of *Loagaeth*. He did say these words directly after the revelation of the Key—but I feel that he was speaking equally about the Key and its Table.

It would seem that Table Four (opened by Key Three) incorporates the creation of Adam—the beginning of mankind's "being in body." (See Genesis, chapter 2.) Both Gnostic and Qabalistic cosmology associate the creation of the physical realm with the formation of Adam's body. As such, it is likely the physical realm itself that Gabriel promises will "come to fruition in due time."⁵¹

Keys Nineteen to Forty-Eight (Twentieth to Forty-Ninth Tables): The Call of the Aethyrs

The Keys to the final thirty Tables of *Loagaeth* were introduced by Nalvage with the following speech:

There are 30 Calls yet to come. Those 30 are the Calls of Nif[nety-One] Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and again dispose Kings and all Governments upon the Earth, and vary the Nature of things with the variation of every moment. Unto whom, the providence of the eternal Judgment, is already opened. Those are generally governed by the twelve Angels of the 12 Tribes: which are also governed by the 7 which stand before the Presence of God. Let him that can see look up, and let him that can hear, attend, for this is wisdom. They are all spirits of the Air: not rejected, but dignified. And they dwell and have their habitation in the air diversely, and in sundry places. For, their mansions are not alike, neither are their powers equal. Understand therefore, that from the fire to the earth, there are 30 places or abidings: one above and beneath another: wherein these aforesaid Creatures have their abode, for a time. [*A True and Faithful Relation*, pp. 139–40]

Refer again to chapter 2, where I described “what we know” of the final thirty Tables of the Holy Book. These represent the thirty Aethyrs (or Heavens) that extend from the foot of God’s Throne to the surface of the Earth. (This is likely adopted from ancient Gnosticism, which recognized—in some sects—a thirty-Heaven cosmology.)

Furthermore, Nalvage teaches that the thirty Aethyrs are subdivided into ninety-one spiritual provinces set over geographical locations here on Earth. The names of these ninety-one “Parts of the Earth” are also the names of the Angelic Governors who rule the Parts.⁵² This is also similar to Gnosticism—which described the *Aeons* simultaneously as transcendent Divine Realms, long expanses of time, and as super-celestial Archangels.⁵³ In Gnostic cosmology, the Divine Aeons were mirrored in the created world by the *Archons* (Rulers)—Angels whose function was to direct and maintain both human and natural law.

It would appear, then, that the Archons are mirrored in Dee’s magical system by the ninety-one Governors. They direct and maintain the natural and human events that take place upon present-day Earth (establishing and deposing governments, varying the “nature of things” with every moment, and so on). By opening the proper Aethyr, one can summon the Governor and his legion of servient Angels set over any nation in the world. (Dee’s hope was to learn the secrets of these nations, as well as influence them for the good of the English empire.)

Nalvage’s speech about the “30 Calls yet to come” makes it clear that the thirty Aethyrs and their ninety-one Parts are astrological in nature. To begin with, the division of the world into spiritual provinces is described in Agrippa’s *First Book of Occult Philosophy*, chapter 31, “How Provinces and Kingdoms are Distributed to Planets.” Therein, Agrippa states that every nation in the world comes under the influence of a planet and zodiacal sign. He goes on to give examples of nations influenced by all seven planets (and the signs they each rule), which he drew from the works of the ancient Greco-Roman cartographer Ptolemy.

Nalvage, meanwhile, relates the same information in a slightly different manner. He states that the ninety-one Parts/Governors are collectively ruled by the Angels of the twelve Tribes of Israel.⁵⁴ In Agrippa’s work, these are also the Angels of the twelve signs of the zodiac.⁵⁵

Then, Nalvage states that these twelve Angels are governed directly by the seven Archangels who “stand before the presence of God.”⁵⁶ These are the Angels of the Seven Days of Creation as well as the seven ancient planets. The seven planetary Archangels govern the twelve zodiacal Archangels, just as the seven planets are given rulership over the twelve signs of astrology.

Of course, as I said in chapter 2, I do not wish to outline the entire system of the Parts of the Earth in this book. Here, we are concerned with the Tables of *Loagaeth* and the Keys that open them—and in this case we are focused upon the final thirty Keys of the Aethyrs.

Interestingly, it was not Nalvage that delivered the Aethyric Keys. Apparently, his period as a teacher ended at some point after he revealed the mysteries of the ninety-one Parts of the Earth.⁵⁷ When it came time to transmit the final thirty Keys, Gabriel had established Illemese as a substitute teacher. The Angel even appeared with the *Corpus Omnium* and Nalvage’s small golden pointing-rod.

The next two days were spent in the transmission of a single, and very long, Angelical Call. The English given for the text makes it obvious that it represents the biblical loss of Paradise, and thus represents the end of the initial creative period of Genesis (or, the Seventh Day).⁵⁸

After the Call was transmitted, Illemese revealed the Angelical names of the thirty Aethyrs (see chapter 2 for a list). He then stated:

There is all. Now change the name, and the Call is all one. [*A True and Faithful Relation*, p. 209]

Thus, Dee and Kelley learned that the thirty Keys that open the Aethyrs are all composed of the *same* Angelical Call. The only thing that makes each of the final thirty Keys individual is the changing of a single word—the Angelical name of the Aethyr one desires to access. The first line of the Call of the Aethyrs reads as follows:

O you heavens which dwell in _____ are mighty in the Parts of the Earth .

When written in English, the blank space is filled with "the First Aethyr," "the Second Aethyr," etc. However, when written in Angelical, the space is filled with the proper name of the Aethyr.

Because of this repetition, there are technically only nineteen Calls in existence. (Remember Illemese previously told Dee, "There are nineteen [Calls] besides the first.")⁵⁹ However, by changing the single word in the nineteenth Call thirty times, we obtain a total of forty-eight Angelical Keys.

In the following chapter, we will explore the instructions given to Dee and Kellev by the Angels for the proper use of the *Holy Book of Loagaeth* and its forty-eight Angelical Keys.

Addendum: The Poetry of the Forty-Eight Calls

The Angelical Calls are more than just keys to mystical gateways. In fact, they consist of a kind of biblical poetry—psalms, really—that appear to outline a connected message about the life of the Universe. However, exactly what that message says has been debated by Enochian scholars for decades (if not centuries). Like proper biblical literature, the wording is obscure enough that different readers see entirely different messages. Over the years, many have offered their own explanations of the "meaning" behind or within the forty-eight Calls. Here, I will present my own analysis of the poetry, and attempt to demystify the obscure language.

The poetry of the Calls appears to draw from a range of biblical literature. The first, third, and final Calls each contain very Genesis-like aspects—describing the establishment of the physical world as we know it. Calls two, and twelve through eighteen, are reminiscent of psalms or verses from the Song of Solomon—being invocations of the Divine through praise.

The Calls are generally classifiable as apocalyptic writings—which like *Loagaeth* commonly focus upon the cycle of time and the life and death of the Universe. Apocalyptic texts include such canonical books as Ezekiel, Isaiah, Daniel, and the Revelation of St. John.⁶⁰ Calls four through fourteen, especially, remind one of verses from the Revelation, Isaiah, and so on.

The word *apocalypse* is an archaic word for “revelation”—especially in the spiritual/mystical sense. It is through such an apocalypse that the prophets Ezekiel, St. John, and (of course!) Enoch were able to glimpse the Divine Throne.⁶¹ It therefore makes sense that the Calls—and even *Loagaeth* itself—should be associated with apocalyptic literature. Not only were they received by Kelley and Dee via direct Angelic revelation (making them prophets in their own right), but the practice of the system (called *Gebofal*, see chapter 4) is intended to result in the *revelation of mysteries*. Not to mention the fact that the Angels associated the whole system with the Tribulation.

Finally, I must give some attention to the classical Gnostic influence upon these poems. As we have seen in previous chapters, there is an undeniable Gnostic imprint upon Dee’s entire system of magick.⁶² For example, the “thirty Aethyrs” are apparently based upon the thirty Heavens of the Gnostics.⁶³ Just as we see in *Loagaeth*, the Gnostic aspirant was expected to ceremonially open “gateways” leading into the thirty Heavens, receive purification and baptism within each realm, and finally obtain ultimate reunion with God. (See the Gnostic text entitled *Pistis Sophia* for just one example.)⁶⁴

Meanwhile, the Calls seem to contain a direct Gnostic borrowing in their name for God: *Iadbaltoh*, translating as “God of Justice (or Righteousness).” This name is suspiciously close to the ancient Gnostic name of the Creator—*Ialdabaoth*. The etymology of this name is obscure; however, Gnostic scripture records Ialdabaoth’s title of honor as “The God of Righteousness.”

There is also a Gnostic literary style to the poetry. For instance, the Calls written from Iadbaltoh’s viewpoint bring to mind such ancient writings as *The Thunder-Perfect Intellect*—wherein the Gnostic goddess *Sophia* speaks to her followers. (Remember that *Sophia*—or Wisdom—appears in Dee’s journals as the Mother of Angels: *Galvah*.) The treatment of the *Christos* (“He That Liveth and Triumpheth”) in the poetry is also very Gnostic in its imagery.

However, I must remind the reader that the classical Gnostic texts we know today were unknown to Dee and Kelley. During their lives, the classical (or Sethian) Gnostic sects had long since been exterminated,

and the discovery of the Nag Hammadi texts in Egypt was hundreds of years away.⁶⁵

In the meantime, Gnosticism had lived on in the very foundations of Western esotericism—at the hearts of such movements and philosophies as Hermeticism, Rosicrucianism, and alchemy. Its imagery survived in medieval and Renaissance engravings and the Tarot trumps. Its literature was a heavy influence upon canonical biblical texts (such as the Book of John and Revelation). Many of its mysteries were shared with and adopted by Jewish Merkavah mystics and Qabalists. And its Doctrines were preserved and taught by isolated mystics and secret societies.

There had also been a Gnostic sect within the Catholic Church for a time—founded by a Christian teacher named Valentinus—until it was also exterminated. It would appear that Valentinian philosophy was the primary source of Gnosticism for much of the West, including for men such as Dee. With all of this taken into account, it is no surprise that the forty-eight Calls should bear the mark of Gnostic symbolism, without being technically classified as Gnostic literature themselves.

For brevity's sake, I will conclude this introduction and proceed to the analysis of the Calls. In what follows, I have provided the text of each Call. Then, each is broken into "sections" of related passages, and I have included my commentary with each section. The commentary will include further references to the influences upon the poetry we have already discussed.

Call One:

"I reign over you," sayeth the God of Justice, "in power exalted above the firmaments of wrath: in whose hands the Sun is as a sword, and the Moon a through-thrusting fire:

Most of Call One appears to be composed of the words of God Himself. As we see in the line above, the speaker of the Call establishes that he is not speaking his own words, but those of the God of Justice (*Iad Balt* or *Iadbaltoh*). By quoting the very words of the Creator at the time of their creation, the speaker is reminding the Angels of the promises they have made, and the commands given to them by God. (We shall see this

elsewhere in the Calls.) The speaker is also proving that he knows these secret words, and thus establishes his own authority.

Remember that Call One is intended to move the "Kings and Ministers of Government," who are also the "First Seven." These are likely the seven Archangels who stand "before the Face of God" as depicted in the Revelation of St. John and elsewhere. Among these seven planetary Archangels, those of the Sun and Moon stand as chiefs. The first line of the Call reveals that the God of Justice is so far exalted (likely super-celestial, as in Gnosticism), even the mighty Sol and Luna are but tools or weapons in His hands—a sword and a "through-thrusting fire" (fiery arrow).

Which measureth your garments in the midst of my vestures and
trussed you together as the palms of my hands. Whose seats I garnished
with the fire of gathering, and beautified your garments with admira-
tion. To whom I made a law to govern the Holy Ones, and delivered
you a rod (with) the ark of knowledge.

In the first line above, the initial word *which* most likely refers to the Sun and Moon described in the previous line of the Call. In the study of astrology, the path of the Sun and Moon across the sky is used to distinguish the twelve principal constellations from among the chaotic mass of stars. Because of this, the Sun and Moon are credited with bringing order to chaos, as well as the government of the planetary and zodiacal Angels. From the standpoint of astrology, it is Sol and Luna who "truss together" the signs and planets (the kings and ministers of government). It is they who mark out (measure) the paths of the stars through the vault of the Heavens—the vestures (territories) of *ladballah*.

The next line suggests that God has garnished the seats of Sol and Luna with the "fire of gathering." This makes sense when we consider that the Sun and Moon are said to burn with a mere reflection of the fire from Heaven. The line then addresses the kings and ministers once again, and suggests that the Sun and Moon have "beautified your garments." The planets in our solar system are beautified by glowing with the light reflected from the Sun.

The next line seems to refer to the natural laws set by Iadbaltoh—those that govern the Holy Ones (Angels), and those which they enforce upon the created realm. As the kings and ministers of the Universe, they both hold the rod (scepter) of rulership and represent the ark (or storehouse) of all knowledge. (Remember that Dee was an astrologer, and regularly read the stars for knowledge.)

Moreover, you lifted up your voices and swore obedience and faith to Him that liveth and triumpheth; whose beginning is not, nor end cannot be; which shineth as a flame in the midst of your palace, and reigneth amongst you as the balance of righteousness and truth.

With the word *moreover*, Iadbaltoh changes the subject of his speech. He is, of course, still addressing the kings and ministers, but He suddenly appears to refer to a Divinity distinct from Himself—"Him that Liveth and Triumpheth." This would seem to be a direct reference to the *Christos*—the Anointed One who descends from Heaven to take on a body of flesh and triumph over evil ("liveth and triumpheth"). In the Book of Revelation, the *Christos* conquers the physical realm and is established as eternal King.

We have already discussed the Gnostic *Christos* (also called the *Logos*, or Word). It is both self-created and eternal, both distinct from and part of the Highest God. The descriptive terms used in Call One to describe "Him that liveth . . ." are typical of the *Christos*. He is described as eternal, and (in the same spirit of the Call thus far) is associated intimately with solar imagery. He "shineth as a flame" in the midst of the palace of the Holy Ones, as the Sun shines in the center of our solar system. Both the *Christos* in Heaven and the Sun in the celestial realm are the central pillar and balance. (Interestingly, Gnostic texts describe the *Christos*' first act as that of bringing balance to the realm of the Aeons. It then descended to the physical realm, to do the same here.)⁶⁶

Therefore, Call One serves to remind the Angelic rulers of the Universe that they have sworn themselves to both Iadbaltoh and the *Christos*.

Move, therefore, and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

Finally, the Call ends with an evocational formula – or conjuration.⁶⁷ As we shall see, all of the Calls end with similar conjurations. All of them are spoken by the speaker of the Call, rather than by a figure—such as God—being quoted within the Call. However, there are a couple of instances where Iadbaltoh is quoted within the formula.

Call Two:

Can the wings of the winds understand your voices of wonder, O you the Second of the First,

Here in Call Two, we find no Genesis-like quotes from Iadbaltoh, but instead a more psalm-like adoration spoken by the speaker himself. I feel that this is a necessary companion to the commanding tone of Call One.

At first, I was tempted to see the Christos once more in the title “Second of the First.” Yet I am bothered by the fact that this Call will later refer to the Second of the First in the plural. If such is the case, then this Call is likely addressed to the same kings and ministers (or Holy Ones) as the First Call. Occult philosophy commonly refers to the gods and Angels as “Second Causes”—as opposed to God, the “First Cause.”

The “voices of wonder” mentioned in this first line likely have a double meaning. Taken at face value, the phrase appears to refer to the “wonderful voices” of the Holy Ones. However, the Angelical used here is *Faaip* (voices), while the standard Angelical word for voices—used later in this same Call—is *Bia*. Thus, I have conjectured that *Faaip* is meant to indicate “voicings”—as in songs or psalms. In this light, the “Second of the First” both have wonderful voices *and* are singing songs of wonder.

whom the burning flames have framed within the depths of my jaws;
whom I have prepared as cups for a wedding, or as the flowers in their
beauty for the chamber of righteousness.

Here we find a small change. While the Holy Ones were first credited with the “voicings of wonder,” it is now the *speaker* who claims to be

singing them. (This makes sense, if the speaker is reciting the Keys in their Angelical. Remember that Nalvage previously referred to the Calls as voices: "In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 | . . . | Gates of Understanding.")

The "burning flames" (of passion) have framed the voicings in "the depths of my jaws"—or deep within the speaker's heart where such psalms of passion would be inspired. It is these psalms that have been prepared as one would prepare a wedding or a bridal chamber. (Interestingly, the Holy Temple—wherein resides the Presence of God, or the *Shekinah*—is often described in Jewish tradition as a bridal chamber.)

Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds. For, you are become a building such as is not but in the mind of the All Powerful.

Here we see the adoration of the Second of the First (clearly in the plural). I note that comparison is made between them and elements of the earthly realm—wind and stone. They are greater than the elements, and are in fact the building blocks of the physical world.

Also, as we see in Gnosticism, the created world was preconceived only in the mind of the All Powerful—which might indicate Iadbaltoh and/or the Christos. (John 1 describes the *Logos* as both "God" and "with God." In the same chapter, John affirms that the *Logos* is the Creator, or the agent of the Creation.)⁶⁸ In the Calls, Iadbaltoh is the primary Creator, though the Christos may be granted the same status, because the two are One.

"Arise," sayeth the First. Move therefore unto His servants. Show yourselves in power and make me a strong scething. For, I am of Him that liveth forever.

The Call finally ends with another conjuration formula. There is a short quote from God once again—called "the First" in this case, as the kings and ministers were called "the Second of the First" in the first line of the poem. The final line ends with "Him that liveth forever," which is likely a reference to Call One's "Him that liveth . . ." who has no beginning or end—the Christos.⁶⁹

Call Three:

"Behold," sayeth your God. "I am a Circle on whose hands stand 12 Kingdoms. Six are the seats of living breath; the rest are as sharp sickles or the horns of death; wherein the creatures of the earth are and are not except by mine own hand; which sleep and shall rise.

Call Three returns to quoting Iadbaltah. He once again describes the Universe as viewed through the eyes of an astrologer, and this entire Call is reminiscent of a zodiacal chart. The Circle is that of the Heavens, whose boundary is marked by the band of fixed stars. This Circle is then divided among twelve astrological Houses (called "Kingdoms" in the poetry of the Call) through which the stars pass in their daily courses. Quite often, the houses and their twelve signs are divided between positives and negatives, or fortunate (the seats of living breath) and unfortunate (sharp sickles or the horns of death). It is through these "kingdoms" that God directs the fate of the world—or where the creatures of the earth are and are not.

Remember that Call Three was described by Gabriel as "the first of nature, and the beginning of your being in body; whereby the things of the world have life and live." (See the section entitled "The Angelical Keys: What We Know," in this chapter.) This makes perfect sense, as Call Three seems to include a description of the physical realm. The Circle of the Heavens marks the boundary between the highest Divine realm and the created physical Universe. If the focus of this Call is upon the establishment of the zodiacal forces, then it is necessarily also about the establishment of the physical world.

The final words of this passage—which *sleep and shall rise*—are something of an enigma. They could simply mean that God directs who lives and dies—but that pesky word *shall* throws doubt upon the issue. If the creatures of the earth sleep (die) and *shall* rise, it would seem to suggest the Judeo-Christian concept of the Resurrection.⁷⁰ That would certainly fit with the apocalyptic nature of the Calls and the *Book of Loagaeth* itself. It would imply that the establishment of the Twelve Kingdoms will last until the End Times.

In the first I made you stewards and placed you in 12 seats of government, giving unto every one of you power successively over 456, the true ages of time, to the intent that from the highest vessels and the corners of your governments you might work my power: pouring down the fires of life and increase upon the earth continually. Thus, you are become the skirts of justice and truth.

At this point, the poetry resumes a more Genesis-like tone, with God placing His Angels in their seats of government at the beginning of time. The subject in this case is that of the twelve "Kingdoms" of the zodiac, and the Angels that govern them. It is their job, under the direction of the Seven Archangels, to direct the activities of the world, and to animate it by "pouring down the fires of life and increase continually."

In the second line of this passage, we learn the celestial Governors (stewards) are given power successively over "the true ages of time" (or Universe). In fact, Dee began his Angelic evocations by contacting Anael, the Archangel of Venus who was the then-current successive ruler of the cosmos.⁷¹ Dee's system followed those of Trithemius' *Septem Secundus* and the *Arbatel of Magic*, where the Seven Archangels govern in an Aeonian succession.

It is difficult to say with any surety what is indicated by the numbers "456." Most of these numbers were added by the Angel Illemese some time after the Angelical had been transmitted, as if they were an afterthought or a special consideration. Going strictly by context, I assume that the phrase "456, the true ages of time" is a reference to the zodiacal Kingdoms (or Angels) governed by the Seven Archangels. (The "456" will appear again in the following Call.)

Finally, notice the mention of the "skirts of justice and truth" at the end of this passage. In Call One we saw the Christos described as the "balance of righteousness [or justice] and truth," and associated with the Sun at the heart of the solar system. Here in Call Three, we find the Governors of the twelve zodiacal kingdoms described as the outer boundaries (skirts) of that central balance. A fairly cohesive depiction of the Universe has developed, particularly from an astrological standpoint.

In the Name of the same your God, lift up, I say, yourselves. Behold, His mercies flourish and Name is become mighty amongst us. In whom

we say, move, descend and apply yourselves unto us as partakers of the secret wisdom of your creation.

The quotes from Iadbaltoh complete, the speaker again speaks for himself, and closes the Call with a general conjuration.

Calls Four through Seven seem to address a group of stellar Angels collectively referred to as the "Thunders." These particular Angels appear in the Book of Revelation:

And [the mighty Angel] cried with a loud voice, as when a lion roareth: and when he had cried, seven *thunders* uttered their voices. And when the seven *thunders* had uttered their voices, I was about to write: and I heard a Voice from heaven saying unto me, Seal up those things which the seven *thunders* uttered, and write them not." [Revelation 10:3-4]

With this in mind, let us take a look at the 'Thunders' described in the Angelical Calls:

Call Four:

I have set my feet in the south and have looked about me saying, Are not the Thunders of Increase numbered 33 which reign in the Second Angle; under whom I have placed 9639 whom none hath yet numbered but One.

Call Four returns to quoting Iadbaltoh, once again establishing his Angelic rulers in their seats of power. In this case, He has focused his attention on the south—called the "Second Angle." (No "First Angle" is ever mentioned—however those who see a description of a zodiacal chart in Call Three have suggested it should be associated with the east—the place of the ascendant, where the horoscope begins. If this is the case, then Call Four likely moves clockwise upon that chart to the "Second Angle," which is indeed associated with the south.)

The final line above directs this Call toward the "Thunders of Increase"—who reign in the south—and their direct subordinates. (The Angelical for "Thunders of Increase" is *Avavago*—and that name will appear again in Call Eight, also associated with the south.) These Angels have not been "numbered" (counted) by anyone except "One." The Angelical word for "One" (*l.*), was used earlier in the Calls as "The First"—a

Name of God. Therefore, it is likely that Iadbaltoh is referring to Himself in this instance—though it is possible that the reference is to the Christos.

In whom the second beginning of things are and wax strong; which also successively are the number of time; and their powers are as the first 456.

Here we are told more about the Angels (Thunders) of the Second Angle. Apparently they are related to the zodiacal Angels described in Call Three—who were given government in succession over “456, the true ages of time.” Here in Call Four, the Thunders *also* govern “the number of time” in succession, and are equated with “the first 456.” I suspect that these Angels of the south are zodiacal, directly subordinate to the rulers of the twelve Kingdoms. (See the following three Keys for more evidence toward this interpretation.)

The Call also credits the Thunders with “the second beginning of things.” On the surface, this might be a reference to the foundation of the New World after the Tribulation. (See the final chapter of the Book of Revelation.) However, I should point out that the Angelical word used here—*Croodzi* (beginning)—includes no indication of “second” (Viv). Perhaps the intent here is to indicate that these Angels govern a cyclic time which periodically “restarts.”

Arise you sons of pleasure and visit the earth, for I am the Lord your God which is and liveth.” In the Name of the Creator, move and show yourselves as pleasant deliverers; that you may praise Him amongst the sons of men.

This Call ends with another conjuration formula. This one is unique, because it begins *before* the end of Iadbaltoh’s speech.⁷² God Himself tells the Angels to arise and visit the Earth. Note how He refers to Himself at this point as He who “is and liveth”—similar to the title He previously gave to the Christos. Remember earlier, I explained this blending of the Highest God and the Christos in biblical literature.⁷³ The Creation was accomplished by God *through* the power of the Christos.

Finally, the speaker concludes with his own words of conjuration "In the Name of the Creator."

Call Five:

The Mighty Sounds have entered into the third Angle and are become as olives in the olive mount looking with gladness upon the earth and dwelling within the brightness of the heavens as continual comforters, unto whom I have fastened pillars of gladness 19, and gave them vessels to water the earth with her creatures:

Call Five is again spoken almost entirely by Iadbaltoh. He is never mentioned directly in the text, but we can see the use of first person in the phrase "... unto whom I have fastened pillars ..." Thus, this Call fits with the others that quote God during the creation of the Universe and the establishment of His Angelic rulers.

Previously, in Call Four, we first met the Thunders of Increase—a group of Angels ruling in the Second Angle (south). That imagery is continued into Call Five, where we meet "Mighty Sounds" (Thunders) in the Third Angle. If this is descriptive of a zodiacal chart, then the Third Angle should represent the western quarter.

Notice that these Mighty Sounds are very numerous ("as olives in the olive mount") and dwell within the "brightness of the heavens." "looking with gladness upon the earth." I believe this is a poetic description of stars in the sky, which further supports the interpretation of these Angels as zodiacal. This is further indicated by the following passages:

and they are the brothers of the First and Second; and the beginning of their own seats which are garnished with continually burning lamps 69636; whose numbers are as the first, the ends, and the contents of time.

The Mighty Sounds of the Third Angle are the brothers of (that is, equated with) the Angels of the "First and Second" Angles. Also note how they are described as "the first, the ends, and the contents of time"—which is analogous to the descriptions of the zodiacal Angels in Calls Three (the true ages of time) and Four (the number of time).

Therefore, the Mighty Sounds in the third angle (west) are equated with the zodiacal Angels in the first two angles (east and south).⁷⁴

I also suspect that the reference to “continually burning lamps” is another poetic description of the stars, shining in the night sky.

Therefore, come you and obey your creation. Visit us in peace and comfort. Conclude us as receivers of your mysteries. For why? Or Lord and Master is all one.

The quotes from Iadbaltoh have ended once more, and the Call returns to the viewpoint of the speaker, who employs a conjuration as we’ve come to expect.

Call Six:

The spirits of the fourth Angle are nine, mighty in the Firmaments of Water; whom the First hath planted a torment to the wicked and a garland to the Righteous; giving unto them fiery darts to van the earth and 7699 continual workmen whose courses visit with comfort the earth; and are in government and continuance as the second and the third.

For some reason, this Call does not quote Iadbaltoh at all, though it does mention Him as “the First.” While it is spoken entirely by the speaker, it does not take the style of a biblical psalm.⁷⁵ Instead, it retains the Genesis-like style of the previous three Calls, describing the establishment of the Angelical spirits of the “Fourth Angle.”

For some reason, these spirits of the Fourth Angle go unnamed. However, it is most likely their name would be another take on Thunders, Mighty Sounds, etc. These particular entities reside in the “Fourth Angle,” which should be the northern quarter of a zodiacal chart.

This Call also outlines the intimate relationship between these Angels and the zodiacal Angels described in the three previous Calls. They are “as the Second and the Third”—meaning they are equated with the Angels in the second (southern) and third (western) angles.

Likewise, they are described as residing in the “Firmaments of Water” (the nighttime sky) and in charge of “continual workmen” whose “courses visit with comfort the earth.” I feel we are again looking at a poetic description of the stars in the sky.

Wherefore, hearken unto my voice. I have talked of you and I move you in power and presence, whose works shall be a song of honor and praise of your God in your creation.

Finally, this Call concludes like all the others, with a formula of conjuration for these Angels.

Call Seven:

The east is a house of virgins singing praises amongst the flames of the First Glory:

Like Call Six, this poem is not spoken by Iadbaltoh, and He is only mentioned herein (later in the Call) as “the Lord.” The style remains that of Genesis over that of Psalms.

