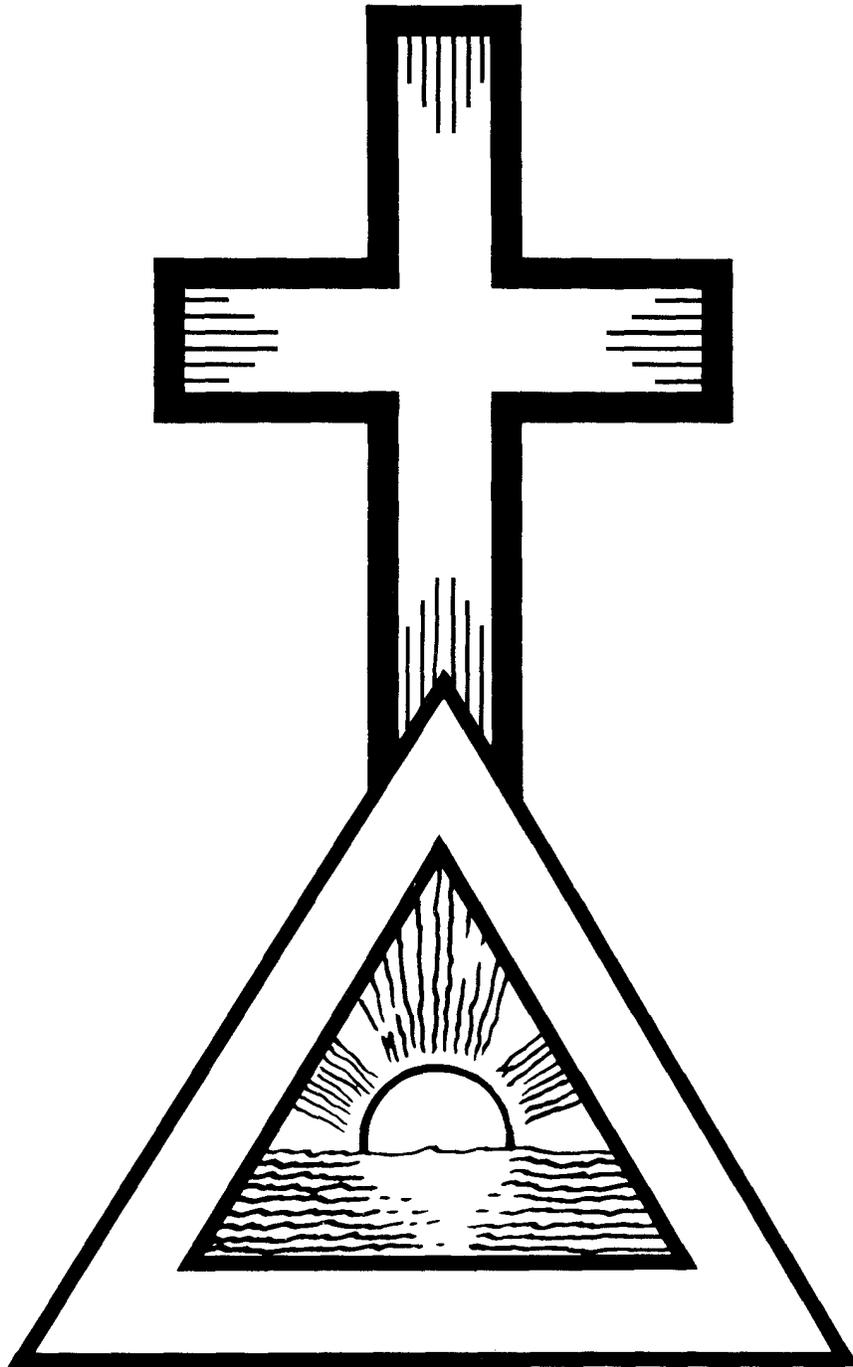

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THE ENOCHIAN SYSTEM

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THE ENOCHIAN SYSTEM

AN INTRODUCTION TO THE ENOCHIAN TEACHING AND PRAXIS

By

THOMAS HEAD, Ph.D. (OXON)

Gabriel . . . Every Letter signifieth the Member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore, are by numbers gathered together: which also gathered signifie a number: for as every greater containeth his lesser, so are the secret and unknown forms of things knit up in their parents: Where being known in number they are easily distinguished, so that herein we teach places to be numbered: letters to be elected from the numbered, and proper words from the letters. .¹

With Enochian magic the reader arrives at the unifying system that underlay all the practical work of the Golden Dawn as originally constituted in 1887. All the initiation ceremonies of the Order, from the grade of Zelator to that of Philosophus, contained references to Enochian; but not until the level of Zelator Adeptus Minor did it become a subject of regular instruction and methodical investigation. The Order's interest in Enochian became semi-public in 1912, when Aleister Crowley issued a two-part precis of its material in the seventh and eighth numbers of *The Equinox*. As an historical document Crowley's account was badly flawed: in the first place by his lumping together the materials pertaining to the Order with those pertaining to his personal research; and in the second place by his trick of supplying verbose commentaries to everything that is obvious, while passing over the real obscurities as though they were self-evident. As a piece of instruction the thing is even worse - for nobody would be able to deduce from Crowley's essay alone

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how the Enochian system, or any part of it, functions as a definite practical scheme. Consequently it was not until 1940, when Israel Regardie published the fourth volume of the Golden Dawn, that a clear and accurate record of the Order's Enochian teachings and magical techniques became available to the public.

It should be noted in passing that Regardie paid a heavy price for his candour and his labours. His book was greeted with an outpouring of negative criticism, and a frenzy of chattered personal derision, which in their inarticulate fury were quite exceptional even for a milieu so full of touchy egos as the Anglo-American world of the occult. Viewed in retrospect these "book reviews" are often masterpieces of unintended comedy. Most of them, indeed, give the impression that they were written while their authors were frothing at the mouth and pawing the air with their left hands. But for a dedicated and sensitive young author - and Regardie was scarcely thirty when he began to publish the Golden Dawn - it must have been extremely painful to be the target of such unremitting vilification.

The gravamen of all this abuse was that Regardie had broken the oaths of secrecy by which he had bound himself as an Adept in the Hermes Temple. Regardie's defence - which was actually printed two years before he began to make the Order material public - rested on three claims: first, that the Temple had itself so far degenerated that its Hierophants could no longer initiate effectively; second, that as a further consequence the teaching had become so distorted that there was clear and present danger or its being lost altogether; and, third, that while vows of occult secrecy are certainly meant to protect the names of the members and the whereabouts of the organization, they do not in principle extend to the substance of the teaching itself², which is implicitly addressed to whom it may concern. Today, after the passage of some forty years, it is abundantly clear the Regardie was entirely right and his detractors entirely wrong. The central position that the Golden Dawn material occupies in modern esoteric studies and its far-reaching influence across organizational lines are due, not at all to the wisdom of its titular guardians, but simply and solely to Regardie's act of preservation. Of this fact the Enochian teachings, with which alone we are here concerned, are quite possibly the best case in point. These, in the Temple to which Regardie belonged, were almost completely ignored. Today they are so far from being ignored that two Enochian dictionaries are currently in print, a third is on the way, and in both the United States and England there are several groups which (with varying results) are endeavouring to conduct serious research into both the language and the magic.

ENOCHIAN SOURCES

The Enochian system originated through the ceremonial skrying of Dr. John Dee and Edward Kelley, whose sittings took place over a period of seven years beginning in 1582, when Dee was 54 years old and Kelley 27. Dee was a polyhistor, and his erudition was like an imperial tureen - wide and deep and almost unbelievably capacious. By the standards of his day he had valid claims to expert knowledge of mathematics, languages, geography, astronomy, mechanics, architecture, navigation, theology, cryptology, poetry, painting,

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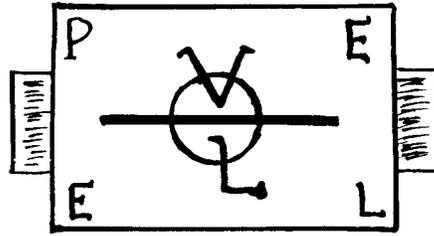
drama, optics, music, philosophy, genealogy, medicine - and the Hermetic sciences. With the possible exception of Roger Bacon in the thirteenth century, Dee came nearer than any other Englishman to embracing all the knowledge of his age. His library, which by 1583 contained about 2500 books and 170 manuscripts, was the largest in England and a rival to almost all the private Continental collections. His physical appearance was striking, This is Aubrey's description: "Hee had a very faire cleare rosie complexion; a long beard as white as milke; he was tall and slender; a very handsome man."³

Less is known of Kelley, for he was not a public figure, and much of what was written about him is not well documented. The portrait that emerges from the record of his sittings with Dee is of a highly ambiguous personality, wary and mistrustful, unstable and picric, prone on the one hand to terrifying fits of anger accompanied by physical violence, and on the other hand to sudden spiritual conversions from which he promptly relapsed. Before attaching himself to Dee's household, Kelley had served as secretary to the mathematician and Hermetic scholar Thomas Allen, from whom he may have acquired his knowledge of occult philosophy. He possessed a number of old books, some pertaining to alchemy (in which he was passionately interested), but most of them apparently having to do with the recovery of buried treasure through the help of evil spirits. If Dee's mind was the tureen, Kelley's was the soup plate - somewhat shallow, but wide enough to hold a little bit of almost anything. Certainly he was intelligent and not uneducated; he had been an undergraduate at Oxford under the (false) name of Edward Talbot, though it appears he was sent down after some sort of trouble. A few years later he was pilloried at Lancaster for forgery. No evidence has survived bearing on his guilt or innocence, but it should be borne in mind that in Elizabethan England the administration of justice - at least where the poor and the unpopular were concerned - was no less rough and ready than the American Wild West.

Kelley presented himself at Dee's house in Mortlake on Thursday, 8 March 1582, and offered his services as a skryer. Two days later Dee was giving him a trial. Their preparations were of the simplest, consisting merely of setting up the shewstone or crystal on the table of practice and of a short prayer spoken by the Doctor. The result was that Kelley received, on that first day, a vision of the angel Uriel, who revealed his secret signature and issued preliminary directions for the construction of two magical talismans: (1) the *Sigillum Dei Aemeth*, a pentacle nine inches in diameter, to be made of purified wax; and (2) the *Tabula Sancta*, a table to be made of sweet wood two cubits high and two cubits square, on which a large rectangular seal containing twelve Enochian letters was to be surrounded with seven circular seals attributed to the planetary powers. The two talismans - which were in fact the first two Enochian documents - were to be employed together, the pentacle being placed on the Holy Table while in use.

Now events moved swiftly. On 14 March a spirit identified as the angel Michael gave instructions for making a magic ring of gold bearing a seal said to be identical to that "wherewith all miracles and divine works and wonders were wrought by Solomon."⁴ This is the design:

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The Ring

Six days later Uriel dictated a square of 49 characters containing seven angelic names, thus:

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

Starting with the left-hand column and reading from the top downwards, the following names are produced: Zaphkiel, Zedekiel, Cumael, Raphael, Hanael, Michael, and Gabriel - with the sign of the cross employed to close the last place. On the following day, 21 March, a second square was supplied by Uriel.

S	A	A	I ²¹ ₈	E	M	E	VENIT IN COELIS
B	T	Z	K	A	S	E	DUES NOSTER
H	E	I	D	E	N	E	dux NOSTER
D	E	I	M	O	30	A	HIC EST
I ²⁶	M	E	G	C	B	E	LUX IN AETERNUM
I	L	A	O	I ²¹ ₈	V	N	FINIS EST
I	H	R	L	A	A	I ²¹ ₈	VERA EST HAEC TABULA

Now the method of interpretations begins to wax complicated. The number 21 is here to read as the letter E while 8, 26 and 30 are to be read as L. Starting from the S at the upper

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left-hand corner one reads successive diagonal lines in a southwesterly direction (downward and to the left), thus producing the following angelic names: Sabathiel, Zedekiel (sic), Madimiel, Semiel, Nogabel, Corabiel, and Levanael. Then, reading in still different directions along the diagonals, one obtains the names of another twenty-eight spirits - seven each of Daughters of Light, Sons of Light, Daughters of the Daughters of Light, and Sons of the Sons of Light. For the sake of simplicity and because the names in question appear on the Sigillum Dei Aemeth, I give all these results in tabular form.

Planet	Angel	Filiae Lucis	Filii Lucis	Filiae Filiarum Lucis	Filii Filiorum Lucis
Mercury	Corabiel*	Azdobn	Beigia	Madimi	Hagonel
Luna	Levanael	Me	Ih	Ab	An
Venus	Nogabel	Ese	Ilr	Ath	Ave
Jupiter	Zedekiel	Iana	Dmal	Ized	Liba
Mars	Madimiel	Akele	Heeo	Ekiei	Rocle
Sol	Semiel*	El	I	S	E
Saturn	Sabathiel	Stimcul	Stimcul	Esemeli	Ilemese

***In line 1 the angelic name should be Kokabiel, and in line 6 it should be Semesiel - to agree with the Hebrew names of Mercury and Sol. But I give the names as Kelley wrote them since the change of a single letter on the square necessitates changing many other names obtained through alternative modes of permutation.**

Shortly after the transcription of these squares Kelley began to produce a copious amount of material concerning an angelical language. The Enochian alphabet appeared first - twenty-one characters, somewhat like Ethiopic in styling though not in formation, and written like all Semitic languages from right to left. This was followed by a book containing almost one hundred squares, many of them as large as 2,401 characters (49x49), whose dictation became the principal business of all the sittings for nearly fourteen months. And the material continued to pile up, page after page, book after book, until the final parting between Dee and Kelley in 1589.

What are we to make of these angelic conferences?

The classic answer, of course, takes a tripartite form. First it is suggested that Dee was a sincere and pious but rather silly old man who from first to last was thoroughly cozened and deluded. Next it is alleged that Kelley was a liar and a charlatan whose "revelations" were a conscious exercise in forgery, a forgery which had, moreover the advantage of being fool-proof since it appears from Dee's spiritual diary that he himself rarely, if indeed ever, claimed to see or hear the angelic visitants. Third and finally, it is concluded that the spirits answering to the stone were either (a) Satanic imposters or (b) figments of Kelley's fertile invention. Such, in bald outline, is the answer proposed by Casaubon in his 54-page preface

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to *A True and Faithful Relation*.⁵ And since Thomas Smith, in the book that for more than two hundred years stood as the standard biography of Dee followed Casaubon's lead and dismissed the angelic conferences as "execrable insanity," such in essence is the view that prevails today.

Having studied off and on for seventeen years the records of the conferences, I find all this a gross distortion of the evidence. There is no question that Kelley had a broad streak of opportunism: but almost from the beginning we find him openly doubting the nature of his spiritual contacts, protesting that their nature is diabolical and not angelic. He tells Dee that they are deluders, that his "heart standeth against them," that their promises cannot be relied upon. During the sittings he is constantly on the alert to catch the spirits out and embarrass them. On one occasion he convicts them of plagiarising from Cornelius Agrippa. To adopt the view, as the devotees of the fraud theory have done, that Kelley's constant endeavour to break off the conferences at almost any cost was merely a clever way of titillating Dee's enthusiasm is to ignore the obvious. For the one thing more likely than any other to make Dee abandon the conferences would have been a genuine doubt as to the nature of the spirits. And if one thing is clear from the thousands of pages of manuscript records, it is that Kelley was deeply frightened and intimidated by the spiritual forces he felt to be arrayed against him. For all his vacillation and instability, he was never really dissuaded from his conviction that they were too dangerous to meddle with. As for Dee himself, it is simply not the case that he meekly accepted everything he was told. Most of the time he is a model of caution. He notes every question and every answer; and if a discrepancy appears, he demands that it be explained before going on. He is all humility when praying to God - but in the matter of revelation he is more than ready to "try the spirits whether they are of God."