In this case, the east is directly addressed as such. It is not called an “Angle,” but we will see a reference to the Angles later in the poem. Going by the pattern we have followed thus far, the east should be the First Angle of the zodiacal chart.

I am unsure if there is any deep significance to the phrase *house of virgins*. It could simply be a poetic description of the Angels who reside in the east. These are the Angels who sing praises as the Sun rises at dawn (viz., the flames of the First Glory), or those who sing in the direct presence of the Divine Throne. Their relationship to the newborn Sun (or, in Christian imagery, the newborn Son) would explain their description as “virgins.”

However, just like the Angels in Call Six, the virgins are not given a name. However, because they are equated with the Angels of the other three angles of the Heavens, I suggest they are also “Thunders.”

wherein the Lord hath opened His Mouth, and they become 28 living dwellings in whom the strength of men rejoiceth and they are appareled with ornaments of brightness such as work wonders on all creatures.

Here we see the establishment of these Angels by Iadbaltoh. Although the focus of this Call is obviously upon the east, I still suspect that the “28 living dwellings” represent the astrological mansions of the Moon. This fits the zodiacal focus of the previous three Calls, and it recalls the imagery of the Moon that was mentioned only once in Call One.

In the "ornaments of brightness" I see yet another poetic image of the stars in the nighttime sky.

Whose kingdoms and continuance are as the Third and Fourth; strong towers and places of comfort, the seats of mercy and continuance.

Here we see that the Angels of the east are "as the Third and Fourth"—or as the Angels of the third and fourth angles. This supports the idea that they are zodiacal Angels along with those of Calls Four, Five, and Six. By moving from the north to the east of the horoscope, the Calls have now completed the Circle begun in Call Four—encompassing all of the Angelic rulers of the zodiac.

O you servants of mercy, move, appear, sing praises unto the Creator, and be mighty amongst us. For to this remembrance is given power and our strength waxeth strong in our Comforter.

The Call finally comes to its concluding conjuration. However, this time an extra line is added to the end, which seems very formal and almost prayer-like. I suspect this is a conclusion of sorts, indicating a break between the previous seven Calls and those that follow.

For illustration, I have outlined my concept of the pattern found through the first seven Calls:

Calls One and Two: Evocation of the seven planetary Archangels.

Call Three: Evocation of the Archangels of the twelve signs/houses.

Calls Four through Seven: Evocation of stellar Angels associated with the four quarters of the Universe, and governed by the Seven and Twelve.

Therefore, we see in these Calls the formation of the entire Universe, expressed in astrological terms. The seven planetary Archangels are the "Seven Spirits of God" mentioned several times in the Revelation of St. John. They direct the Archangels of the Twelve Kingdoms of the zodiac, who are themselves described in Revelation 21 as the guardians of the twelve gates of the Holy City.

In turn, the twelve zodiacal Kingdoms are populated with innumerable Angels (or Thunders) who are grouped into the four quarters of

the Universe—likely according to elemental triplicity. I base the latter assumption on a diagram Dee drew of St. John's description of the Holy City. "Dee labeled the twelve gates with the secret names of the Twelve Archangels, the associated Hebrew tribes and their corresponding signs of the zodiac." This diagram indicates that the fiery triplicity (Aries, Leo, Sagittarius) is associated with the east; the earthy triplicity (Capricornus, Taurus, Virgo) is associated with the south; the airy triplicity (Libra, Aquarius, Gemini) is associated with the west; and the watery triplicity (Cancer, Scorpio, Pisces) is associated with the north. This is the zodiacal attribution of elements to the four quarters, as given by Agrippa in his *Three Books of Occult Philosophy* (Scale of the Number Four).¹⁰

Having thus established the Angelic rulers who will govern Creation, the following Calls seem to focus upon the Angels who will purify that Creation by fire during the Tribulation.

Therefore, from this point onward, we shall see a marked increase in apocalyptic imagery. Much like the Revelation of St. John and other apocalyptic literature, the poetry of the Calls is extremely obscure and difficult to interpret. If the student wishes to gain a deeper understanding of the remaining Keys, I suggest a study of such books as the Revelation of St. John, Daniel, the Book of Enoch (*1 Enoch*), and related biblical texts.

We will also see more of the Thunders in later Calls, though it is uncertain if they are exactly the same Thunders outlined in Calls Four through Seven. They are either entirely separate Angels in charge of the End Times, or they are simply the previous Thunders who will act in that capacity in the future.

Call Eight:

"The midday the first is as the third Heaven made of hyacinth pillars 26; in whom the Elders are become strong; which I have prepared for my own righteousness," sayeth the Lord.

Call Eight suddenly returns to quoting Iadbaltoth—and it will be the last to do so until the final Call (that of the thirty Aethyrs). Once again, God is describing the establishment of some aspect of the Universe.

In classical texts, the reference to the "midday" sometimes indicates the south.⁷⁹ (This Call will later reference the "Thunders"—or *Avavago*—who are said in Call Four to reign in the south.) However, it is unclear if the south is the intended meaning of "midday" in this case. The southern angle of a horoscope also doubles as the *zenith*, or the highest point in the Heavens through which the planets and stars pass. The first line of Call Eight could be interpreted in that way, as midday is the time when the Sun passes through the zenith.

God places into the zenith a series of mysterious "pillars." The poem is not clear on whether or not these pillars are Angels—however, the speaker will later address them directly in his conjuration. Thus, I can only assume that they are Angelic intelligences of some sort. (The Call does say they are made of "hyacinth"—which may mean lapis lazuli, a stone used to symbolize the night sky.)⁸⁰

The Call does tell us that the pillars are associated in some way with the Elders of the Apocalypse (first mentioned in Revelation 4:4.) These twenty-four beings are described as tribal Elders (two for each Hebrew tribe) and direct advisors to the Divine Crown. In occultism, they are often associated with the zodiac (as are the tribes)—a positive and negative Elder for each sign. (It is a shame, of course, that the number of pillars given in the Call is twenty-six, rather than twenty-four to match the number of Elders.)⁸¹

"Whose long continuance shall be bucklers to the stooping dragons
and like unto the harvest of a widow.

The pillars are intended, as long as they last, to act as barriers against the "stooping dragons." (*To stoop* means to dive, as a bird after its prey.) This imagery reminds me of the four "Watchtowers" described in Dee's advanced magick, and introduced by the Angel Ave with the following words:

The Four houses are the Four Angels of the Earth, which are the Four Overseers, and Watchtowers, that . . . God . . . hath placed against the . . . Great Enemy, the Devil. [*A True and Faithful Relation*, p. 170]

So, the Watchtowers serve the same function as the pillars of Call Eight—to hinder the demonic forces of the Universe. (Satan will be referred to as “the Dragon” later in this same Call.) Furthermore, the names of the twenty-four Elders are found (in groups of six) in the four Watchtowers⁸²—suggesting yet another connection between the Watchtowers and the pillars.

The final description of the pillars in Call Eight is the most enigmatic, for the pillars are “like unto the harvest of a widow.” I have seen it suggested that sorrow and hardship are the “harvest of a widow,” and I have to agree.⁸³ Yet, we have to question why pillars established to hinder the dragon(s) would also be a source of sorrow.

A simple interpretation might be that the sorrow and hardship are experienced by the *dragons* who desire to dive past the pillars. A more involved interpretation would draw from Gnosticism, which referred to the band of fixed stars as a “Great Barrier” that must be overcome, through ordeal and tribulation, by each aspirant who wishes to gain entry to Heaven. (This is applied to the story of Jesus, who suffered torture and final Crucifixion upon the cross in order to propel his soul beyond the Great Barrier.) If the pillars are associated with the Elders (the zodiac), then Call Eight may be referring to *both* their function of keeping the dragons out as well as their function of keeping the unworthy sealed in.

How many are there, which remain in the glory of the earth, which are and shall not see death until this house fall and the dragon sink.”

This is the most apocalyptic line of Call Eight. We saw earlier that the pillars only keep out the dragon(s) so long as they are in place. This line warns that the removal of the pillars will result in an immediate attack by the dragon. (The word *sink* is used here in the same sense as *stoop*—to dive and attack.)

I believe this is a direct reference to the Tribulation. It seems to indicate such by asking, “How many are currently alive on the earth who will still be alive when the pillars are removed?” Compare this to Matthew 24, where Jesus tells his disciples of the End Times, “Verily I say unto you, This generation shall not pass, till all these things be fulfilled.”

Come away, for the Thunders have spoken. Come away, for the crowns of the Temple, and the coat of Him that is, was, and shall be Crowned, are divided. Come, appear to the terror of the earth; and to our comfort; and of such as are prepared.

At last, we reach the concluding conjuration, in the speaker's own words. This is a longer and more involved conjuration than we have seen so far—likely “geared up” due the apocalyptic nature of the Call.

The Thunders (or the *Avavago* from Call Four) are mentioned again, which I assume in this case is a direct reference to the Thunders of Calls Four through Seven. It is likely that the Thunders having “spoken” carries a double meaning. On the one hand, it may indicate the description in the Revelation of St. John (shown previously), where each of Seven *Thunders* utters “a Voice.” On the other hand, it may indicate the fact that Calls Four through Seven have already been spoken.

Lastly, note the reference to “Him that is, was, and shall be Crowned.” This appears to be another reference to the Christos as we saw in Calls One and Two—especially in His aspect as the eternally crowned King. The divided “crowns of the Temple” and “coat” of the Christos likely represent a disrupted Universe—as in the Tribulation.

Call Nine:

A mighty guard of fire with two-edged swords flaming (which have vials 8 of wrath for two times and a half; whose wings are of wormwood and of the marrow of salt), have settled their feet in the west and are measured with their ministers 9996.

In Call Nine, a platoon (guard) of fiery Angels land in the west. Their physical aspect is terrifying—wings of wormwood (a poison) and salt, flaming swords and of course the horrible “vials of wrath.” These vials appear to draw from the Revelation 15, where we find seven Angels with the vials of plagues.²⁴ Therein, as each Angel pours out its vial of God's wrath, horrible catastrophes take place on Earth—such as water turning to blood, people stricken with sores, and the land burning with scorching sunlight.

The western orientation of this Call appears to be a smooth transition from the southern angle (or zenith) of the previous Call—though

I am unsure if that pattern truly applies after Call Seven. (See Calls Ten through Thirteen, where the apparent clockwise pattern breaks down entirely.)

These gather up the moss of the earth as the rich man doth his treasure.
Cursed are they whose iniquities they are.

A thesaurus suggests that *moss* is a synonym of words such as *muck*, *mire*, *quagmire*, *slime*, and so on.⁸⁵ (In the Lexicon, I have settled upon the word *dross*.)⁸⁶ If that is the correct interpretation, then the “moss of the earth” may be one and the same with the “cursed” in the next line. The phrase “they whose iniquities they are” likely indicates those iniquitous humans toward whom the terrible Angels will direct their wrath. It is they who will be “gathered” (likely cut down, as in gathering a crop) in huge numbers (as the rich man gathers treasure).

In their eyes are millstones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamond and upon their hands are marble sleeves. Happy is he on whom they frown not. For why? The God of Righteousness rejoiceth in them.

Here the Call returns to describing the terrifying aspect of these Angels—and the picture is far worse than previously imagined. Notice how often hard things are used to describe them—eyes of millstones, heads of diamond, and marble gloves. The image is that of unstoppable juggernauts, impervious to cries for mercy. Why should Iadbaltoh rejoice in such terrible creatures? Because they are the mighty forces that will someday scour the “moss” from the face of the Earth.

These Angels are never named in this Call; however, we will see the Thunders mentioned once again in Call Ten. It is possible that these Angels are Thunders as well—though it is uncertain what relation (if any) they have to the Thunders of Calls Four through Seven.

Come away, and not your vials. For the time is such as requireth comfort.

The concluding conjuration formula is very short this time. It calls for them to come, but to leave their vials behind. (We wouldn’t want them to bring *those* down until the Final Day!) Finally, apparently as a defense

against the wrathful nature of these Angels, the speaker informs them that the time requires *comfort*.

Call Ten:

The Thunders of Judgment and Wrath are numbered and harbored in the north in the likeness of an oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day and vomit out the heads of scorpions and live sulfur mingled with poison.

At last, we find a new reference to the apocalyptic Thunders. However, note the change from “Thunders of Increase” who rained down life and comfort upon the Earth in previous Calls, to “Thunders of Judgment and Wrath” (Angelical: *Coraxo*) who store up lamentation and weeping for the Earth. This may support the view that these Thunders are not the same as those previous to Call Eight.

Notice that these Angels have a terrifying aspect like those of Call Nine, in this case vomiting scorpions, poison, and fire. Imagery suggesting hardness is invoked again in the description of these Angels as an “oak”—a type of tree known for being rigid and unbending.

This Call focuses upon the north, which seems to be the natural progression from the west in the previous Call. However, this is the last Call that seems to follow that smooth pattern,⁸⁷ and I therefore suspect an entirely different pattern exists from Call Eight onward. Sadly, I have been unable to decode the directional references in these later Calls.

These be the Thunders that 5678 times in the 24th part of a moment roar with a hundred mighty earthquakes, and a thousand times as many surges, which rest not neither know any (long) time here. One rock bringeth forth 1000 even as the heart of man doth his thoughts.

Here the descriptions of the Thunders of Judgment and Wrath continue. These Angels apparently bring great earthquakes, similar to catastrophic events described in the Revelation and elsewhere.⁸⁸

Woe, woe, woe woe, woe, woe, yea, woe be to the earth. For her iniquity is, was, and shall be great.

These seven “woes of the Earth” are likewise drawn from Revelation (chapters 8-11), where St. John mentions only three.⁸⁰ However, they are associated with the sounding of seven trumpets blown by the seven Archangels. Each trump results in disaster upon the Earth (hail, blood, fire, death, the Star Wormwood,⁸¹ etc.), and the woes are associated with the final three. Of course, each of the seven trumps causes “woe” in the world. Thus, the poetry of this Call likely addresses the results of all seven trumps by repeating the word *woe* seven times.

Come away, but not your noises.

The concluding conjuration asks the Thunders to come, but to leave behind their “noises” (earthquakes, fire-vomiting, and so on). I find it significant that Call Ten ends with an extremely abbreviated conjuration, very similar to that found in the previous Call. It is, once more, as if the speaker wishes to summon these Angels without gaining *too much* of their attentions.

Calls Nine and Ten certainly appear to be a connected pair. They are similar in their basic structure, appear to describe similarly terrifying Angels, and they are the most laden with apocalyptic imagery. The following Call has a slightly different structure and imagery than the preceding two, but it does reference the *Coraxo* (“Thunders”) first mentioned in Call Ten.

Call Eleven:

The Mighty Seat groaned and they were 5 Thunders which flew into the east, and the Eagle spake and cried with a loud voice, “Come away!”

Even though the imagery of Call Eleven is slightly different, I do find that its relationship to the Revelation of St. John is as close or closer than what we see in Calls Ten and Eleven. This close relationship is made apparent right away: The Thunders flying out from the “Mighty Seat” and the Eagle (one of the Four Holy Living Beasts, or *Chaioth haQodesh*) are both seen in Revelation 4.⁸² In fact, the first lines of Call Eleven sound as if they could have been quoted right out of Revelation itself.

This Call is also unique for the very same reason. While the other Calls have drawn imagery from Revelation, they have all been descrip-

tions of the Creation in action, or adorations, or quotes from Iadbaltoh, or the like. Call Eleven, alone among the forty-eight Calls, is written as if it were telling a story. It gives the sense that a prophet is recording a vision in action, like St. John, Ezekiel, or Isaiah.

In these passages, five of the Thunders (*Coraxo*) fly from the Divine Throne and head toward the east. However, the eagle speaks up and calls them back. I presume the eagle calls them to the north—the natural position of the eagle/Scorpius in the four zodiacal quarters.⁹² I therefore suspect that Call Eleven is associated with the north rather than the east.

And they gathered themselves together and became the house of death,
of whom it is measured, and it is as they are whose number is 31.

The northern association of this Call may be supported by the fact that the returning Thunders gather themselves together and become “the house of death”—which could be a reference to Scorpius (the Sign that rules the eighth astrological House of death/generation) in the north.⁹³

Come away, for I have prepared for you. Move, therefore, and show yourselves. Open the mysteries of your creation. Be friendly unto me.
For, I am a servant of the same your God; the true worshiper of the Highest

The concluding conjuration is much more elaborate than we saw in the preceding two Calls. I note that the speaker makes a specific reference to being “prepared” for the arrival of the Thunders, which could have some relationship to the House of Death concept. That is the astrological House of wills, inheritance, and all things one must prepare before passing. Moreover, as Call Eleven is an apocalyptic vision, it suggests that the speaker is spiritually prepared for Divine Judgment.

As a final note, this is the first Call that resumes the use of the “Repetitive Formula Pattern” (or RFP) established in the concluding conjuration of Call One. This formula will be the standard conjuration found from here through Call Eighteen.

The next seven Calls (Twelve through Eighteen) break with the previous literary patterns. While they certainly remain very apocalyptic in nature, they suddenly look less like biblical passages and more like grimoiric conjurations composed of biblical imagery (though nothing as specific as we saw in Calls Nine through Eleven.) They are spoken by the speaker from start to finish, and some of them address rather powerful celestial forces.

I also note that each of these seven Calls contains a specific name or title of God. (I have indicated each in what follows with bold characters.) This further supports the interpretation of these Calls as straight conjurations, associating them with occult literature common in Dee's time.

Call Twelve:

Oh you that reign in the south and are 28 the lanterns of sorrow, bind up your girdles and visit us. Bring down your train 3663 that the Lord may be magnified whose name amongst you is **Wrath**.

This is the second Call that mentions the number 28 (see Call Seven), though this instance is associated with the south rather than the east. I find it unlikely that the two are related, as the 28s in Call Seven were associated with strength and rejoicing, while the 28s in this Call are associated with the "lanterns of sorrow."

Who these Angels are who reign in the south, or why they should be "lanterns of sorrow," is not explained. These could be a new set of apocalyptic Angels, or they could be the same Angels we have previously seen in the south. The use of lantern imagery may suggest stars, as it did in earlier Calls.

Note that both this Call and the next are addressed to the Angels in the south. It is difficult to imagine why two Calls in a row should be assigned to the south—though we might compare this to Calls Nine and Ten, both of which appear to be assigned to the north.

Move, I say, and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

Finally, the Call ends with the RFP conjuration formula from Call One—with the exception that the usual word *therefore* has been replaced with *I say*. No explanation for this change exists—it is an alteration Dee made between recording the Calls in his journals and transcribing them to his *48 Claves Angelicae*.⁹⁴ (Compare this to the following six Calls, which contain the same RFP without either *therefore* or *I say*.)

Call Thirteen:

O you swords of the south, which have 42 eyes to stir up wrath of sin, making men drunken which are empty. Behold the promise of God and His power which is called amongst you a **Bitter Sting**. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

Call Thirteen addresses the Angels of the south once again—though we cannot be certain if these are the same entities. They are called the “swords of the south,” which is likely a reference to sword-bearing Angels. (The name *Bitter Sting* also carries the connotation of a sword-stroke or attack.) The Call only tells us that they are stirred up by sin, and they seem to direct their wrath against those who are spiritually “empty.”

The Call concludes with the RFP from Call One, missing only the second word *therefore*. (Compare to Call Twelve, which replaces *therefore* with *I say*.) The RFP as we see it here in Call Thirteen will remain unchanged throughout the following five Calls.

Call Fourteen:

O you sons of fury, the daughters of the just, which sit upon 24 seats, vexing all creatures of the earth with age, which have under you 1636; Behold the voice of God, promise of him which is called amongst you **Fury** (or **Extreme Justice**). Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

The identity of the “sons of fury” and “daughters of the just” is unclear. We can see that they vex all creatures upon the earth with age—so they

are related to the progress of time. They also sit upon twenty-four seats, which evokes the imagery of the twenty-four Elders seen in the Revelation, and mentioned in Call Eight. The Elders represent the positive and negative aspects of each zodiacal sign, and this could explain the reference to “sons” and “daughters.”

On the other hand, it is also possible that these sons and daughters are associated with the twenty-four hours of the day and night. There is too little descriptive evidence to be sure.

The concluding conjuration is the RFP seen in Calls One, and Eleven through Eighteen.

The next four Calls (Fifteen through Eighteen) address the “Governors of the Four Flames.” We never learn the identity of the Governors or the meaning of the Four Flames. (In just one case—Call Eighteen—the Governor is referred to *as* a Flame). We are only given the impression that these Governors are extremely exalted and powerful.

Personally, these beings bring to mind the four *Cherubim* of Jewish and Christian mysticism (usually described as Michael, Gabriel, Raphael, and Uriel).⁹⁵ Closely related to these four are the *Chaioth haQodesh*—the Holy Living Beasts we discussed in relation to Call Eight, who represent the zodiacal triplicities in Ezekiel 1 and Revelation 4. Depending upon which text you read, these great Beasts uphold the Throne of God, or the firmament (Aethyrs). Of course, the Angel Nalvage, in *A True and Faithful Relation*, describes them as Watchtowers against the attacks of Satan.⁹⁶

Even more, the “Governors of the Four Flames” remind me of four Gnostic beings called the “Great Luminaries”—*Harmozel*, *Oroiael*, *Daueithai*, and *Eleleth*.⁹⁷ These four Luminaries are treated as both intelligent beings and as vast heavenly realms (or Aeons). They were created by the Christos for the purpose of bringing balance and order to Heaven. Therefore, the twelve lesser Aeons were categorized and established within their realms:

Harmozel: Loveliness, Truth, and Form.

Oroiael: Afterthought, Perception, and Memory.

Daueithai: Intelligence, Love, and Ideal Form (or Idea).

Eleleth: Perfection, Peace, and Wisdom.⁴⁵

The twelve lesser Aeons are archetypal concepts, representing varying aspects of the Mind of God. According to Gnostic thought, when Ialdabaoth created the signs of the zodiac, He modeled them upon the twelve lesser Aeons. Likewise, when He created the four Cherubim of the triplicities, He modeled them upon the Great Luminaries.

With this in mind, I feel it is likely the "Governors of the Four Flames" from the next four Calls are representative of the four Luminaries of the triplicities, the Holy Living Beasts and perhaps even Dee's own four Watchtowers.

Call Fifteen:

O thou the Governor of the First Flame, under whose wings are 6739 which weave the earth with dryness, which knowest the great name **Righteousness** and the seal of honor. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

Though none of these four Calls will give us directional references, I suspect we might be able to relate the "First Flame" with the "First Angle" seen in previous Calls. If so, then the ordering probably follows the same clockwise direction we saw in Calls Four through Seven. Therefore, the "Governor of the First Flame" (along with the 6739 ministers under him) would represent the stars of the east.

The concluding conjuration is the RFP seen in Calls One, and Eleven through Eighteen.

Call Sixteen:

O thou of the Second Flame, the house of justice which has thy beginning in glory and shalt comfort the just, which walkest upon the earth with feet 8763 that understand and separate creatures; Great art thou in the God of **Stretch Forth and Conquer**. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest

Here we meet the Governor of the Second Flame, which likely relates to the southern quarter. I am unsure if the “house of justice” is intended to refer to one of the astrological Houses—though I do find it unlikely. It appears to be the Governor himself who is the “house of justice” and will “comfort the just.” This is apparently related to the Tribulation and final judgment of humanity.

There is an obscure reference here to “walking upon the earth” and “understanding and separating creatures.” Later in the Key of the Aethyrs, we will find a similar reference to the “reasonable creatures of the earth,” which indicates mankind. It is difficult to decide, here in Call Sixteen, if the Governor of the Second Flame (and the 8763 ministers under him) is walking upon Earth *as* a human, or merely *with* humans.

The concluding conjuration is the RFP seen in Calls One, and Eleven through Eighteen.

Call Seventeen:

O thou whose wings are thorns to stir up vexation, and hast 7336 lamps living going before thee; whose God is **Wrath in Anger**. Gird up thy loins and hearken. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

In Call Seventeen we see no reference to a Flame, though we can assume this is the Governor of the Third Flame based on the progression from Call Fifteen through Eighteen. This particular Governor (and his 7336 ministers) most likely represents the stars of the western quarter. (Note the reference to lamps again—which has previously indicated stars.)

We are only told that this Governor has wings that “stir up vexation” upon the Earth—which seems to fit well with the name “Wrath in Anger.” This is apocalyptic imagery once again. (As a note, the phrase “gird up thy loins” means “to prepare oneself.”)

The concluding conjuration is the RFP seen in Calls One, and Eleven through Eighteen.

Call Eighteen:

O thou mighty Light and Burning Flame of comfort, which openest the glory of God to the center of the earth. In whom the secrets of truth 6332 have their abiding, which is called in thy kingdom Joy, and not to be measured. Be thou a window of comfort unto me. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God: the true worshiper of the Highest

The final Governor is called a “Flame of Comfort” and a “window of comfort.” I notice that the Governors have been alternately hostile (weaving the Earth with dryness, stirring up vexation) and comforting (comfort the just, window of comfort). This appears to be standard apocalyptic imagery, wherein the Tribulation is a nightmare for the unworthy, but exalts the true believers. (Note Call Six, where Iadbaltoh is said to have established Angels to be “a torment to the wicked and a garland to the Righteous.”)

The Governor of the Fourth Flame is described as revealing (opening) the Glory of God even unto “the center of the Earth”—meaning “everywhere on Earth without exception.” This fits well with the Divine Name *Joy*—or measureless joy. (See the Lexicon in volume II concerning *Moz [Joy]*, which can also mean “Joy of God.”)

This Call, like the one before it, does not offer a number for the Governor of the Flame. However, if we follow the same pattern we have so far, this should be the Fourth Flame and represents the northern quarter. And, though it is unclear, his 6332 ministers appear to be called the “Secrets of Truth.”

The concluding conjuration is the RFP seen in Calls One, and Eleven through Eighteen.

Thus ends the first Eighteen Calls—which should collectively represent the establishment of the Universe throughout the six biblical Days of Creation. (See chapter 2.) While there is much here drawn from the Book of Revelation and other End Times literature, I find that the Tribulatory events are all set in the future. (That is, what we see in these Calls

is the creation and placement of the Angels who *will* bring the world to an end, but we are not witnessing the Tribulation in action.)

The final Call, which represents Keys Nineteen through Forty-eight, concerns itself with the Fall from Eden—officially beginning the Seventh Day of Rest. This Seventh Day, and its fallen state, continues to the present time. It will not end until the Tribulation itself—which (at least in Dee’s mysticism) is considered the “Eighth Day” leading to the founding of the New Kingdom.

The story of Eden is often considered one of the oldest stories of mankind. In fact, this is a misconception. The story of Eden is among the oldest *written* stories. Meanwhile, the human race is much older than language. (We’ve had only about ten thousand years of writing. We’ve had spoken language for much longer—although without written records we can never know exactly how long.)

In fact, the story of Eden (including its original predecessors)⁹⁹ are *later* versions of an older legend. The tale of the “first shaman”—in oral form—has existed among tribal cultures for many thousands of years.¹⁰⁰ The legend describes a paradisaical period for humanity (“In the beginning . . .”), when people had familiarity with the Gods and lived in harmony with animals and nature. Then, usually through some misunderstanding on the part of the first shaman, humanity became estranged from the gods. They lost their hope of immortality, lived in enmity with the animals, and found themselves out of sync with nature. The unfortunate soul who caused the disaster became the first shaman, because it was his duty, and the duty of all shamans who followed him, to labor to bridge the gap between man and the Divine. That is the foundation of the Great Work to this very day.

When this story was finally written down,¹⁰¹ it was done by one of our ancestors in a city *after* the agricultural revolution. Therefore, the first shaman was placed in a garden. The garden had been planted by the gods, who alone know the secrets of agriculture—and all of the “arts of civilization” that come along with it (kingship, mathematics, astrology, priesthood, and so forth). In the earliest versions of the garden legend, man is invited in by the gods, who have deemed him worthy to join their

ranks. In the later biblical version, man is created for the sole purpose of tending the garden. This is purely a reflection of agricultural society.