Paradoxically enough, however, the most substantial and convincing proof of the **essential genuineness of both Dee and Kelley is their monumental ignorance of what to do with the material they have accumulated.** The thing that distinguishes Enochian magic as taught by the Golden Dawn is that it makes possible an astonishingly effective and powerful synthesis of both theoretical and practical occult philosophy. In the hands of Dee and Kelley the Enochian material remained a useless mass of letters and squares; and if Kelley feared it and Dee revered it, the salient fact is that neither of them ever accomplished anything with it. But in the hands of Macgregor Mathers and his colleagues the Enochian system stood revealed as a true concourse of all the forces in the macrocosm Sephirotic, elemental, planetary and astral. It fused Kabbalah, tarot, astrology, and geomancy into a unified psychological field. Its map of the planes is the most comprehensive, and at the same time the most practical, that I have ever encountered. In short, the method works: it unlocks the secret doors of the mind as no other published system has ever done.

ENOCHIAN POSSIBILITIES

At the same time, I do not wish to suggest that the Enochian system as organised by the Golden Dawn founders is complete and perfect beyond all possibility of improvement.

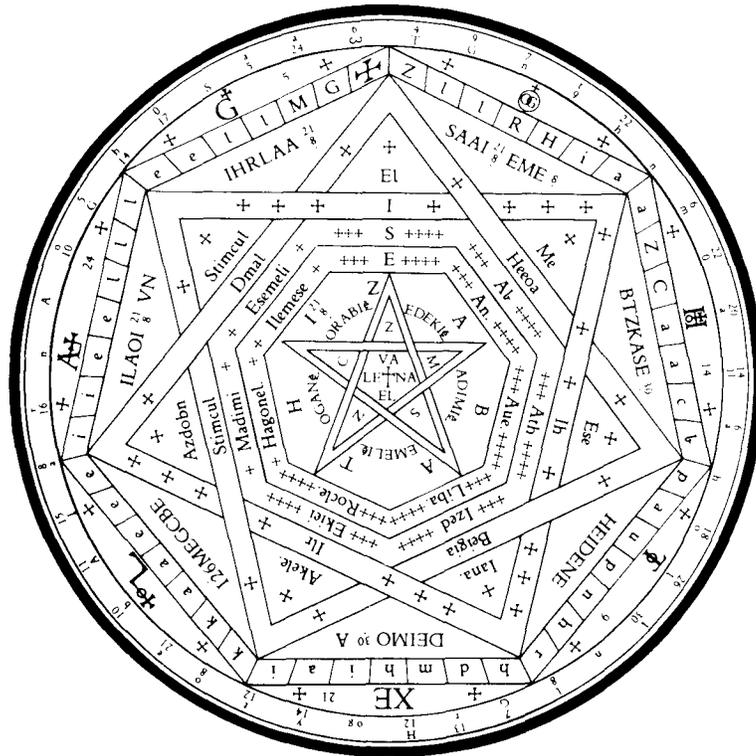
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That, I am respectfully convinced, is not the case. Over and beyond the forty-eight Angelic Keys, the four Watchtowers, and the Tablet of Union there is a substantial body of Enochian documents whose investigation will greatly repay the student who has already assimilated and understood the available Golden Dawn material. These documents are:

1. **Sigillum Dei Aemeth.**
2. **Tabula Sancta.**
3. **The Round Tablet of Nalvage.**
4. **De Heptarchia Mystica**
5. **Liber Scientia Auxilii et Victoria Terrestris.**
6. **Liber Mysteriorum Sextus et Sanctus.**
7. **Tabula Bonorum Angelorum Invocationes.**

A few words in description of these may be found useful.

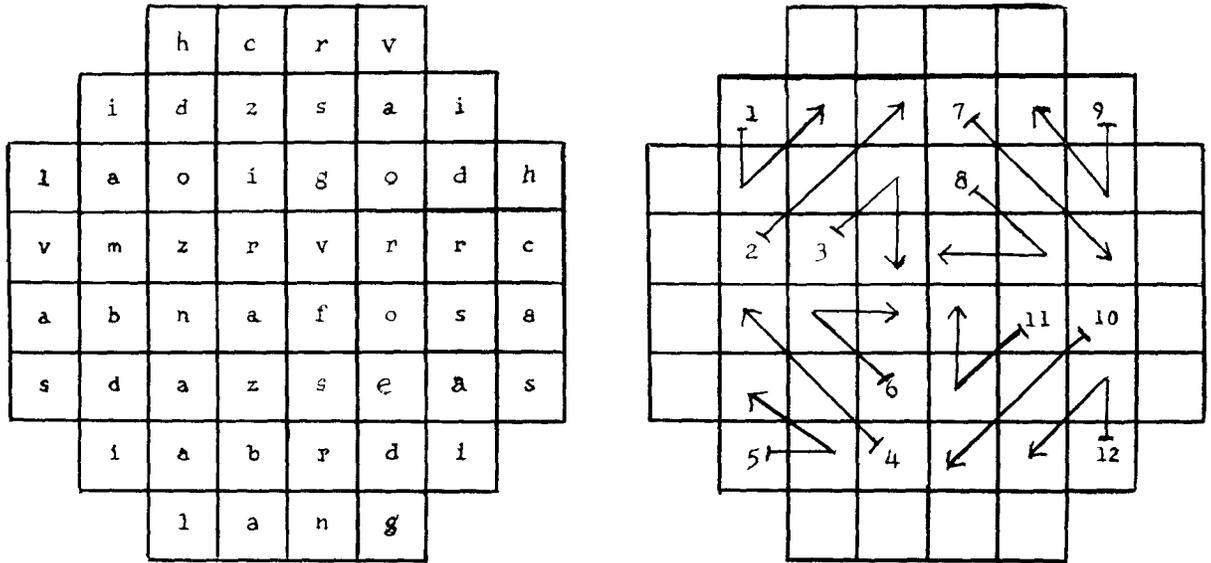
The Sigillum Dei Aemeth, which I reproduce below, is a magical synthesis of ideas of a purely spiritual nature with regard to the divine, archangelic, and angelic names associated with the celestial spheres wherein the planetary forces operate. The operation of the Sigillum occurs in the worlds of Yetzirah and Briah. Moreover, the four small sigils attributed to the Tablets of the Watchtowers receive their elucidation from this Sigillum, whence they are resolved into the names of four great Overseer Angels of these tablets.



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The Tabula Sancta or Holy Table is designed to be used with the Sigillum. Its operation occurs in the world of Assiah and the lower planetary forces, rendering them open to the operation of forces in higher worlds. I have not been able to find a copy of the Tabula suitable for sending to the printer, but readers with access to Casaubon will find a magnificent reproduction included just before the beginning of the main text. The seven small sigils, reading clockwise from the top, are associated with Luna, Saturn, Jupiter, Mars, Sol, Venus, and Mercury.

Students of the Angelic Keys will recall that of the nineteen calls the first is unexpressed, being attributed to the Godhead. The Round Tablet of Nalvrge, while not identical with the unexpressed call, is nevertheless associated with it. This tablet is reproduced below, together with a diagram showing how it is to be read.



The book entitled *Liber Scientia Auxilii et Victoria Terrestris* shows how to extract from the Tablets of the Watchtowers the names of 91 Angelical Princes whose rule is in the Thirty Aethyrs of the Macrocosm. It further attributes each of these Angelical Princes to the governance of one of the archangels ruling the signs of the Zodiac. They are given in a special order corresponding to that of the degree of the Golden Dawn. The book also shows how to draw the sigils of these Angelical Princes. The forces described in the *Liber Scientia* operate in the world of Atziluth.

The *Liber Mysteriorum Sextus et Sanctus* exists only in manuscript form in the British Library; and the manuscript is in such poor condition that many of the pages will not reproduce legibly. It contains a large number of angelic squares - some of which I have been able to solve, some of which require further work, and many of which I cannot begin to read. It also contains a very large number of words in the angelic language, some of which I have been able to translate in a tentative way. The forces that are described operate in all four worlds.

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Finally, the Tabula Bonorum Angelorum Invocaciones describes angelic and archangelic operations that take place in the world of the macrocosm. The book is relevant both to the operations of the Four Watchtowers and to the Liber Scientia Auxilii, previously described.

ENOCHIAN NUMBERS

Having associated myself with Israel Regardie's call for greater openness with occult teaching material, I now wish to share with readers of this book some of the results of my own research. The quotation from John Dee's spiritual diaries with which I headed up this paper was written at the time the Angelic Keys were being dictated. Closely read and taken in context, it suggests not only that the Keys may involve more than one numbering system, but also that "the Letters" i.e., the characters of the Enochian alphabet, may be "in confusion" in the sense that the traditional order may not be correct. Much more plainly, in part three of "The Concourse of the Forces" MacGregor Mathers states: "The numbers such as 456 and 6739, etc. which occur in some of the Calls contain mysteries not here to be explained."

Following these and similar hints throughout Dee's diaries, as well as some of the manuscript books discussed above, I have been able to establish three conclusions with a rather high degree of rigour: first, that there are in fact two numbering systems in Enochian, of which one is used for gematria and the other only for translating letters into single digits; second, that the correct order of characters in the Enochian alphabet resembles that in Greek and Coptic; and, third, that the Gematric Code (as I propose to call it) follows a pattern rather more like Hebrew. Since this is not the place to recapitulate my reasoning, I will say only that after checking it several times and having it checked for me on an IBM 370 using a program written in LISP - I think it is right. Here are my results.

Character	Gematric Code	Digital Code
A	1	1
B	2	2
G	3	3
D	4	4
E	5	5
F	6	6
Z	7	7
H	8	8
I	10	1
K	20	2
L	30	3
M	40	4
N	50	5
X	60	6
O	70	7
P	80	8
Q	90	9
R	100	1
S	200	2
T	300	3
U	400	4

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The next step of course is to follow Mathers's lead, enter the Angelic Keys with the Digital Code, and translate the numbers into their correct values. Here is the result.

Letters	Uncorrect Value	Correct Value
A* F	19	16
A C A M	7699	1214
C I A L	9996	2113
C L A	456	231
D	3	4
D A O* X	5678	4176
D A R G	6739	4113
E M O D	8763	5474
E R A N	6332	5115
G* A*	31	31
L	1	3
M	9	4
M A P M	9639	4184
M A T B	1000	1000
M I A N	3663	4115
N	6	5
N I	28	51
N O R Z	6	6
O	5	7
O B	28	72
O P	22	78
O S	12	12
O X*	26	76
P*	8	8
P D	33	84
P E O A L	69636	85713
Q U A R	1636	9411
S	4	2
T A X S	7336	3162
V	2	4
V* X	42	46

The seven letters with asterisks are the only ones for which correct values were given in the text and were presumably left there to serve as clues of a sort. Very helpful.

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IN CONCLUSION

It is a joy to welcome *The Complete Golden Dawn System of Magic* into the world. With its rich treasure trove of new material, and illuminated by the ever vigorous and sapient writing of Israel Regardie, the book is clearly destined to attain the stature of a classic. May it outstrip its predecessor in success and be rewarded lavishly.

NOTES

¹ Meric Casaubon, *A True and Faithful Relation of What passed for many years Between Dr. John Dee and Some Spirits*. London, 1659, p. 92.

²Some readers will challenge this; but it is a fairly common viewpoint among esoteric teachers. In another tradition George Gurdjieff, at his first meeting with P.D. Ouspensky, stipulated that the latter's pledge of secrecy meant only that he would not write about Gurdjieff's ideas until he understood them clearly. And in still another context I myself, though not a member of any Masonic Order, have been given access on several occasions to material pertaining to the higher degrees. The men who supplied the material **knew** I would write about it. They made it available because they judged I would write accurately.

³John Aubrey, *Minutes of Lives*, essay on Dee.

⁴British Library, Sloane MS 3677.

As the Puritan divine John Webster pointed out in *A Displaying of Supposed Witchcraft* (London, 1677) Casaubon's *True & Faithful Relation* was anything but an unbiassed account. To the contrary, Casaubon had deliberately set out to "register Dee among the damned" and for a perfectly logical if self-serving reason. A few years earlier he had argued in print that all divine inspiration (so called) was nothing "but imposture or melancholy or depraved phantasie, arising from natural causes." Cromwell's government took a dim view of that suggestion, and Casaubon found himself charged with atheism; whereupon he decided to "leap to the other end" by publishing some sensational text that would proclaim the existence of good and bad spirits alike. He did not, as Webster carefully notes, endeavour to destroy Dee's reputation out of personal malice or even out of personal conviction. For the true and faithful Casaubon the whole point was merely to bolster his own position as a good Christian.

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THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE ENOCHIAN LANGUAGE

By

V.H. FRATER A.M.A.G.

Our earliest knowledge of this alphabet and language is derived from the skrying of Sir Edward Kelley and Dr. John Dee towards the end of the sixteenth century. This was in the time both of Mary Queen of Scots and Queen Elizabeth the First of England. In point of fact, Dr. John Dee became Queen Elizabeth's friend, astrologer and confidante. According to some of the latest research, Dr. John Dee was not the gullible, credulous spiritualist as some critics have alleged, but was in fact a true man of the Renaissance - a competent scientist, geographer and interestingly enough, a secret agent under the tutelage of Sir Francis Walsingham.

This alphabet and language is called Angelic or Enochian, as the Angels who instructed both Dee and Kelley claimed to be those who had once conversed with the patriarch Enoch of the Bible. Kelley was the skryer and used a shewstone or crystal ball, which is now in the British Museum. In this ball he saw Angels who instructed him to make large charts and designs which Dr. Dee would have before him on a desk, while Kelley was skrying. When an Angel in the shewstone would point to a certain letter on one of his charts, Kelley, in his turn, would pass the information on to Dr. Dee as for example: Tablet B, Column 7, Rank II, etc. Dr. Dee would locate the letter and write it down, awaiting the next.

This was a slow and tedious method of gaining information. All of these conversations and instructions were recorded by Dr. Dee in diaries, still to be found in the British Museum in the Sloane and Harleian collection of manuscripts. In the year 1659, Meric Casaubon published a large tome reproducing the details of some of these conversations and instructions. In this book are to be found dozens of prayers offered humbly by Dee that he be guided in the right direction; many are beautiful, others are long and tedious.

From this basic material has grown one of the most complete systems of magical endeavor that was ever so beautifully and systematically organized, beyond even the wildest dreams of Dee and Kelley, by the Hermetic Order of the Golden Dawn towards the end of the nineteenth century.

As can be seen when consulting Meric Casaubon, many of the invocations - or Calls as they are named, dictated by the Angels, were given in reverse. It was felt that the Enochian words were so powerful that direct dictation would call forth powers and forces not then desired. The present dictionary in this Volume of the Enochian language has been compiled from words used in the nineteen invocations that were given to Dee and Kelley. Over a period of time, it has become possible to separate the prefixes and suffixes from the basic Enochian words. Since I am no philologist this was no easy task, especially as it was soon recognized that in the process of repeated copyings, by uninformed members of the Golden Dawn, many errors had crept into the text. Words in one invocation had to be checked against similar words in another invocation to arrive at some semblance of accuracy.

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Recently the words in this dictionary have been checked against those found in Casaubon's enormous tome. Even here, a fantastic number of errors were perceived and I became aware of what a momentous task it had been to compile this dictionary in the mid-thirties.

Though ordinarily I have assiduously avoided self-praise, I must confess, as I examine this dictionary after a time interval of nearly fifty years, that as simple dictionaries go, this is not such a bad job after all. The separation of the suffixes and prefixes from the proper rat words was, in itself, no mean accomplishment, especially when one considers that no clue is to be found either in the Golden Dawn documents or in Crowley's renditions of the Calls in *Equinox*!, #8. Languages are not amongst my few accomplishments. My English is good, my French is execrable (as the maitre d' of a French restaurant I used to frequent can testify), I know but little Latin and Greek. So far as Hebrew is concerned, though I did study that intensively years ago, with the intent of translating some old Qabalistic texts, that project vanished into thin air before my second decade was out.

The Enochian language is not just a haphazard combination and compilation of divine and angelic names drawn from the Tablets. Apparently, it is a true language with a grammar and syntax of its own. Only a superficial study of the invocations suffice to indicate this to be a fact. The invocations are not strings of words and barbarous names, but are sentences which can be translated in a meaningful way and not merely transliterated.