Therefore, in the biblical Eden we find the Tree of Knowledge of Good and Evil—the source of the Fall in this agricultural version of the legend. Eating the fruit of this Tree is the “mistake” that causes Adam and Eve to lose their place in paradise. Even worse, their expulsion comes with a curse upon the Earth.¹⁰² Many see in this tale a petty God casting angry curses against its own creation. However, I believe the story of the Fall from Eden is, quite literally, a moral tale.

Adam begins the story in paradise, where the environment was comfortable, and there was no toil associated with survival. God gives Adam every fruit tree and seed-bearing plant, so food is always an arm’s length away. This, in fact, mirrors the state of humanity in its earliest infancy (or “in the beginning”), when we lived in temperate climates, surrounded by trees and plants that freely provided us food. Compared to the current human condition, life on earth for the earliest humans was a paradise.

As time progressed, the human animal began to distinguish itself from other animals by one thing alone—language. From the most primordial *ma-ma* (thought by some to be the very first word), humans were set to become “the reasoning creatures of the earth.”¹⁰³ We developed logical consciousness (or, as Call Sixteen says, we began to “understand and separate creatures.”) This is represented in the Eden tale by Adam naming all things. By applying names to the things and animals around him, Adam (Man) laid the foundation of all language, magick, science, and technology.

But the advent of language among humans sent them on an unalterable collision course with the loss of paradise. As language develops, both thought and the *capacity for thought* increase. Language eventually brought technological revolutions that altered the way humans lived on this planet. Eventually, language and technology molded humanity into what we know today as “cultures.”

I feel this is where the Tree of the Knowledge of Good and Evil enters the story. As human culture developed, social taboos were the inevitable result. For the first time ever, we began to create a sense of

“right vs. wrong”—or, to put it poetically, we partook of the fruit of the Tree of the Knowledge of Good and Evil.

Once we established “good vs. evil,” the vast array of human *mores* grew as if from a seed. Notice that Adam and Eve, once they had eaten of the fruit, suddenly “knew they were naked.” Body consciousness did not exist before we developed our moral consciousness. It was the forbidden fruit that caused Adam and Eve to do something so silly as seek cover to hide their “nakedness” from God and each other.

This knowledge (or discernment) of right and wrong became the source of humanity’s ultimate downfall. God was not uttering a petty curse against Adam at the expulsion from Eden. He was simply stating what He knew to be true. Man had created a moral world for himself in which he was destined to labor and weep. It would lead to hatred and warfare, persecution and death. The paradise in which the Earth provided for us freely, like a garden given by God, was no more.

By the time we reach the Tribulation, the entire Universe is being judged on a cosmic scale, with the “righteous” (the Right) on one side, and the “Iniquitous” (the Wrong) on the other. Humanity, as we know it, collapses under the weight.

I believe this is the essence of the Call of the Aethyrs. It represents the physical world in its current state, in political and environmental disarray.

The Call of the Aethyrs:

O you heavens which dwell [in the ____ Aethyr] are mighty in the Parts of the Earth, and execute the judgment of the Highest. To you it is said, Behold the face of your God, the beginning of comfort; whose eyes are the brightness of the heavens; which provided you for the government of the earth, and her unspeakable variety; furnishing you with a power (of) understanding to dispose all things according to the providence of Him that sitteth upon the Holy Throne.

The Call of the Aethyrs is a conjuration all the way through. It begins by addressing all the (Angels of the) Heavens or Aethyrs. I feel these are all of the Angels and Governors invoked by the first eighteen Calls. This would fit with the passages describing them as the Governors of the

Earth. These are the kings and ministers who maintain Natural Law, as described in Call One.

The "Parts of the Earth" are spiritual jurisdictions over geographical locations (or nations), and distributed among the zodiacal Angels within the thirty Aethyrs. This is outlined in detail in Dee's advanced magick—where this Call of the Aethyrs is used as a stand-alone conjuration for accessing the Parts of the Earth.¹⁰³

and rose up in the beginning saying, "The earth, let her be governed by her parts, and let there be division in her, that the glory of her may be always drunken and vexed in itself. Her course, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one creature equal with another. The reasonable creatures of the earth (or men), let them vex and weed out one another; and the dwelling places, let them forget their names. The work of man and his pomp, let them be defaced. His buildings, let them become caves for the beasts of the field. Confound her understanding with darkness. For why? It repenteth me I made man. One while let her be known, and another while a stranger; Because she is the bed of an harlot, and the dwelling place of him that is fallen.

Here we see Iadbaltoh uttering the infamous Curse of Eden itself. In the case of the Call of the Aethyrs, notice that the Curse is phrased in astrological terms. The earth's course is to "run with the heavens," and she is to "serve them as a handmaid." One season will confound another, the earth will be divided and governed by her Parts, and so on.¹⁰⁴ These passages evoke images of a chaotic Earth governed by the ever-shifting stars. We can, of course, see this celestial chaos in any zodiacal chart.

O you heavens, arise! The lower heavens beneath you, let them serve you. Govern those that govern; cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered.'

Here, we return once more to the Angelic Governors of the world, and the (Angels of the) lower Heavens or Aethyrs who serve them. These

subservient Angels are likely the various Thunders mentioned throughout the Calls—such as seen in numbers Four through Seven.

The phrase *Govern those that govern; cast down such as fall* indicates the Angels directing the *human* governors of the world—to bring in and depose kingdoms as the stars shift. (In other words, they represent Fate.) The next line also attributes the Angels to the direction of Nature—to bring life where it might increase and to tear down what decays.

The final two lines once again indicate the ever-changing astrological influence upon the Earth. It has also been suggested the phrase *until the stars be numbered* has an apocalyptic ring to it. To be “numbered” (or “measured”) may have the connotation in this case of “having run their course.”

Arise, move, and appear before the covenant of his mouth, which he hath sworn unto us in his justice. Open the mysteries of your creation, and make us partakers of undefiled knowledge.

At long last, we reach the final conjuration. It calls upon a covenant with God, which is likely associated with humanity's place in the Universe as expressed biblically. As the Image of God, the aspirant has the right to converse with Angels—if only he can return to his pre-Fall state.

Endnotes

1. That is, forty-eight Keys with one withheld, for a total of forty-nine.
2. The first indication we are given that Dee has completed the Perfected Holy Book is on July 7, 1584—when Dee tells the Angel Ave that he made the book “the best that I could conceive of it.”
3. See chapter 2 of this volume.
4. See chapters 1 and 2 of this volume.
5. There are nineteen actual Keys/Calls. The nineteenth Call is repeated with slight modification thirty times—so there are technically forty-eight individual Keys.
6. Remember that each Table of *Loagaeth* consists of the front *and* back of a single leaf.
7. See Revelation, chapter 5.
8. Revelation 5:2—“And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the book, and to loose the seals thereof?’”
9. I have added this word in brackets for clarification.

10. Consider the ancient Qabalistic axiom: "Every blade of grass has over it an Angel bidding it, 'Grow.'"
11. In an unpublished manuscript entitled *The Tongue of the Angels*.
12. Dee's personal number—which he used to sign secret documents—was 007. That is the reputed source for the signature of James Bond.
13. It is also the first printed book on cryptography in the world.
14. See "Solved: The Ciphers in Book III of Trithemius's *Steganographia*" by Jim Reeds, online at <http://www.dtc.umn.edu/~reedsj>
15. This method of encryption was used very successfully by Leonardo da Vinci.
16. See chapter 2 of this volume.
17. Dee actually recorded this letter on the same line as "(Two thousand and fourteen . . .)"—but those numbers seem to relate to the *D* rather than the *A*. It would appear, then, that the very first letter revealed by Nalvage was given no number or location.
18. This notation likely refers to the *D* directly beneath it.
19. The *Z* appears to be missing from the manuscript.
20. As we shall see later, Nalvage had previously transmitted several strings of letters—taken from the *Corpus Omnium* Table—that are associated with the first (unknown) Table of *Loagaeth*. They did not come with numbers or directions as we see with the letters of Key One.
21. *Quiddity* means "the essence of the thing."
22. I outline this incident in full in my commentaries on Dee's journals, which I will release at a later date.
23. Some modern scholars refer to this as the "Tablet of God."
24. Such as we see with quartz crystal.
25. See *A True and Faithful Relation*, p. 76. Dee recorded only the letters of the Table. I have added the lines showing the principal divisions as taught by Nalvage.
26. About = around.
27. Nalvage said all of this in Latin. I have translated, but left *Principium Omnium* (meaning "Universal Principle") intact due to Nalvage's later references to the phrase.
28. I have added the emphasis on this line.
29. See *A True and Faithful Relation*, pp. 74–76.
30. I have added the Table cells and the bold lettering for clarification.
31. This reminds me somewhat of the Horned Altars (of burnt offering and of incense) in the Bible, which had horns upon their four corners. See Exodus 27 and 30.)
32. I am appending these Latin translations.
33. Later, in the *Angelical Keys*, the word *Zir* appears as a form of "to be" and often indicates "I am." See the *Lexicon* in volume II.
34. See Hebrews 1:14: "Are they Angels, not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

35. Revelation 22:14: "Blessed are they that do His Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City."
36. I believe this refers to the entire fourth portion of the Table, because Nalvage never labels it the "Fourth Life."
37. Dee notes, in the margin of his journal, the number of letters in each string.
38. As recorded, the first letters of this line were "V I I I I . ." but Dee corrected this in the margin, adding the *E* as the first letter.
39. There are actually forty-six letters in this line.
40. The last letters of this line were recorded as *E E E R S E*. However, Dee later added the correction, placing a symbol— X —to indicate that the first two *E*s should be joined as one. To the side of this symbol, he added the correct letters—resulting in *E E R S E*.
41. Dee notes in the margin that this letter can be either *I* or *E*.
42. There are 188 letters in this last group. However, it is likely that there is more than one line intended here, although Dee did not record the number of letters in each.
43. I have added the bracketed word for clarification.
44. I have added the bracketed word for clarification.
45. This "nineteenth Key" is the Key of the Aethyrs—which is repeated thirty times to open the final thirty Tables of *Loagaeth*. ($18 + 30 = 48$) See the section entitled "The Angelical Keys: What We Know" in this chapter.
46. *Immediate* = Directly
47. Also note that I have included an addendum to this chapter, entitled "The Poetry of the Forty-Eight Calls," which analyzes the English given for the Keys.
48. This part of the quote is not included above. See chapter 4, "Gebofal— the Gates of Heaven": "For every Table hath his Key, and every Key openeth his Gate . . ."
49. I have added this word for clarification.
50. *This* = Nature, the Things of the World.
51. See chapter 2 for further apocalyptic statements made by the Angels in relation to *Loagaeth*.
52. I have included the names of the ninety-one Parts' Governors in the Lexicon, with the entries for the thirty Aethyrs.
53. Later, the Qabalah would adopt the Aeons as the Sephiroth (see chapter 1)— which are usually considered Heavenly Spheres, but were depicted in early Qabalistic texts as Archangelic beings. We can see this in the ancient Qabalistic text entitled the *Sepher Bahir* (the Book of Illumination).
54. Revelation 21:12.
55. Note that Agrippa's list of zodiacal Angels (see the "Scale of the Number Twelve") is not the same as Dee's. Apparently, Dee received a new set of twelve names from the Angels. However, the session where this happens has not survived. The twelve names appear for the first time in Dee's grimoire (Sloane 3191).

56. Revelation 4:5.
57. The Parts of the Earth led into the revelation of the Great Table of the Earth (Watchtowers)—during which Ave was the teacher.
58. The English given for the Keys is covered in the addendum to this chapter, “The Poetry of the Forty-Eight Calls.”
59. *A True and Faithful Relation*, p. 199.
60. There are also Apocalypses of Adam, Paul, Thomas, Daniel, Peter, and a host of other biblical figures.
61. See Ezekiel 1, Revelation 4, and throughout *1 Enoch*.
62. See the preface to James, *The Enochian Magick of Dr. John Dee*, where we find one of the earliest comparisons between Dee’s system and Gnosticism.
63. See chapter 2, the section outlining Tables 20–49.
64. This practice was also shared by the Jewish Merkavah mystics, who traveled through the seven traditional Heavens.
65. See my “Gnosticism: Sethian to Valentinian.” (Information on locating this essay is in the bibliography of this book.)
66. See “Gnosticism: Sethian to Valentinian,” concerning the story of the Christos.
67. We shall see this same formula again in Calls Eleven through Eighteen. This is the “Repetitive Formula Pattern”; see the Lexicon in volume II for more information.
68. Also see Revelation 10:6.
69. See Revelation 10:6: “ . . . and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.”
70. The Resurrection involves the return of all who have died throughout history during or after the Tribulation. See 1 Corinthians 15:51–54 and 1 Thessalonian 4:15–18. Revelation 20 is also considered a depiction of the Resurrection of all the dead for the Final Judgment.
71. See *John Dee’s Five Books of Mystery*, pp. 56 and 61ff.
72. The closing conjuration of Call Two does contain a single quoted word from Iad-baltoh.
73. John 1: “In the beginning was the Word, and the Word was with God, and the Word was God;” and “All things were made by him; and without him was not any thing made that was made.”
74. Previously, we met only those of the Second Angle (south)—in Call Four. We will meet those of the east in Call Seven.
75. See Call Two for an example of this psalm-like style.
76. Found in Dee’s grimoire, or Sloane 3191. The diagram is also found in Geoffrey James, *The Enochian Magick of Dr. John Dee*, p. 103.

77. Dee numbered the signs from 1 to 12 in order from Aries to Pisces. He then placed each number by the corresponding Hebrew Tribe, as outlined in Agrippa's Book II, chapter 14: "Of the number eleven and the number twelve . . ."
78. Looking at an astrological chart, we see that Aries (the cardinal fire sign) is in the east, Capricorn (earth) is at the southern point, Libra (air) is at the western point, and Cancer (water) is at the north. Therefore, the triplicities are each associated with these same directions.
79. This appears in *1 Enoch* 55:2: "And they came upon the wind from the East, from the West, and from the Midst of the Day."
80. This was suggested by Patricia Shaffer on the "Enochian-I" mailing list.
81. Also see Call Fourteen, where "24 seats" are mentioned directly.
82. The "Enochian Watchtowers" (properly called the Great Table of the Earth) are four magickal squares full of Divine and Angelical Names.
83. See Donald Tyson's books *Tetragrammaton* and *Enochian Magick for Beginners*.
84. Revelation 15:6-7, "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever."
85. <http://thesaurus.reference.com/> It has been suggested that "moss of the earth" is a reference to the dead. Looking into it, I could only find archaic references to "gathering moss" as a euphemism for the state of being dead. It was then I turned to the trusty thesaurus.
86. See *Mom* (Angelical for "moss," "dross") in the *Lexicon* in volume II.
87. We shall see that the next Call may relate to the north as well. Then, Calls Twelve and Thirteen both focus upon the south.
88. Revelation 16:18: "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."
Matthew 24:7: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."
89. Revelation 8:13: "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"
90. Note the use of the word *wormwood* in Call Nine, just previous to this one.
91. Revelation 4:5: "And out of the throne proceeded lightnings and thunders and voices . . ."
Revelation 4:6-7: . . . and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

92. Remember the traditional zodiacal attribution of elements to the four quarters which associates Scorpio (water) with the north. There is also a branch of astrology called *sidereal* that places Leo in the east instead of Aries. If we look at such a zodiacal chart, we find the four Fixed Signs at the four compass points instead of the Cardinals, but with the same arrangement of elements. This illustrates the four Holy Living Beasts, showing Scorpio (the eagle) at the northern point.
93. See previous footnote. Also take note of the *heads of scorpions* mentioned in Call Ten— which is itself associated with the north.
94. See Sloane 3191.
95. See various places throughout *I Enoch*.
96. I included this quote from Nalvage with my commentary upon Call Eight.
97. See my essay "Gnosticism: Sethian to Valentinian."
98. Notice that the final and lowermost of the lesser Aeons is Wisdom— known as *Sophia* to the Gnostics, and who appeared to Dee and Kelley as *Galvah*. In Gnostic mythos, Sophia is the mother of Ialdabaoth.
99. See *Adapa: The First Man*, an ancient Sumerian tale.
100. See Mercea Eliade, *Shamanism: Archaic Techniques of Ecstasy*, especially pp. 99, 133, 484, and 493.
101. Impressed on clay, actually.
102. See Genesis 3:17–19.
103. This is a quote from the Call of the Aethyrs.
104. See chapter 2 of this volume, concerning Loagaeth's Tables 20–49.
105. Agrippa outlines the astrological divisions of the Earth in his *Occult Philosophy*, where it had a direct influence upon Dee's "Parts of the Earth" system of magick. The reference to the Parts and this division in the Call of the Aethyrs is related to that system.

Chapter Four

Gebofal—The Gates of Heaven and Practice of the Holy Book

The practice of the *Book of Loagaeth* was given a name late in Dee's journals by the lunar Angel Levanael:¹

Now to the work intended, which is called in the Holy Art *Gebofal*, which is not (as the Philosophers have written,) the first step supernatural, but it is the first supernatural step naturally limited unto the 48 Gates of Wisdom; where your holy Book belongeth. The last [Gate]² is the speaking with God, as Moses did, which is infinite: All the rest have proper limits, wherein they are contained. But understand that this singular work recieveth Multiplication and dignification, by ascension through all the rest that are limited according to their proper qualities.

[*A True and Faithful Relation*, p. 373]

This is a wonderful description of *Gebofal*, or the ascension through the forty-eight (really forty-nine) Gates of Wisdom—represented by the Tables of *Loagaeth*. It is no accident if Levanael's description reminds you of what we discussed in chapter 1, concerning the Jewish custom of Counting the Omer and entering the fifty Gates of Binah. It is here that everything we have learned thus far comes together.

Levanael describes each Gate as having "proper limits" wherein each is contained. This is likely because each Table of the Holy Book

represents one aspect of Creation, so the associated Gate of Wisdom would be limited to that aspect. (Compare this to both the fifty Gates of Binah and the thirty-six Tables of Soyga—each of which represent one aspect of God or an astrological force.) Only the “last”—actually the First³—Table is unlimited and infinite. And, like the Highest Gate of Understanding in the Jewish system, this infinite Table represents direct communication with God. Levanael even mentions Moses in association with the first Table/Gate—as he is the one credited with actually having passed through this Gate at the time of his death.

So the Tables of *Loagaeth* (the Gates of Wisdom) might be intended as a “version” of the Qabalistic Gates of Understanding. A clue to this fact might have been hidden in the Angels’ choice of magickal timing for the transmission of the Holy Book—which began on Good Friday, March 29th, 1583. It turns out that Good Friday is something of a Christian parallel to the Jewish Passover. In practical terms, both Good Friday and Passover mark the onset of spring. As we learned in chapter 1, Passover mythologically marks the sparing of the Jewish firstborn during the final Plague of Egypt.⁴ That initiates the “Counting of the Omer,” a fifty-day period corresponding to the Exodus of the Children of Israel toward Mount Sinai, and during which the aspirant opens and enters the Gates of Understanding.

On the Christian side of things, Good (or Holy) Friday represents the Crucifixion of Jesus Christ.⁵ This is always the Friday preceding Easter Sunday—which is itself a celebration of the eve of Christ’s Resurrection. This represents a three-day period corresponding to the three days Christ rested in the tomb (and during which he, according to some traditions, descended into Hell to perform work there).

So, the Angels chose to transmit the text of the Holy Book to Dee and Kelley beginning on the Christian holiday that most corresponds to Passover. Then, similar to the fifty-day period of Counting the Omer, the reception of the forty-eight (really forty-nine) Tables of *Loagaeth* took place over forty-eight days. This relationship might help explain the particular observations of magickal timing used by the Angels throughout the reception of *Loagaeth*, such as this quote from Uriel:

Behold (sayeth the Lord) I will breathe upon men, and they shall have the spirit of Understanding. In 40 days must the Book of the Secrets, and Key of this World, be written. [*Five Books of Mystery*, p. 327]

For Dee's Angels, the number 40 (and/or 48) took precedence over the more traditional Jewish fifty days.

Another relationship between Counting the Omer and *Loagaeth* can be found in the Angels' descriptions of the forty-eight Gates themselves. As we saw previously, Levanael described them as the Gates of Wisdom. However, the quote from Uriel in the above paragraph mentions the "spirit of Understanding" (or spirit of Binah). The Archangel Raphael also makes a cryptic reference to Understanding in relation to the Gates:

As I have said: the 49 parts of this Book [. . .] Every element in this mystery is a world of understanding. [*Five Books of Mystery*, p. 296]

And Nalvage, later in the journals, makes the point rather clear:

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. [*True and Faithful Relation*, p. 77]

I find the soul of man hath no portion in this First Table. [. . .] All the rest are of Understanding . . . [*A True and Faithful Relation*, p. 77]

On the other hand, Levanael is not alone in referring to the forty-eight Tables as the Gates of Wisdom instead. The Archangel Uriel does so later in the journals:

God shall make clear when it pleaseth Him, and open all the secrets of wisdom when He unlocketh. [*Five Books of Mystery*, p. 351]

As does the Angel Mapsama, even later in the journals when the Angelical Calls were being transmitted:

These Calls are keys into the Gates and Cities of Wisdom. [*A True and Faithful Relation*, p. 145]

Students of the Qabalah will recognize Wisdom (or Chockmah) as the name of Binah's co-equal among the Supernal Sephiroth.⁶ The evidence suggests that Dee's Angels were treating them as interchangeable.

There is also a cosmological relationship between Dee's Gates and the Jewish version. By this, I mean that both systems reflect a similar understanding of how the Universe is put together. For instance, note this passage from the foundational Qabalistic text called the *Sepher haZohar*, which describes the fifty Gates as related to space:

In that Temple [of Binah] there are 50 gates, which are supposed to be closed, meaning that they block the flow of Lights. There are 49 gates engraved upon the 'four winds' of the world. One gate has no direction: it is not known whether it faces up or down. This is how this gate remains closed. [*Sepher Zohar*, The Locked and the Unlocked, verses 43ff]

Here we can see that forty-nine of the Gates are engraved upon the "four winds"—or the four cardinal directions of the compass. Meanwhile, the highest Gate has "no direction"—so it rests in the center of the compass.

Now, in the same light, consider the following words of the Angel Nalvage:

All the rest [of the Tables] are of Understanding, the exact Center excepted. [*A True and Faithful Relation*, p. 79]

Taken by themselves, Nalvage's words appear to indicate that the exact center Table of the forty-nine—which would be Table 25—is not "of Understanding." However, it is more likely the Angel is speaking about the first Table, which is locked and therefore not "of Understanding" as far as we are concerned. What Nalvage reveals here is that Table One is somehow the "exact Center"—which fits perfectly with the description of the Gates of Understanding in the *Zohar*.

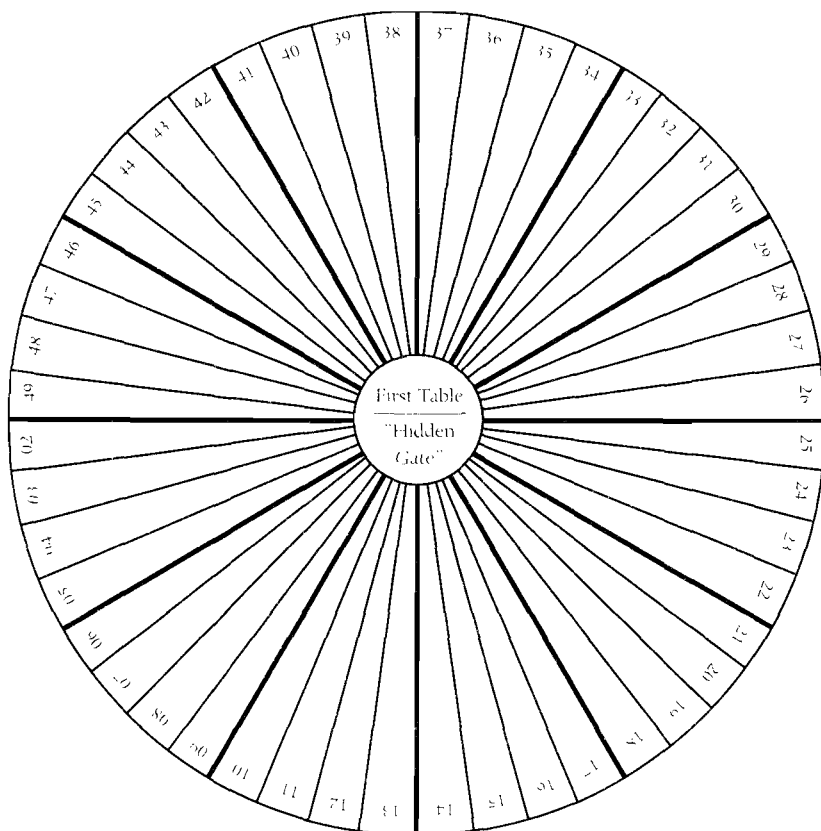
This interpretation seems to be confirmed later in the journals. At one point, the Archangel Gabriel gave Dee a list of "things to do," as well as further lessons that were yet to be transmitted. Number seven on the list would appear to relate to our Zoharic view of the forty-nine Gates of *Loagath*:

Gabriel: 7) The Angels also of the 48 angles of the Heavens, and their Ministers. For they are those, that have the thunders and the winds at commandment. Those make up the time, and then, cometh the Harvest.

[Dee's marginal note:] Ergo Seven degrees and a half to every angle.
Thunders, Winds, the Full Time." [A True and Faithful Relation, p. 164]

Dee was thinking like an astrologer in this case, and he likely envisioned this as we might view an astrological chart. Each seven-and-a-half degree division of the chart might represent one of the Gates of Wisdom, with four Gates included within each of the twelve astrological Houses. The exact Center, as mentioned by Nalvage, is left over for the First and hidden Gate.

Gabriel offers no further information about the Angels who "have the thunders and the winds at commandment"—and who presumably



reside within the forty-eight Gates of Heaven. Instead, it is Nalvage who offers this information:

. . . you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, and make you understand perfectly the [knowledge]⁸ contained in the Tables. Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compass of Nature, and of all things which are subject to an end. [*True and Faithful Relation*, p. 77]

These concepts are not exactly new to us. We have already learned that the forty-nine Tables of *Loagaeth* encompass the whole of Creation—both space and time, from beginning to end. What Nalvage tells us here is that the Angels who reside in the forty-eight Celestial Cities beyond the Gates have charge over that Creation. Not just the thunders and the winds, but the entirety of nature is at their commandment.

What is more, through the practice of Gebofal, the mystic can open the Gates to the Cities and summon forth Angelic teachers. These teachers will then expound upon the Doctrine contained in the Tables, much like Jewish Angels traditionally invoked during study of the Torah. Furthermore, they will reveal the mysteries of the Celestial Cities that lie beyond the Gates.

The Angel Mapsama assures Dee and Kelley that opening the Gates (with the Angelical Keys/Calls) must result in the visible apparition of such Angels:

These Calls are keys into the Gates and Cities of Wisdom. Which [Gates]⁹ are not able to be opened, but without visible apparition. [*True and Faithful Relation*, p. 145]

The Archangel Gabriel confirms this somewhat later:

Therefore, now examine your Books, confer one place with another, and learn to be perfect for the practice and entrance. [. . .] There is no other reading of the Book, but the appearing of the Ministers and Creatures of God. Which shewing what they are themselves, shew how they

are conjoined in power, and represented formally by those letters. [*True and Faithful Relation*, p. 209]

Note that Gabriel makes a cryptic reference to the “entrance” of the Gates. This was explained earlier in the journals by the Angel Nalvage, when he offered a second (expanded) description of Gebofal. Herein, he describes what one would see by entering the Gates and exploring the Celestial Cities directly:

For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself of entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power, as well to speak, as to do for every

1. Palace is above his
2. City, and every City above his
3. Entrance.

Be you therefore diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name, and through the power of the Highest. For great are the mercies of God unto such as have faith. [*A True and Faithful Relation*, p. 88]

The inclusion of Heavenly Palaces that may be visited within the Cities indicates a relationship between Gebofal and the ancient Jewish practice of Merkavah or *Hechaloth* mysticism. One of the principal goals of the Merkavah mystic was to journey in the spirit through the Heavenly Palaces (*Hechaloth*)—as depicted in the Book of Enoch (1 Enoch). It would appear, then, that Dee’s Angels intended a similar practice in relation to the forty-eight Gates of Wisdom.