The Enochian language is without any history prior to the skrying of Edward Kelley and John Dee. There is no record of its prior existence, regardless of some fanciful theories which have been invented to account for it. Many present-day philologists have often pointed out that it is impossible for any single human being to invent a language of his own, complete with errors, such as we find in the transcribing in Dr. Dee's diaries. Any inventor today would be careful enough to be more thorough in the construction of his language than were Dee and Kelley, or the Angels who originally dictated the Calls.

The Enochian alphabet consists of twenty-one letters which can be transposed into English. The individual letters are known to us in both the printed or elaborate style and also in a script or cursive form.

One of the curious anomalies about this Enochian alphabet is that each letter has a name, as in other languages, such as in Greek: Alpha, Beta, Gamma, etc., but this Enochian name bears absolutely no relationship to the **sound** value of the letter itself. Alpha in Greek is given the sound value of A; in Hebrew Gimel is given the sound value of G, etc.: but in Enochian, Veh, has the sound value of C or K, not of V, as one might at first have supposed.

Since the names of the letters are not commonly used, the use of the English alphabetical order and pronunciation is recommended in order to avoid confusion or unnecessary complication. In the text is shown the Enochian alphabet in both the elaborate and cursive style and also in the order given us by tradition. In passing, I should note that the cursive style is used but rarely, and for that reason is not worth committing to memory.

In the original **Golden Dawn** papers written by MacGregor Mathers and William Wynn Wescott, certain rules were laid down for the pronunciation of the Enochian words. Mathers advised that the consonants should be followed by the vowel which obtains in the

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corresponding Hebrew letters. For example: the word "sobha" could be pronounced soh-bay-hah. The god-names, like MPH ARSL GAIOL, to be found in the Water Tablet, are pronounced as: Em-pay-hay Ar-sel Gah-ee-Ohl. The one major exception to all rules is that the letter Z is **always** pronounced as zoad. So that the word Zamran is pronounced as Zoad-ah-mer-ah-noo.

Dr. Wescott laid down similar rules in another document he wrote for the Adeptus Minor, but his version gives several variations which should be noted. I have found these latter to be valid, making for greater euphony and ease in handling. He said: "M is pronounced em; N is pronounced en (also Nu or Noo - since in Hebrew the vowel following the equivalent letter Nun is used); A is pronounced ah; P is peh; S is ess; D is deh." This rule, in fact, simplifies the entire procedure, If one had no further rules than these, the entire matter of Enochian pronunciation, which has been unnecessarily obscured and rendered so difficult, could then be handled with ease.

Another variation is that Y, J and I are similar to the Yod in Hebrew - as U and V are similar to the Vau in Hebrew. X has sometimes the value of Samekh and at others of Tzaddi, though there is no reason not to use it as in English.

Usage and experience will ultimately dictate which one is to be employed. Let me give several examples of words chosen relatively at random in order to exemplify the simplicity of the process of pronunciation. These names are to be found in the Tablet of Union:

EXARP Ex-ar-pay
HCOMA Hay-coh-mah
NANTA En-ah-en-tah
BITOM Bay-ee-toh-em

Though it has been suggested by Wescott that *every* letter should be pronounced separately, this idea makes for clumsiness, lack of euphony and unnecessary length, which creates fatigue and monotony. Further examples are:

CHIS Cah-
hee-sah CHISGE Cah-
his-jee

The student must use not merely these rules but his own sense of euphony and intuition in dealing with this matter. Remember, there is no final version which is absolutely authoritative.

In the Portal grade of *The Complete Golden Dawn System of Magic* (Falcon Press, Phoenix 1983) there is a very short Enochian invocation which is abbreviated from the First Call, but also contains the names of three Archangels drawn from the Tablet of Union. I give the invocation first, followed by its transliteration in pronounceable phrases.

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"OL SONUF VAORSAGI GOHO IADA BALTA. LEXARPH, COMANAN, TABITOM. ZODAKARA EKA ZODAKARE OD ZODAMARAN. ODO KIKLE QAA, PIAPE PIAMOEL OD VAOAN."

This means, "I will reign over you, saith the God of Justice. Lexarph, Comanan, Tabitom. Move therefore. Show yourselves forth and appear. Declare unto us the mysteries of your creation, the balance of righteousness and truth."

The pronunciation of these few lines of Enochian language is nowhere near as formidable as may appear at first sight. The following is the pronunciation I use. I might add in passing that this is an Invocation I have used frequently over the last forty-odd years, primarily in relationship to the practice of the Middle Pillar technique (which I have improved and enhanced, to be published by Falcon Press under the title *The Sceptre of Power*) and the Ritual of the "Watch Tower Ceremony" in this volume.

"Oh-el Soh-noof Vay-oh-air-sah-jee, Goho Ee-ah-dah Baltah. El-ex-arpayhay. Cohmah-nah-noo. Tah-bee-toh-em. Zoad-a-kah-rah ay-kah zoad-akah-ray oh-dah Zoad-a-mer-ah-noo. Oh-dah kee-klay kah-ah. Pee-ah-pay pee-ah-moh-el oh-dah vay-oh-ah-noo."

Using these as an example, the enterprising student should experience very little difficulty in handling any words or phrases to be found in the various Calls or in this dictionary. The major obstacle at first encountered is simply the strangeness of the appearance of the words and the lack of experience in pursuing the rules laid down. The sounds may seem very much like pure gibberish at the outset. If he persists, however, the student will soon learn to disentangle the sounds from apparent chaos and find himself confronted by a meaningful language and a meaningful set of invocations. In any event, do remember there is no absolute or final rendition of the way to pronounce these Calls. If he can approximate the instructions laid down here, his own version will be as authoritative as any.

In 1976, an Enochian Dictionary was published by Leo Vinci entitled **GMICALZOMA** through the Regency Press in England. I have no comments to make about it, other than that it is a workable and usable dictionary. It post-dates my Dictionary by many years, mine having begun to circulate in the U.S. and the United Kingdom a score of years earlier.

Not too long after that, Askin Publishers in England became interested in my dictionary and a correspondence ensued relative to having them publish mine. A friend, a philologist, promised to write an Introduction to it with a view to elucidating the origins of the Enochian language. Again, a series of mishaps occurred which prevented the Introduction from being written. It resulted in Askin Publishers taking the lead, and offering to get Dr. Laycock (an Australian philologist who had been in touch with me sometime before this) to do an Introduction for it. When the Introduction arrived, I was most disappointed in it, feeling that it exuded contempt and ridicule.

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My next step was to telephone Askin Publishers in London to confess my total disappointment and stating that if they insisted on publishing Laycock's Introduction with my Dictionary, I would withdraw the latter. So it came to pass that Askin Publishers returned my Dictionary at my request. Sometime in the next immediate period they must have formulated a Dictionary which they published with the Laycock Introduction.

These facts need to be mentioned solely to establish the priority of my Dictionary. Not that that matters very much. There was a need for this Dictionary amongst students of Magic, and someone got there first.

The history of the Enochian Dictionary that is being published here should not be without interest.

Shortly after having been elevated to the Adeptus Minor Grade, I began an intensive study of the Enochian system, including the beginning of a Dictionary. The study of the system resulted in my writing a paper entitled *An Addendum to the Book of the Concourse of Forces*, included in this volume. Within a couple of years, the Dictionary had achieved a well-defined form -- that is by 1940-41. Then World War II intervened, when it was put aside with a number of other similar projects until the 1950's. During that time, the Dictionary was loaned to a number of different people on both sides of the Atlantic. Ordinarily I would not use names, but in this instance I feel it is incumbent upon me to do so.

There was a young man in Surrey, a protege of an osteopathic friend of mine A.E. Charles, to whom I lent it early in the 1950's -- altogether apart from a handful of students here in the U.S. Somewhere around 1956, I was visited in Los Angeles by Miss Tamara Bourkoun, a very ardent and knowledgeable student of Co-Masonry and the occult. Amongst other things, including the *Golden Dawn Tarot Deck*, I loaned her the *Enochian Dictionary* with my permission to copy it for her use if she so willed. From then on, it had some kind of circulation here and there among the more serious students of Magic who took the Enochian system seriously.

Early in the 1970's **Sangreal Foundation**, who had already published several of my things, were toying with the idea of seeing that the *Enochian Dictionary* was finally published. However again some unforeseen events occurred which precluded the possibility of that happening.

Now under the direction of the **Israel Regardie Foundation** and Falcon Press, this long awaited work has found itself in print, in this particular volume.

VOLUME TEN

A PREFATORY NOTE

By

V. H. FRATER, S.I.A.

(Note: Official documents H and S are omitted here by reason of their redundancy and obscurity, to be replaced by this more modern precis. I.R.)

To the First Order little is said of the Tablets of Enoch. They are mentioned in the Rituals, but do not enter into the Knowledge Lectures. But the detailed study of the Tablets and their attributions and the method of using them for vision forms a definite part of the course of work prescribed between 5 - 6 and the T.A.M. degree.

The Order has in its possession a considerable mass of detailed instruction on this subject, but as it is contained in a number of papers, some of considerable antiquity and others modern, wherein part of the ground is covered two or three times over, while other parts are by no means clearly explained, it has been felt that a paper attempting to cover the whole ground in logical sequence may be of assistance to those beginning the study of Enochiana before they go on to the more elaborate and intricate papers on special branches of the subject.

It is to be understood that this lecture does not claim to say anything new. It is a rearrangement and, I hope, a rather clearer explanation of information already in possession of the Order, and is intended to be what it is called - an Introduction to, not a substitute for, the other Enochian literature.

The Order possesses a set of the Tablets completely worked out in detail, which can be consulted to illustrate the text where necessary. It is not necessary to make a copy of it, which would take some months, but it is strongly recommended that every Adeptus should make him or herself a set of the four Elemental Tablets as shown in the Temple, and a Tablet of Union, and have them by him when reading what follows. They may be made of coloured paper or painted in water colours. The lettering should be accurately copied and in the correct colouring. Half-inch squares make a very convenient size, the whole Tablet being then 6 in. x 6/8 in.

CHAPTER ONE

THE ANGELIC SECRET LANGUAGE

THE CONSTRUCTION OF THE TABLETS

It is stated in the 1 - 10 Ritual that the Tablet of Earth, (and of course it applies to the others) "is written in what our tradition calls the Angelic Secret Language." The Tablets in use in the Outer Temple are lettered with English letters. but these are in fact a translation, or rather a transliteration, of very ancient characters belonging to what is known as the Theban Alphabet. There are two forms of the letters, the elaborate and the cursive. The Alphabet is as follows:

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Elaborate	Cursive	Title	Power
V	W V	Pe	B
B	K	Veh	C or K
G	L	Ged	G
X	Y	Gal	D
Z	F	Orth	F
Y	Z	Un	A
L	T	Graph	E
E	E	Tal	M
L	L	Gon	I, Y, or J
B	n	Na-hath	H
C	a	Ur	L
Q	o	Mals	P
L	z	Ger	Q
G	t	Drun	N
L	F	Pal	X
L	L	Med	O
E	C	Don	R
P	P	Ceph	Z
a	2	Vau	U or V
L	L	Fam	S
U)	Gisa	T

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Whether its origin is now known is extremely doubtful, but it is possibly of great antiquity.

Every letter on the English tablets, therefore, may be replaced by the corresponding letter of this alphabet. These letters are reputed of greater magical force than Hebrew or English Letters and partake of the nature of sigils rather than simple letters.

But this Angelic secret language, whatever its origin, was a true language. In addition to the "numberless Divine and Angelic Names" drawn from the Tablets, according to rules some of which will be dealt with later, there are extant in this language a number of "Enochian Calls," or invocations of the Forces of the Tablets. These are not mere strings of Names, but can be translated, not merely transliterated into English. For example, the Call in the opening of the Portal Ceremony:

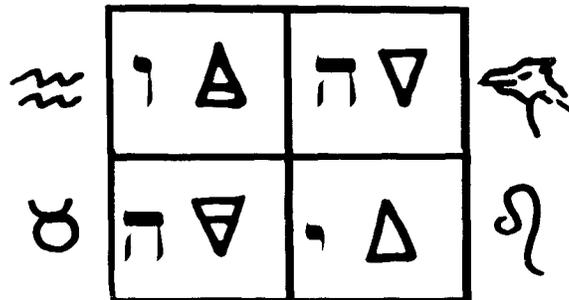
**OL SONUF VA-ORSAGI GOHO IADA BALATA ELEXARPEH
COMANANU TABITOM: ZODAKARA EKA ZODAKARE OD ZODAMRANU:
ODO KIKLE QAA PIAPE PIAMOEL OD VAOAN.**

This means: "I will reign over you, saith the God of Justice, O Lexarph, Comananu, Tabitom. Move, therefore, and show yourselves forth and appear; declare unto us the mysteries of your Creation, the Balance of Righteousness and Truth."

It is stated in the 5 - 6 Ritual that some of our early brethren compiled a dictionary of this language; whether it now survives, I do not know. (In more recent years I have compiled a dictionary which will be found towards the end of this volume. I.R.) The language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary; but the pronunciation seems to come to one instinctively when one wants it. Thus m, p, h is pronounced Em-peh, Hctga He-C-Te-Ga. Z is always pronounced ZOD (o as in bone). Thus in the Name Ic Zod Heh Chal, Great King of the North, the "Zod" is represented only by a single Z on the Tablet of Earth.

Let us now analyse the form and arrangement of the elemental Tablets. You may have noticed in the Outer Order Rituals that the Tablet of Earth was called the Third or Great Northern Quadrangle, Air the First, Water the Second and Fire the Fourth, and possibly wondered why this order, and why the Third was given in the First Grade. Put your four Tablets together in two pairs, thus:

**Basic Arrangement
of the Four Tablets**



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And you will then see that they thus correspond to the four elemental angles of the Pentagram, the angle of Spirit answering to the Tablet of Union. Also this is the order of the four lesser angles of each separate Tablet, and the four together form a sort of super-Tablet with the elements similarly arranged.

Now let us take one of the Tablets, and examine it more closely. To avoid confusion, I will refer throughout to the Tablet of Air, it being understood that my remarks apply, *mutatis mutandis*, to the others, unless they are specially mentioned.

First you will notice that there are twelve squares horizontally, and thirteen vertically, making 156 in all, or 624 in the four Tablets altogether. Of these 156, 76 are white, and 80 are coloured. The two groups must be separately considered. Each is divisible into two other groups.

(A) The White Squares into the Great Cross and the Four Sephirotic Crosses.

(B) The Coloured Squares into Kerubic and Servient Squares.

The White Squares.

These are always lettered in black.

The Great Cross. This consists of the two central vertical lines, and the central horizontal line - total, 36 squares. The two vertical lines are called the "Linea Dei Patris Filiique," and the horizontal line as the "Linea Spiritus Sancti," thus referring to the Divine Triad, and also to the Spirit controlling the four elements in the lesser angles which are separated from each other by the Great Cross.

The Four Sephirotic Crosses. These are formed of the central vertical line and the second horizontal line in each lesser angle. Some confusion has been introduced into their attributions in some of our literature, by Chesed and Geburah being placed at the extremities of the cross-piece instead of Chokmah and Binah. The latter form, which is that given in Azoth, is believed to be correct.

The Coloured Squares.

The letters on these are coloured as follows:

(a) In the lesser angle corresponding to the Element of the Tablet itself, in the complementary colour to the ground work - i.e. purple on the airy quarter of Air, orange on the watery quarter of Water; green is taken as the colour for the earthy quarter of Earth (black having strictly no complementary colour), and green on the fiery quarter of Fire.

(b) In the other three lesser angles of each Tablet, in the colour of the element of the lesser angle. The King's Scale is used, Air being yellow; Water, blue; Earth, black; and Fire, red.

Kerubic Squares. These are the four squares above the Cross-bar of the Sephirotic Cross in each lesser angle. The order of their attribution to the Kerubim varies according to the lesser angle, in a manner presently to be explained.

The sixteen Servient Squares. These are the remaining coloured squares below the Cross-bar of the Sephirotic Cross in each lesser angle, and their attribution is dependent on that of the Kerubic squares.

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These four distinct groups will require to be separately treated throughout, and in each Chapter I shall deal with them in this Order. In general it may be remembered that the white squares always have Spirit as one of their attributions, the coloured squares never: they are always elemental.

The Tablet of Union

Is shown in the Portal Ceremony consisting of 20 white squares, arranged in 4 horizontal rows of 5, and thus attributed, coloured and lettered as follows:

1st Line.

Air - Yellow letters - E X A

R P 2nd Line.

Water - Blue letters - H C O

M A 3rd Line.

Earth - Black letters - N A N

T A 4th Line.

Fire - Red letters - B I T O M.

All are attributed to Spirit in part, and the letters are used in combination with those of the other four tablets in the formation of certain Names as explained in the next chapter.

CHAPTER TWO

THE FORMATION OF DIVINE AND ANGELIC NAMES FROM THE TABLETS

We now consider the mode of forming the more important of the "numberless Divine and Angelic Names" from the Tablets.

The White Squares.

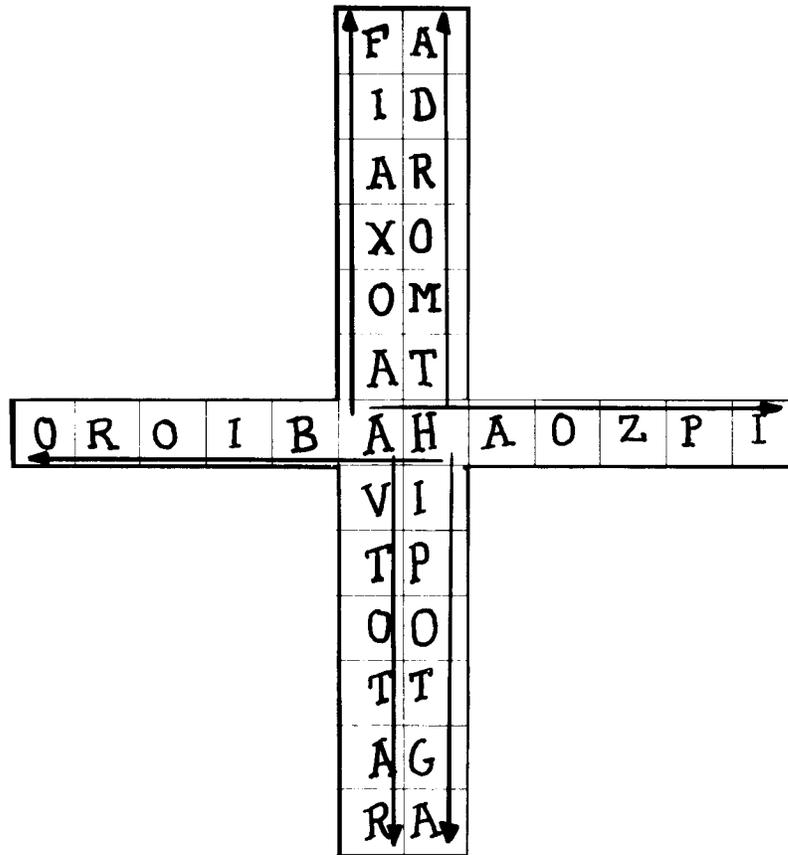
1. The Great Cross. From the Great Cross of each Tablet are formed ten Names of importance for present purposes. 1.2.3. The "Three Great Holy Secret Names of God" occupy the whole of the Linea Spiritus Sancti, reading from left to right. They consist in each Tablet of a Name of 3 letters, one of 4 letters, and one of 5 letters, thus: ORO IBAH AOLPI, answering to I.A.O.

These are the Names borne on the Three Banners carried before the face of 4, the "Great King" of each quarter. This is always a Name of eight letters, and occupies the centre of the Cross, beginning at the 5th letter of the Linea Spiritus Sancti, and reading in a spiral through the two letters of the Linea Dei Patris Filiique immediately above the Linea Spiritus Sancti to the 8th letter of the Linea Spiritus Sancti, through the letters of the Linea Del immediately below the Linea Spiritus Sancti, and ending with the 6th and 7th letters of the Linea Spiritus Sancti. Thus:

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The King is a very powerful force, to be invoked with due care. 5.6.7.8.9.10. The Six Seniors, whose Names begin from the 6th and 7th squares of the Linea Spiritus Sancti, and read outwards along the three lines in each direction to the edge of the Tablet. Each is a Name of seven letters. Of the two formed in the Linea Spiritus Sancti, one will therefore be the first two Names of God reversed, thus ORO IBAH; Senior, HABIORO. The other will be the third Deity Name, prefixed by the last two letters of the second, thus: ORO IBAH AOZPI, where AHAOZPI is the Name of a Senior.



All these Names belong to a different and higher plane than those of the elemental squares, and are invoked by the Hexagram, not the Pentagram. The King and Six Seniors are attributed to the Sun and Planets.

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2. The Sephirotic Crosses.

The Vertical line read downwards gives a Deity Name of six letters, used to call forth the angels and spirits of the lesser angle. The cross-bar from left to right gives a Deity Name of five letters which is used to command the spirits called forth by the first Name. These two Names should be used in a preliminary invocation when working with a square of the lesser angle. If we reverse the Names, reading them upwards and from right to left, we get those of the evil forces calling forth and controlling the evil angels of the lesser angle, which needless to say, should not be done - by the Z.A.M. at any rate.

3. The coloured squares.

From each square a Name is formed by taking the four letters in the four coloured squares of one horizontal row of the lesser angle, beginning with the letter in the square whose Name is desired, and reading left to right. In the Kerubic squares of the airy Angle of Air we have RZLA for the first; ZLAR for the second, LARZ for the the third; ARZL for the fourth. Remembering the rule as to pronunciation, these will be ERZODELAH, ZODELARE, LARZOD, ARZODEL.

From each of these four-letter Names is formed a more powerful Name of five letters which rules it, by prefixing a letter from the Tablet of Union as follows:

I. Kerubic Squares. Always (whatever the lesser angle) the first letter of the appropriate line of the Tablet of Union: thus from RZLA we shall form ERZLA, from DOPA in the Tablet of Fire BDOPA. These Names from the Kerubic squares rule those in the servient squares, and the first, i.e. that of the left-hand Kerubic square, is the chief of them.

2. The Servient Squares. The remaining letters of the Tablet of Union are thus allotted: The second letter of each line to the 16 squares of the angle of Air. The third letter of each line to the 16 squares of the angle of Water. The fourth letter of each line to the 16 squares of the angle of Earth. The fifth letter of each line to the 16 squares of the angle of Fire.

Evil names are formed by taking two adjoining letters instead of four, prefixing the appropriate Tablet of Union letter and reading from right to left, or left to right.

The formation of these Names is dealt with much more fully in the "Clavicula Tabularum Enochii," one of the more ancient of our documents on the Tablets.

CHAPTER THREE

THE ATTRIBUTION TO THE NAME YHVH

The Great Name YHVH is the Key to the whole system of Enochian attribution of the squares to the elements. The letters of the Name are thus attributed:

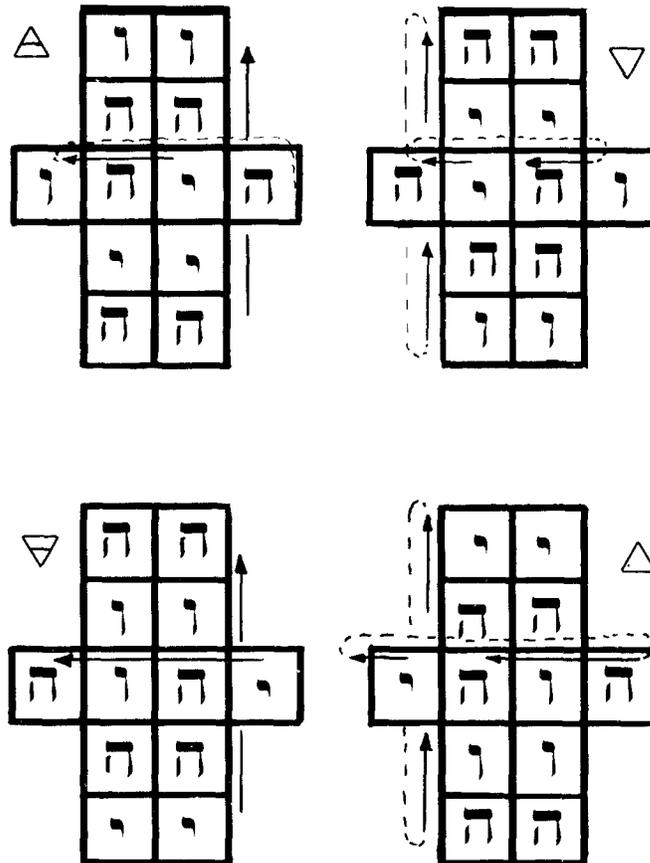
**Yod to Fire and Wands;
Heh to Water and Cups;
Vau to Air and Swords;
Heh (final) to Earth and Pentacles.**

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Once more put your Tablets together as in Chapter One. Put the appropriate letter at the outside corner of each, and you will find the Name YHVH reads round counter-clockwise, beginning with the fiery angle of Fire, and taking in each tablet the lesser angle of its own element. Then fill in the letters appropriate to the lesser angles of each tablet and you will find them also forming the Name in the same way, while in the middle of the Four Tablets is the Name again, beginning with the fiery lesser angle of Air. So much for its general attribution. We now consider it in detail.

The White Squares.

1. The Great Cross. Divide each vertical and horizontal line into four groups of three adjoining squares. Against the two top groups and the left hand group put the letter of the Name corresponding to the element of the Great Tablet. In the case of Air this will be Vau. The name reads upwards and from right to left, so below Vau and to its right we put Heh; below that and on its right Yod, leaving Heh Final for the bottom and right hand groups. Thus:



Each square represents **three** squares on the Tablets. This attribution is perfectly simple if it be remembered that the letter consonant to the Tablet always comes to the top and left.

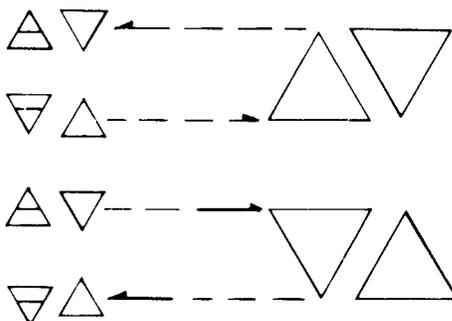
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2. The Sephirotic Crosses represent the Sephiroth modified by the letter of the lesser angle. Thus they will be Kether of Vau in the airy lesser angle, of Heh in the watery, and so on. The attributions of these Crosses otherwise are constant in all angles of all tablets. **The coloured Squares.**

1. The Kerubic Squares. The Attribution of the Letters of the Name to the Four Kerubic Squares of each lesser angle is a little more complicated, but is still quite easy if the following rules are remembered.

(a) The outside square is always attributed to the letter corresponding to the element of the lesser angle. Thus in the four airy lesser angles the left hand square is attributed to Vau, in the four watery the right hand square always to Heh; in the four earthy the left-hand square always to Heh (final); in the four fiery the right hand square always to Yod.

(b) In the Tablets of Air and Water the Name reads right to left in the two upper quarters, left to right in the two lower. In the Tablets of Earth and Fire, it reads left to right in the two upper quarters, right to left in the two lower. Thus if the four tablets are placed together, we have four rows, running thus:



Applying these rules to the four lesser angles of Air, we get:

Airy quarter: Vau placed on the left, by rule (a) in that order in the other three, by rule (b).

Watery quarter: Heh placed on the right by rule (a) on its left in that order, by rule (b).

Earthy quarter: Heh (final) placed on the left by rule (a) on its right in that order by rule (b).

Fiery quarter: Yod placed on the right, by rule (a) on its left in that order by rule (b).

In the Earth and Fire Tablets a curious result follows. Take the airy and watery angles. In Air, Vau, on the left followed by Heh, Yod, Heh, brings Heh on the right; and in water, Heh, on the right similarly brings on the left, so that the attribution of the Kerubic squares (and hence, as we shall see, of the servient squares) is alike in the upper pair of angles and in both Tablets. The same thing happens in the earthy and fiery angles. Heh on the left brings

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Yod on the right, and vice versa. So the attributions of the Kerubic squares of the right lesser angles of the two lower tablets have only two arrangements, viz: for the upper and for the lower angles. This does not mean that the squares will be identical; as we shall see later, their elemental composition will differ in each lesser angle.

1. The Servient squares.

These, it will be remembered, are in four vertical columns of four squares, or four horizontal ranks of four squares. **To avoid confusion the word "column" will be used to denote vertical, and the word "rank" to denote horizontal rows invariably.**

The four columns follow the order of the four Kerubic squares always. The four squares under Heh are also attributed to Heh and so forth. The four ranks are also dependent on the four Kerubic squares, and whatever order these are in, right to left is the order of the servient ranks downwards. This rule is invariable, and does NOT depend on whether the Name reads right to left or left to right. Examples:

Air of Air Air of Fire

Heh (f) Yod Heh Vau

Heh (f) 1st Rank

Yod 2nd Rank

Heh 3rd Rank

Vau 4th Rank

Heh Yod Heh (f) Vau

Heh 1st Rank

Yod 2nd Rank

Heh (f) 3rd Rank

Vau 4th Rank

Thus each servient square has a double attribution, by column and rank, no two being alike in the same lesser angle. We may get Heh, Heh column and Vau, Vau Rank, or Vau, Vau Column and Heh, Heh Rank. The other attributions will be quite different in the two cases (in one case to Pisces, the Moon of the Tarot Trumps; Qoph and Laetitia; in the other to Aquarius, the Star; Tzaddi and Tristitia.)

But these other attributions are dependent on those to the Name, which are, as has been said, the key to the system, and should be thoroughly mastered before going on to work out the corresponding Astrological, Tarot, and Geomantic attributions as explained in the next chapter.

CHAPTER FOUR

THE ASTROLOGICAL, TAROT, HEBREW AND GEOMANTIC ATTRIBUTIONS

The White Squares.

1. The Great Crosses refer to the 36 Decans of the Zodiac. The squares allotted to Yod will be fiery signs, those to Heh watery signs, those to Vau airy, those to Heh final earthy.