At the beginning of this section, we saw the Angel Levanael describe Gebofal as the practice of “ascension through all” of the Gates of Wisdom. It is likely that the Angels intended one to open all forty-eight Gates in succession—with the exception of the first Table, of course—just as we see in the practice of Counting the Omer. Much later in the journals, the Angel Mapsama confirms this:

Mapsama: Which [Gates]¹⁰ are not able to be opened, but without visible apparition.

Dee: And how shall that be come unto?

Mapsama: Which is according to the former instructions.¹¹ And to be had, by calling of every Table. You called for wisdom, God hath opened unto you his Judgment. He hath delivered unto you the keys, that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For, many have ascended, but few have entered. [*A True and Faithful Relation*, p. 145]

Mapsama here tells Dee that every Table must be called, and (therefore) all the Gates of Wisdom must be opened. His instructions on the proper attitude toward entering the Gates (which echo Nalvage's previous instructions) are also fairly similar to Jewish sources—for both the fifty Gates and the Hechaloth.

Note, also, that the ordering of Dee's forty-nine Tables matches the traditional Jewish ordering of the Fifty Gates of Understanding—beginning with the Infinite Divine Table on the first leaf, and progressing *downward* through the cosmos to the physical realm on the final leaf. Therefore, if the practice of Gebofal is also similar, then one would open the Gates of *Loagaeth* from the highest Table accessible to man (the second Table) to the lowest (Table 49, the Aethyr of *Tex*).¹² After progressively opening all forty-eight Gates, revelations and/or blessings from God should pass to the aspirant through the First (Central) Gate.

Being Called by God, and to a Good Purpose

Dee's journals also record what the Angels had to say about the purpose of Gebofal. Nalvage describes the system as prophetic, suggesting the words of the Holy Book are the voice of Angelic Inspiration heard by the Apostles:

You have 49 Tables: In those Tables are contained the mystical and holy voices of the Angels, dignified. And, in state, disgrorified and drent in confusion: which pierceth Heaven, and looketh into the Center of the Earth: the very language and speech of children and innocents, such as magnify the name of God, and are pure. Wherein the Apostles under-

stood the diffuse sound of the World, imperfected for mans transgression. [A True and Faithful Relation, p. 64]

Nalvage calls these forces “in state, disglorified and drent in confusion” because they relate to the chaotic physical realm.¹⁴ However, the words of the Tables still represent the pure and dignified voices of the Angels—who are the agents of Creation.

The meeting between the aspirant and these Angels—who apparently govern the natural world—seems to be the principal goal of the system. Nalvage stresses this point somewhat later in the journals:

Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. How, therefore, shall I inform you, which know them not? [A True and Faithful Relation, p. 78]

However, some vague rules are established concerning *when* the magick can be put into use. Of course, we have already seen some amount of magickal timing used by the Angels in the transmission of the forty-nine Tables. However, the Angel Mapsama seems to indicate that no traditional magickal timing is necessary to perform Gebofal:

Mapsama: Then (as occasion serveth) you may practice at all times. But you being called by God, and, to a good purpose.

Dee: How shall we understand this Calling by God?

Mapsama: God stoppeth my mouth. I will answer thee no more. [A True and Faithful Relation, pp. 145–46]

Therefore, the concepts of Solomonic timing—such as magickal days and hours—are ruled out of the *Loagaeth* system.¹⁵ Instead, the timing utilized is strictly prophetic or inspirational—one should work only when moved by God to do so. (Note this is similar to the instructions Galvah gave to Dee for writing the perfected Holy Book.) This makes perfect sense, because the *Loagaeth* system invokes the *Logos*, a force that transcends the Angels, days, and hours that govern magickal timing.

The day after Mapsama gave his instruction, the Archangel Gabriel arrived to provide a slight elaboration. (Note number two in the following list):

I give you a short warning. God will fulfill his promises. And (as he hath said) by this August. you shall understand:

1. How to know and use God his Creatures, good and bad.
2. But when, and for what, is the gift of the Highest, and shall be fulfilled in you (if you will be obedient) when it pleaseth him. Even with a sound from his own mouth, saying, Come and hear!

For these Actions are twofold. Consider it, if you can. And they are the greatest, because they are the last, and contain all that hath been done before them. Which if you consider well, and to what you are called, you shall perceive that the Judgments of God are not a tennis-ball.¹⁵ Thus much I thought to warn you my brethren. Have a little patience for the Action. [*A True and Faithful Relation*, p. 146]

Gabriel reiterates that God will call upon the aspirant to use the magick. However, he appends this by saying one must “consider well, and to what you are called.” This suggests that the would-be prophet has some personal responsibility to recognize when the magick should be employed.

Dee and Kelley were not immune to making mistakes in this regard. There is one saga recorded in Dee’s journals in association with the reception of the Holy Book, which (due to concerns over length) I have not included in this chapter.¹⁶ In short, the story involves a small grimoire full of talismans—found by Kelley and a friend—that promised to lead one to buried treasure. As the Angels attempted to deliver the text of the forty-nine Tables, both Kelley and Dee persisted in asking questions about this little book, its talismans, and the supposed buried treasure.

In what might have been some kind of joke, or perhaps a simple case of Dee and Kelley’s own mental focus, the Angels began to refer to the mysteries of the Holy Book as a “Treasure” which the men would collect in August. Because of this, Dee and Kelley came under the mistaken impression that the magick of *Loagaeth* would lead them to their buried treasure.

The entire saga of this treasure ends when the Daughter of Light named Aath appears in the crystal, and finally sets the men straight. This is important to us here, because she explains the proper use of the Holy Book, and why the men would never find their buried treasure through it:

All that is spoken of, is in very deed, vanity. The book may be used to a good purpose. They were wicked ones.¹⁷ But as these things are the least part of the action, so are they not much to be looked after. [A *True and Faithful Relation*, p. 9]

I can only assume that the Angels recognize a contrast between purely physical and spiritual pursuits. The Holy Book is not to be used for physical purposes—such as money, sex, or personal power. Entering the Gates of Wisdom—like Counting the Omer—involves a journey away from the world of mankind and its corresponding Gates of Impurity. (See chapter 10) Therefore, Gebofal is a transcendent and theurgical practice intended to move one closer to the Divine. This supports the inspirational and prophetic nature of the system. It is primarily a form of mysticism.

However, there is also a definite physical application for the magick (that is, the magick one might receive *through* the mystical practice of Gebofal.) We have already seen the promises that one might summon the Angels who govern the natural world from the forty-eight Gates, and through them perform miracles. However, how can one apply such mysticism only “to a good purpose” in the world of mankind? This question is answered much later in the journals, by the Angel Mapsama:

But the practices that are in the instructions of the Highest, are not but in lawful causes and for necessity, to glorify God; and against Pharaoh. [A *True and Faithful Relation*, p. 145]

This sums it up rather succinctly. It is the key to the judgment one must use in deciding whether or not one is called by God. The magick can only be used for “lawful” causes—that is, purposes that do not break with religious taboos. Moreover, it must be used only in cases of necessity (for the “glorification of God,” of course). All in all, these are not uncommon restrictions in the medieval and Renaissance Christian magickal traditions—such as grimoires like the *Book of Abramelin*.

It is most fascinating that Mapsama states the magick can be used against Pharaoh.” *Pharaoh* simply means “ruler,” and this is the term used to describe the king of Egypt in the Book of Exodus. Over time, Egypt (as described in Exodus) became a Judeo-Christian mystical symbol of the oppressive and corrupt world of humanity. Pharaoh, as well,

became a symbol of emperors and kings of all kinds who govern the world and enslave nations.

Mapsama is therefore suggesting here that the magick of the Holy Book can be wielded against political ruling powers. This would have set very well with Dee on two fronts. He was passionately dedicated to the ascension of an English empire, and he firmly believed that God and His Angels were also behind that cause. If Dee wished to influence the world at all, it was to influence the destinies of both his own and foreign nations.¹⁵

On the other hand, Mapsama's mention of "Pharaoh" might also be bound into the relationship between the Holy Book and the Christian belief in the End Times. As Pharaoh of Exodus was the cruel king who enslaved and oppressed the Children of Israel, so was he also a symbol of (and forerunner to) the Antichrist. We might remember that Dee was assured by the Angels—during the reception of the forty-nine Tables—that the Antichrist was already born and the End Times had begun. He had also been told that the mysteries contained in the Holy Book would be wielded in some way by Dee and Kelley themselves through the Tribulation. (Remember the speech of Gabriel in chapter 2, in which he called the Holy Book a flail and Dee and Kelley God's threshers!) Mapsama may therefore have had the Antichrist in mind when he referred to using the magick "against Pharaoh."

All These Things Must Be Used—Gebofal and the *Heptarchia*

There is also an intimate connection between the practice of the *Loagaeth* system and Dee's *Heptarchia* mysteries. We saw clues to this earlier in chapter 2, when we found Heptarchic Angelic names in the text or titles of the Holy Book. We might also take note that many of the mysteries of *Loagaeth* were delivered by Heptarchic Angels such as the Sons and Daughters of Light.

Before the Holy Book was even transmitted to Dee and Kelley, the Archangel Raphael made the connection between *Loagaeth* and the *Heptarchia* quite clear. When he first reveals the Holy Book to Kelley in the crystal, he directly states that it represents "the measure" of all three

magickal systems given to the two men. (That is, the *Heptarchia*, the Holy Book, and the Great Table of the Earth.)¹⁹

This is the Second and the Third: the Third and the last. This is the measure of the whole. (O what is man, that is worthy to know these secrets? Heavy are his wickednesses, mighty is his sin!) These shalt thou know. These shall you use. [. . .] Yet must there be a third, whom God doth not yet choose.²⁰ The time shall be short, the matter great, the end greater. [*Five Books of Mystery*, p. 263]

Raphael's first words above most likely indicate that the Holy Book (the second of the magickal systems) will be the source of the third system (the Great Table). We will not explore this relationship here, however, because we are more concerned with the relationship between *Loagaeth* and the *Heptarchia*.

Later, in the appendix to the *Five Books*, after the first leaf of the Holy Book had been recorded, Dee shifts the sessions briefly back to the Heptarchic system in order to clear up some points. The Archangel Uriel reappears, as he was the principal instructor to Dee and Kelley while the *Heptarchia* was the subject. At one point, he is giving further instruction concerning the Heptarchic magickal tools, when he suddenly makes a most cryptic comment about *Loagaeth*:

Uriel: All these things must be used, as that day.

[Dee in margin:] On the first of August next. [*Five Books of Mystery*, p. 396]

Without Dee's marginal note, Uriel's comment might be meaningless. However, we already know that the first of August is the "appointed time" for the revelation of the mysteries of the Holy Book. The Archangel is simply telling Dee that the tools of the *Heptarchia* ("all these things") must be used in conjunction with the Holy Book on that day. This makes sense, of course, as the Heptarchic tools are, collectively, a set of Angelic scrying tools. This equipment would have established the atmosphere necessary for the Angels of the Holy Book to manifest. (Note that both systems share a sevenfold symbolism.)

Uriel also suggests to Dee that further Heptarchic mysteries will be revealed by the use of the Holy Book. For instance, at one point, Dee asks for further information about the various uses of the names of the Heptarchic Kings and Princes. Uriel replies:

Uriel: That secret is not to be delivered but by the distinction of the Book. [*Five Books of Mystery*, pp. 397-98]

During the same session, Dee attempts to gain further information about certain letters that appear upon the talismans of the Heptarchic kings. Uriel once again directs Dee to *Loagaeth*:

Whereof notice shall be given at large, by the Book. [. . .] For it is said before that the Book containeth three types of knowledge . . . And this hath answered a great doubt. [*Five Books of Mystery*, p. 399]

Indeed, it has answered a great doubt. We know for certain, now, that the Heptarchic tools are intended for use with the *Book of Loagaeth*. Unfortunately, a full description of these necessary tools is outside the scope of this volume. I hope to follow this work with another volume that will focus upon the construction and practical use of the Heptarchic and other “Enochian” tools and systems of magick.

Gebefal Instruction and Ave’s “Prayer of Enoch”

When Galvah instructed Dee to write the perfected Holy Book, she included some essentially Solomonic considerations. Specifically, Dee must be alone when working on the text, and all things involved in the work must be pure.²¹ Similar instructions on purity were later given by the Archangel Gabriel for the practical use of the book:

But yet is not August come. [. . .] See that your garments be clean. Herein be not rash, nor over hasty. For those that are hasty and rash, and are loathsomely appareled, may knock long before they enter [A True and Faithful Relation, p. 209]

Ritual cleanliness was of prime importance throughout medieval grimoiric mysticism—something it adopted from its Judeo-Christian roots. By itself, this stress on ritual purity is simply biblical, rather than directly “Solomonic.” However, further instruction given by the Archangel Uriel

would appear to draw a line almost directly from the *Key of Solomon the King* itself:

But (because I will speak to you, after the manner of men) see that all things be in readiness against the first day of August next. Humble your senses nine days before. Yea, unrip (I say) the cankers of your infected souls, that you may be apt and meet to understand the Secrets that shall be delivered. [*Five Books of Mystery*, p. 394]

Compare Uriel's above speech with this excerpt from the *Key of Solomon*:

He who hath attained the rank or degree of Exorcist, [. . .] whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised. [*The Key of Solomon the King*, Book II, chapter 13]

It would almost appear that both Uriel and Gabriel were drawing from this same portion of the *Key of Solomon*. The concept of humbling one's senses (as Uriel instructs) includes seclusion, fasting, prayer, sexual abstinence, and several other observances intended to deprive the senses of their usual flood of input. It is the essence of ritual purification.

That was all the Angels had to say about preparations for Gebofal. Fortunately, they had a bit more to say about how to accomplish the practice itself. We have already seen the Angel Mapsama instruct Dee and Kelley to call "every Table" from the *Book of Loagaeth*. We have also seen the close relationship between Gebofal and Counting the Omer, which provides some further clues into the nature of the practice.

Finally, we have the famous Enochian "Prayer of Enoch" delivered by the Angel Ave.²² (You might remember that Ave previously delivered the "Enochian mythos" most often associated with Dee's magick.) We know that the Prayer of Enoch is intended to relate practical instruction, for Ave says at the very end of the prayer itself:

Consider well my words, and what I have now said unto thee. For here thou mayst learn wisdom, and also see what thou has to do. [*A True and Faithful Relation*, p. 197]

Therefore, we will now consider Ave's Prayer of Enoch and the implications it has on the practice of Gebofal:

I said also, that Enoch laboured 50 days. Notwithstanding, that thy labour be not frustrate, and void of fruit, be it unto thee, as thou hast done. [. . .] I will tell thee, what the labour of Enoch was for those fifty days. [. . .] He made (as thou hast done, thy book) Tables, of Serpasan and plain stone: as the Angel of the Lord appointed him; saying, tell me (O Lord) the number of days I shall labour in. It was answered him 50. [A True and Faithful Relation, p. 196]

We learn here that Enoch first constructed the Tables, and then received instruction on how to use them. This mirrors the pattern of transmission the Angels attempted to use with Dee and Kelley. (Of course, I highly doubt we are intended to make Tablets of stone. The legendary Enoch may have carved them in stone, but Dee had already received ample instruction to write them on paper.)

We can also see that Enoch was to perform his work over a fifty-day period. Technically, this conflicts with the structure of *Loagaeth*—where one should work a total of forty-nine days. (That is, forty-eight days to open the Gates plus the final day of Revelation.)

However, I do not think Ave's words are intended to conflict with *Loagaeth* particularly. Remember that Dee would have taken the Bible literally, and thus would have considered Enoch a historical Jewish personage. Being "Jewish," Enoch would certainly have worked fifty days, coinciding yet once again with the Counting of the Omer. Meanwhile, Dee perceived the material he was receiving as distinctly Christian and distinctly unique. I feel it is an educated assumption that Dee would have naturally translated Enoch's fifty days of labor into forty-nine days for Gebofal.

From here Enoch is said to have recited a prayer, three times a day, over the Tables of *Loagaeth*. This, at last, is the Prayer of Enoch:

Then [Enoch]²³ groaned within himself, saying: "Lord God the fountain of true wisdom, thou that openest the secrets of thy own self unto man, thou knowest mine imperfection, and my inward darkness: How can I (therefore) speak unto them that speak not after the voice of man; or

worthily call on thy name, considering that my imagination is variable and fruitless, and unknown to myself? Shall the sands seem to invite the Mountains: or can the small rivers entertain the wonderful and unknown waves?

“Can the vessel of fear, fragility, or that is of a determined proportion, lift up himself, heave up his hands, or gather the Sun into his bosom? Lord it cannot be: Lord, my imperfection is great: Lord I am less than sand: Lord, thy good Angels and Creatures excel me far: our proportion is not alike: our sense agreeth not: Notwithstanding I am comforted; For that we have all one God, all one beginning from thee, that we respect thee a Creator: Therefore will I 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 thy name among them. Those that come unto thee have the same gate, and through the same gate, descend, such as thou sendest. Behold, I offer my house, my labour, my heart and soul, If it will please thy Angels to dwell with me, and I with them: to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify thy name. Then, lo, the Tables (which I have provided and, according to thy will, prepared) I offer unto thee, and unto thy holy Angels, desiring them, in and through thy holy names: That as thou art their light, and comforted them, so they, in thee will be my light and comfort. Lord, they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them: What it pleaseth thee to offer, they receive; so what it pleaseth them to offer unto me, will I also receive. Behold, I say (O Lord) If I shall call upon them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them also manifest unto me, how, by what words, and at what time, I shall call them. O Lord, is there any that measure the heavens, that is mortal? How, therefore, can the heavens enter into mans imagination? Thy creatures are the glory of thy countenance: Hereby thou glorifiest all things, which Glory excelleth and (O Lord) is far above my understanding. Is it great wisdom, to speak and talk according to understanding with Kings: But to command kings by a subtile commandment, is not wisdom, unless it come from thee. Behold, Lord, how shall I therefore ascend into the heavens? The air will not carry me, but resisteth my folly: I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that canst, and mayst, and dost command the heavens: behold I offer these Tables unto

thee. Command them as it pleaseth thee: and O you Ministers, and true lights of understanding, Governing this earthly frame, and the elements wherein we live, Do for me as for the servant of the Lord: and unto whom it hath pleased the Lord to talk of you.

"Behold, Lord, thou hast appointed me 50 times; Thrice²³ 50 times will I lift my hands unto thee. Be it unto me as it pleaseth thee, and thy holy Ministers. I require nothing but thee, and through thee, and thy honour and glory: but I hope I shall be satisfied, and shall not die, (As thou hast promised) until thou gather the clouds together, and judge all things: when in a moment I shall be changed and dwell with thee forever."²⁵ [*A True and Faithful Relation*, pp. 196-97]

In this prayer we see many shades of what we have already discussed concerning Gebofal. The prayer asks for the vision and companionship of the Angels, calls upon them from the Gates, and asks for their guidance (rather than imposing control over them). It even speaks of the Merkavah concept of ascending into the Heavens.

The final paragraph of the prayer gives us more solid practical instruction. The prayer must be spoken over the Tables of *Loagaeth* three times a day. In traditional Solomonic magick, this usually means to work at dawn, noon and dusk. Of course, to use this prayer for Gebofal, it would be necessary to replace the term *50 times* with *49 times*, in order to match the Holy Book. (I assume one would recite this prayer three times on the final day of Revelation as well.)

Finally, Ave describes the results of Enoch's labor, which once again mirror the promise of the Jewish fifty Gates of Binah:

These words were thrice a day talk betwixt Enoch and God: In the end of 50 days, there appeared unto him, which are not now to be manifested nor spoken of. He enjoyed the fruit of God his promise, and received the benefit of his faith. Here may the wise learn wisdom: for what doth man that is not corruptible? I have not that I may say any more to you. But, believe me, I have said great things unto you. [*A True and Faithful Relation*, p. 197]

Gebofal and the Angelical Keys

The forty-eight Angelical Keys are necessary to access the forty-nine Tables of *Loagaeth*. In this section I have gathered all of the practical instructions outlined previously, and added them to the instructions for using the Keys. Finally, I have organized all of this into a step-by-step procedure for the performance of Gebofal.

As we have seen, there are two specific uses given for the forty-eight Keys in Dee's journals. Their primary use is to open the Tables of *Loagaeth* in the practice of Gebofal. Their secondary use was given with the thirty Keys of the Aethyrs—to open the Parts of the Earth and summon the Archonic rulers of the world's nations. Because I have promised to outline the Parts of the Earth system in a later work, I will here concentrate on Gebofal.

Keep my explanation of Ave's Prayer of Enoch in mind: on each of forty-eight successive days, it is necessary to open the *Book of Loagaeth* to the proper Table, and recite the Prayer of Enoch over it three times (perhaps once in the morning, once at noon, and once again at dusk). Now, I will add that one should follow the Prayer with a recitation of the Angelical Key assigned to the Table.

For convenience, I am including an outline of the usage of the Keys in (and in fact the entire process of) Gebofal—including instructions first mentioned in chapter 2.

Final Outline for Gebofal

The Tools

One should first construct the so-called Heptarchic tools for Angelic evocation, as described in Dee's *Five Books of Mystery*. This would include the Holy Table and its seven 'Ensigns of Creation' talismans, wax seals, silk coverings, crystal shewstone, and so forth. It would also include the Ring of Solomon shown to Dee by Michael—without which Dee was 'to do nothing'—as well as the enigmatic Holy Lamén which promised to reconcile Dee's human nature with that of the Angels. Space precludes me from including in-depth instructions for these "Enochian" implements. (For now, you can find this information in *The Enochian Magic of Dr. John Dee*, by Geoffrey James, as well as in *Enochian Magic for*

Beginners, by Donald Tyson. However, I will be dedicating a future book to the creation and application of the Heptarchic tools.)

Establish a sacred space or oratory to erect the furnishings and within which to carry out the forty-nine-day Operation. In Dee's time, it was common for wealthy or affluent Christians to have oratories (prayer rooms) built directly into their homes. Dee's own oratory was adjacent to his study. Kelley would usually sit in the study at Dee's desk, while Dee entered the oratory and recited prayers and invocations until Kelley reported a vision (either in or outside of the crystal shewstone). The methods for creating such an oratory of your own are the same as those described in the medieval Solomonic literature and in the work of Agrippa. Once again, space prohibits me from outlining these techniques in full here, but they have been described at length elsewhere.²⁶

You will also need to construct a copy of the *Book of Loagaeth*. It will be a very large book—as each page has to bear a 49 x 49 Table. The characters must be written in Angelical, and remember that they *must* be written from right to left as we would with Hebrew! That means you open the book to what would (to an English speaker) be the “last page” of the book. The first character of the first Table is written in the *upper-right* corner of the page, and the following characters are written toward the left. The final Tables of the Book will appear on what an English speaker would consider the “first page.”

At the time of this writing, I know of two ready sources for the text of *Loagaeth*. One is on Joseph Peterson's *Twilit Grotto* website. From there you can order an inexpensive CD containing a vast amount of Solomonic and related literature—including the complete text of the Tables of *Loagaeth*. The other source is *The Magickal Review* website, which includes an Enochian section containing scans of Dee's journals in their original form. The addresses for both of these websites are included in the bibliography of this book.

Once you have the text of the Tables in English characters, you must undertake the task of transliterating them to Angelical characters and writing them into the Book. The English version of the Tables *do* read from left to right—so do not forget to reverse each line! You will quickly

discover why Dee was overwhelmed by the task, especially since he was given just forty days to complete it!

You will also, like Dee, discover that the first Table cannot be written inside a grid-square and still fit on a single leaf. The Angels gave dispensation for that text to be written out line by line—so it will likely take up several pages, depending on the size of the characters. So, sadly, the physical *Book of Loagaeth* will be a bit longer than just forty-nine leaves.

The Holy Book must also be covered in light blue silk. Its title, *Amzes naghazes Hardeh*, is painted (also in Angelical characters, from right to left) onto this cover in gold. I would suggest purchasing shell gold in order to paint the title with real gold. Or, if you have or know someone with the skill to do so, you could have the words gold-leafed instead. Only as a last resort would I use paint merely colored metallic gold. Do not forget: the front cover of *Loagaeth* is what an English speaker would normally consider the *back cover*! When looking at the title painted on the front, the book should open from the left-hand side.

Also follow the instructions given by Galvah: work when inspired to do so, and undertake ritual purification before working. One might even go so far as to observe the “Enochian Sabbath”—resting from the Work on Mondays, observing ritual seclusion and abstinence, etc.

Nine Days of Purification

For the sake of illustration, I will assume you wish to begin on the morning after Good Friday—mirroring the Jewish Passover practice of Counting the Omer. If so, count back exactly nine days from that morning—and begin a general process of purification ending on the day of Good Friday.⁴⁷

Opening the Gates, Day 1

On the morning after Good Friday, wash your body, don clean garments, and enter the oratory at dawn. Open *Loagaeth* to the Second Table. Recite the Prayer of Enoch, followed by Key One. Then sit back and meditate or sery—considering what we know (if anything) about the mysteries of the Table and the implications of its Key. Record the subject of your meditations, and any thoughts, inspirations, or visions that strike

you during this time. Repeat the process again at noon, and then again at dusk.

Opening the Gates, Days 2 to 48

At dawn on the following day, wash yourself and enter the oratory again. Turn the *Book of Loagaeth* to the Third Table, and recite the Prayer of Enoch followed by Key Two. Meditate as described for day one. Continue this process—one Table a day, three times each day—until you have opened the forty-ninth Table with Key Forty-eight.

Completion, Day 49

Finally, on the forty-ninth day, wash and enter the oratory at dawn. Open *Loagaeth* to the text of the first “hidden” Table, and recite *only* the Prayer of Enoch. Repeat this at noon and dusk, recording your experiences as previously described. This day represents the final Gate of Understanding, which is locked to our entrance, but slightly parts for one who has opened the previous forty-eight Gates. Divine blessing and/or inspiration should result, and the results of the magick should manifest over the next weeks, months, *and* years.

Endnotes

1. This Angel's name is found on the Seal of Truth from the *Heptarchia*.
2. I have added this word for clarification.
3. Remember *Loagaeth* is written right to left, so Table One is on the “last” leaf of the book by Western (left-to-right) standards.
4. See Exodus 12.
5. See John 13:1 for the relationship between Passover and the Crucifixion of Jesus.
6. See chapter 1 for basic information on the Supernal Sephiroth.
7. I have inserted these bracketed words for clarification.
8. The word *knowledge* was missing from the text. I have reinserted it for clarification.
9. I have inserted the bracketed word for clarification.
10. I have inserted the bracketed word for clarification.
11. These former instructions were the use of the forty-eight Angelical Keys to open the Gates of Wisdom. See chapter 3.
12. As we shall see in the following chapter: the ordering of the Angelical Keys used to open the Tables of *Loagaeth* supports this downward direction for “ascension” through the Gates.

13. We shall see later that the last of the Angelical Keys addresses this confusion of nature.
14. Similar to what we see in the *Book of Abramelin*.
15. Probably meaning that God's judgments are solid, and do not bounce from position to position.
16. However, I have outlined it in other works. They are currently unpublished, but check my website for updates: <http://kheph777.tripod.com>.
17. "They" = Dee and Kelley's intentions of finding the buried treasure.
18. This would become most evident in the Parts of the Earth and Watchtower systems.
19. The Great Table, or Watchtower, system had not yet been transmitted or discussed.
20. The third being the Great Table of the Earth.
21. Covered previously in this chapter.
22. Ave is one of the Heptarchic Sons of the Sons of Light.
23. I have added this bracketed word for clarification.
24. Dee notes in the margin: "Ave: That is to say, thrice a day."
25. Remember that Enoch was said to have never experienced death, and was instead translated body and soul into the Heavens.
26. See my *Secrets of the Magickal Grimoires*, for in-depth instructions on establishing such an oratory or similar sacred space.
27. *Secrets of the Magickal Grimoires* also contains information on ritual purification, including the Solomonic nine-day purification.

Chapter Five

The Celestial Speech

We might doubt whether Angels . . . , since they be pure spirits, use any vocal speech, or tongue amongst themselves, or to us; but that Paul in some place saith, "If I speak with the tongue of men, or angels."¹ But what their speech or tongue is, is much doubted by many. For many think that if they use any Idiom, it is Hebrew, because that was the first of all, and came from heaven, and was before the confusion of languages in Babylon, in which the Law was given by God the Father, and the Gospel was preached by Christ the Son, and so many Oracles were given to the Prophets by the Holy Ghost: and seeing all tongues have, and do undergo various mutations, and corruptions, this alone doth always continue inviolated. Moreover an evident sign of this opinion is, that though each Demon, and Intelligence do use the speech of those nations, with whom they do inhabit, yet to them that understand it, they never speak in any Idiom. but in this alone. [Agrippa, *Three Books of Occult Philosophy*, Book III, chapter 23]

In those Tables² are contained the mystical and holy voices of the Angels, dignified. And, in state, disglorified and drent in confusion; which pierceth Heaven, and looketh into the Center of the Earth: the very language and speech of children and innocents, such as magnify the name of God, and are pure. Wherein the Apostles understood the diffuse sound of the World, imperfected for mans transgression. [The Angel Nalvage, *A True and Faithful Relation*, p. 64]

The Archangel Raphael was charged with the transmission of the Holy Book of *Loagaeth* to Dee and Kelley. (In the journals, Dee recorded Raphael's name as *Medicina Dei*, which is merely Latin for the Hebrew *Rapha El*—"Healer of God.") In a historical sense, the imagery and function of Raphael descends from Djehuti (Thoth) of Egypt and Hermes of Greece—both of whom are gods of mercurial things such as wisdom, language, communication, technology, magick, and medicine.

This archetypal principle found a home among later Hermeticists as *Hermes Trismagestos* (Thrice-Great Hermes)—supposed to be an adept alchemist and physician from ancient Egypt, but in actuality another incarnation of the Thoth-Hermes concept. Finally, the Archangel Raphael—the Divine Physician—inherited much of this imagery. Thus, it was appropriate that he should deliver the Holy Book and its Celestial Language to Dee and Kelley.

Raphael did not immediately reveal the *Book of Loagaeth* to the men. Instead, he began with an introductory sermon concerning a "Divine Medicine"—a liquor (or elixir) that brings life to all things (earthly and celestial) and can destroy "the enemy"⁴ of the soul:

One thing, which is the ground and element of thy desire, is already perfected.⁴ . . . the rest I have brought you, in this my vessel. A medicine sufficient to extinguish and quench out the enemy, to our felicity. Muse not, though I say "ours," for we all live in tasting of this liquor. [*Five Books of Mystery*, pp. 259–60]

Following this speech, Raphael relates a rather Qabalistic description of the Creator—which, in consideration of space, I have not included here.⁵ Afterward, he assures Dee and Kelley that the Creator is the source of his powerful medicine:

Above and in Himself which is by Himself, and in no other, is this great and virtuous fountain. In nature intellectual He hath watered the plants of her beauty, and stroked up the garments of her felicity. In her darkest members entereth in the taste and savor of this piercing Medicine: reviving and recalling all things past, present and to come, unto their lively and dignified perfection. My words are sentences. My sentences, wisdom. My wisdom the end in my message of all things. Mighty and

glorious is the virtue of it, whose springs do endure, and are clear forever; whose Name be blessed. [*Five Books of Mystery*, pp. 250-60]

In the speech above, we can really see the Hermetic influences upon Dee and Kelley's work. Nature is referred to in the feminine (as is the Hermetic *Soul of the World*), a kind of goddess that is lovingly attended to by the Creator (her lover). Raphael's medicine—the source of all life—penetrates even her most hidden depths. Most importantly, we learn here that Raphael's elixir recalls "all things past, present, and to come" and is contained in a "message of all things."

The following day, Raphael resumes his sermon upon the Divine Medicine. This time, Kelley reports that the Archangel is concealing something beneath his robes. Raphael speaks:

Man's memory is dull, unless it taste of the sprinkling of this vessel." Nature and reason have disputed profoundly and truly by the savor hereof; it pierceth therefore deeply. But Understanding and reason have elevated and lifted up the dignity and worthiness of Man's memory, by taste hereof. The Immeasurable and unspeakable beginnings (yea, the Beginner and Principal thereof), are exactly (after a sort) and perfectly known of them." It hath taught from the earth unto the heavens, from the heaven unto His seat; from His seat into His Divinity. From His Divinity, a capable measuring of His immeasurable meccies. It is true, most true, shall be true forever—that from the lowest grass to the highest tree, from the smallest valley, to the greatest mountain; yea, even in the distinction betwixt light and darkness. And it measured all things of the world. [*Five Books of Mystery*, pp. 261-62]

Great are my words, and great is thy thought. Greater shall be the end of these Gods Mercies. New worlds shall spring of these. New manners, strange men, the true life, and thorny patch openly seen. All things in one, and yet, this is but a vision Wonderful and great are the purposes of Him, whose Medicine I carry, I have spoken. [*Five Books of Mystery*, p. 262]

After these introductory speeches describing the Divine Medicine and its benefits, Raphael finally reveals the "vessel" he has been concealing beneath his robes. The vessel, it turns out, is the *Holy Book of Loagaeth* itself. (This was Kelley's First Vision of the Holy Book. As we saw in

chapter 2, it appeared at this time with forty-eight leaves of gold and characters written in fresh blood.) This Book is Raphael's "message of all things." Its Angelic language—and the Doctrine it records—is the divine elixir the Archangel promised the men.

However, it is only during the next session (two days later) that Raphael directly confirms that the elixir is one and the same with the Celestial Speech of the Angels:

Dee: Of your so greatly commended liquor I am desirous to have further understanding.

Raphael: What liquor is more lively than the dew of Truth, proceeding from a fountain most sweet and delectable? Even that verity⁸ which thy mouth hath preached of. What water recreateth more, or cooleth ignorance deeper than the knowledge of our Celestial Speech? Your voices are but feigned: shadows of the words and voices that substantially do comprehend every substance in his kind. The things which you do look on, because you see them not indeed, you also do name them amiss. You are confounded, for your offenses, and dispersed for your punishment.⁹ But we are all one, and are fully understanding. We open the ear, and the passage thereof, from the sun in the morning to the sun at night. Distance is nothing with us, unless it be the distance which separateth the wicked from His mercy. Secrets there are none, but those buried in the shadow of Man's soul.

We see all things, and nothing is hid from us, respecting our Creation. The waters shall stand, if they hear their own speech. The heavens shall move, and shew themselves, when they know their thunder. Hell shall tremble, when they know what is spoken to them. [. . .]

Thou shalt speak with us, and we will be spoken with, of thee. [. . .] I am not as a cloud, shevered with the wind; nor as a garment, that waxeth old, and torn in pieces; but I am forever (because my message is such) and my truth shall endure forever. [*Five Books of Mystery*, pp. 266–67]

This is perhaps the most important information about the Angelical language given at this point in the journals. We already know (from chapter 2) that the Book of Loagaeth contains the Words of Creation, and here Raphael adds that all created things (Heaven, Hell, the waters, etc.)

know and respond to that Speech. Our own human tongues are imperfect compared to Angelical, and therefore the spiritual creatures of the Universe do not fully understand them.

Therefore, it was to allow humans to speak directly with Angels in their own native tongue that the Angelical language was revealed. Later, during the transmission of the text of *Loagaeth* itself, Raphael expands upon this idea:

As I have said. the 49 parts of this Book—49 voices, whereunto the so many powers, with their inferiors and subjects, have been, are, and shall be obedient. Every element in this mystery is a world of understanding. Every one knoweth here what is his due obedience, and this¹⁰ shall differ thee in speech from a mortal creature. [*Five Books of Mystery*, p. 296]

Much later in the journals, the Archangel Gabriel stresses these points directly:

[. . .], whereby even as the mind of man [is] moved at an ordered speech, and is easily persuaded in things that are 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 any thing be persuaded that is unknown. The Creatures of God understand you not, you are not of their Cities, you are become enemies, because you are separated form Him that Governeth the City by ignorance . . . [A True and Faithful Relation, p. 92]

I take the above to mean that speaking with Angels in human-created languages is less effective, because the Angels are less likely to take one seriously. Yet, if they hear the words of their own native language, it will “differ thee in speech from a mortal creature” and even persuade the Angels to obedience.

We can see this dynamic right here on Earth. People’s attitudes toward each other are often affected drastically by their speech. If you were to find yourself in a foreign land, unable to speak the native tongue, you might find the local people showing you little respect. You could likely appear to them as “slow” or “stupid” as you struggle to comprehend and communicate with those around you. On the other hand, if you can address the

natives in their own language, they will be impressed by your efforts and show you much more respect.

Angelical Mythos

There is also a mythological foundation to the Celestial Speech. In several instances, the Angels connected their tongue with biblical legend—especially the saga of Adam and the loss of Paradise. It is, of course, Raphael who makes the first mention of Adam:

Finally, it proceedeth from him that proceedeth.¹¹ Whereunto the first¹² was formed, alter, and not like.¹³ Whose foot slipping, hath dashed his head in pieces, and it became dark. Until again, the Medicine which I have brought, revived his slumbering. Hereby, he not only knew all things, but the measure and true use thereof. [*Five Books of Mystery*, p. 262]

The above appears to be a summation of the Fall from Eden described in Genesis, chapter 3. Adam's "foot slipping" likely indicates his transgression of God's law, and "dash[ing] his head in pieces" should indicate the resulting expulsion from the Garden. However, Raphael adds to the usual legend by telling us that the Divine Medicine granted Adam his vast knowledge (presumably before the Fall) and also revived him after the Fall.

As we see in Genesis, chapter 2, Adam is traditionally credited with naming all living creatures in Eden. (According to apocryphal legend, Adam also created all earthly languages—an idea we shall revisit later in this chapter.)¹⁴ This ties in perfectly with Raphael's assertion that Adam possessed the Celestial Speech before the Fall. As the Archangel had said earlier, "The things which you do look on, because you see them not indeed, you also do name them amiss." Therefore, if Adam named things "correctly," it would follow that he named them with some knowledge of the Angelic Words of Creation. Raphael later confirms that Adam was the only human to have known the Celestial Speech, and that he used it to assign true names to "all things" once and for all:

The first¹⁵ excepted, no man ever was, is, or shall be (excepted where I except) that ever shall understand, have or know the least part (O n is

incomprehensible!) of this vessel. He named all things (which knew it) and they are so indeed, and shall be forever. [*Five Books of Mystery*, pp. 266-67]

Somewhat later in the journals, the Heptarchic Angel Illemese also relates the Angelical language to Adam in Paradise. The Angel had just spoken a short phrase in Angelical, which Dee did not recognize as such. When Dee asked from which language the phrase was drawn, Illemese answered:

Illemese: A language taught in Paradise.

Dee: To whom?

Illemese: By infusion, to Adam.

Dee: To whom did Adam use it?

Illemese: Unto Chevah.¹⁶

Dee: Did his posterity use the same?

Illemese: Yes, until the Airy Tower was destroyed. [*Five Books of Mystery*, p. 354]

Illemese has added another aspect to the mythos of the Angelical language by mentioning the "Airy Tower." This is a reference to the Tower of Babel, found in Genesis 11:1-9. In fact, the above speech of Illemese is the *second* time the Tower has been mentioned in relation to the Celestial Speech. The first time was an indirect reference made by Raphael: "You are confounded, for your offenses, and dispersed for your punishment." In order to understand this cryptic comment, it is necessary to know the story of the Tower of Babel:

Mankind, having grown powerful and arrogant, decided to build a tower to Heaven and make war upon God Himself. In order to halt this vain project, God sent the Confusion of Tongues. In the short term, this ended the construction of the tower, because the workers could no longer comprehend one another. In the long term, it was the birth of the "language barrier" and the many dissimilar nations and cultures upon the earth that war with one another.

I find it interesting that there are only two stories in Genesis that describe the creation of language in the world, and both of them are mentioned by the Angels in relation to the Celestial Speech. Adam knew the language in Eden and then passed it down (in *some* form) to later generations. Apparently, it formed the basis of the first human language until the Confusion of Tongues destroyed its integrity.

Much later in the journals, Edward Kelley asks the Archangel Gabriel for more information about Angelical. Gabriel's response is the most complete telling of the mythology behind the language. He draws upon most of the previously given information, and then expands upon it:

Man in his Creation, being made an Innocent, was also authorized and made partaker of the Power and Spirit of God. Whereby he not only did know all things under his Creation and spoke of them properly, naming them as they were, but also was partaker of our presence and society, yea a speaker of the mysteries of God, yea, with God Himself. So that in innocency the power of his partakers with God, and us his good Angels, was exalted, and so became holy in the sight of God until that *Coronzom* (for so is the true name of that mighty Devil) envying his felicity, and perceiving that the substance of his lesser part was frail and unperfect in respect of his pure Essence, began to assail him, and so lost the Garden of felicity, the judgment of his understanding. But not utterly the favour of God, and was driven forth (as your scriptures record) unto the Earth which was covered with brambles. Where being dumb, and not able to speak, he began to learn of necessity the Language which thou, Edward Kelley, callest: [1: Hebrew].¹⁷ And, yet, not that [2: Hebrew]¹⁸ amongst you. In the which he uttered and delivered unto his posterity, the nearest knowledge he had of his Creatures. And from his own self divided his speech into three parts, twelve, three, and seven: the number whereof remaineth, but the true forms and pronunciations want; and therefore is not of that force that was in his own dignity, much less to be compared with the language that we deliver, which Adam verily spake in innocency, and was never uttered nor disclosed to man since till now, wherein the power of God must work, and wisdom in Her true kind be delivered. Which are not to be spoken of in any other thing, neither to be talked of with man's imaginations; for as this Work, and Gift is, of God, which is all power, so doth he open it in a tongue of power to the

intent that the proportions may agree in themselves. [*A True and Faithful Relation*, p. 92]

In the above, Gabriel tells the story of Eden, especially as it relates to Adam's possession of the Celestial Speech—which he used not only to name all things, but also to converse familiarly with God and His Angels. In fact, the Devil (whose name is *Coronzom* in the Angelical language) became jealous of Adam *because* of his use of Angelical and the familiarity with the Angels it granted him.

Perhaps best of all, Gabriel reveals what happened to Adam's knowledge of the Angelical tongue after his Fall. Apparently, Adam lost the language in its purity when he lost his place in Paradise. However, because he had not lost "utterly the favour of God," he retained some vague recollection of the nature of the language. His attempt at reconstruction resulted in a kind of proto-Hebrew (or 1: Hebrew)—an alphabet of twenty-two letters divided into groups of three, seven, and twelve.¹⁹ This new tongue persisted as the universal language of mankind until the Confusion of Tongues at the Tower of Babel. Afterward, at least one of the resulting languages retained a dim reflection of the pre-Confusion tongue. That language is the biblical Hebrew that we know today (or 2: Hebrew)—which indeed forms the basis of much of our modern language.

The Hebrew alphabet consists of twenty-two letters—which the ancient Qabalistic text *Sepher Yetzirah* also divides into three groups, of three, seven, and twelve each. This relates to the three primary elements (Air, Fire, Water), the seven ancient planets, and the twelve signs of the zodiac. In this way, every letter of the alphabet is given a mystical correspondence with an aspect of Creation. It allows us to use the language in conjunction with astrology, talismanic magick, gematria, and other magickal practices.²⁰

Also see the beginning of this chapter, where I provided a quote from Agrippa's Book Three, chapter 23, called "Of the Tongue of Angels, and of Their Speaking amongst Themselves, and with Us." There is no doubt whatsoever that Dee read and paid close attention to this chapter of Agrippa's work. Therein we find the following statement: "For many think that if they use any Idiom, it is Hebrew, because that was the first

of all, and came from heaven, and was before the confusion of languages in Babylon . . . ”

However, Agrippa also points out that “. . . all tongues have, and do undergo various mutations, and corruptions . . . ” Gabriel confirms this in relation to Hebrew. Before the “corrupted” Hebrew used in the Bible, there was the proto-Hebrew created by Adam, and before that was the Tongue of Angels. It is the Tongue of Angels that Agrippa refers to when he says “. . . this alone doth always continue inviolated.” It is in this light that Gabriel concludes his lesson on the Angelical language:

Thus you see there, the Necessity of this Tongue, the Excellency of it, and the Cause why it is preferred before that which you call Hebrew. For it is written, Every lesser consenteth to his greater. I trust this is sufficient. [*A True and Faithful Relation*, p. 93]

Of course, Agrippa used Hebrew throughout his text to illustrate the various methods of working with mystical words and letters. As he himself points out, Hebrew was considered the most perfect magickal language at the time of his writing. (In Agrippa’s time, Hebrew was a dead language, like Latin, and was associated primarily with Scripture.) However, in the same book, he also has this to say:

Because the letters of every tongue have in their number, order, and figure a celestial and divine original, I shall easily grant this calculation concerning the names of spirits to be made not only by Hebrew letters, but also by Chaldean, and Arabic, Egyptian, Greek, Latin, and any other, the Tables being rightly made after the imitation of the precedents. [*Three Books of Occult Philosophy*, Book III, chapter 27]

Taking this into account, Gabriel’s assertion that Angelical is “preferred before that which you call Hebrew” makes perfect sense. Dee would likely have understood this to mean that all of Agrippa’s instructions concerning names, letters, talismans, etc., could be utilized with the Angelical alphabet instead of Hebrew. (See the end of this chapter, where I explore some of Agrippa’s techniques, utilizing Dee’s Angelical.)

The Angelical Alphabet

Characters therefore are nothing else than certain unknowable letters and writings, preserving the secrets of the gods, and names of the spirits from the use and reading of profane men, which the ancients called hieroglyphical, or sacred letters, because devoted to the secrets of the gods only. For they did account it unlawful to write the mysteries of the gods with those characters with which profane and vulgar things were wrote. [*Three Books of Occult Philosophy*, Book III, chapter 29]

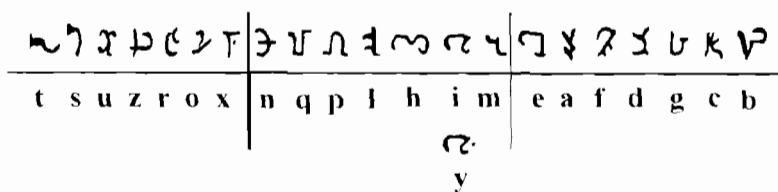
Dee: The titles of the sides,²¹ are they to be written only in the holy Characters?

Galvah: As thou sayest, even those words do make thee holy, that thou callest them holy.

Dee: I believe verily, that they are holy and sanctified. [*A True and Faithful Relation*, p. 23]

Before attempting to transmit the text of *Loagaeth*, Raphael first wanted the men to commit to memory the characters of the Angelical alphabet (or, as Dee referred to it, the Adamical alphabet).²² During Kelley's second vision of the Holy Book (see chapter 2), the Archangel highlighted a group of twenty-one distinct letters from one of its pages. The characters Kelley saw were by no means Latin, nor were they from the Hebrew, Greek, Chaldean, or any of the other usual "dead language" alphabets utilized by Renaissance mystics. In some ways, the characters revealed by Raphael resemble magickal alphabets like those found in Agrippa and Solomon's grimoires. Some of the letter shapes even appear to have origins previous to Dee and Kelley.²³ However, the Angelical alphabet as a whole is unique within Western occultism.

In the journal, Kelley recorded the characters in one line, running from right to left in the "Semitic" manner of Angelical, beginning with *Pu* (B) and ending with *Gisg* (T). These were actually simplified versions of the letters, which many today consider the "script" version—suitable for handwriting.²⁴



The “Script” Angelical Alphabet, running right to left.

It was not until much later, after most of the Tables of *Loagaeth* had been transmitted, that Kelley finally received the final and correct forms of the Angelical letters. These final forms were intended for use in the “perfected copy” of the Holy Book. Following is a Table of the “perfected” Angelical characters, along with their names and phonetic values. Remember this alphabet runs from right to left (or *Pa* to *Gisg*):

The Angelical Alphabet

Graph	Un	Or	Gal	Ged	Veh	Pa
E	A	F	D	G/J	C/Ch/K	B

Drux	Ger	Mals	Ur	Na	Gon	Tal
N	Q/Qu	P/Ph	L	H	I/Y	M

Gisg	Fam	Van	Ceph	Don	Med	Pal
T	S	U/V	Z	R	O	X

Dee notes that when Kelley could not make out a letter in his visions, it would appear “in a light yellow color” upon the paper, so Kelley could simply trace over it. It has been suggested that this indicates the letters are supposed to be yellow in color—but I have to disagree. The Holy Book originally appeared to Kelley written in blood, and no color is ever prescribed for the letters when written on paper. (This journal entry specifically says that Kelley traced over the letters in black. In later

sessions, the Angels told Dee that they didn't care what color he used for the letters.)⁴⁵

While on the subject of the "perfected" Angelical characters, I must mention some confusion that exists concerning the letters *Pal* (X) and *Gon* (I/Y). Note that the *Pal* in my illustration of the perfected Angelical letters contains a small point at the "elbow" of the character, while other texts on the Angelical alphabet do not.⁴⁶ When Kelley first describes the letters in Dee's journal, he states they were drawn in a single line with points between them.⁴⁷ Therefore, there is a point *next to* the *Pal* in the journal, but it is not clear that the point is intended as part of the letter.

However, when Dee lists out the letters with their names and English-letter correspondences, we clearly see the dot remains in the crook of the *Pal*.⁴⁸ Then, the alphabet is depicted once more in the same session, showing a 7 x 3 division of the letters (the "script letters" shown in the illustration), and once again we see the small point in *Pal*'s elbow.⁴⁹ Finally, Kelley drew out the "perfected" Angelical letters.⁵⁰ Peterson's version of Dee's *Five Books* . . . shows no point in the *Pal* in this instance, but the original manuscript *does* include the point!⁵¹ (I assume the image in Peterson's book was edited, and the *point* may have appeared to be a printer's error.)

As for *Gon* (I/Y), you can see that I have included two versions of this letter in my illustration. When Dee drew out the letters divided into three groups of seven,⁵² he included two versions of *Gon* (also shown previously)—one without a dot representing *I* and one with a dot representing *Y*. This is confirmed later in the journals, when Dee makes a marginal notation showing the "Gon-with-dot" and the words *this with a prick betokeneth 'y.'*⁵³ When Kelley finally draws the perfected letters, he includes the dot with the *Gon*--though it is misleading because he also separates all the characters with dots, and *Gon*'s dot appears to be merely a misplaced separator-dot. I have included both versions in my illustration: the "Gon-sans-dot" for *I* and the "Gon-with-dot" for *Y*. Throughout the *Lexicon* in volume II, I have used "Gon-with-dot" anywhere Dee used a *Y* in his transliterations, and where *I* naturally makes the "yuh" sound (such as in *Ialprg*).

After revealing the original “script” version of the letters to Kelley, Raphael proceeded to deliver lessons upon the alphabet: the pronunciation of the letters’ names, their proper ordering, and the division of the twenty-one characters into three groups of seven.

Of this threefold division, Raphael says, “The number of perfection, one in three.”³⁴ This statement lets us know that Angelical should properly contain twenty-one letters (three groups of seven), rather than the twenty-two (three, seven, and twelve) with which we are familiar from Hebrew. I assume this difference in numbering is intended to reflect both the *Book of Loagaeth* and the Heptarchic system, both of which are also based upon a sevenfold scheme. An alphabet of twenty-two letters would not mathematically “fit” the Angelic system revealed to Dee and Kelley.

One trait Angelical shares with ancient languages like Hebrew is the fact that each letter has both a phonetic value and also stands as a word on its own. For instance, the equivalent of the letter *d* in Hebrew is called *daleth*—but the word *daleth* also translates as “door.” (The word *daleth* came first, and was later chosen to represent the Hebrew equivalent of *d* because it starts with that phonetic sound.)

The letters of the Angelical alphabet work in a fashion similar to Hebrew—though with some key differences. For instance, the Angelical letter *D* is called *Gal*, and it is certain that *Gal* is a proper word with its own translation. (This, and several other letter-names appear in the text of *Loagaeth* as whole words.) However, unfortunately, no translations for the Angelical letter-names were ever offered.

Meanwhile, unlike Hebrew letter-names, the word *Gal* does not begin with the phonetic value of *D*. (As we can see in the previous chart of the alphabet, few of the Angelical letter-names reflect their phonetic values. *Pa* = “B,” *Tal* = “M,” *Drux* = “N,” etc.)

Later in the journals, Dee and Kelley once again gained the audience of the Angel Illemese. The men were previously discussing the “transposition of letters” (likely a reference to a Qabalistic exercise in gematria, or maybe one of the many systems of cryptography that were popular in

Dee's time, especially with Dee himself).⁴⁵ The conversation with Illemese soon turned to the letters of the Angelical alphabet:

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.

Illemese: These letters represent the Creation of man, and therefore they must be in proportion. They represent the workmanship where-withal the soul of man was made like unto his Creator. [*Five Books of Mystery*, p. 373]

As we see in the Book of Genesis, chapter 2, Adam (or mankind) was fashioned after the image of the Creator. In the quote above, Illemese reveals that the very letters of the Angelical alphabet represent the workmanship behind the Creation of Man.

This was not a new concept for Dee and Kelley. If we look into the *Sepher Yetzirah*, we can see a striking similarity between Illemese's description of the Angelical letters, and the Qabalistic understanding of the Hebrew alphabet:

He hath formed, weighed, transmuted, composed, and created with these twenty-two letters every living being, and every soul yet uncreated. [*Sepher Yetzirah*, 2:2]

These three mothers again represent in the Microcosm or Human form, male and female; the Head, the Belly, and the Chest. [*Sepher Yetzirah*, 3:4]

These seven double letters He formed, designed, created, and combined into the Stars of the Universe, the days of the week, [and] the orifices of perception in man. [*Sepher Yetzirah*, 4:3]

These twelve letters, he designed, formed, combined, weighed, and changed, and created with them the twelve divisions of the heavens (namely, the zodiacal constellations), the twelve months of the year, and the twelve important organs of the frame of man, namely the right and left hands, the right and left feet, two kidneys, the liver, the gall, the spleen, the intestines, the gullet, and the stomach. [*Sepher Yetzirah*, 5:2]

Dee would have been familiar with the *Sepher Yetzirah* and the relationship it describes between the Hebrew letters and the body of Man. Therefore, it would have been natural for him to assume a similar relationship between the human body and the Angelical characters.

Even the instruction by Illemese to draw the characters "in proportion" reflects similar instructions for the use of Hebrew upon talismans. Because the letters were used in the creation of all things, it is considered necessary that the proper forms of the letters be retained in magical work. In this sense, the characters are sigils³⁶ in their own right—each one embodying a single aspect of Creation.

In order to make this comparison between Hebrew and Angelical complete, I should also mention the numerical aspect of the Hebrew letters. Like most ancient languages, Hebrew does not possess a separate set of characters to represent numbers. Instead, the letters must do double-duty as numbers, too. (Our example Hebrew letter *daleth* also stands for the number 4.) Therefore, any Hebrew word can also be viewed as a grouping of numbers instead of letters—making the language useful for numerology and gematria.

It has long been assumed that Angelical works in the same manner. This is thanks, in part, to statements made about numbers by the Archangel Gabriel (which we saw in chapter 3.)³⁷ These statements are most often taken out of context by modern scholars. For example, Gabriel says, "The Letters are separated, and in confusion: and, therefore, are by numbers gathered together." In the same speech, the Archangel adds, "Where being known in number, they are easily distinguished, so that here we teach places to be numbered." The student of Qabalistic gematria will find such statements familiar within their own art.

However, as we saw in chapter 3, Gabriel was discussing the numbers given with the letters of several words in Key One (which were added together to create "mystical square roots"). Those numbers are associated with the specific words of the Keys, and not with the individual characters of the alphabet.

Another hint toward an Angelical gematria rests in the Keys themselves. Several of the Keys contain numbers that are represented by letters.

ACAM = 7699	GA = 31	OP = 22
AF = 19	MAPM = 9639	OX = 26
CIAL = 9996	MIAN = 3663	P = 8
CLA = 456	NI = 28	PD = 33
DAOX = 5678	O = 5	PERAL = 69636
DARG = 6739	OB = 28	QUAR = 1636
EMOD = 8763	OL = 24	TAXS = 7336
ERAN = 6332	OS = 12	UX = 42

As we can see in the list above, there are always as many letters in the Angelical as there are numbers in the translation. This suggests that these letters are *not* the Angelical words for their numbers (as the English for 33 is *thirty-three*).³⁸ Instead, the letters would appear to share a one-to-one relationship with the numbers. For instance, in the letters *CLA* (456)—the character *C* could represent 4, the *L* might represent 5, and the *A* represent 6.