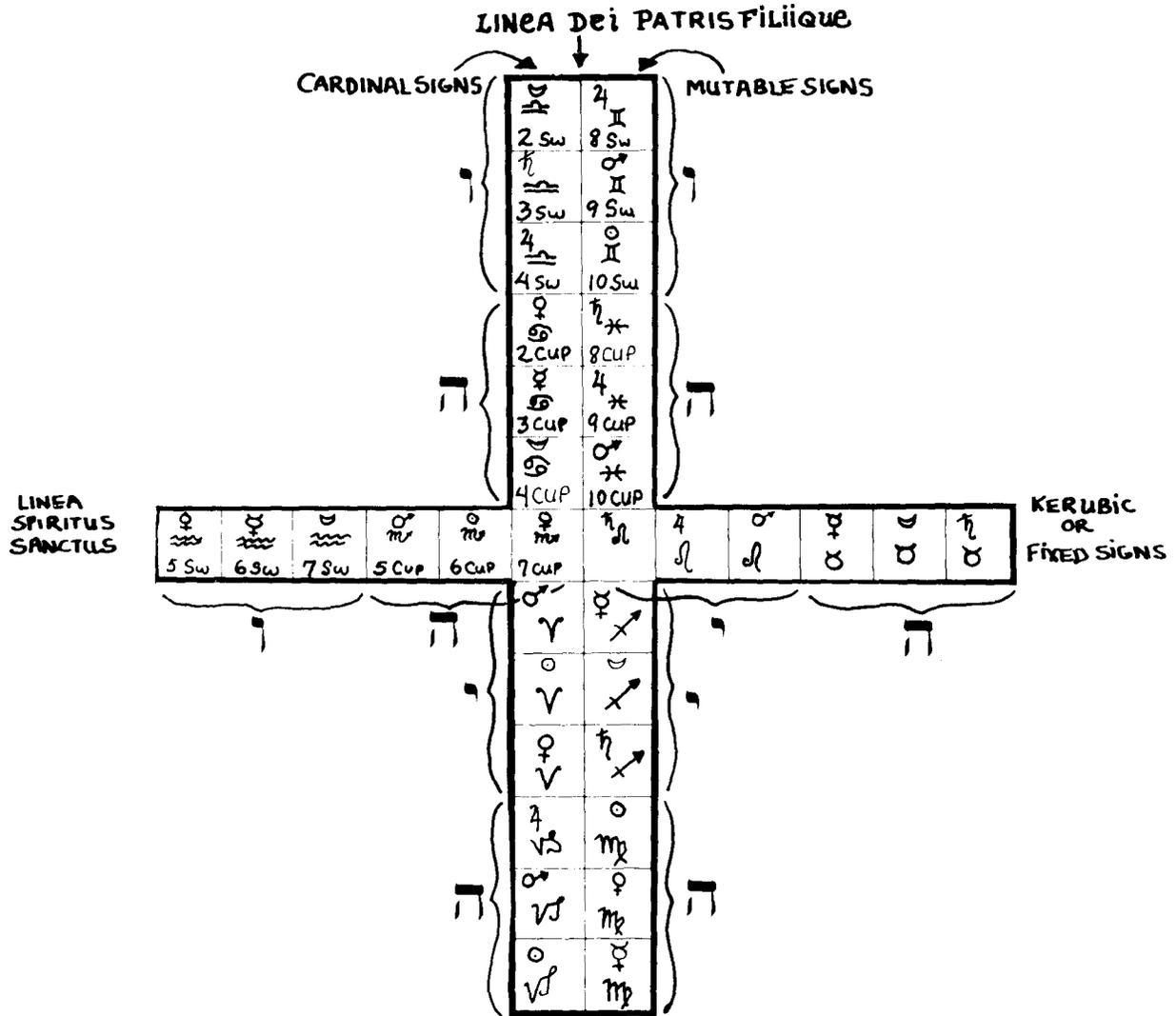
It will be remembered that in attributing the letters of the Name we took groups of three squares. Each group of three represents one sign, the separate squares being allotted to the

three Decans as ruled by the Planets. The Decans of each sign go downwards or from left to

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right in order. The four Kerubic signs and their Decans occupy the Linea Spiritus Sancti, the four Cardinal signs the left side of the Linea Dei Patris Filiique, and the four mutable the right side. Those familiar with the Tarot papers will remember that the Decans start with the first Decan of Leo ruled by Saturn, the planets following in their order, except that Mars rules the last decan of Pisces and the first of Aries. The 36 smaller cards of the Tarot are also allotted to these squares, each in that of its own decan; note that the 2, 3, and 4 of each suit go with the Cardinal sign; 5, 6, 7 with the Kerubic; and 8, 9, and 10 with the Mutable.

Thus in the Air Tablet we get:

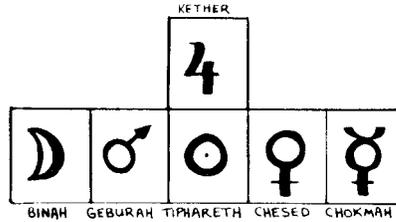


THE GREAT CROSS OF THE AIR TABLET

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2. The Sephirotic Crosses.

The top square, and the five squares of the Cross-bar are allotted to six of the seven planets, excluding Saturn. The arrangement is constant, but is not the usual attribution of the Planets to the Sephiroth as on the Hexagram. It is as follows:



The corresponding Hebrew letters and Tarot Trumps are allotted to these squares.

The remaining four squares have no astrological attribution, but in addition to the six trumps the ten squares of each Cross are allotted to the Ace and small cards of the suit attributed to the element of the lesser angle.

The Coloured squares.

1. The Kerubic squares. These are allotted, as their Name implies to the four Kerubim whose emblems follow the order of the Letters of the Name: to Yod; to Heh; to Vau; to Heh (final) in each lesser angle. They are also allotted to the four Court Cards of the Tarot suit which corresponds to the lesser angle, Swords to Air, Cups to Water, Pentacles to Earth and Wands to Fire on each Tablet. Of the four Court Cards themselves the King is attributed to Yod, the Queen to Heh, the Knight to Vau, and the Knave to Heh (final).

2. The Servient Squares.

These are allotted as follows: to the Twelve Signs of the Zodiac, with the symbols of Air, Water and Fire, and Saturn which is also Earth and to the corresponding 16 Trumps, Hebrew Letters and Geomantic figures.

(a) The Columns go by triplicity according to the element of the Kerubic square at the head of the column. e.g. under Yod and Leo will be Aries, Leo, Sagittarius and Fire, with Heh, Tau, Samekh, and Shin, Emperor, Strength, Temperance, and Last Judgment, and so with the other columns.

(b) The ranks go by Quality:

To Yod and Fire are allotted the four Cardinal Signs; Heh and Water are allotted the four Kerubic Signs

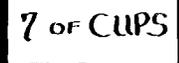
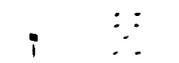
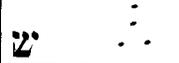
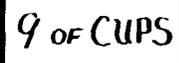
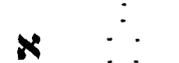
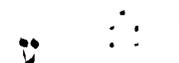
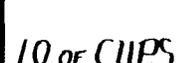
Vau and Air are allotted the four Mutable Signs

Heh (final) and Earth are allotted the four Elemental symbols.

Thus under Heh in the Yod rank will be, Cancer, the Chariot, Cheth, and Populus. Thus under Heh in the Heh rank will be, Scorpio, Death, Nun, and Rubeus. Thus under Heh in the Vau rank will be, Pisces, the Moon, Qoph, and Laetitia. Thus under Heh in the Heh (final) rank will be, Water, Hanged Man, Mem, Via and so on.

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I work out the Water Angle of Air as an example:

 	 			
 KNIGHT (KING) OF CUPS	 PRINCESS OF CUPS	4  ACE OF CUPS	 KING (PRINCE) OF CUPS	 QUEEN OF CUPS
 בינה 3 OF CUPS	 גבורה 5 OF CUPS	 תפארת 6 OF CUPS	 חסד 4 OF CUPS	 חכמה 2 OF CUPS
 STRENGTH 	 HIEROPHANT 	נצח 7 OF CUPS 	 STAR 	 DEATH 
 TEMPERANCE 	 HERMIT 	הוד 8 OF CUPS 	 LOVERS 	 MOON 
 LAST JUDGMENT 	 UNIVERSE 	יסוד 9 OF CUPS 	 FOOL 	 HANGED MAN 
 EMPEROR 	 DEVIL 	מלכות 10 OF CUPS 	 JUSTICE 	 CHARIOT 

ה
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The following Table of Attributions, repeated though it is for the most part from earlier knowledge which should be familiar, may be useful for reference in working out the Squares.

In the following Table the Column will be in bold type, under which will follow in order, the Rank, the Letter, the Trump, Astrological symbol and finally the Geomantic figure.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

BASIC ATTRIBUTIONS

Vau.

Heh (f), Aleph, Fool, Air, Fortuna Minor. **Sephirotic Cross (S.C.)**

Chokmah, Beth, Magician, Mercury, no figure.

S. C.

Binah, Gimel, High Priestess, Moon, no figure.

S. C.

Chesed, Daleth, Empress, Venus, no figure.

Yod.

Yod, Heh, Emperor, Aries, Puer.

Heh (final).

Heh, Vau, Hierophant, Taurus, Carcer.

Vau.

Vau, Zayin, Lovers, Gemini, Albus.

Heh.

Yod, Cheth, Chariot, Cancer, Populus.

Yod.

Heh, Teth, Strength, Leo, Fortuna Major.

Heh (final).

Vau, Yod, Hermit, Virgo, Conjunctio.

S. C.

Kether, Caph, Wheel of Fortune, Jupiter, no figure. **Vau.**

Yod, Lamed, Justice, Libra, Puella.

Heh.

Heh (f), Mem, Hanged Man, Water, Via.

Heh.

Heh, Nun, Death, Scorpio, Rubeus.

Yod.

Vau, Samekh, Temperance, Sagittarius, Acquisitio. **Heh (final).**

Yod, Ayin, Devil, Capricorn, Carcer.

S. C.

Geburah, Peh, Tower, Mars, no figure.

Vau.

Heh, Tzaddi, Star, Aquarius, Tristitia.

Heh.

Vau, Qoph, Moon, Pisces, Laetitia.

S. C.

Tiphareth, Resh, Sun, no figure.

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Yod.

Heh, Shin, Last Judgement, Fire, Cauda Draconis. **Heh (final).**

Heh (f), Tau, Universe, Saturn (Earth), Caput Draconis.

GENERAL NOTE ON THE TAROT ATTRIBUTIONS.

Since 156 equals 78 x 2, it might have been expected that each Tarot card would come twice on each Tablet and no more, but it will be seen that this is not so, for:

(a) The 22 Trumps occur 4 times, once in each lesser angle. The 12 allotted to Simple Letters, the 3 allotted to the Three Mothers, and the Universe allotted to Tau and Saturn, come in the Servient squares, and the other six of the Double Letters on the six uppermost squares of the Sephirotic Cross. The apparent anomaly of the position of Saturn is thus explained in the "Book of the Concourse of Forces". "Now in the attribution of the Tarot Keys hereunto, Universe is attributed to Earth and Saturn though one of the seven 'Lords who wander' is yet here classed with those who abide, because he is the heaviest of the seven, and thus formeth a link between the Wanderers and the Abiders."

The reason for the other attributions are also given at some length in the same paper, and it is not worth-while to copy them here.

(b) The Aces and Court Cards occur once only, on the Kether squares of the Sephirotic Cross, and the four Kerubic squares of each lesser Angle.

(c) The 36 small cards occur twice each, on the Great Cross, and on the nine lower Sephiroth of the Sephirotic Crosses.

TABLET OF UNION

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

The Tablet of Union.

Is allotted to the Aces and Court Cards thus:

	♁	♈	♉	♊	♋
♈	ACE SWORDS	PRINCE SWORDS	QUEEN SWORDS	PRINCESS SWORDS	KING SWORDS
♉	ACE CUPS	PRINCE CUPS	QUEEN CUPS	PRINCESS CUPS	KING CUPS
♊	ACE PENTS	PRINCE PENTS	QUEEN PENTS	PRINCESS PENTS	KING PENTS
♋	ACE WANDS	PRINCE WANDS	QUEEN WANDS	PRINCESS WANDS	KING WANDS

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The foregoing methods of attributing the Enochian squares should be thoroughly grasped before proceeding further, as it is essential to understand the principles before beginning the working out of the Pyramids of each square.

CHAPTER FIVE THE PYRAMIDS OF THE SQUARES

We have hitherto treated each square as a single whole and flat, but in reality it represents a Pyramid, shaped like the Pyramid of the elements in the Philosophus Grade with a square base and four sides composed of equilateral triangles truncated or cut off so as to leave a flat top. We have now to consider the attribution of the sides of these Pyramids. They will, among them, include all the attributions of the square already worked out in the previous chapter (save that the Letter of the Name on which the rest depend does not actually appear); in addition, each side of the Pyramid is coloured according to its own appropriate element, or left white for Spirit. Hence it by no means follows that a square from the airy angle of Air will have an all yellow pyramid - only two (one Kerubic and one Servient) in fact, do so. But every square of the Air Tablet has at least one airy side to its Pyramid; and every square of the Airy Angle of any Tablet has at least one airy side; every square in Air of Air having at least two airy sides (similarly in Water of Water, Earth of Earth, and Fire of Fire). The elements of the Tablet and of the Lesser Angle, therefore, always predominate over the others.

For example, in the airy angle of Air, out of 30 pyramids, with 120 sides: (This Schema applies mutatis mutandis to the lesser angle corresponding to the Element of the Tablet itself. Also note that the Earthy sides may be coloured in the four colours of Malkuth, Queen scale, if preferred.)

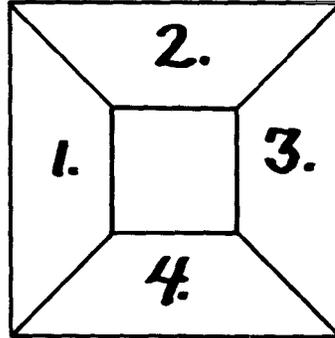
**70 sides are yellow for
Air 10 sides are blue for
Water 10 sides are black for
Earth 10 sides are red for
Fire 10 sides are white for
Spirit
10 sides are either white or in the Sephirotic colours from the
Minutum Mundum.**

In Water of Air:

**40 sides are yellow for
Air 40 sides are blue for
Water 10 sides are black for
Earth 10 sides are red for
Fire 10 sides are white for
Spirit
10 are either white or in Sephirotic colour.**

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On a flat surface, the Pyramid is represented by dividing the square into four triangles, leaving a small square in the centre to represent the flat top. On this, if desired, the appropriate Theban letter may be placed.



The Pyramid is supposed to be in position on the Tablet, so that Triangle No. 2 is towards the top of the Tablet. To work out the pyramid of any square completely, it is necessary to know the attributions of the four Triangles and the element of each. They are usually given in the order shown.

The White Squares. No. 2 is always Spirit, and white.

The Great Cross.

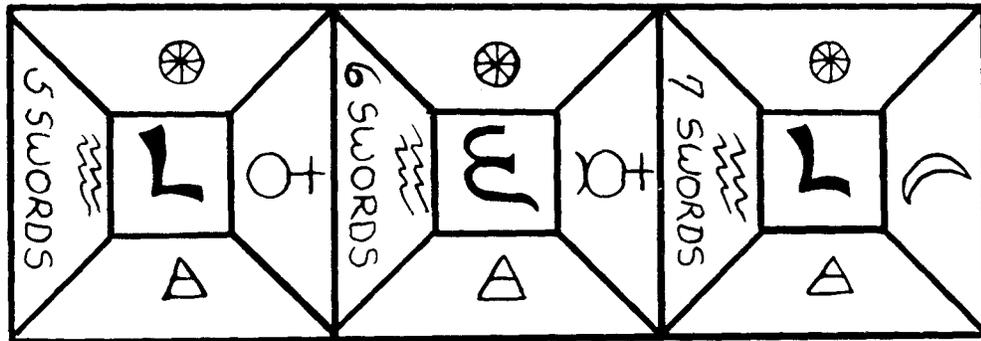
No. 1. Sign of Zodiac, small card of Tarot.

No. 2. Spirit.

No. 3. Planet of Decan.

No. 4. Elemental Symbol of the Great Tablet concerned.

I give the three left hand squares of the Linea Spiritus Sancti of the Air Tablet:



The Colouring of the Triangles.

For the Great Cross there are two alternative methods; for both of which there is high authority.

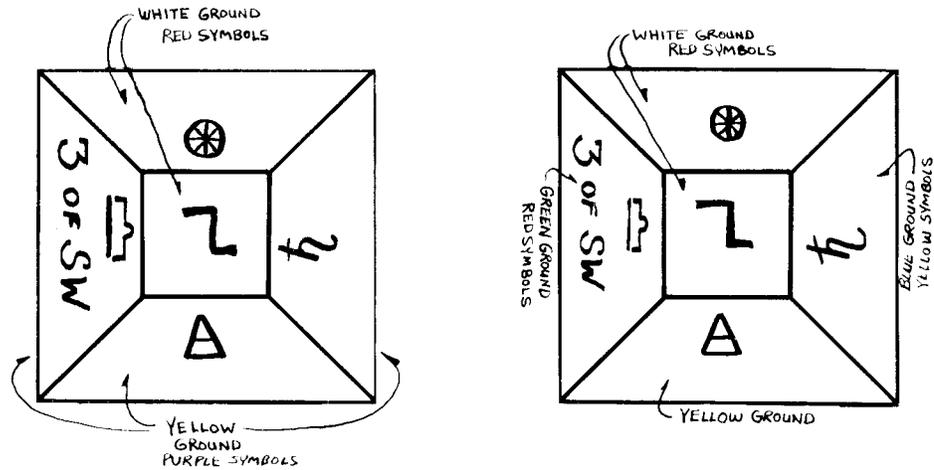
In both No. 2 is left white, and No. 4 coloured according to the element of the Tablet. It is only in the two side triangles that they differ.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

(a) No. 1 may be coloured in the elemental colour of the Triplexity to which the sign belongs, and No. 3 in that of the Triplexity ruled by the Planet i.e., Saturn, Mercury for Air; Jupiter, Sun for Fire; Venus, Moon for Earth, and Mars for Water.

This method keeps the colouring throughout the Tablets to the elemental colours of the King's Scale, the attributions being always painted in the complementary colour to the ground.

(b) No. 1 may be coloured in the colour of the Sign itself, and No. 3 in that of the Planet itself, according to the Minutum Mundum diagram. In the set of Tablets worked out for reference, I adopted (a) but give here one square worked out in both ways for comparison. I take the second decan of Libra on the Air Tablet.



The Sephirotic Crosses:

No. 1. Elemental Emblem of Great Tablet

No. 2. Emblem of Spirit

No. 3. Elemental Emblem of lesser angle.

No. 4. Name of Sephirah, modified by letter of Name in lesser Angle. Tarot Ace or small card of suit. In first 6 only Planet, Hebrew Letter, and Tarot Trump.

Colouring:

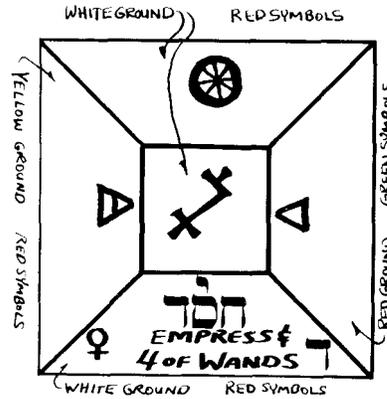
No. 1. Elemental colour of Great Tablet.

No. 2. White.

No. 3. Elemental colour of Lesser Angle.

No. 4. Either white or in colour of Sephirah from Minutum Mundum. Square of Chesed in Fiery Lesser Angle of Air.

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The bottom Triangle may be coloured blue and lettered in orange **if** preferred.
 The Coloured Squares including the Kerubic and Servient squares.

No. 1. Tarot Court Card of appropriate suit of lesser angle. Card will correspond with Kerubic Emblem in 3.

No. 2. Elemental Emblem of Great Tablet.

No. 3. Kerub answering to Letter of Name to which the square is attributed. No.

4. Elemental emblem of lesser angle.

Colouring.

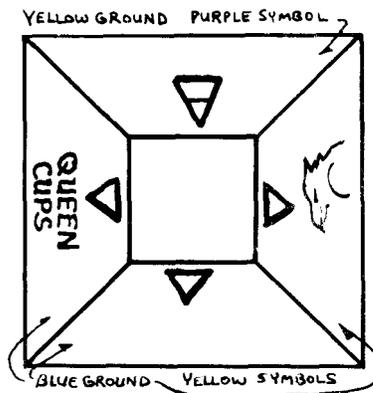
No. 1. Agrees with No. 3. (This appears to be correct; in working out the Tablets for the Order I coloured No. 1 of the Kerubic Squares according to Element of Suit, instead of Element of Court Card corresponding to Kerub. This is probably wrong, and the diagrams are incorrect in this respect.)

No. 2. Elemental Colour of Great Tablet.

No. 3. Elemental Colour of Kerub.

No. 4. Elemental Colour of Lesser Angle.

The Square of Eagle Kerub in watery lesser Angle of Air:



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The Servient Squares:

No. 1. Elemental Emblem of Great Tablet. Astrological attribution. No. 2. Elemental Emblem of letter ruling Column. Tarot Trump. No. 3. Elemental Emblem of Lesser angle. Geomantic Figure.

No. 4. Elemental Emblem of Letter ruling Rank. Hebrew letter corresponding to Trump in 2.

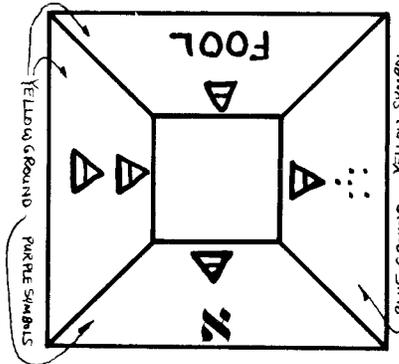
Each triangle is coloured according to its elemental emblem. This method may sound fearfully complex, but it is actually much easier than it sounds. It takes far less time to work out a square than to describe how it is done.

Let us take at random the 3rd square in the 3rd rank of the 2nd Lesser angle of Air. (I have not at this moment the slightest idea what it is.)

Air Tablet - therefore No. 1. Yellow

Water angle - therefore No. 3. Blue. Heh on right of Kerubim, therefore Vau at head of our column, and Heh (final) for 3rd rank.

Therefore No. 2. Yellow, No. 4. black or citrine. Air column, earth rank, therefore Air, Fool, Aleph, and Fortuna Minor and we can put the square together thus:



By pure accident I lit on a square which illustrates a doubtful point, viz: whether black should be used throughout for earth, or whether the four colours of Malkuth from the Minutum Mundum are more correct. It introduces the Queen's Scale, which seems against it. but they are used in the Sigil of the Earth Tablet, and I have used them in working out the complete Tablets. If they are used, citrine should be used for the lesser angle of earth in the Air Tablet wherever the lesser angle Element determines the colour. Also wherever in any angle Earth column crosses Air rank or vice versa. So with the olive, russet and black.

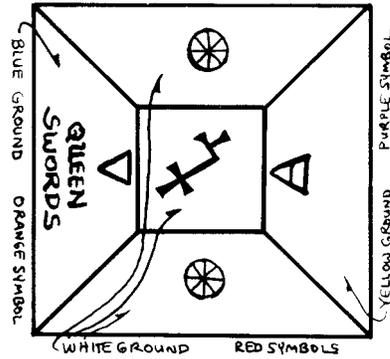
The Tablet of Union.

Nos. 2 and 4 always Spirit.

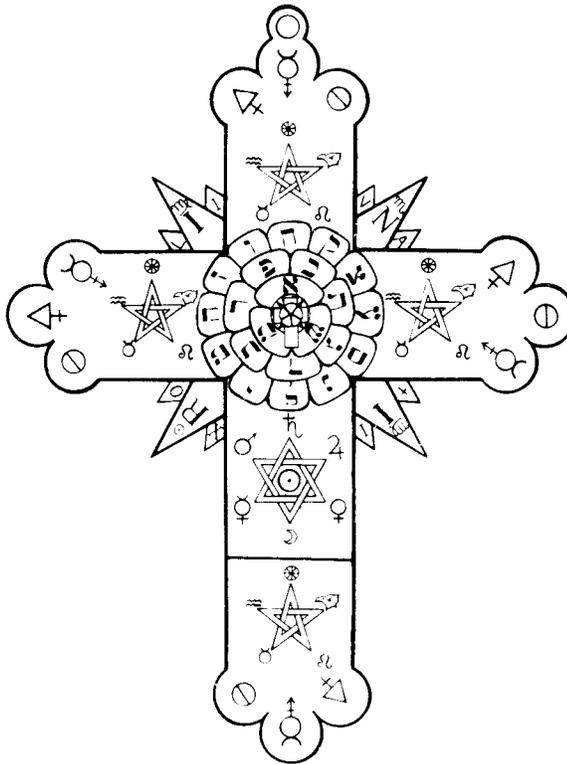
No. 1. Element of column (Spirit in first column) No. 3. Element of rank and so coloured.

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SQUARE A
OF EXARP



In the first part of Examination F the Candidate may be required to work out all the attributions of any lesser angle or squares selected by the Examiner. It is hoped that the foregoing will be sufficient to enable him to do so.



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THE BOOK OF THE CONCOURSE OF THE FORCES

By
G.H. FRATER D.D.C.F.

It is demonstrated in the book called "T" that when the 10 Sephiroth in their grouping which is called the Tree of Life are projected in a Sphere (Kether coinciding with the North Pole, Malkuth coinciding with the South Pole, the Pillar of Mildness with the Axis), then the Pillars of Severity and of Mercy are quadrupled, i.e. there are 5 Pillars instead of 3 Pillars.

The same scheme is therefore applicable to the Celestial heavens, and the mode of the governance of these Tablets in the Heavens is also set forth in the Book "T." But as before and there is said, the rule of these Four Tablets, Terrestrial as well as in the Heavens, is in the Spaces between the 4 Pillars. That is between the double Pillars of Severity and Mercy. In these vast spaces at the ends of the Universe are these Tablets placed as Watch-Towers, and therein is their dominion limited on either side by the Sephirotic Pillars, and having the great central cross of each Tablet coinciding with one of the 4 Tiphareth points in the Celestial Heavens. Therefore even in the small squares into which each Tablet is divided, each represents a vast area of dominion, having the correlation therefore in the Universe, in the Planets, in our Earth, in the Fixed Stars, and even in Man, in animals, vegetables, and minerals.

A knowledge of these tablets will then, if complete, afford an understanding of the Laws which govern the whole creation. The dominion of the Tablet of Union is above that of the 4 Terrestrial Tablets and towards the North of the Universe.

The difference between the mystical names of the Angels of the Tablets and the Hebrew Names such as Kerub, Auriel, and Michael, etc. are here explained. Those Hebrew Angel Names which have been taught unto the First Order are rather general than particular, attending especially to an office or rule whereunto such an Angel is allotted. As it is written: "One Angel doth not undertake two messages." For these mighty Angels do rather shew forth their power in the governance of the 4 Great Sephirotic Columns as aforesaid, viz: the double columns of Severity and Mercy when projected in a sphere, and this also is under the Presidency of the Sephiroth. But the Names of the Angels of the Tablets do rather express particular adaptations of Forces shewing forth all variations and diverse combinations of those which are in the other case manifested in a more general way.

Notanda. Of the letters of the Tablets, some be written as capitals. These are the initial letters of certain Angels names drawn forth by another method, not now explained, and the offices of these do not concern a Z.A.M. The mystical meaning of certain letters which are reversed is also not now declared.

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Some squares have more than one letter. In these cases, either letter characterises the Square. The higher one is preferable. The lower is weaker. If two letters are side by side, the presumption is in favour of equality. Where two letters are in one square, the best plan is to employ both. But one alone may be used with effect.

OF THE FOUR MIGHTY AND VAST OVERSEER ANGELS OF THESE TABLETS

It will be found written in the Clavicula Tabularum Enochi:

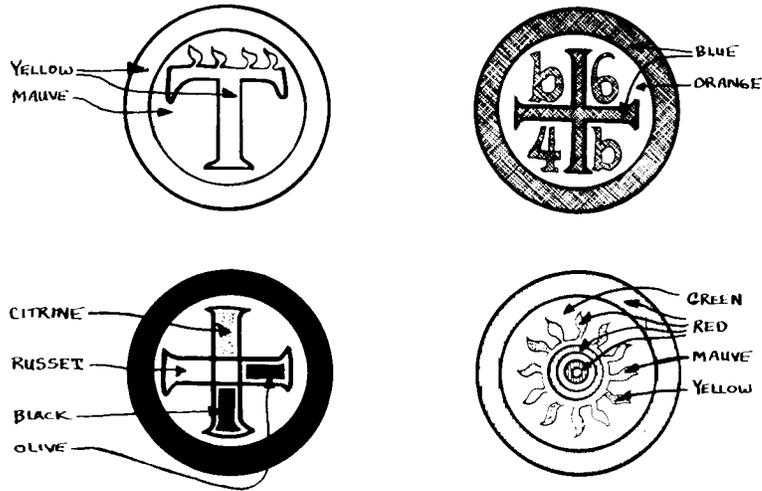
"Now we are to understand that there are 4 Angel overseers, each one of these Angels is a mighty Prince, a Mighty Angel of the Lord and they are of Him. They are as chief Watchmen and Overseers, set over several and respective parts of the World, viz: East, West, North, South, as under the Almighty, their Governor, Protector, Defender. And the seals and authority of whom are confirmed in the beginning of the world. To them belong Four Characters being tokens of the Son of God, by whom all things are made in the Creation and are the natural marks of his Holiness."

Now thou shalt observe in the Book of the Concourse of the Forces that unto each of the 4 Tablets of the Elements is there a sign annexed; i.e.: Unto the Tablet of Air a symbol of a T having four Yods above it.

Unto the Tablet of Water being a Cross Potent, having two letters b.b., a figure 4 and a figure 6, in the angles thereof.

Unto the Tablet of Earth, a simple Cross Potent without additions.

Unto the Fire Tablet there is a circle having 12 rays allotted.



These be the sacred seals or characters alluded to in the preceeding quotation. Now thou shalt know that these 4 seals be taken from the "Sigillum Dei Ameth" after and according unto "one certain guidance and letters which is there set forth, and this Tiber Ameth vel Sigillum Dei' that is the Book of Truth, or the Seal of God" entereth not into the knowledge of a Z.A.M.

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The letters of the Word Ameth, Truth, are the three Elements, Earth, Water and Air for Tau is Earth, as Aleph, Mem, Shin, are Air, Water, and Fire.

These three letters or Elements are disposed together for the receiving of that Divine Fire which should enlighten them when thus harmonised so that therein may be manifested which is Emethsh or Amethsh, herein as the Shin of the Fire Divine entered, and this order of the Letters is that of the Angles of the Tablets, and of the 4 Tablets themselves, viz:

First - is Air and Aleph.

Second - is Water and Mem.

Third - is Earth and Tau.

Fourth - is Fire and Shin.

This again is the Order of the Elements in the Sepher Yetzirah of the Qabalah. From these 4 Sigils there are the 4 Names drawn forth as may follow in order.

From the Tau with 4 Yods or a (T) surmounted by four Yods of the Sigillum Ameth, (T) and 4 other letters counting by the rule of 4, 22, 20, 18: this yields T'haolog - Tahaoelog, for the Air Tablet. (The 4th Square each time from the last will shew the letter and figure given. You are not to count, say 22 or 20 or 18, but 4 only. N.O.M.)

These names are not to be lightly pronounced.

From the cross in whose angles are 2 (b's) a 6 and a 4 - see previous diagram, note that (T) equals a (t), while the cross equals (th).

The counting goes from Cross to (h), then b4, then 6b, and continues by six. 4 is Th, 22 is (h), (b) is 4, (y) is 14, 6 is (b), 6 is (A), (a) is 5, (t) is 9, (n) is 14, then (n) finishing the counting, yielding the name Thahebyobeaatanun for the Water Tablet.

To explain further, four moves from (T) yields 22. (h) (b) 4 is specially put; (y) 14 moves to 22, from (t). Then 6 (b) is special. From 6 (b) it is all plain moving by 6 to right.

From the Cross equals (th) 4, and proceed counting in each case forwards as by numbers, and proceed counting in each case forwards. 4 is (Th), 22 is (h), 1 1 is (a), (a) is 5, (o) is 10, (t) is 1 1, with a final letter of (h) which yields the name Thahaaothe, for the Earth Tablet.

(Count here not by 4 or 6, but by numbers given to right if over; to left if under.)

From the Fire Tablet Sigil count to the middle circle which is the Greek Omega, the long (o), and proceed in the Sigillum Ameth counting 12 in each case, for the number of rays is 12 around the circle. 6 is Omega, 12 is (h), (o) is 8, (o) is 17, (o) is 20, (h) is 12, 6 is (A), (t) is 9, ending with an (n), which yields the name Oh000haatan for the Fire Tablet.

(Count 12 in any case neglecting the numbers over or under, always forward. S.A.)

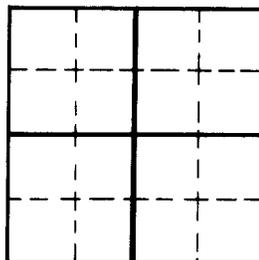
THE LAW OF THE ALLOTMENT OF THE ANGLES, CROSSES AND SQUARES OF THESE TABLETS.

The key of all and every allotment and combinations of the various subdivisions of the 4 Terrestrial Tablets is to be found in the transposition of the Letters of the Great Name. For the position of these Tablets together with the Tablet of Union in the midst and governing

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them, recallecth the Pentagram with the allotment of its angles under the presidency of the Great Name Yeheshuah. (The colours in the King Scale are White, Red, Blue, Yellow, and Black.)