However, we find little consistency in this relationship between the letters and numbers. For example, note how the letter *O* appears to represent 1, 2, 5, 6, and 7 at the same time. Also note *PERAL*, which uses *P*, *R*, and *L* to represent 6. No one to date has discovered the mystery behind this inconsistency.

The bottom line is that the Angels never suggested the existence of an Angelical numerology or gematria to Dee or Kelley. Whenever the men did employ such arts in the journals, it is always of the type found in the Qabalah or the works of Agrippa—simply *applied to* the names and words revealed by the Angels. This does not mean that an Angelical gematria does not exist. (In fact, it would surprise me if Angelical letters did not also represent numbers, as this is a common trait of ancient languages.) It only means that such a system was never mentioned by the Angels nor (as far as we know) ever developed by Dee himself.

Addendum: “Before That Which You Call Hebrew” (Angelical and Agrippa’s Occult Philosophy)

Dee was a student of Agrippa’s occult philosophy, and it had a profound impact upon his Angelic magick. For example, we have already discussed the quote at the head of this chapter from Agrippa’s Book Three, chapter 23 (“Of the Tongue of Angels . . .”)—which likely inspired Dee in his work.³⁹ Also consider the following excerpt, taken from Book Three, chapter 24 (“Of the Names of Spirits and Their Various Imposition . . .”):

But the masters of the Hebrews think that the names of angels were imposed upon them by Adam, according to that which is written, the Lord brought all things which he had made unto Adam, that he should name them, and as he called anything, so the name of it was. Hence, the Hebrew mecubals think, together with magicians, that it is in the power of man to impose names upon spirits, but of such a man only who is dignified, and elevated to his virtue by some divine gift, or sacred authority.

The above is quite harmonious with the mythology Dee’s Angels expounded in relation to the Celestial Speech. Adam imposed names upon all things (supposedly using the Angelical tongue), and therefore those who have obtained a certain “sacred authority” are likewise able to impose names upon spiritual creatures.

Agrippa dedicates several chapters in his work to the generation of Divine Names and characters. (See the third book in *Three Books of Occult Philosophy*, chapters 23–30.) Of course, he utilizes Hebrew to illustrate his methods. However, as we saw previously in this chapter, he also affirms that “the letters of every tongue have in their number, order, and figure a celestial and divine original.” Therefore, one might also use “Chaldean, and Arabic, Egyptian, Greek, Latin and any other” language with the methods of gematria and mystical name-generation he describes.⁴⁰

I suspect Gabriel, in Dee’s journal, was referring to Agrippa’s teaching when he stressed that Angelical is “preferred before that which you call Hebrew” because “every lesser consenteth to his greater.”⁴¹ Dee’s holy characters were therefore intended for use beyond the *Book of Loagæth*, and I believe that most of Agrippa’s methods of name-generation

can (and were always intended to) be used with them. We will explore three simple techniques that lend themselves especially well to the Angelical alphabet—found in Agrippa's Book Three, chapters 26, 27, and 30. Of course, where Agrippa uses Hebrew in his work, I will use Angelical characters:

**Of Finding Out the Names of Spirits and Geniuses
from the Disposition of Celestial Bodies
(Adapted from Agrippa's Third Book, Chapter 26)**

A vitally important aspect of Renaissance-era magick was the observance of astrological forces. In fact, a large portion of classical occult literature is devoted to magickal timing based upon the results of horary chart interpretations. Just as John Dee used this art to schedule a time for Queen Elizabeth's coronation, so too would he have cast horoscopes to *determine the best times for his magickal operations.*

In this way, strict magickal timing was observed. The astral forces active at a given time determined what work could be accomplished. Or, conversely, a given set of astrological requirements would determine what time the work could be accomplished. It is from these practices that we hear of spirits ruling for limited periods of time, and texts that suggest spirits can only be contacted when the stars are under certain arrangements.

We can see an example of this in Agrippa's Book Two (chapters 35–47),⁴² wherein he explains how to fashion magickal images. In many cases, specific magickal timing is required:

From the operations of the Sun, they made an image at the our of the Sun, the first face of Leo ascending with the Sun, the form of which was . . . [*Three Books of Occult Philosophy*, Book II, chapter 41]

From the operations of Mercury, they made an image at the hour of Mercury, Mercury ascending in Gemini, the form of which was . . . [*Three Books of Occult Philosophy*, Book II, chapter 43]

Returning again to Book Three, chapter 27, Agrippa explains that it is possible to use these very same astrological indications to create a horoscope

and “decipher” the name of an Angel from the stars. That Angel—also called an Intelligence—will be the particular Governor of the magickal work that will take place at that time—be it a magickal image, talisman, evocation, or the like.

At the same time, Agrippa suggests we might use this technique for any magickal operation. It does not matter whether the astrological conditions are prescribed by a spell, or calculated by the individual practitioner. It only matters that one takes the time to draw up a zodiacal chart, making sure that it is well-aspected toward the goal of the work. (Thus, if one is working with Angels of Mercury, one must make sure Mercury is strong and fortunate in the chart.) If the chart indicates that the chosen planet is unfortunately aspected, then it must be scrapped, a new time chosen, and a new chart created.⁴³

Once the time and horoscope are satisfactory, Agrippa outlines several processes for “decoding” the name of the ruling Intelligence. Each process is more involved than the last, and his descriptions of the advanced techniques are unfortunately very obscure. However, the first and simplest method is easy to understand, and is likely the best place for us to start.

It is first necessary to calculate the degree of the ascendant. The Heavens compose a circle of 360 degrees, and the ascendant is the first degree of the first astrological House—resting directly upon the line of the eastern horizon.

In that ascending degree, place the first Angelical letter (*Pa*). Then, continue to write the alphabet in proper order all the way *counterclockwise* around the chart. Each degree is assigned a single letter, and the direction follows the natural course of the twelve zodiacal signs. When the final letter (*Gisg*) is reached, simply begin again with *Pa* and continue until degree 360 has been assigned a letter.

From there one only needs to interpret the chart as normal, making distinctions between the planets with strong and fortunate dignities and those with weak and unfortunate dignities. The concept is to focus on the specific planetary forces one needs for the work at hand. One can simply ignore the weaker and negative aspects of the chart and “compile” those forces that are necessary to the magickal goal.

Each degree that contains a desired planetary aspect now has a letter assigned to it, and these letters are gathered together to formulate the name. It is here that Agrippa offers several methods, some of which are hard to comprehend. The simplest is to start at the ascendant and move around the chart counterclockwise. The first desired aspect one reaches becomes the first letter of the Intelligence's name. Then, moving onward counterclockwise, the next required aspect becomes the second letter—and so on throughout the chart.

A slightly more advanced method seems to involve gathering the letters according to the *strength* of the planetary aspects. Though uncertain, I recently received the suggestion that the strongest (or most desired) aspect of the chart should become the first letter of the name, and the second-strongest the second letter, etc. Thus, if one desired to create a talisman in the hour of Mercury, Mercury ascending in Gemini, one could take the letter assigned to the degree of Mercury as the first letter of the name.

Agrippa does not say one should consider only positive aspects in this method. However, it may be implied, as gathering letters for *all* aspects of the chart might make for some unwieldy names.

Agrippa goes on to describe the Qabalistic practice of appending the gathered letters with one of the Names of God, *El* or *Yah*, to create an Angelic name.⁴⁴ However, as we are using the Angelical alphabet rather than Hebrew, there should be no need for this convention. The Angels who are unique to Dee's journals most often lack these suffixes—such as Nalvage, Madimi, Bornogo, Befafes, Illemese, Mapsama, and so on.

Finally, the name of an "evil Angel"—who opposes the work at hand—can also be derived using a similar process.⁴⁵ It is merely an inverse of the previous instructions, using the same horoscope used to find the good Angel. However, in this case one must calculate the degree of the descendant—that is, the degree in direct opposition to the ascendant (degree 180, which is the first degree of the seventh House), found on the line of the western horizon. The first letter (*Pa*) is placed there, and the alphabet is written around the chart *clockwise*—now going against the natural order of the zodiac.

To find the letters of the evil Angel's name, one begins with the same planetary aspects used for the good Angel. Then, find the degrees on the chart in *direct opposition* to those aspects. The letters assigned to those degrees of opposition will form the name of the evil Angel. The letters may be gathered beginning at the descendant and moving clockwise around the chart. Or, gather them according to strength of dignity, beginning with the opposing degree of the strongest dignity and progressing to the weakest.

I originally wanted to show you an illustration of a zodiacal chart with the Angelical alphabet written around it for both good and evil Angels. However, for all 720 letters to be visible, the graphic would have been too massive to fit even across two facing pages. Therefore, I have settled for the following Tables, which you can use to look up the letters for each degree of the zodiac:

Agrippa suggests these methods can also be used to find the name of a person's nativity Angel, by simply applying them to that person's natal chart. The resulting name will be that of a guardian Angel often credited with keeping one from physical harm. Also, as Agrippa explains, this is the Angel set over home, career, and all aspects of life outlined within the twelve astrological Houses.

First House

Degree	Good Angel	Evil Angel
ASC	∇	♄
2	♁	♈
3	♊	♎
4	♈	♏
5	♎	♌
6	♏	♍
7	♌	♍
8	♍	♎
9	♍	♏
10	♏	♈
11	♎	♊
12	♈	♁
13	♊	∇
14	♏	♎
15	♌	♍
16	♍	♈
17	♍	♏
18	♏	♌
19	♌	♍
20	♍	♎
21	♍	♏
22	♏	♈
23	♎	♊
24	♈	♎
25	♊	♏
26	♏	♌
27	♏	♍
28	♌	♍
29	♍	♎
30	♍	♏

Second House

Degree	Good Angel	Evil Angel
1	♏	♈
2	♎	♊
3	♈	♁
4	♊	∇
5	♏	♎
6	♌	♍
7	♍	♈
8	♍	♏
9	♏	♌
10	♌	♍
11	♍	♎
12	♍	♏
13	♏	♈
14	♎	♊
15	♈	♎
16	♊	♏
17	♏	♌
18	♏	♍
19	♌	♍
20	♍	♎
21	♍	♏
22	♏	♈
23	♎	♊
24	♈	♁
25	♊	∇
26	♏	♎
27	♌	♍
28	♍	♈
29	♍	♏
30	♏	♌

Third House

Degree	Good Angel	Evil Angel
1	♌	♍
2	♎	♎
3	♏	♏
4	♐	♐
5	♑	♑
6	♒	♒
7	♓	♓
8	♈	♈
9	♉	♉
10	♊	♊
11	♋	♋
12	♌	♌
13	♍	♍
14	♎	♎
15	♏	♏
16	♐	♐
17	♑	♑
18	♒	♒
19	♓	♓
20	♈	♈
21	♉	♉
22	♊	♊
23	♋	♋
24	♌	♌
25	♍	♍
26	♎	♎
27	♏	♏
28	♐	♐
29	♑	♑
30	♒	♒

Fourth House

Degree	Good Angel	Evil Angel
1	♌	♌
2	♍	♍
3	♎	♎
4	♏	♏
5	♐	♐
6	♑	♑
7	♒	♒
8	♓	♓
9	♈	♈
10	♉	♉
11	♊	♊
12	♋	♋
13	♌	♌
14	♍	♍
15	♎	♎
16	♏	♏
17	♐	♐
18	♑	♑
19	♒	♒
20	♓	♓
21	♈	♈
22	♉	♉
23	♊	♊
24	♋	♋
25	♌	♌
26	♍	♍
27	♎	♎
28	♏	♏
29	♐	♐
30	♑	♑

Fifth House

Degree	Good Angel	Evil Angel
1	ل	ا
2	ع	ف
3	ف	ع
4	ا	ل
5	ل	ف
6	✓	ز
7	ف	ل
8	ع	ا
9	ا	ع
10	ا	ا
11	ف	ل
12	ف	ع
13	ل	ل
14	ع	ف
15	ل	ف
16	ا	ا
17	ع	ا
18	ا	ع
19	ل	ف
20	ز	✓
21	ف	ل
22	ل	ا
23	ع	ف
24	ف	ع
25	ا	ل
26	ل	ف
27	✓	ز
28	ف	ل
29	ع	ا
30	ا	ع

Sixth House

Degree	Good Angel	Evil Angel
1	ا	ا
2	ف	ل
3	ف	ع
4	ل	ل
5	ع	ف
6	ل	ف
7	ا	ا
8	ع	ا
9	ا	ع
10	ل	ف
11	ز	✓
12	ف	ل
13	ل	ا
14	ع	ف
15	ف	ع
16	ا	ل
17	ل	ف
18	✓	ز
19	ف	ل
20	ع	ا
21	ا	ع
22	ا	ا
23	ف	ل
24	ف	ع
25	ل	ل
26	ع	ف
27	ل	ف
28	ا	ا
29	ع	ا
30	ا	ع

Seventh House

Degree	Good Angel	Evil Angel
DSC	♄	♅
2	♆	♄
3	♄	♆
4	♅	♅
5	♅	♆
6	♆	♄
7	♄	♄
8	♆	♆
9	♆	♅
10	♅	♅
11	♆	♄
12	♄	♆
13	♅	♄
14	♆	♅
15	♆	♅
16	♄	♆
17	♅	♅
18	♅	♆
19	♆	♄
20	♅	♆
21	♅	♆
22	♄	♅
23	♆	♄
24	♄	♆
25	♅	♅
26	♅	♆
27	♆	♄
28	♄	♄
29	♆	♆
30	♆	♅

Eighth House

Degree	Good Angel	Evil Angel
1	♅	♄
2	♆	♄
3	♄	♆
4	♅	♄
5	♆	♅
6	♆	♅
7	♄	♆
8	♅	♄
9	♄	♅
10	♆	♄
11	♅	♆
12	♅	♆
13	♄	♅
14	♆	♄
15	♄	♆
16	♅	♅
17	♅	♆
18	♆	♄
19	♄	♄
20	♆	♆
21	♆	♅
22	♅	♅
23	♆	♄
24	♄	♆
25	♅	♄
26	♆	♅
27	♆	♅
28	♄	♆
29	♅	♄
30	♄	♅

Ninth House

Degree	Good Angel	Evil Angel
1	∞	7
2	κ	✕
3	Ω	✕
4	⊥	α
5	♂	6
6	Γ	⊞
7	♂	∇
8	ε	✓
9	⊞	7
10	α	α
11	7	⊞
12	✓	ε
13	∇	♂
14	⊞	Γ
15	6	♂
16	α	⊥
17	✕	Ω
18	✕	κ
19	7	∞
20	ε	7
21	7	ε
22	∞	7
23	κ	✕
24	Ω	✕
25	⊥	α
26	♂	6
27	Γ	⊞
28	♂	∇
29	ε	✓
30	⊞	7

Tenth House

Degree	Good Angel	Evil Angel
1	α	α
2	7	⊞
3	✓	ε
4	∇	♂
5	⊞	Γ
6	6	♂
7	α	⊥
8	✕	Ω
9	✕	κ
10	7	∞
11	ε	7
12	7	ε
13	∞	7
14	κ	✕
15	Ω	✕
16	⊥	α
17	♂	6
18	Γ	⊞
19	♂	∇
20	ε	✓
21	⊞	7
22	α	α
23	7	⊞
24	✓	ε
25	∇	♂
26	⊞	Γ
27	6	♂
28	α	⊥
29	✕	Ω
30	✕	κ

Eleventh House

Degree	Good Angel	Evil Angel
1	7	∞
2	ε	7
3	7	ε
4	∞	7
5	κ	✕
6	Ω	✕
7	⊥	∞
8	γ	6
9	Γ	⊥
10	2	√
11	ε	✓
12	P	7
13	2	2
14	7	P
15	✓	ε
16	√	2
17	⊥	Γ
18	6	γ
19	∞	⊥
20	✕	Ω
21	✕	κ
22	7	∞
23	ε	7
24	7	ε
25	∞	7
26	κ	✕
27	Ω	✕
28	⊥	∞
29	γ	6
30	Γ	⊥

Twelfth House

Degree	Good Angel	Evil Angel
1	2	√
2	ε	✓
3	P	7
4	2	2
5	7	P
6	✓	ε
7	√	2
8	⊥	Γ
9	6	γ
10	∞	⊥
11	✕	Ω
12	✕	κ
13	7	∞
14	ε	7
15	7	ε
16	∞	7
17	κ	✕
18	Ω	✕
19	⊥	∞
20	γ	6
21	Γ	⊥
22	2	√
23	ε	✓
24	P	7
25	2	2
26	7	P
27	✓	ε
28	√	2
29	⊥	Γ
30	6	γ

**Of the Calculating Art of Such Names
by the Tradition of Qabalists
(Adapted from Agrippa's Third Book, Chapter 27)**

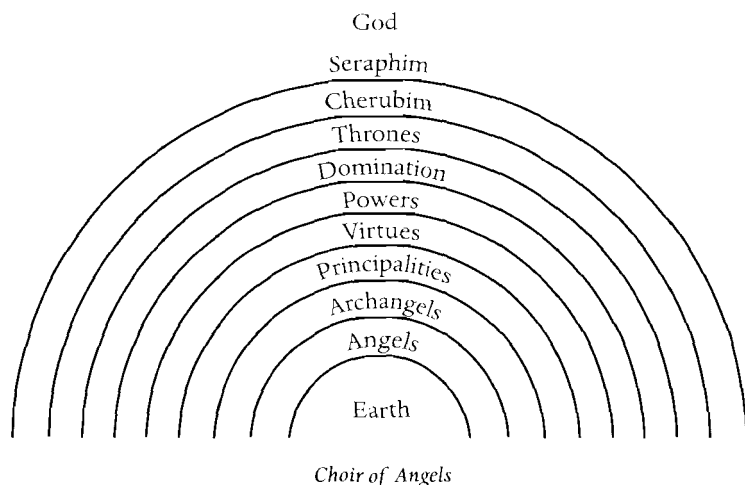
The very next chapter of Agrippa's work gives us another method of working with the generated names. It involves permuting the name of the Intelligence to discover an entire hierarchy of Angels who rule above him.

I suspect that Dee was more than familiar with the "Dionysian" celestial hierarchy—often called the Nine Angelic Choirs. This was the standard Christian model of the Heavens during his life, and is presented in Agrippa's Book Two, chapter 12, "Of the Number Nine, and the Scale Thereof."

These Choirs are arranged into nine concentric circles. The outermost consists of the Angels closest to the material realm, who are generally charged with directing events on Earth and are depicted as the most anthropomorphic. The inner circle consists of the most fiery and terrible Angels, who protect and attend upon the Divine Throne Itself. The reader may recognize the names of the Choirs, from lowest to highest: Angels, Archangels and Principalities; Virtues, Powers, and Dominations; Thrones, Cherubim, and Seraphim.

The name of an Intelligence generated from a horoscope would classify as an "Angel" by this model—an Intelligence directly concerned with material or human events. Returning to Agrippa's chapter 27, he suggests that the Angel's name can yield eight further names—beginning with an Archangel, then a Principality, and eventually all the way to a *Seraph*. In practice, however, I would assume that one would rarely need anything more than the Angel and Archangel who directs him.

In order to understand the method Agrippa describes, we must think from the standpoint of sacred mathematics. Any two numbers can be multiplied together, and the resulting product will be an "occult number" associated with them both. Most often, this is done with a single number multiplied by itself—such as $7 \times 7 = 49$. (Hence the mystery surrounding square roots.) The number 49 can then represent a magickal square of forty-nine cells—seven columns and seven rows.⁴⁰ In fact, Agrippa shows



us this very magick square in his Book Two, chapter 22, “Of the Tables of the Planets,” where it is sacred to the planet Venus.

It is less common, but still valid, to multiply two differing numbers. For example, if we wish to work with planetary forces via the Angelical alphabet, then we might find it useful to multiply 7 (number of planets) by 21 (number of Angelical letters) for a product of 147—the number of cells in a magickal square sacred to both numbers. This square can become a magickal word-square by writing the Angelical alphabet within it—from right to left—a total of seven times.

The following Table consists of the 147-cell word-square, surrounded by a border of two outer columns and an upper and lower row. The upper row and right-hand column combine to form the Entrance of the Good Angels. It includes the seven planets across the top and the Angelical alphabet written in order from top to bottom.

The lower row and left-hand column combine to form the Entrance of the Evil Angels. This includes the seven planets written in reverse order and Angelical alphabet written from bottom to top.

Note that the following Table of the Planets has been altered from Agrippa’s design, in that the planets follow Dee’s order for the *Hep-tarchia*.⁴⁷ It seemed appropriate to use the same ordering with the Angelical alphabet:

of the Good Angels, and scan leftward through that row to the column beneath the letter's planet. For example, if the Angel's name began with M (Tal), and its planetary aspect from the horoscope were Sol, one would begin in the right-hand column with Tal (☿) and scan leftward to the column of Sol, where the letter Gon (♄) is found. Therefore, the letter *I Y* (Gon) becomes the first letter of the Archangel's name.

The process is repeated for each letter of the name—always scanning leftward from the letter in the right-hand column to the column beneath the letter's associated planetary aspect.

In order to find the name of the Principality, one would input the name of the Archangel in the same manner described above. The resulting Principality name can be input to generate the name of the Virtue, and so forth until a Seraph is produced.

Of course, the same thing can be done with the name of the evil Angel. Simply input his name from the left-hand column, and scan rightward to the column above the reverse-ordered planets at the bottom of the Table.

Agrippa also outlines several alternative uses for Tables like these. For instance, any Name of God can be inputted to find an Angel that will answer to it. In such a case, one would have to first decide which planet to work with, and then take all of the letters from the column beneath that planet. (If the name is already associated with a planet, so much the better. However, theoretically, one could input the same Name of God seven times—once in each column—to find seven planetary Angels that answer to it.)

A person's name converted to Angelical characters, and the planet or star that governs him or her being determined (via a natal chart), the name of yet another guardian Angel can be discovered. Simply input the letters from the right-hand column and scan leftward to the column beneath his or her ruling star.

Finally, any Angelical word can be input into the Table. Thus, if one can reduce a magickal goal to a single word, and find an Angelical translation in the English-to-Angelical section of the Lexicon, that word can

be used with the Table to find an Intelligence set over the thing or concept. Once again, it would be necessary to first determine or choose a planet most in harmony with the magickal goal itself.

Of course, when using these techniques, we should not be limited to the seven planets alone. There are also the twelve forces of the zodiac to consider. The numbers 12 and 21 are multiplied for a product of 252. By forming this into a 12 x 21 magick square, we can fill the cells with the Angelical alphabet exactly twelve times. Agrippa offers this word-square in the third book of his *Three Book of Occult Philosophy*, chapter 27, also surrounded by a border of the Entrances of the Good and Evil Angels. The Table is used exactly as has been described here, except that it allows one to work with zodiacal forces rather than planetary.

Note that the Table of the Zodiac on the following page has been altered from Agrippa's design. Agrippa's Table consists of the Hebrew alphabet written from right to left on every other line (twelve times) and written from left to right on every other remaining line (also twelve times).⁴⁸ Because both 12 and 22 are even numbers, this was possible in his Table. However, Angelical is an odd-numbered twenty-one letters long, so I had to follow the same pattern as used for the Angelical Table of the Planets:

Another Manner of Making Characters Delivered by Qabalists (Adapted from Agrippa's Third Book, Chapter 30)

Once we know the name of our Angelic Intelligence, it would also be helpful to have its sigil for use in talismanic magick. Agrippa gives several methods of generating sigils from the letters of an entity's name. Most of them depend upon the Hebrew alphabet, but he ends the chapter with a very simple method that can be used with any alphabet whatsoever.

Simply take the letters of the Angel's name, and blend them together to form a single hieroglyphic figure—called a sigil (or signature). For example, let us consider possible sigils for the Angels Nalvage and Galvah:

Nalvage
(7 6 x a c x 3)



Galvah
(o x a c x 6)



Two sigils—Nalvage and Galvah

Agrippa stresses that these types of sigils are not as powerful as those received directly from the Angels. Yet, they are extremely useful for typical magickal purposes, as well as for gaining initial contact with the Angels in question.

Making Pentacles and Sigils (Adapted from Pseudo-Agrippa's Fourth Book, *Of Magical Ceremonies*)

Agrippa's *Three Books* did not include any practical instruction for magick—likely as a protection against the Inquisition. It was not until thirty years after his death that a *Fourth Book of Occult Philosophy* was published, the actual title being *Of Magical Ceremonies*. There were many writings by Agrippa that appeared only posthumously, so the debate continues to this very day over whether or not he is the true author of this one. (Hence the name "Pseudo-Agrippa.") Regardless of its authorship, *Of Magical Ceremonies* has had a profound impact on western occultism—not the least of which is its instructions for turning Sigils into full-fledged talismans. The following is adapted from Pseudo-Agrippa's instructions:

First, surround the sigil with a double circle. This creates a border—or circumference—within which can be written the names of forces in control of the Angel. For instance, the name of the Archangel generated from the Tables in the previous section would be a prime choice.

One might also include a Name of God in sympathy with the Angel's nature. For example, a talisman aimed at military conquest might display the Name *Madzilodarp* (God of Stretch Forth and Conquer). Outside of the Keys, Dee also recorded a large number of Divine Names in his many magickal squares and Tables, which can be referenced for a Name appropriate to the Angel.

In truth, any Angelical word would serve the same purpose—so that anything from *wrath*, *burn*, or *earthquake* to *mercy*, *comfort*, or *pleasure* (depending on the magickal goal) might be translated into Angelical and written within the circumference as a Word of Power. (See the English-to-Angelical section of the Lexicon.)

As a final option, the *Fourth Book* suggests writing a versicle from Scripture within the circumference. We see this in several of the talismans from the *Key of Solomon the King*. A passage—usually from the Psalms—that relates in some way to the magickal goal is written in Hebrew or Greek around the circumference of the talisman. In the case of an Angelical talisman, I would suggest adopting appropriate verses from the Keys. (For example, a talisman intended to exorcise spirits would

benefit from the first line of Key One—"I reign over you, sayeth the God of Justice"—written in Angelical characters. If one wishes to summon and question an entity, then perhaps one of the final lines—"Move, therefore, and appear, Open the mysteries of your creation.")

The name of the talisman's Angel can be inscribed around the central sigil. Pseudo-Agrrippa suggests first drawing the lineal figure of the Angel's planet or star around the sigil, depending on the proper number. (Agrrippa's Book Two outlines the astrological correspondences for every number from one to twelve.)⁴⁹ The numbers associated with the planets are:

Saturn: 3

Jupiter: 4

Mars: 5

Sol: 6

Venus: 7

Mercury: 8

Luna: 9

For example, a Venus talisman would display a heptagram, or seven-pointed star, around the Angel's sigil. A Martian talisman would display a pentagram, or five-pointed star.⁵⁰ The letters of the Angel's name are then placed within the angles, or at the points, of the lineal figure.

Later in *Of Magical Ceremonies*, Pseudo-Agrrippa explains how to fashion this into a working talisman or lamen. One might use metal appropriate to the planet.⁵¹ Or fresh (bee's-)wax mixed with appropriate herbs, spices (incenses), and color dyes. Or, finally, one can use fresh paper (or virgin parchment) with appropriately colored ink or paints. Its shape may be circular, or multisided according to the number associated with the Angel's star. (Such as a seven-sided lamen for an Angel of Venus, five-sided for Mars, etc.)

Finally, the *Fourth Book* suggests the talisman should be fashioned during a waxing moon when the Angel's star is well-aspected in the Heavens. I have created the following "simple talisman of Nalvage" as an example of this kind of lamen. The central sigil is fashioned from the combined letters of Nalvage's name. Because Nalvage told Dee that he

is under the authority of the Archangel Gabriel, I have chosen to place that name into the circumference. Along with it, I have written the Angelical verse "Mightier is Thy Voice than the Manifold Winds" (adapted



An example talisman of Nalvage—with the above sigil of Nalvage in the center, and Nalvage's name in English letters surrounding. In the circumference is the name Gabriel (English characters) and Angelical for "Mightier is Thy Voice than the Manifold Winds" written counterclockwise.

from Key Two), because Nalvage was the one who delivered the Angelical Keys.⁵²

Endnotes

1. 1 Corinthians 13:1: "And though I speak with the tongues of men and angels, and have not charity, I am become as a sounding brass or a tinkling cymbal."
2. The forty nine Tables of *Loagaeth*.
3. Satan, or *haSathan*, translates as "The Accuser." It was common in Dee's time to refer to Satan as "The Enemy."
4. Raphael is here referring to the Heptarchic system of magick, which had been transmitted previously in the journals.
5. See the *Five Books of Mystery*, pp. 259–60. (March 23, 1583.)
6. Here, Kelley adds: "He hath a great thing under his gown." As we shall see, this turns out to be the Holy Book.
7. I interpret this line to mean: "The beginnings of the Universe, and even God Himself, are known by those who have tasted of the Medicine."
8. Verity = Truth.
9. A reference to the Confusion of Tongues at the Tower of Babel—Genesis 11:1–9. Also see the "Angelical Mythos" section of this chapter; the Confusion of Tongues is important to the Angelical mythos.
10. Dee: the Angelic language.
11. "Him that proceedeth" is likely a reference to the Christos (also called the Logos—Word)—who proceeded directly from God. (See John, chapter 1.) Raphael here means that the Angelical language proceeds directly from the Christos. (See chapter 2 of this volume, where *Loagaeth* is described as the language of the God-Christ.)
12. Adam—the first man.
13. Raphael here tells Dee that Adam was fashioned after the form of the Christos—which is very similar to ancient Gnostic belief.
14. See Louis Ginzberg, *Legends of the Bible* (New York: Simon and Schuster, 1956).
15. The first = Adam.
16. *Chavah* is Eve's name in Hebrew.
- 17 and 18. These brackets appear in the original journals.
19. We shall see, later, that the actual Angelical alphabet has twenty-one letters, divided into three groups of seven.
20. See Agrippa's *Three Books of Occult Philosophy*, Book 1—especially chapters 69–74. I will return to this information at the end of this chapter.
21. The forty-nine Tables of *Loagaeth* each have two sides (front and back), and each side is given a title in Angelical. These titles are included for reference in chapter 2 of this book.
22. As Adam was supposed to have used the Angelical alphabet in Paradise.
23. For instance, note the letter *Mals*—which resembles the Greek *Omega*.
24. See *John Dee's Five Books of Mystery*, pp. 268–69. Then also see pp. 270–71.
25. See chapter 2, concerning the instructions the Angels gave Dee on writing the "perfected copy" of the Holy Book.
26. One notable exception is Donald Tyson, who figured out this discrepancy over *Pal* in his book *Enochian Magick for Beginners*.

27. Peterson, *John Dee's Five Books of Mystery*, p. 269.
28. *Ibid.*, p. 270.
29. *Ibid.*, p. 271.
30. *Ibid.*, p. 405.
31. See <http://themagickalreview.org/enochian/mss/>, Sloane 3188, image 29 (f104a–108a).
32. *John Dee's Five Books of Mystery*. Peterson, p. 271.
33. *Ibid.*, p. 306. *prick* = “dot.”
34. See chapter 2 of this volume, in which the Angels make several similar “threefold” comments in regards to the First and Forty-Ninth Tables of *Loagaeth*.
35. As Jim Reeds points out in his *Breakthrough in Renaissance Cryptography: A Book Review*, there is likely a direct connection between gematria and sixteenth-century cryptography.
36. A sigil (or signature) is a stylized diagram used to represent an Angel, spirit, or creative force on talismans.
37. See the section “Dee Suspected of Cryptography?” in chapter 3.
38. There are, of course, several Angelical words that do appear to indicate terms such as “second,” “third,” etc.
39. See the “Angelical Mythos” section of this chapter.
40. See the “Angelical Mythos” section of this chapter, where this quote is given in full.
41. Again, see the “Angelical Mythos” section, where this quote is given in full.
42. See my book *Secrets of the Magickal Grimoires*, chapter 10, for a reference Table of many of these images and their magickal timing.
43. See my book *Secrets of the Magickal Grimoires*, chapter 5, for more information.
44. We see this with such Angelic names as Gabriel (*Gibor El*), the Strength of God, and Raphael (*Rapha El*), the Healer of God. *Yah* was rare in comparison, but we can see it in obscure names like *Vahaviah* and *Laviah*. The Greek Name of God *On* was also acceptable, as we see in names like *Metatron* and *Sandalphon*.
45. Reference Ginzberg's *Legends of the Bible* for ample descriptions of such Angels.
46. Note the pun between multiplying a number by itself to produce a “magickal square” and then turning that product into an actual magickal “square.”
47. See *John Dee's Five Books of Mystery*, where this planetary order is given for the forty-nine good Angels of the *Heptarchia* and the seven Ensigns of Creation. I should note that there are a couple of cases where Dee used Hebrew names to generate magickal squares, and there he used the same Chaldean ordering used by Agrippa in Book Two, chap. 27.
48. This leftward-then-rightward pattern is a Qabalistic convention called “As the Ox Plows.” It is also used to generate the names of the *Shem haMephorash* from the three verses of Exodus. I have not discovered the purpose behind this convention.
49. Agrippa's *Second Book of Occult Philosophy*, chapters 4–15, the *Scales of Numbers*.
50. For Angels of the zodiac, use the number of the planet that rules the zodiacal sign.
51. Or, for zodiacal Angels, use the metal appropriate to the planet that rules the zodiacal sign.
52. I also find this verse significant because Gabriel himself was the Angel of the Annunciation.

An Angelical Psalter

The Angelical Psalter is intended mainly for practical use of the Keys, so that one can recite them as proper invocations. Each Key is presented in two columns: the first, or left-hand, column contains the English translation of the Key—which I generally refer to as a *Call*. It is divided and formatted so as to line up with the Angelical on the right. I have fully modernized the punctuation—which you can compare with Dee’s Early Modern English versions in the Angelical Keys Cross-Reference in volume II.¹

The second, or right-hand, column contains the Angelical version of the Key, complete with phonetic pronunciations. Angelical words, as Dee recorded them, are in regular type. My phonetic pronunciation notes are in *italics* underneath. Note that I have used the same punctuation throughout this column as you see in the left-hand column. This punctuation makes the forty-eight Keys far easier to recite with proper inflection and tone.

Also, remember while reading the Keys in this Psalter that the number of each Key is always one less than the number of its Table in *Loagaeth*. The first Key is used to open the *second* Table, the second Key opens the *third* Table—all the way to Key Forty-eight, which opens the *forty-ninth* Table.

Pronunciation Key

Throughout this Psalter, I have included pronunciation notes intended to be intuitive to the modern reader. A quick study of the following key should be enough to read any word in the Lexicon or the Angelical Psalter. Also refer to page 95 in volume II of this work, where I explain this pronunciation key in greater depth.

Vowels

Short vowels are mostly represented by single letters, while I have extended the long vowels to two letters:

Phonetic Sound	Notation
<i>a</i> –long (<i>cake, day</i>)	ay
<i>a</i> –short (<i>bat, cat</i>)	a
<i>e</i> –long (<i>beet, seat</i>)	ee
<i>e</i> –short (<i>bed, wed</i>)	e
<i>i</i> –long (<i>bite, kite</i>)	ii
<i>i</i> –short (<i>bit, sit</i>)	i
<i>o</i> –long (<i>boat, slope</i>)	oh
<i>o</i> –short (<i>stop, father</i>)	o, ah
<i>u</i> –long (<i>boot, blue</i>)	oo
<i>u</i> –short (<i>but, cup</i>)	u

Note: There are some cases where an *a* falls at the end of a word. This likely indicates something between a long and short *a*—or a *schwa*. In such cases, I have simply left a single *a* in my pronunciation. It can be treated as a short *a*, but it is more akin to a *schwa* sound.

Consonants

If consonants are written together (as in, *br, cr, gr, st, th, tr*), simply pronounce the combined sound as you would in present-day English (*break, crate, grab, start*, and so forth). Otherwise, standard consonant sounds are indicated by the following:

<i>Phonetic Sound</i>	<i>Notation</i>
<i>b</i> (<i>branch, blurb</i>)	b
<i>d</i> (<i>dog, during</i>)	d
<i>f</i> (<i>far, fork</i>)	f
<i>g</i> (<i>gap, gourd</i>)	g
<i>h</i> (<i>half, heavy</i>)	h
<i>j</i> (<i>jump, giant, bludgeon</i>)	j
<i>k</i> (<i>kind, can</i>)	k
<i>l</i> (<i>large, loud</i>)	l
<i>m</i> (<i>many, move</i>)	m
<i>n</i> (<i>north, never</i>)	n
<i>p</i> (<i>pace, pardon</i>)	p
<i>r</i> (<i>rain, banner</i>)	r, er
<i>s</i> (<i>serve, circle</i>)	s
<i>t</i> (<i>test, tax</i>)	t
<i>w</i> (<i>water, wind</i>)	w
<i>x</i> (<i>exit, except</i>)	ks
<i>y</i> (<i>yellow, your</i>)	y
<i>z</i> (<i>zoom, zebra</i>)	z

“Long Consonants”

There are many cases where Dee indicated a consonant standing alone in a syllable. At these times, the letter does not make its usual consonant sound. Instead, the syllable is pronounced the same as the English name of the consonant. I have dubbed these “long consonants,” and I represent their sounds as follows:

<i>Phonetic Sound</i>	<i>Notation</i>
<i>d</i>	dec
<i>f</i>	ef
<i>g</i>	jee
<i>j</i>	jay
<i>l</i>	el
<i>m</i>	em
<i>n</i>	en
<i>p</i>	pee
<i>q</i>	kwah
<i>r</i>	ur
<i>s</i>	es
<i>t</i>	tee
<i>y</i>	wij
<i>z</i>	zohd, zed

Digraphs and Diphthongs

The digraphs and diphthongs are fairly standard in modern English::

<i>Phonetic Sound</i>	<i>Notation</i>
<i>ch</i> (church, witch)	ch
<i>ch</i> (ache, chrome)	kh
<i>ou, ow</i> (out, town)	ow
<i>oi, oy</i> (oil, boy)	oy
<i>qu</i> (queen, quick)	kw
<i>sh</i> (shine, wish)	sh
<i>ph</i> (phone, philosophy)	f
<i>th</i> (that, whither, thorn) ²	th

Also note: There are a few instances where the letters *sg* occur together in Angelical words—such as in *caosg* or *vorsg*. In these cases, Dee does not indicate that the *g* sound should stand alone as its own syllable. Thus, I find it likely it is intended to combine with the *s* to make a kind of *zh* (or hard *sh*) sound—as we hear in English words like *measure*, *pleasure*, and *treasure*. I have indicated this sound in the Psalter and Lexicon with the digraph *zh*.

Accented Syllables

I have indicated accents in my pronunciations by writing the related syllable in ALL CAPS. These accents are based on Dee's notations, and I have avoided adding accents to words where Dee left no clues. The reader may accent these words where they sound most natural.

Calls in English

Call One:

"I reign over you," sayeth the God of Justice, "in power exalted above

the firmaments of wrath: in whose hands the Sun is as

a sword, and the Moon a through-thrusting fire: Which

measureth your garments in the midst of my vestures and

trussed you together as the palms of my hands. Whose seats

I garnished with the fire of gathering, and beautified your garments

with admiration. To whom I made a law to govern the Holy Ones,

and delivered you a rod (with) the ark of knowledge. Moreover,

you lifted up your voices and swore obedience and faith to Him

that liveth and triumpheth; whose beginning is not, nor end cannot be;

which shineth as a flame in the midst of your palace,

and reigneth amongst you as the balance of righteousness and

truth (truth)." Move, therefore, and

show yourselves. Open the mysteries of your creation. Be friendly unto me.

For, I am a servant of the same your God; the true worshiper of the Highest.

Angelical Key

Key of the Second Table

"Ol sonf vorsg," goho iad Balt, "Iansh
 "ohl sonv vorzh," goh-HOH yad balt, "lonsh

calz vonpho: Sobra z-ol ror i ta
 kalz von-föh. SOB-ray zohd-OL ror ii tay

nazpsad, graa ta malprg: Ds
 nayz-pee-sad, gray tay mal-purj: dee-es

holq qaa nothoa zimz, od
 HOL-kwah kwah-AY-ay noth-OH-a zimz, ohd

commah ta nobloh zien. Soba thil
 KOM-ah tay noh-bloh zeen. SOH-bay thil

gnonp prge aldi ds urbs oboleh
 non-pee purj AL-dii dee-es yurbs OB-oh-lay

grsam. Casarm ohorela caba pir.
 gur-sam. kay-SARM oh-hor-EL-a ka-BA per,

ds zonrensg cab erm iadnah. Pilah.
 dee-es zon-renj kab erm yad-nah. pee-ii-lah,

farzm znrza adna gono iadpil
 farz-em snur-za ad-nah gon-oh ii-AD-pil

ds hom toh; soba ipam, ul ipamis;
 dee-es hom toh: SOH-bay ip-am, yewl ip-am-is;

ds lohoho vep zomdux poamal,
 dee-es LOH-hoh-loh vep zom-dooks poh-mal,

od bogpa aai ta piap baltle od
 ohd bog-pa ay-AY-ii tay pii-ap bal-tayl ohd

vaoan (vooan)." Zacar, ca, od
 vay-oh-AN (voo-AN)." ZAY-kayr, see-ay, ohd

zamran. Odo cicle qaa. Zorge.
 zam-ran. od-oh sii-kayl kwah-AY-ay. zorj.

Lap, zirdo noco mad; hoath laida.
 lap, zir-DOH NOH-kwoh mad; hohth jay-II-da.

Call Two

Can the wings of the winds understand your voices of wonder,

O you the Second of the First, whom the burning flames have framed within

the depths of my jaws; whom I have prepared as

cups for a wedding, or as the flowers

in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone,

and mightier are your voices than the manifold winds. For,

you are become a building such as is not but in the mind of

the All Powerful. "Arise," sayeth the First. Move

therefore unto His servants. Show yourselves in power

and make me a strong seething. For, I am of Him that liveth forever.

Key of the Third Table

Adgt upaah zong om faaip sald,
 ajt yew-pay-ah zong om fay-AY-ip sald,

viiv L. sobam ialpurg izazaz
 vii-iv el, SOH-bam YAL-purj ii-zay-zaz

piadph: casarma abramg ta
 pii-AD-ef: kay-SAR-ma ay-BRAY-mig tay

talho paracleda. qta lorslq
 tal-ho pur-AK-lee-da, kwah-tay lers-el-kwah

turbs ooge baltoh. Givi chis lUSD orri,
 turbs oh-oj bal-toh. jiv-ii kiis lus-dee or-ii,

od micalp chis bia ozongon. Lap,
 ohd mii-KALP kiis bii-a OH-zohn-gon. lap,

noan trof cors tage oq manin
 noh-AN trof kors tayj oh-kwah man-in

laidon. "Torzu," gohel. Zacar
 jay-II-don. "tor-ZOO," GOH-hel, ZAY-kayr

ca cnoqod. Zamran micalzo,
 see-ay see-NOH-kwod. zam-ran mii-KAYL-zoh,

od ozazm urelp. Lap, zir Ioiad.
 ohd oz-az-em yer-elp. lap, zer joh-JAD

Call Three

"Behold," sayeth your God. "I am a Circle

on whose hands stand 12 Kingdoms. Six are the seats of

living breath; the rest are as sharp sickles

or the horns of death; wherein the creatures of the earth

are and are not except by mine own hand; which

sleep and shall rise. In the first I made you stewards

and placed you in 12 seats of government, giving unto

every one of you power successively over 456. the true ages

of time, to the intent that from the highest vessels and the corners

of your governments you might work my power; pouring down

the fires of life and increase upon the earth continually. Thus, you are become
the skirts of

justice and truth (truth)."

In the Name of the same your God, lift up, I say,

yourselves. Behold, His mercies flourish and

Key of the Fourth Table

"Micma," goho piad. "Zir comselh
 "mik-ma," goh-HOH pii-AD, "zer KOM-sel

azien biab oslondoh. Norz chis othil
 az-EEN bii-ab os-LON-doh. norz kiis oh-THII

gigipah: undl chis tapuin
 jij-ti-pah: und-el kiis TAY-pcw-in

qmospleh teloch; quiin toltorg
 kwah-mos-play tee-LOCH; kwii-in tol TORJ

chis ichisge m ozien; dst
 kiis jay-KHS-jee em oh-ZEEN; dee-es-tee

brgda od torzul. Ili eol balzarg
 burj-da ohd tor-ZOOL. II-li ce-OHL bal-zarj

od aala thilnos netaab, dluga
 ohd AY-ay-la thil-nos nee-TAY-ab. dee-LOO-ga

vomzarg lonsa capmiali vors cla, homil
 vom-sarj lon-sha kap-mii-AY-lit vorz kla, hom-il

cocash. fafen izizop od miinoag
 KOH-kash. fay-fen iz-is-op ohd mii-ii-noh-ayg

de gnetaab vaun nanaeel; panpir
 dee nee-TAY-ab von nay-NAY-ee-el; pan-per

malpirgi caosg pild. Noan unalah
 mal-per-jii kay-OZH pild. noh-AN un-al-ah

balt odvaoan (odvooan).
 "balt ohd-vay-oh-AN (ohd-voo-AN)."

Dooiap mad, goholor. gohus.
 doh-OH-ti-ap mad, goh-HOH-lor, goh-US.

amiran. Micma. ichusoz cacacom od
 am-ir-an. mik-ma. jay-US-os kay-SAY-som ohd

Call Three continued

Name is become mighty amongst us.

In whom we say, move,

descend and apply yourselves unto us as partakers of

the secret wisdom of your creation.

Key of the Fourth Table continued

dooain noar micaolz aaiom.
doh-OH-ay-in noh-ar mii-KAY-ohlz ay-AY-om.

Casarmg gohia. z-acar,
kay-SAR-mij goh-HII-a, ZOHD-ay-kayr,

uniglag od imvamar pugo plapli
yew-nii-glag ohd im-vay-mar pug-oh play-plii

ananael qaan.
an-AN-ee-el kwah-AY-an.

Call Four

"I have set my feet in the south and have looked about me

saying, Are not the Thunders of Increase numbered

33 which reign in the Second Angle; under whom

I have placed 9639 whom none hath yet numbered

but One. In whom the second beginning of things are

and wax strong; which also successively are

the number of time; and their powers are as the first 456.

Arise you sons of pleasure and visit the earth,

for I am the Lord your God which is and liveth."

In the Name of the Creator, move

and show yourselves as pleasant deliverers; that you may praise Him amongst

the sons of men.

Key of the Fifth Table

"Othil lasdi babage od dorpha
 "oh THIL las-dii bay-BAY-jee ohd dorf-fa

gohol. gchisge avavago cormp
 goh-HOHL, jee-KIIS-jee av-AY-vay-go kormf

pd dsonf vivdiv; casarmi
 pee-dee dee-sonv viv-Dil-vee; kay-SAR-mij

oali mapm. sobam ag cormpo
 OH-ay-lli map-em, SOH-bam ag korm-FOH

crpl. Casarmg croodzi chis
 krip-el. key-SAR-mij kroh-OD-zii kiis

odugeg; dst capimali chis
 ohd-yew-JEJ; dee-es-tce kay-pii-MAY-lli kiis

capimaon; odlonshin chis talo cla.
 kap-ii-MAY-on; ohd-lon-shin kiis tay-el-loh kla.

Torgu norquasahi od fcaosga,
 tor-GOO nor-kway-SAY-hii ohd ef-kay-OS-ga,

bagle zirenaiad dsi odapila."
 BAY-gayl zii-er-NAY-ad dee-sii ohd-ap-ii-la."

Dooaip qaal, z-acar
 .loh-OH-ay-ip kwah-AY-el, ZOHD-ay-kayr

odzamran obelisong; restil aaf
 ohd-zam-ran oh-bel-is-ong; rest-el ay-AF

normolap.
 nor-moh-lap.

Call Five

"The Mighty Sounds have entered into the third Angle and are become

as olives in the olive mount looking with gladness upon the earth and

dwelling within the brightness of the heavens as continual comforters, unto whom

I have fastened pillars of gladness 19, and gave them

vessels to water the earth with Her creatures; and

they are the brothers of the First and Second; and the beginning of

their own seats which are garnished with continually burning lamps 69636; whose

numbers are as the first, the ends, and

the contents of time." Therefore, come you and obey

your creation. Visit us in peace and comfort.

Conclude us as receivers of your mysteries. For why? Our Lord and Master

is all one.

Key of the Sixth Table

"Sapah zimii duiv od noas
 "SAY-fah ZII-mii DOO-iv ohd noh-as

taqanis adroch dorphal caosg, od
 tay-kway-nis ad-roch dor-fal kay-OZH, ohd

faonts piripsol tablior, casarm
 fay-onts per-IP-sol TAY-blii-or, kay-SARM

amipzi nazarth af, od dlugar
 ay-mip-zii nay-zarth af, ohd dee-LOO-gar

zizop z-lida caosgi toltorgi; od
 ziz-op zohd-lid-a kay-OZH-ii tol-TOR-jii; ohd

z-chis esiasch L taviv; od iaod
 zohd-kiis ee-sii-ash el tay-viv; ohd YAY-ohd

thild ds hubar peral; soba
 thild dee-es hoo-BAR pee-AR-al; SOH-bay

cormfa chista la, uls, od
 korm-FA kiis-tay lah, yewls, ohd

qcocasb." Ca, niis od darbs
 kwah-KOH-kasb." see-ay, nii-IS ohd darbs

qaas. Fetharzi od bliora.
 kwah-AY-as. feth-AR-zii ohd blii-OH-ra.

laial ednas cicles. Bagle? Geiad
 jay-yal ed-nas sii-kayls. BAY-gayl? jej-AYD

il.
 ii-el.

Call Six

The spirits of the fourth Angle are nine, mighty in the Firmaments of Water;

whom the First hath planted a torment to the wicked and a garland to

the Righteous; giving unto them fiery darts to van the earth

and 7699 continual workmen whose courses visit with comfort

the earth; and are in government and continuance

as the second and the third. Wherefore, hearken unto my voice. I have talked
of you

and I move you in power and presence, whose works

shall be a song of honor and praise of your God

in your creation.

Key of the Seventh Table

Gah sdiv chis em, micalzo pilzin;
 jah es-DII-vee kiis em, mii-KAYL-zoh pil-zin;

sobam el harg mir babalon od obloc
 SOH-bam el harg mir bay-BAY-lon ohd ob-lök

samvelg; dlugar malpurg arcaosgi,
 sam-velj; dee-LOO-gar mal-purj ar-kay-OZH-ii,

od acam canal sobolzar fbliard
 ohd ay KAM san-al soh-BOL-zar ef-blü-ard

caosgi; odchis anetab od miam
 kay-OZH-ii; ohd-kiis ay-NEE-tayb ohd mii-AM

taviv od d. Darsar, solpeth bien. Brita.
 tay-viv ohd dee. dar-sar, sol-peth bi-en. brit-a,

od zacam gmicalzo, sobhaath
 ohd ZAY-kam jee-mii-KAYL-zoh, sob-HAY-ath

trian lusiahe odecrin mad
 TRII-an leo-JAY-hee oh-dee KRIN mad

qaaon.
 kwah-AY-ay-on.

Call Seven

The east is a house of virgins

singing praises amongst the flames of the First Glory; wherein

the Lord hath opened His Mouth, and they become 28

living dwellings in whom the strength of men rejoiceth

and they are appareled with ornaments of brightness such as work wonders

on all creatures. Whose kingdoms and continuance

are as the Third and Fourth; strong towers and

places of comfort, the seats of mercy and continuance.

O you servants of mercy, move, appear,

sing praises unto the Creator, and

be mighty amongst us. For

to this remembrance is given power and our strength

waxeth strong in our Comforter.

Key of the Eighth Table

Raas isalman paradiz
ray-as ii-SAYL-man pay-ray-DII-zohd

oecrimi aao ialpirgah; quiin
oh-EE-kriim-ii ay-ay-OH YAL-pur-jah; kwii-in

Enay butmon. od inoas ni
en-av but-mon, ohd in-OH-as nii

paradial casarmg ugear chirlan;
pay-ray-DII-al kay-SAR-mij yew-JEE-ar kir-lan;

od zonac luciftian corsta vaulzirn
ohd zoh-nak loo-sif-TII-an kors-tay VOL-zern

rolhami. Soba londoh odmiam
tol-HAY-mii. SOH-bay lon-DOH ohd-MII-am

chistad odes; umadea od
kiis-tad oh-DES; yew-MAY-dec-a ohd

pibliar; othilrit odmiam.
pib-lii-AR; oh-THIL-rit ohd-MII-am.

Cnoquol rit, z-acar, zamran,
sec-NOH-kwöl rit, ZOHD-ay-kayr, zam-ran,

oecrimi qadah, od
oh-EE-kriim-ii kwah-AY-dah, ohd

omicaolz aaiom. Bagle
oh-mii-KAY-ohl-zohd. ay-AY-om. BAY-gayl

papnor idlugam lonshi, od umplif
pap-nor id-LOO-gam lon-shii, ohd um-plif

ugegi bigliad.
yew-JEE-jii big-lii-ad.

Call Eight

"The midday the first is as the third Heaven made of hyacinth pillars

26; in whom the Elders are become strong;

which I have prepared for my own righteousness," sayeth the Lord,

"Whose long continuance shall be bucklers to

the stooping dragons and like unto the harvest of a widow.

How many are there, which remain in the glory of the earth,

which are and shall not see death until

this house fall and the dragon

sink." Come away, for the Thunders

have spoken. Come away, for the crowns of

the Temple, and the coat of Him that is, was, and shall be Crowned,

are divided. Come, appear to the terror of the earth:

and to our comfort; and of such as are prepared.

Key of the Ninth Table

"Bazemlo ita piripson oln nazavabh
 "bas-em-loh ii-tay per-IP-son ohln nay-zay-VAB

ox; casarmg uran chis ugeg;
 oks; kay-SAR-mij yew-RAN kiis yew-JEJ;

dsabramg baltoha," gohoiad,
 dee-say-bray-mig bal-toh-ha," goh-HOH-ii-ad,

"Solamian trian talolcis
 "soph-LAY-mii-an TRII-an tay-LOL-sis

abaivonin od aziagiar rior.
 ay-bay-II-voh-nin ohd ay-zii-AY-jii-er rii-or,

Irgilchisda, dspaaox busd caosgo,
 ir-jil-KIIS-da, dee-SAY-ay-oks buzd kay-OS-go,

dschis odipuran teloah cacrg
 dee-es-kiis ohd-II-pew-ran TEE-loh-ah KAY-kurg

oisalman loncho od vovina
 oh-ii-SAYL-man lon-koh ohd voh-VII-na

carbaf." Niiso, bagle avavago
 kar-baf." nii-II-soh, BAY-gayl av-AY-vay-go

gohon. Niiso, bagle momao
 goh-HON. nii-II-soh, BAY-gayl MOH-may-oh

siaion, od mabza iadoiasmomar,
 sii-AY-ii-on, ohd MAB-za jad-oh-JAS-moh-mar,

poilp. Niis, zamran ciaofi caosgo;
 poylp. nii-IS, zam-ran sii-ay-oh-fii kay-OS-go;

od bliors: od corsi ta abramig.
 ohd blii-ORS; ohd kor-sii tay ay-BRAY-mig.

Call Nine

A mighty guard of fire with two-edged swords flaming

(which have vials 8 of wrath

for two times and a half; whose wings

are of wormwood and of the marrow of salt), have settled

their feet in the west and are measured

with their ministers 9996. These gather up

the moss of the earth as the rich man doth his treasure.

Cursed are they whose iniquities they are.

In their eyes are millstones greater than

the earth, and from their mouths run seas of

blood. Their heads are covered with

diamond and upon their hands are

marble sleeves. Happy is he on whom

they frown not. For why? The God of Righteousness rejoiceth in them.

Come away, and not your vials. For

the time is such as requireth comfort.