Each Colour is again subdivided into its 4 Lesser Angles, representing the other 3 elements mingled with and differentiating the Elements of the Tablet itself under the Presidency of the 5 Crosses therein thus:



Also the word Aemeth is compounded of the 1st letter of the Alphabet and the last letter, and of a middle one, as though we affirm that Truth is to be found by the reconciliation of the extremes through the knowledge of the means.

Forget not that this Aleph is the Spiritual and Etherial, and Tau is the Universe, and Mem is the Sacrificial Man, placed between them so as to affirm the Reconciliation of the Natural to the Spiritual through self-sacrifice. And lastly that when Shin is added, there is an affirmation of the judgment set and the Book of Life opened which is in YHVH and that the Keys answering unto these 4 letters are:

Aleph is the Spirit of Aether
Mem is the Spirit of the Mighty Waters.
Tau is The Great One of the Night of
Time. Shin is the Spirit of Primal Fire.

As it would affirm firstly, the Aetherial and Divine Spirit brooding over the mighty Waters in the Silence of the Abyss of the Night of that Great One, before Creation, and before Time. And lastly, the Judgment of the Universe through Fire, when the End of the Ages shall be. Therefore is it that the numbering of the Angles followeth this order of:

Shin is Fire.
Tau is Earth.
Mem is Water.
Aleph is Air.

The above is the correct order and not the order of the attribution of the Elements to Tetragrammaton.

Yet perchance thou mayst say, wherefore are the letters of the name allotted as in the

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usual attribution to YHVH, since its letters are applied in a different manner in the Rose and in the Sepher Yetzirah, YHVH is equal to Aries, Taurus, Aries, Virgo.

Now the reason is this. It is true that Aleph, Mem, Tau, Shin equal Air, Water, Earth, and Fire, the purely terrestrial action, but YHVH is a certain Name added unto them to control their vehemence. So that over the violent Element Fire is placed the gentle letter of Yod - Virgo to calm and purify its raging. Over the quiet and peace loving element Water is placed the strong letter Heh - Aries to awaken it unto a fitting display of energy. Over the changing and whirling element of Air is placed the firm and resolute Vau, - Taurus. Over the stable and abiding earth is placed the exciting force of Heh - Aries.

So that with these letters from among the 12 Simple Letters hath the Almighty administered the government and combination of the Elements. Therefore is it that in these Tablets sheweth the law of their combination, and not Aleph, Mem, Tau, and Shin. Therefore is it that the name YHVH is a name of vehemence of all the Elements and this vehemence is held bound by it. But when the holy letter Shin of the Divine Spirit is placed therein it is rendered calm, seeing that the judgment is then set and the Book of Life opened. Herein also is a great Arcanum for it is a knowledge of the mystery of life.

Now each of these Terrestrial Tablets of the Elements is divided into 4 Lesser Angles by the Great Central Cross which cometh forth as from the Gate of the Watch Tower of the Element itself. The Horizontal Line of each of these Three Great Crosses is named "Linea Spiritus Sancti." The Perpendicular is called "Linea Dei," the Line of God, of Father and Son, the "Patris Filiique," Macroprosopus and Microprosopus combined. For these 4 Vertical lines resemble 4 mighty Pillars each divided into twain by a light line shewing this forth; The Father Himself, in the absence of the line. And in its presence shewing the Son. And as aforesaid the central points of these 4 Great Crosses do shew in the Celestial Heavens, and do correspond unto the 4 Tiphareth points referred to in the Book of the Astronomic view of the Tarot. Naturally then the Linea Spiritus Sancti coincides with the Zodiacal Belt wherein is the Path of the Sun who is the administrant of The Spirit of Life, and "The Lord of the Fire of the World." The Four Linea S. S. then form the complete circle of the Ecliptic, a circle at the centre of the Zodiacal Circle.

Therefore do the 4 Perpendicular or Vertical Lines of the 4 Crosses represent 4 Great Currents of Force passing between North above and South below, intersecting the Tiphareth points and thus affirming the existence of the Hidden Central Pillar of the Tree of Life forming the Axis of the Sphere of the Celestial Heavens.

Therefore are these Linea which are vertical called Linea Dei Patris Filiique, as manifesting that Central Column wherein are Kether and Tiphareth, Macroprosopus and Microprosopus. The Calvary Cross of 10 Squares which are in each of the 4 Lesser Angles of each Tablet are attributed unto the action of the Spirit through the 10 Sephiroth herein.

This Cross of 10 squares is the admission badge of the 27th Path leading unto the Grade of Philosophus, the only Grade of the First Order in which all the Tablets are shewn. It represents the Sephiroth in balanced disposition, before which the Formless and Void rolled back. It is the form of the opened out double cube and altar of incense. Therefore it is placed to rule each of the Lesser Angles of each Tablet.

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THE KEYS OF THE GOVERNANCE AND COMBINATIONS OF THE SQUARES OF THE TABLETS.

They are the Sphynx and the Pyramid of Egypt, that is the combination of the Kerubs being the Sphynx. The combination of the Pyramid being the Elements.

Now learn a mystery of the Wisdom of Egypt: "When the Sphynx and the Pyramid are united, thou hast the formulae of the Magic of Nature."

"These are the keys of the wisdom of all Time and its beginnings - who knoweth it? In their keeping are the sacred mysteries and the knowledge of Magic and all the Gods."

In the Ritual of the 32nd Path leading unto the Theoricus Grade, it is thus written: "The Sphynx of Egypt spake and said: I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life. I am Death. I am the Child of the Night of Time."

The solid Pyramid of the Elements again is the Admission Badge of the 28th Path leading to the Philosophus Grade. It is attributed to the Four Elements. Therefore on its base is the word Olahm, meaning World, and upon its sides are the names of the Elements: Aesh, Ruach, Mayim, Aretz or Ophir. Yet the Apex is not allowed to remain vacant, not quite acute in shape, but is cut off and so a small square is formed at the Apex, and the Letters Eth, meaning Essence are placed therein.

This small square maketh of the pyramid a certain Throne or shrine. On this throne a certain ruling force is seated. Within the Throne is a sacred Symbol. Place then its Sphynx within each Pyramid, and the image of its God above. Take thou each Pyramid as the key of the nature of each Tablet Square. The sphynx of each will vary in form according to the proportion of the Elements comprising the Square, and the God of Egypt whose image is to be placed above each Pyramid shall represent the force ruling under the direction of the Great Angel of the Square. This Angelic Name may be typified by the correspondences of the four letters of the Angel's Name, adding AL to the end of the Name - the letters of the Name standing for head, bust, and arms, body, lower limbs. Place the Name in Theban letters on the girdle.

This God shall be the symbol of the Power of the Light acting therein, as the Angel shall be the descent of that Light itself. The Four forms of the Sphynx are:

The Bull - Wingless

The Eagle or Hawk - Winged

The Angel - Winged

The Lion - Wingless

This variation as to wings is another reason why in grouping the Tablets and the lesser angles of the same, the two forms of Air and Water are placed above the two Tablets of Earth and Fire.

The symbolic form of each Sphynx is thus formed from the Pyramid of the Square. The upmost of 4 triangles (into which a square falls when the diagonals are inscribed) sheweth the Head and neck, and if it is to be Angel or Eagle, these are unto the form of the

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Sphinx. The two triangles right and left show the Body with the arms or fore limbs here also. If Angel or Eagle there are Wings added unto the representation of the Figure. The lowest triangle adds the lower limbs and the tail of the Bull, Hawk and Lion.

When Air and Fire predominate there is a male tendency. When Water and Earth the type tendeth to female. Then as the symbolic forms of the Egyptian Gods who rule above the Pyramid, it is to be understood that what is here written regarding the Sphynx of the Pyramid and the God of Egypt ruling above is applicable especially unto the 16 squares of the Servient Angels in each lesser angle.



TWO EXTRACTS FROM THE BOOK OF THE CONCOURSE OF THE FORCES

I. Of squares marked by reversed letters, the full understanding hereof belongeth unto a more advanced grade than that of Z.A.M. Wherefore in this place it is enough to say that a reversed Letter signifieth that a certain more isolated action of the square is distinguished, so that it doth as it were not so much complete and harmonise with the other squares about it, as that it expresseth a certain faculty or faculties which do not entirely harmonise with them, and which for this reason are kept apart. They do not necessarily represent an evil form of action, though in one sense the evil forces grasp them more readily than through their lesser harmony with the other surrounding squares of the Tablet, that is in what are termed the "Battle Formulae."

11. Of the skrying of the squares servient in the spirit vision. Having in readiness the necessary implements and insignia, and the symbol of the Pyramid of the Square, having rehearsed the Angelic calls appropriate thereunto, and having invoked the appropriate names governing the Plane and division thereof in question, let the Z.A.M. imagine unto himself that he is enclosed within, or believe that he is voluntarily standing within an atmosphere corresponding unto that symbolised by the Pyramid of the Square, whether of Heat or Moisture, of Cold or Dryness, or of combinations of these.

Let him endeavour to follow the Ray therefrom unto the limits of the Macrocosmic World and to find himself in a scene corresponding unto the nature of the Pyramid Square. That is, either of landscape, or clouds, or water or Fire, or Ether, or vapour, or mist, or raying light, or a combination or combinations of these, according unto the nature of the Plane.

For the Pyramids of the Squares are not solid pyramids of brick or stone, built by the

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hand of man. But rather the symbolical representation of the Elemental formula governing the plane of that particular square.

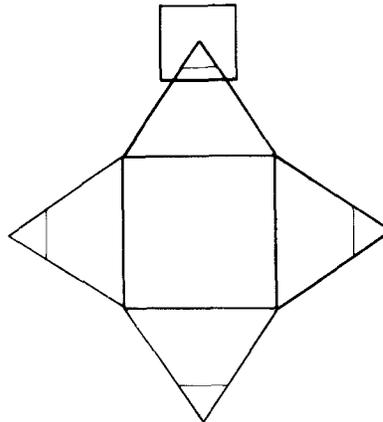
Having arrived at the plane required, let the Z.A.M. invoke the God of Egypt who ruleth above the Pyramid by the power of the Angel of the Square, especially vibrating at the same time, the Egyptian name of the God or Goddess. Then he shall perceive before him the colossal symbolic form of the God or Goddess. Let him again use the Angelic formulae, and test it by the power of symbols and signs. If it abide these tests, thus shewing that it is a true image, let him then request it to make manifest before him the Sphynx of its power.

This shall also appear in a colossal figure and shape, and should be tested by the proper formula. He shall continue his invocations, until he can behold it clearly, ever invoking the Angel of the Plane by the Superior names, and the God of Egypt, by the name of the Angel, and by his own name, and by the knowledge of his symbolic image, and the Sphynx and by the name of the God of Egypt, and by his own particular symbolic form, according to the formula of the Square. Thus, therefore in this manner only, if thou wishest to escape from delusion shalt thou be able to discern truly by skrying, the nature of the Plane and of its operation, for standing before the Sphynx and saluting it with the proper signs and invoking the God of Egypt by his proper and true names, shalt thou ask by the virtue and power of those symbols and names, for the true knowledge of the operations and influences of that Plane.

Such as the special attributes of that vast portion of the confines of the universe included in that sphere; of its varying natures; of its elemental nature; of its inhabitants, elemental and spiritual, etc; of the operation of its rays through the Greater World; i.e., the Universe; of its influence upon this particular planet; upon animals, plants, minerals; lastly upon man the microcosm.

And when thou shalt have obtained all this reflect that even then it is but a small part of the knowledge of the Wisdom of the Formulae contained in the plane, even of that one Square.

DIRECTIONS FOR MAKING THE PYRAMID



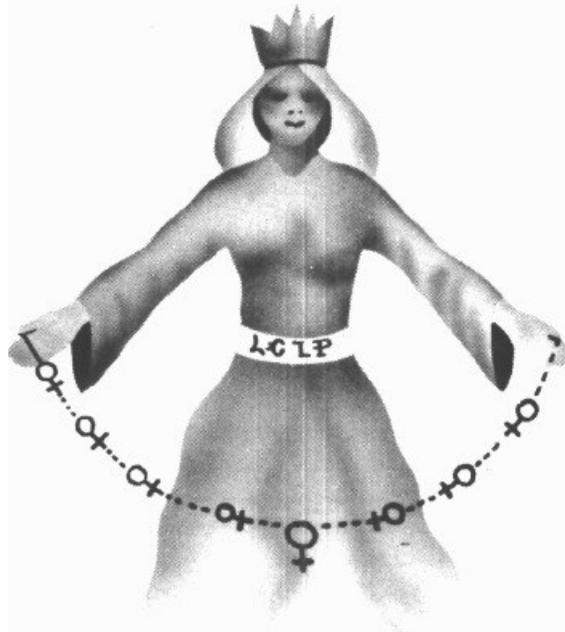
THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

1. The Pyramid should be of white card-board, fairly strong and having about a 4 inch base.
2. In the centre of the cardboard describe a square for the base.
3. On each side, draw an equilateral triangle and from the apex of each triangle mark off a small portion.
4. On one of these apex lines draw a small square and mark a place for a slot to receive the foot of the God-form.
5. Cut the figure out and then half-cut the square base, so that the cardboard will fold without breaking. Bind the edges with strips of paper except one side and fix the square top to three sides, leaving one to fall down as a door, inside which you place your Sphynx.

NOTES BY S.R.M.D.

For quick working, make 16 triangles: 4 - red; 4 - blue; 4 - yellow; 4 - black.

1. Make a shallow inverted pyramid of card-board. Fill the sides as required with coloured triangles for the several squares. Let it be shallow enough to show all four sides at once.
2. Make a Red Lion - Black Bull - Blue Eagle - Yellow Angel. Divide each into three; the centre being halved. From these make composite sphynxes to lay under the pyramid.
3. Make small Egyptian Gods to put standing on cork above the Pyramid.





THE ENOCHIAN TABLETS

By

G. H. FRATER, S. A.

1. Prepare for private use Four Tablets with correct lettering as given in Official Lecture; and a Tablet of Union.

2. Make four Tablets coloured as brilliantly and as flashingly as possible, and in proportion; this should be done with coloured papers. They may be done in water-colours, but this is not so good..

3. The Four minor implements are to be used with the Enochian Tablets, and a small Altar should be arranged in the room at the time of working, draped with Black cloth, with a lighted candle by the wand, incense burning by the dagger, gold and silver or salt with the Pentacle, and Water in the Cup.

4. Use the Ritual of the Hexagram for the Invocation of the King and the Six Seniors.

5. Use the Ritual of the Pentagram for the Spirit and the Four Elements.

6. In pronouncing the Names take each letter separately: M is pronounced EM; N is pronounced EN; A is AH; P is PEH; S is ESS; D is DEH. NRFM is pronounced EN-RA-EF-EM or EN-AR-EF-EM. Z IS PRONOUNCED ZOD. ZIZA is pronounced ZOD-EE-ZOD-AH. ADRE is AH-DEH-REH or AH-DEH-ER-REH. SISP is ESS-EEESS-PEH. GMNM, GEH-EM-EN-EM. TAAASD, TEH-AH-AH-AH-ESS-DEH. AIAOAI, AH-EE-AH-OH-AH-EE. BITOM, BEH-EE-TO-EM or BEH-EE-TEH-OO-EM. NANTA, EN-AH-EN-TAH. HCOMA, HEH-CO-EM-AH. EXARP, EX-AR-PEH.

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PSAC RULED BY BPSAC	SACP RULED BY BSACP		ACPS RULED BY BACPS	CPSA RULED BY BCPSA
DATT RULED BY IDATT	ATTD		TTDA RULED BY ITTTDA	TDAT
DIOM RULED BY IDIOM	I		O	M
O OOPZ	O		P PZOO RULED BY OPZ.OO	Z
R RGAN RULED BY MRGAN	G		A ANRG RULED BY MANRG	N

7. The Lesser Angle of Earth in the Southern or Fire Quadrangle. Each of the Lesser Angles may be thus divided. The foregoing analysis will require careful study with the Tablets before it is fully understood. It will be observed that the Elements are arranged in blocks of four words of four letters each. The Spirit names consist each of five letters, the fifth being taken from the Tablet of Union.