Key of the Tenth Table

Micaoli bransg prgel napta ialpor
 mii-KAY-oh-lii branzh pur-jel nap-ta YAL-por

dsbrin efafafe p vonpho
 dee-es-brin ee-FAY-fay-fec pee von-foh

olani od obza: sobca upaah
 oh-el-AY-mi ohd ob-za: SOB-kay yew-pay-ah

chis tatan od tranan balye), alar
 kiis tay-tan ohd tray-nan bay-lit-ee), AY-lar

lusda soboln od chisholq
 lus-da soh-bohln ohd KIIS-hohl-kwa

cnoqvodi cial. Unal aldon
 see-noh-KWOH-dii sii-al. yew-NAL AL-don

mom caosgo ta lasollor gnay limlal.
 mom kay-OS-go tay las-OHL-or nay lim-lal.

Amma chiis sobca madrid z-chis.
 am-a kiis SOB-kay MAY-drid zohd-kiis.

Ooanoan chis aviny drilpi
 oh-oh-AY-noh-an kiis ay-VII-nec dril-pii

caosgin, od butmoni parm zumvi
 kay-OS-jin, ohd but-moh-nii parm zum-vii

cnila. Dazis ethamz
 see-NIL-la. daz-IS ee-THAM-zohd

achildao, od mirc ozol chis
 ay-KIL-day-oh, ohd mirk oh-ZOHL kiis

pidiai collal. Ulcinin asobam
 pii-dii-ay-ii kol-lal. yewl-SII-nin ay SOH-bam

ucim. Bagle? Iadbaltoh chirlan par.
 yew-sim. BAY-gayl? ii-ad-BAL-toh kir-lan par.

Niiso, od ip ofafafe. Bagle
 nii-II-soh, ohd ip oh-FAY-fay-fec. BAY-gayl

acocasb icorsca unig blior.
 ay-KOH-kasb ii-KORS-kay yew-nig blii-OR.

Call Ten

The Thunders of Judgment and Wrath are numbered and harbored in the north

in the likeness of an oak whose branches

are 22 nests of lamentation and weeping

laid up for the earth; which

burn night and day and vomit out

the heads of scorpions and live sulfur mingled with

poison. These be the thunders that 5678

times in the 24th part of a moment roar with a hundred mighty

earthquakes, and a thousand times as many

surges, which rest not neither know any

(long) time here. One rock

bringeth forth 1000 even as the heart of man

doth his thoughts. Woe, woe, woe

woe, woe, woe, yea, woe

be to the earth. For her iniquity is, was,

and shall be great. Come away, but not your noises.

Key of the Eleventh Table

Coraxo chis cormp od blans lual
 koh-RAYKS-oh kiis kormf ohd blanz loo-kal

aziazor paeb soba lilonon
 ay-ZII-ay-zor pay-eb SOH-bay lii-loh-non

chis op virq eophan od raclir
 kiis oh-pee vir-kwah ee-oh-fan ohd ray-kler

maasi bagle caosgi: ds
 may-ay-sii BAY-gayl kay-OZH-ii; dee-es

ialpon dosig od basgim od oxex
 YAL-pon doh-sig ohd bas-jim ohd oks-eks

dazis siatris od salbrox cinxir
 daz-IS sii-ay-TRIS ohd sal-broks sinks-ir

faboan. Unalchis const ds daox
 fay-boh-an. yew-nal-kiis konst dee-es day-oks

cocasg ol oanio yor torb vohim
 KOH-kazh oh-el oh-AY-nii-oh yor torb VOH-im

gizyax, od matb cocasg plosi
 jiz-wii-aks, ohd may-teb KOH-kazh ploh-sii

molui. ds pageip larag om droln
 mol-vii, dee-es pay-jee-ip lay-rag om drohln

(matorb) cocasb emna. Lpatralx
 (mav-torb) KOH-kasb em-na. el-PAY-tralks

yolci matb nomig monons olora
 yol-sii may-teb noh-mig moh-nons oh-loh-ra

gnay angelard. Ohio ohio ohio
 nay an-jee-lard. oh-hii-oh oh-hii-oh oh-hii-oh

ohio ohio ohio. noib. ohio
 oh-hii-oh oh-hii-oh oh-hii-oh, noh-ib. oh-hii-oh

caosgon. bagle madrid i, zirop,
 kay-OS-gon, BAY-gayl MAY-drid ii, zii-ROP

chiso drilpa. Nüiso. crip ip nidali.
 kiis-oh dril-pa. nii-II-soh, krip ip nii-day-lüi.

Call Eleven

The Mighty Seat groaned and they were 5

Thunders which flew into the east, and

the Eagle spake and cried with a loud voice, "Come away!"

And they gathered themselves together and became the house of death,

of whom it is measured, and it is as they are

whose number is 31. Come away, for

I have prepared for you. Move, therefore, and

show yourselves. Open the mysteries of your creation. Be friendly unto me.

For, I am a servant of the same your God; the true worshiper of the Highest.

Key of the Twelfth Table

Oxiayal holdo od zirom o
 oks-AY-al hol-doh ohd zer-OM oh

coraxo ds zildar raasy, od
 koh-RAYKS-oh dee-es zil-dar ray-ay-see, ohd

vabzir camliax od bahal, "Niiso!"
 vab-zer kam-lii-aks ohd BAY-hal, "nii-II-soh!"

Od aldon od noas salman teloch,
 ohd AL-don ohd noh-as SAYL-man tee-LOCH,

casarman holq, od ti ta z-chis
 kay-SAR-man HOL-kwah, ohd tii tay zohd-kiis

soba cormf iga. Niisa, bagle
 SOH-bay kormf ii-ga. nii-II-sa, BAY-gayl

abramg noncp. Zacar, ca, od
 ay-BRAY-mig non-sef. ZAY-kayr, see-ay, ohd

zamran. Odo cicle qaa. Zorge.
 zam-ran. od-oh sii-kayl kwah-AY-ay. zorj.

Lap, zirdo noco mad; hoath laida.
 lap, zir-DOH NOH-kwoh mad; hohth jay-II-da.

Call Twelve

Oh you that reign in the south and are 28

the lanterns of sorrow, bind up your girdles and

visit us. Bring down your train 3663 that the Lord may be magnified

whose name amongst you is wrath.

Move, I say, and show yourselves. Open

the mysteries of your creation. Be friendly unto me. For, I am

a servant of the same your God; the true worshiper of the Highest.

Call Thirteen

O you swords of the south, which have 42

eyes to stir up wrath of sin,

making men drunken which are empty.

Behold the promise of God and His power which

is called amongst you a bitter sting. Move and show yourselves.

Open the mysteries of your creation. Be friendly unto me. For, I am

a servant of the same your God; the true worshiper of the Highest.

Key of the Thirteenth Table

Nonci dsonf babage od chis ob
 non-sii dee-sonv bay-BAY-jec ohd kiis oh

hubaio tibibp, allar atraah od
 hoo-BAY-ii-oh tib-ib-ip, AL-lar ay-tray-ah ohd

ef. Drix lafen mian ar enay ovof
 ef. driks fay-fen mii-AN ar en-ay oh-vof

soba dooain aai ivonph.
 SOH-bay doh-OH-ay-in ay-AY-ii ii-VONV.

Zacar, gohus, od zamran. Odo
 ZAY-kayr, goh-US, ohd zam-ran. od-oh

cicle qaa. Zorge. Lap, zirdo
 sii-kayl kwah-AY-ay. zorj. lap, zir-DOH

noco mad; hoath laida.
 NOH-kwoh mad; hohth jay-II-da.

Key of the Fourteenth Table

Napeai babagen, dsbrin ux
 nay-pee-ay bay-BAY-jen, dee-es-brin yewks

ooaona lring vonph doalim.
 oh-oh-AY-oh-na el-ring vonv doh-ay-lim,

eolis ollog orsba dschis affa,
 ee-OH-lis ohl-log ors-ba dee-es-kiis af-fa,

micma isro mad od lonshitox ds
 mik-ma iz-roh mad ohd lon-shii-toks dee-es

iumd aai grosh. Zacar od zamran.
 jay-umd ay-AY-ii grozh. ZAY-kayr ohd zam-ran.

Odo cicle qaa. Zorge. Lap, zirdo
 od-oh sii-kayl kwah-AY-ay. zorj. lap, zir-DOH

noco mad; hoath laida.
 NOH-kwoh mad; hohth jay-II-da.

Call Fourteen

O you sons of fury, the daughters of the just, which

sit upon 24 seats, vexing all creatures of the earth

with age, which have under you 1636; Behold

the voice of God, promise of him which is called

amongst you fury (or extreme justice). Move and show yourselves. Open

the mysteries of your creation. Be friendly unto me. For, I am

a servant of the same your God; the true worshiper of the Highest.

Call Fifteen

O thou the Governor of the First Flame, under whose

wings are 6739 which weave

the earth with dryness, which knowest

the great name Righteousness and the seal of

honor. Move and show yourselves. Open

the mysteries of your creation. Be friendly unto me. For, I am

a servant of the same your God; the true worshiper of the Highest.

Key of the Fifteenth Table

Noromi bagie, pasbs oiad, ds
 noh-ROM-ii bag-EE, pas-bes oh-ii-AD, dee-es

trint mirc ol thil, dods tolham caosgo
 trint mirk oh-el thil, dods tol-HAYM kay-OS-go

homin. dsbrin oroch quar; micma
 hom-in, dee-es-brin oh-ROK kwar; mik-ma

bial oiad. aisro tox dsium
 bii-al oh-ii-AD, ay-ii-sroh toks dee-sii-um

aai baltim. Zacar od zamran. Odo
 ay-AY-ii bal-tim. ZAY-kayr ohd zam-ran. od-oh

cicle qaa. Zorge. Lap. zirdo
 sti-kayl kwah-AY-ay. zorj. lap, zir-DOH

noco mad; hoath laida.
 NOH-kwoh mad; hohth jay-II-da.

Key of the Sixteenth Table

Yls tabaan lialprt. casarman
 yils tay-BAY-an el-YAL-purt, kay-SAR-man

upaahi chis darg dsoado
 yew-pay-hii kiis darj dee-soh-ay-doh

caosgi orscor, ds omax
 kay-OZH-ii ors-kor, dee-es oh-MAKS

monasci baeovib od emetgis
 mon-ay-sii bee-oh-vib ohd em-et-jis

iaiadix. Zacar od zamran. Odo
 yay-II-ad-iks. ZAY-kayr ohd zam-ran. od-oh

cicle qaa. Zorge. Lap. zirdo
 sii-kayl kwah-AY-ay. zorj. lap, zir-DOH

noco mad; hoath laida.
 NOH-kwoh mad; hohth jay-II-da.

Call Sixteen

O thou of the Second Flame, the house of justice which

has thy beginning in glory and shalt comfort the just;

which walkest upon the earth with feet 8763 that understand

and separate creatures; Great art thou in the God of Stretch Forth
and Conquer.

Move and show yourselves. Open the mysteries of

your creation. Be friendly unto me. For, I am a servant of

the same your God; the true worshiper of the Highest.

Call Seventeen

O thou whose wings are

thorns to stir up vexation, and hast 7336

lamps living going before thee; whose God

is Wrath in Anger. Gird up thy loins and hearken.

Move and show yourselves. Open the mysteries of

your creation. Be friendly unto me. For, I am a servant of

the same your God; the true worshiper of the Highest.

Key of the Seventeenth Table

Yls vivialprt, salman balt ds
 yils viv-ii-AL-purt, SAYL-man balt dee-ess

acroodzi busd od bliorax balit;
 ak-roh-OD-zii buzd ohd blii-OH-raks bal-it;

dsinsi caosg lusdan emod dsom
 dee-sin-sii kay-OZH lus-dan ee-mod dee-som

od tliob; Drilpa geh yls madzilodarp.
 ohd tlil-ob; dril-pa jey yils mad-ZII-loh-darp.

Zacar od zamran. Odo cicle
 ZAY-kayr ohd zam-ran. od-oh sii-kayl

qaa. Zorge. Lap, zirdo noco
 kwah-AY-ay. zorj. lap, zir-DOH NOH-kwoh

mad; hoath laida.
 mad; hohth jay-II-da.

Key of the Eighteenth Table

Yls dialprt, soba upaah chis
 yils dii-AL-purt, SOH-bay yew-pay-ah kiis

nanba zixlay dodsih, odbrint taxa
 nan-ba ziks-lay dod-sih, ohd-brint taks-is

hubaro tastax ylsi; sobaiad
 hoo-BAY-roh tas-taks yil-sii; soh-BAY-ad

ivonpovnp. Aldon daxil od toatar.
 ii-VON-foh-unv. AL-don daks-il ohd toh-AY-tar.

Zacar od zamran. Odo cicle
 ZAY-kayr ohd zam-ran. od-oh sii-kayl

qaa. Zorge. Lap, zirdo noco
 kwah-AY-ay. zorj. lap, zir-DOH NOH-kwoh

mad; hoath laida.
 mad; hohth jay-II-da.

Call Eighteen

O thou mighty Light and Burning Flame of comfort,

which openest the glory of God to the center

of the earth. In whom the secrets of truth 6332

have their abiding, which is called

in thy kingdom Joy, and

not to be measured. Be thou a window of comfort unto me.

Move and show yourselves. Open the mysteries of

your creation. Be friendly unto me. For, I am a servant of

the same your God; the true worshiper of the Highest.

Key of the Nineteenth Table

Yls micalzo ialpirt ialprg bliors.
 yils mii-KAYL-zoh YAL-pert YAL-purj blii-ORS.

ds odo busdir oiad ovoars
 dee-es od-oh buz-der oh-ii-AD oh-voh-ars

caosgo. Casarmg laiad eran
 kay-OS-go. kay-SAR-mij lay-II-ad ee-RAN

brints casasam. ds iumd
 brints kay-SAY-sam, dee-es jay-umd

aqlo adohi moz. od
 AY-kwah-loh ay-DOH-hii moz, ohd

maoffas. Bolp comobliort pambt.
 may-AHF-fas. bulp koh-moh-blii-ort pamt.

Zacar od zamran. Odo cicle
 ZAY-kayr ohd zam-ran. od-oh sii-kayl

qaa. Zorge. Lap. zirdo noco
 kwah-AY-ay. zorj. lap, zir-DOH NOH-kwoh

mad: hoath laida.
 mad; hohth jay-II-da.

The Call of the Aethyrs

O you heavens which dwell [in the --- Aethyr]

are mighty in the Parts of the Earth, and

execute the judgment of the Highest. To you

it is said, Behold the face of your God,

the beginning of comfort; whose eyes

are the brightness of the heavens; which provided

you for the government of the earth, and her

unspeakable variety; furnishing you

with a power (of) understanding to dispose all things according to

the providence of Him that sitteth upon the Holy Throne; and rose up

in the beginning saying, "The earth,

let her be governed by her parts, and let there be

division in her, that the glory of her may be

always drunken and vexed in itself.

Her course, let it run with the heavens, and as

a handmaid let her serve them. One season, let it confound

Key of Tables Twenty to Forty-Nine

Madriax dspraf [---]
 MAY-drii-yaks dee-es-praf [---]

chismicaolz saanir caosgo, od
 kiis-mii-KAY-ohlz say-AY-ner kay-OS-go, ohd

fisis balzizras laida. Nonca
 FIS-iis bal-zii-sras jay-II-da. non-sa

gohulim. micma adoian mad,
 goh-HOO-lim, mik-ma ay-doh-II-an mad,

iaod bliorb; sabaoaona
 YAY-ohd blii-ORB; say-bay-oh-oh-AY-oh-na

chis luciftias piripsol; ds abraassa
 kiis loo-SIF-tii-as per-IP-sol; dee-es ab-RAY-sa

noncf netaaib caosgi, od tilb
 non-sef nee-TAY-ay-ib kay-OZH-ii, ohd tilb

adphaht damploz; tooat noncf
 ad-fot DAM-ploz; toh-OH-at non-sef

gmicalzoma lrasd tofglo marb
 jee-mii-KAYL-zoh-ma el-RAZD TOF-gloh marb

yarry Idoigo; od torzulp
 YAR-ee ii-dee-oy-go; ohd tor-ZOOLP

iaodaf gohol, "Caosga,
 YAY-oh-daf goh-HOHL, "kay-OS-ga,

tabaord saanir, od christeos
 tay-BAY-ord say-AY-ner, ohd kris-TEE-os

yrpoil tiobl, busdirtilb noaln
 yur-POY-il tii-AHB-el, buz-der-tilb noh-ahn

paid orsba od dodrmni zilna.
 pay-id ors-ba ohd dod-rum-nii zil-na.

Elzaptilb, parmgi piripsax, od ta
 el-ZAP-tilb, parm-jii per-IP-saks, ohd tay

qurlst booapis. Lnibm, oucho
 kurlst boh-OH-ay-pis. el-nib-em, oh-yew-choh

another, and let there be no creature upon

or within her the same. All her members, let them differ in

their qualities, and let there be no one creature

equal with another. The reasonable creatures of the earth (or men), let them vex and

weed out one another; and the dwelling places, let them forget

their names. The work of man and his pomp,

let them be defaced. His buildings, let them become caves for

the beasts of the field. Confound her understanding with darkness. For why?

It repenteth me I made man. One while

let her be known, and another while a stranger;

Because she is the bed of an harlot,

and the dwelling place of him that is fallen.

O you heavens, arise! The lower heavens

beneath you, let them serve you. Govern

those that govern; cast down such as

fall. Bring forth with those that increase,

symp. od christeos agtol torn mirc
 simp, ohd kris-TEE-os ay-jee-tol-torn mirk

q tiobl lel. Ton paombd. dilzmo
 kwah tii-AHB-el el-el. ton pay-omd, dilz-moh

aspian, od christeos agtol torn
 as-pii-an, ohd kris-TEE-os ag-el-tol-torn

parach asymp. Cordziz. dodpal od
 pay-RAK ay-simp. KORD-ziz, dod-pal ohd

fifalz lsmnad; od fargt, bams
 fii-falz els-mad; ohd farj-et, bams

omaoas. Conisbra od avavox,
 oh-may-OH-as. koh-NIS-bra ohd av-VAY-voks,

tonug. Orscatbl. noasmi tabges
 too-nuj. ors-kat-bel, noh-ays-mii tab-jes

levithmong. Unchi omptilb ors. Bagle?
 lev-ith-mong, uu-kii omp-tilb ors. BAY-gayl?

Moooah olcordziz. Lcapimao
 moh-oh-WAH ohl-KORD-ziz. el-kay-Pii-may-oh

ixomaxip, odcacocasb gosaa;
 iks-oh-MAKS-ip, ohd-kay-KOH-kazb goh-say-ay;

baglen pii tianta ababalond,
 BAY-gayl-en pii-ii tii-AN-ta ay-BAY-bay-lond,

odfaorgt telocvovim.
 ohd-fay-ORJT tee-LOCH-voh-vee-m.

Madriiix, torzu! Oadriax
 MAY-dri-yaks, tor-ZOO! oh-AY-dri-aks

orocho. aboapri. Tabaori
 oh-ROH-ka, ay BOH-ay-prii. tay-BAY-oh-rii

priaz artabas; adrpan corsta
 prii-AYZ ar-tay-bas; ay-dri-pan kors-tay

dobix. Yolcam priazi arcoazior,
 dob-iks. yol-kam prii-AY-zii ar-koh-ay-zhor,

and destroy the rotten. No place let it remain
in one number. Add and diminish until
the stars be numbered." Arise. move,
and appear before the covenant of his mouth, which
he hath sworn unto us in his justice. Open the mysteries of your creation,
and make us partakers of undefiled knowledge.

odquasb qting. Ripir paoxt
 ohd-kwazb kwah-tinj. rii-PER PAY-ay-okst

sagacor. Uml od prdzar cacrg
 say-GAY-kor. um-el ohd purd-zar KAY-kurg

aoiveae cormpt." Torzu, zacar,
 ay-oy-VEE-ay kormft." tor-ZOO, ZAY-kayr,

odzamran aspt sibi butmona, ds
 ohd-zam-ran aspt sib-sii but-moh-na, dee-es

surzas tia baltan. Odo cicle qaa,
 sur-zas tii-a bal-tan. od-oh sii-kayl kwah-AY-ay,

od ozazma plapli iadnamad.
 ohd oz-az-ma play-plii yad-nay-mad.

Further Angelical Phrases

Throughout Dee's journals, there are instances when the Angels slipped into their native tongue when speaking or praying. Dee was usually good about stopping the Angel and asking for a translation of the foreign words, and most of the time the Angel would oblige. This was wonderful, because it expanded the Angelical language beyond what we see in the *Book of Loagaeth* or the forty-eight Angelical Keys.

Unfortunately, the Angels rarely offered word-by-word translations for these random phrases. Instead, the given definitions apply to the entire phrase collectively. Because of this, you will find the individual words of each phrase are given no definitions in the Lexicon. The meaning of the phrase (if the Angels gave one), and page reference to the phrase in Dee's journals, are included in the notes with each word.

Meanwhile, it turns out that most of the random phrases the Angels translated for Dee and Kelley are useful for general prayer, invocation, or evocation. I can't be certain if this was intentional on the part of the Angels, or if it is perhaps just to be expected if one is (after all) talking to an Angel. In any case, I feel it is proper to include these phrases in my Angelical Psalter.

Much Glory

Adgmach Adgmach Adgmach

(aj-mak aj-mak aj-mak)

With humility we call thee, with adoration of the Trinity

Argedco

(ar-jed-koh)

I desire thee, O God

Arphe

(ar-fay)

Your will be done

Gemeganza

(jeem-gan-za)

One (Everlasting) God

Gohed Ascha

(joh-ED ask-a)

Use humility in Prayers to God, or Fervently Pray

Lava Zuraah

(lav-ah zur-AY-ah)

“A strong charge to the wicked to tell the truth.”

Life lephe lurfando

(liif leef-ay lur-fan-doh)

Come Lord (and) Have Mercy

O remiges varpax

(oh rem-ii-jes var-paks)

Justice from Divine Power without defect

Padgze

(paj)

What hast thou to do with us? (A challenge to prove one's authority.)

Vors Mabberan

(vorz MAB-er-an)

Fear God (To Stand in Awe of God)

Hoxmarch

(hoks-mark)

Come out of there. (An exorcism.)

Carma geta

(kar-ma jet-a)

An Invitation to Good Angels

In the *Five Books of Mystery*, Dee made some interesting notes about several lines of the first leaf of *Loagaeth*.³ Apparently, line 21 of the text (side A) is a “preface of the creation and distinction of Angels.” The two

following lines, 22 and 23, are “parcels of invitations very pleasant to good Angels.” Dee notes that all three of these lines “appertain to good Angels.” As such, I felt these lines are worthy of inclusion in an Angelical Psalter. They should be useful in opening ceremony.

Most of these words are untranslated, and I have not included them in the Lexicon. (Of course, those with definitions *are* found in the Lexicon.) If Dee left no phonetic notes for a word, I have created a pronunciation based upon my overall understanding of the language. Accents are all taken from Dee’s records.

21. Padohómagebs⁴ galz arps apá nal Si. gámvagað al pódma gan NA.⁵
pay-doh-OM-aj-ebz galz arps ap-AY nal sii. GAM-vag-ad al POD-ma gan en-ay.

Vr⁶ cas nátmaz ándiglon ar’mbu.⁷ zántclumbar ar⁸ noxócharmah.
owr kas NAT-maz AN-dig-lon ar-em-boo. ZANT-clum-bar ar nox-OH-kar-mah.

Sapoh⁹ lan gamnox vxála vors.¹⁰ Sábse cap¹¹ vax mar vinco.
SAY-foh lan gam-nox yewks-AY-la vorz. SAB-say cap vaks mar vin-ko.

Labandáho nas gampbox arce.¹² Dah gorhahálpstd gascámpho¹³ lan
lab-an-DAH-hoh nas gamp-box ars. dah gor-ah-HALP-std gas-KAM-foh lan

ge. Béfes¹⁴ argédco¹⁵ nax arzulgh¹⁶ orh.¹⁷ Sémhaham¹⁸ vn’cal¹⁹ laf garp oxox.²⁰
jee. BEF-as ar-JED-koh naks ar-zulj or. SEM-hah-ham un-kal laf garp oks-oks.

Loangah.²¹

lohn-gah.

22. Ors²² lah²³ gemphe nahoh ama-natoph des garhul vanseph iuma²⁴ lat gedos
ors lah jem-fay nah-hoh am-a-nat-of des gar-hul van-sef jay-um lat jed-os

lubah aha last gesto. Vars macom des curad vals mors gaph gemsed
loo-bah ah-hay last jest-oh. varz may-kom des kur-ad vals mors gaf jem-sed

pa²⁵ campha zednu ábfada míases lófgono. Luruandah²⁶ lesog iamle
pah kam-fa zed-noo AB-fad-a MAY-ses LOF-gon-oh. lar-van-dah les-og jam-ayl

padel arphe²⁷ nades gulsad maf gescon lampharsad surem paphe arbasa
pad-el ar-fay nay-des gul-sad maf jes-kon lam-far-sad sur-em paf-ay ar-bas-a

ar-zu-sen ags-de ghehol max vrdra paf gals macrom finistab gelsaphan
 ar-zus-en ag-es-dee jay-ohl maks yer-dra paf gals may-krom fin-is-tab jel-say-fan
 asten Vrnah.
 as-ten yer-nah.

23. Asch val íamels árcasa árcasan arcúsma íabso gliden paha
 ask val jam-els AR-kas-a AR-kas-an ar-KUS-ma jay-bes-oh glíi-den pah-ha
 pacadúra gebne²⁸ óscaroh gádne au²⁹ arua las genost cásmé palsi
 pak-ad-YEWra jeb-nay OS-kar-oh GAD-nay av ar-va las jen-ost KAS-may pal-sii
 uran³⁰ vad gadeth axam pambo cásmala sámnefa gárdomas
 yew-ran vad gad-eth aks-am pam-boh KAS-may-la SAM-nef-a GAR-dom-as
 árxad pámses gémulch gápes lof lachef ástma vates³¹ garnsnas orue
 ARKS-ad PAM-ses JEM-ulch GAYP-es lof lak-ef AST-ma vayts garns-nas or-vay
 gad garmah sar'quel rúsan gages drusala phímacar aldech oscom lat
 gad gar-mah sar-kwel RUS-an gay-jes drew-sal-a fim-ac-ar al-dek os-kom lat
 garset panóston.
 gar-set pan-OS-ton.

Endnotes

1. See Benjamin Rowe, "A Note on Fifteenth Century Syntax and Interpretation." Online at <http://www.madimi.com/syntint.htm>.
2. Unfortunately, I have not found any notes on Dee's work indicating when the hard *th* (*this, that*) or soft *th* (*thorn, thigh*) sound is indicated. Lacking further evidence, I have passed over this oversight for now.
3. See *John Dee's Five Books of Mystery*, pp. 312–14.
4. Dee: *Padohomaghebs*.
5. Lord or The Trinity.
6. The name of the letter *L*, but we do not know what *Ur* actually means.
7. Dee: *A pillar of light stood before the book*.
8. That.
9. Compare to *Sapah* (Mighty sounds, Thunders).
10. Over.
11. *Cap* appears to be a root word associated with "Time."
12. Dee: *Arse*.
13. Dee: *Or gascampho—why didst thou so; as God said to Lucifer. The word hath 64 significations*.
14. Vocative case of the name of *Befafes*, the Heptarchic Prince of Tuesday.
15. Dee: *with humility we call you, with adoration of the Trinity*.
16. Dee: *This is the name of the spirit contrary to Befafes*.
17. Dee: *The spirit Orh is the second in the scale of imperfections of darkness*.
18. Dee: *This word hath 72 significations*.
19. Compare to *Unchi* ("to confound").
20. Compare to *Oxex* ("to vomit").
21. Dee: *Of two syllables*. (Also, compare this word with *Loagaeth*—Speech from God.)
22. Darkness.
23. Compare to *La* ("the first").
24. Compare to *lumd* ("is called").
25. The name of the letter *B*, but we do not know what *Pa* actually means.
26. Dee: *Larvandah*.
27. "I desire Thee, O God."
28. Dee: *lebne*. (Dee here indicates the soft *G* or *J* sound.)
29. Dee: *Af*. (Dee here indicates the *V* sound for the *U* in *af*—using the *F* as an approximation.)
30. Elders.
31. Dee: *Bates*. (Dee here indicates the *V* sound for the initial sound of *vates* – using the *B* as an approximation.)

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