Thus in the Quadrangle of Fire, or Great Southern Quadrangle, we have BEH-EE-TOEM from the Tablet of Union, BITOM. BEH-DEH-OH-PEH-AH from Top of Calvary Cross is B, 1st Angle, Bdopa. BEH-AH-EN-AH-AH from Top of Calvary Cross is B, 2nd Angle, Banaa. BEH-PEH-ESS-AC from Top of Calvary Cross is B, 3rd Angle, Bpsac. BEH-ZOD-EE-ZOD-AH from Top of Calvary Cross is B, 4th Angle, Bziza.

8. The Calvary Cross Names call forth with a word of Six letters and command with a Word of Five. They rule the Lesser Angles in which they are situated, and should be used in the preliminary Invocation.

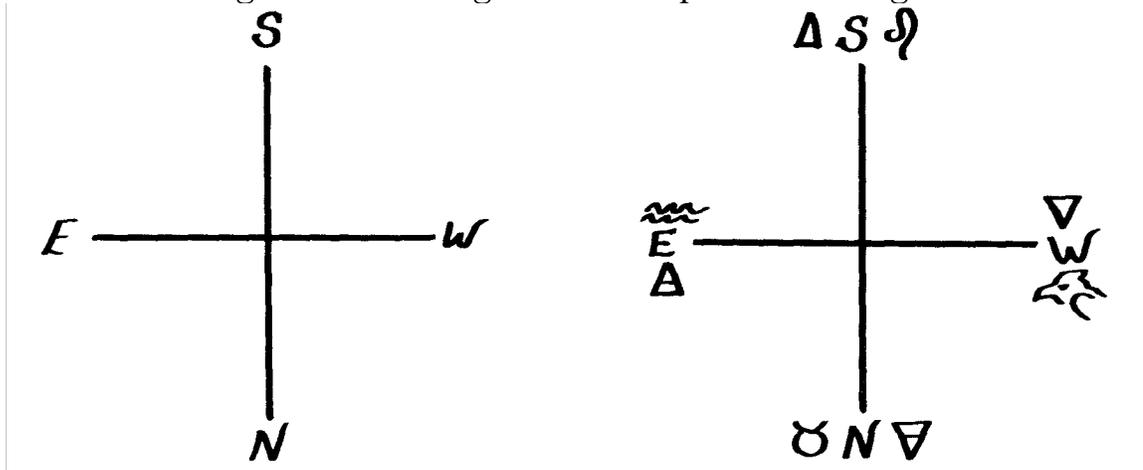
9. The Six Seniors and the King are on a higher plane and should be invoked with the Hexagram Ritual. The Names of the Six Seniors are each of Seven Letters, that of the King 8.

10. The Deity names consist of a Name of Three Letters, Four letters, and Five letters, respectively. The Supernal Triad, IAO. YHVH, YHShVH, YUVShH.

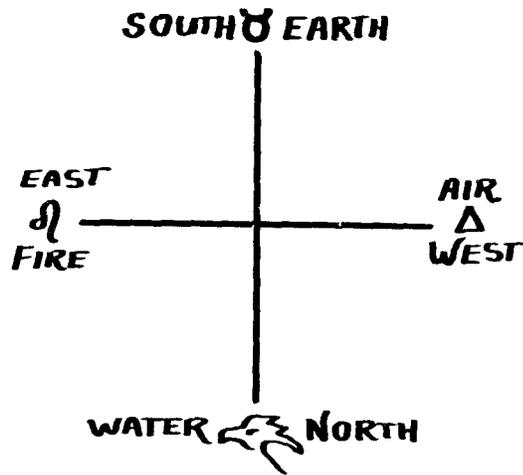
11. The Name of the King and the Letters from the centres of the Crosses initiate the Whirl, and should not be used by those who do not understand its action.

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With these elements of knowledge the intellect alone tells one much, though the intuitional and clairvoyant faculties are of course absolutely essential in working. The following is an example of working:



When, you go to seek Spirits or Forces on their own planes, the attribution of the Elements to the Cardinal Points is as follows:



As in the Zodiac.

Bearing this in mind, place yourself in the centre of a hollow cube, standing in the centre of the Tablet of Union between the 0 of HCOMA and the second N of NANTA, thus:

EX
 ARP
 HCOMA
 Imagine yourself standing under (0).
 NA
 NTA
 BITOM

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Now imagine the Four Elemental Tablets standing round you like the four walls of a room, at the four cardinal points. This is subjective working.

Another method is to imagine a moonstone spheroid, containing the Universe, yourself standing as it were in the centre, and the Spirit Tablet or the Tablet of Union at the North and South Poles, at the same time dividing the surface into four quarters, imagining yourself outside the spheroid. This is objective working.

These Tablets can be applied to the Universe, to the Solar System, to the Earth, or to Man himself. "As above, so below."

Perhaps the most convenient method for a beginner to adopt is to apply this scheme to the Earth, treating the Three Deity Names as the Three Signs of the Zodiac in one quarter. Thus: take the Fire Tablet and place OIP on Leo, TEAA on Virgo, PDOCE on Libra, and so on with the other God Names, treating the Kerubic Sign as the "point de depart," one quarter of a 1-house in Astrology will also be roughly equal to the square of each letter.

Each of these spaces would, under these circumstances, appear to be governed by a heroic figure of say twelve feet high, not winged. But the Spirit Names and the Names above the Calvary Cross, even on the Earth plane, bring forth Figures of tremendous size and beauty, which could easily lift a human being in the palm of the hand. I have seen from the fiery lesser angle of Fire AZODIZOD, the Figure being fiery red with emerald green flaming wings and hair. ZODAZODEE, Black and white, flashing and flaming. EEZODAHZOD, Blue and Orange, with a mist of flame. ZODEEZODAH, Orange, hazy gold wings like gold gauze, and nets of gold around him.

Having selected one of the methods given, perform the Lesser Banishing Ritual with the Sword.

Invoke with Minor Implement the Element required.

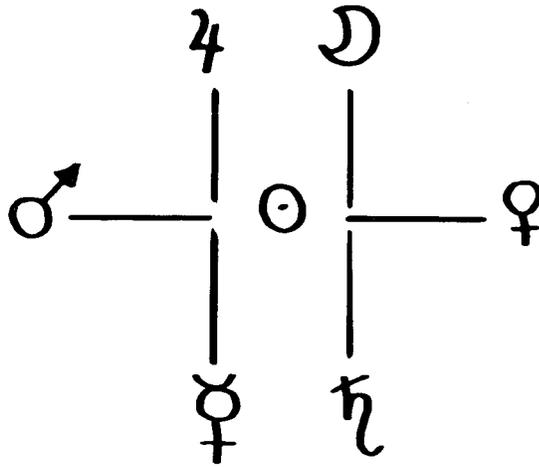
Our example being the Square of OM DI, a watery and earthy square in the lesser Angle of Earth in the Great Southern or Fire Quadrangle, we take the Fire Wand, and in the four Quarters invoke with the equilibrating Pentagram for Actives, and the Fire Pentagram using only the Tablet names, saying: EDEL PERNA - VOLEXDO and SIODA. "I command ye in the Divine Name OIP TEEA PEDOCE and BITOM that the Angel that governs the Watery and Earthy Square of OMEDEHEE shall obey my behest and submit to me when I utter the Holy Name TEHOMEDEHEE."

Having repeated this Invocation in the Four Quarters, turn to the East if you wish to go to the plane, or to the South if you wish to invoke the Spirits to come to you. Look at the painted Tablet which you have prepared until you can carry it in your mind, then close the eyes and vibrate the names OMEDHEE OEMDEHEE until your whole body trembles and you almost feel a sensation of burning. The items which follow are quite open to discussion and are simply my own personal experience. Then pass through the Tablets and try to see some sort of landscape. My experience of this particular plane was a dull red crumbling earth. I first found myself in a Cave. As a symbol I was told that this Square of OM DI was like the roots of a tiger lily; the Square M DI O, to the right, representing the Life working in

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it; the Square IOMD to the left, the sap flowing through the stalk and leaves; the Square DIOM, to the left of that, the Orange flower with the black spots upon it, fitly representing Air, Fire, and Earth, Yellow, Red and Black.

Afterwards I invoked the King and Six Seniors to explain the general bearings of the Quadrangle. After passing through several fire planes, each of them of greater Whiteness and Brilliance than the last, I seemed to be stationed on a high tower situated in the centre of the Quadrangle between the two A's around the tower and I was told by the Six Seniors that they were partly representative of the Planets, but that their Names should really be read in a circle, in a way we shall be taught later. At present, all I could gather was, that the Greek Cross was allotted somewhat in the way represented here, and the centre was the King.



I also got an idea that the letters on the Crosses were opposed in power, positive or negative, as the case might be, to the letters in the Squares. From the Lectures circulated among the Adepts, I have gathered that the Angels placed over the Lesser Angles of the Great Quadrangle have the following properties:

Knitting together

Fire - Centrifugal and centripetal forces.

Destruction

Expansion and contractive, etc.

Moving from place to place.

Water - Motion, vibration, changing of forms.

Mechanical crafts

Earth - Creative, or productive of results on the material plane. **Secrets of Humanity**

Fire - Controlling human nature, clear vision, etc.

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That the subservient Angels of these Angles rule:

Elixirs

Air - Purification from illusions, diseases, sins by sublimation.

Metals

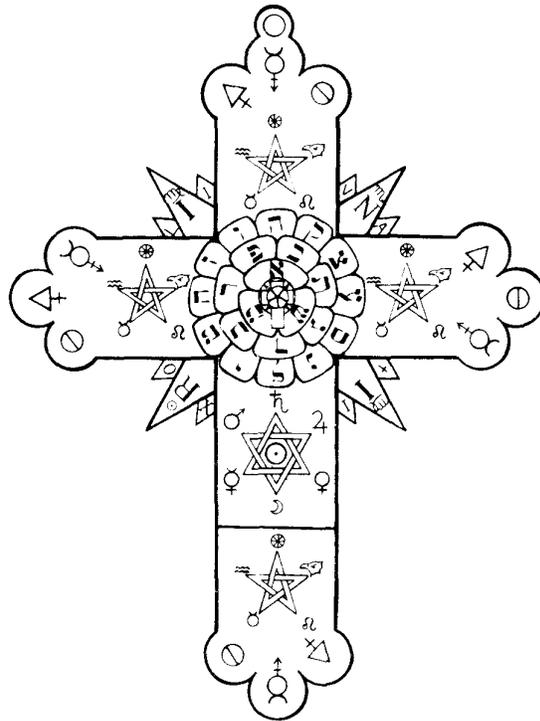
Water - The right methods of polarising the Soul so as to attract the LVX.

Stones

Earth - The fixing of the Higher Self in the purified body.

Transmutation

Fire - The consecration of the body, and the transmutation brought about by consecration.



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THE FORTY-EIGHT ANGELICAL KEYS OR CALLS

By.

G.H. FRATER D.D.C.F.

These Calls or Keys which follow are only to be made use of with the greatest care and solemnity; especially if they be pronounced in the Angelical Language as given. Anyone profaning them by using them with an impure mind, and without a due knowledge of their attribution and application, shall be liable to bring serious spiritual and physical harm unto himself. The first Nineteen Calls or Keys, of which 18 alone are expressed, are attributed unto, and to be used with, The Tablet of Union and the Four other Terrestrial Enochian Tablets. The first Key hath no number and cannot be expressed, seeing that it is of the God-Head. And therefore it hath the number of 0 with us, though in the Angelic Orders it is called First. Therefore, their Second Key is with us the First. Unto the Tablet of Union are attributed Six Calls, of which the First is the highest and above the other five. The remaining Twelve Calls, together with Four of those belonging unto the Tablet of Union, are allotted unto the Four Tablets of the Elements.

The First Key governeth generally, that is as a whole, the Tablet of Union. It is to be used first in all invocations of the Angels of that Tablet but not at all in the invocations of the Angels of the other four Tablets. The Second Key is to be used as an invocation of the Angels of the Letters E.H.N.B. representing the especial governance of the Spirit in the Tablet of Union. It is also to precede in the second place all invocations of the Angels of that Tablet. Like the First Key it is not to be employed in the invocations of the Angels of the four other Tablets. (The Numbers such as 456 and 6739, etc. which occur in some of the Calls contain mysteries which are not here to be explained.) The next Four Keys or Calls are used both in the Invocations of the Angels of the Tablet of Union, and in those of the Angels of the Four Terrestrial Tablets as well. Thus: The Third Key is to be used for the invocation of the Angels of the letters of the line EXARP, for those of the Air Tablet as a whole, and for the Lesser Angle of this Tablet which is that of the Element itself - Air of Air. The Fourth Key is to be used for the Invocation of the Angels of the letters of the line HCOMA, for those of the Water Tablet as a whole, and for the Lesser Angle of this Tablet - Water of Water. The Fifth Key is to be used for the Invocation of the Angels of the letters of the line NANTA, for those of the Tablet of Earth as a whole, and for the Lesser Angle of this Tablet - Earth of Earth. The Sixth Key is to be used for the Invocation of the Angels of the letters of the line BITOM, for those of the Tablet of Fire as a whole, and for the Lesser Angle of this Tablet - Fire of Fire. This finishes the employment of the Keys of the Tablet of Union. The remaining Twelve Keys refer to the remaining Lesser Angles of the Four Terrestrial Tablets, as hereafter set forth in the following Table.

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FIRST KEY

I reign over you, saith the God of Justice. This is for the Tablet of Union as a whole.

SECOND KEY

Can the Wings of the Winds understand your Voices of Wonder. This is for the line EHNB.

THIRD KEY

Behold, saith your God, I am a Circle, on whose hands stand Twelve Kingdoms. This is for the line EXARP and for the Tablet of Air, IDOIGO, Air of Air.

FOURTH KEY

I have set my feet in the South and have looked about me, saying. This is for the line HCOMA and NELGPR, Water of Water.

FIFTH KEY

The Mighty Sounds have entered into the Third Angie. This is for the line NANTA and the Tablet of Earth, CABALPT.

SIXTH KEY

The Spirits of the Fourth Angle are Mine, Mighty in the Firmament of Waters. This is for the line BITOM and Tablet of Fire. RZIONR, Fire of Fire.

SEVENTH KEY

The East is House of Virgins singing praises amongst the Flames of First Glory. This is for the line of Water of Air, LILACZO.

EIGHTH KEY

The mid-day, the First, is as the Third Heaven made of Hyacinthine Pillars. This line is for Earth of Air, AIAOAI.

NINTH KEY

A mighty God of Fire with two edged Swords Flaming. This line is for Fire of Air, OAUVRZ.

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TENTH KEY

The Thunders of Judgement and Wrath are numbered and are harboured in the North in the likeness of an Oak. This line is for Air of Water, OBLGOTCA.

ELEVENTH KEY

The Mighty Seats groaned aloud and there were five thunders which flew into the East. This line is for Earth of Water, MALADI.

TWELFTH KEY

O you that reign in the South and are 28, the Lanterns of Sorrow. This line is for Fire of Water, IAAASD.

THIRTEENTH KEY

O you Swords of the South which have 42 eyes to stir up the Wrath of Sin. This line is for Air of Earth, ANGPOI.

FOURTEENTH KEY

O you Sons of Fury, the Children of the Just which sit upon 24 Seats. This line is for Water of Earth, ANAEEM.

FIFTEENTH KEY

Thou, the Governor of the First Flame, under whose Wings are 6739 which weave. This line is for Fire of Earth, OSPMNIR.

SIXTEENTH KEY

O Thou, Second Flame, the House of Justice, which hath thy Beginnings in Glory. This line is for Air of Fire, NOALMR.

SEVENTEENTH KEY

O Thou, Third Flame, whose Wings are Thrones to stir up vexations. This line is for Water of Fire, VADALI.

EIGHTEENTH KEY

O Thou Mighty Light, and burning Flame of Comfort. This line is for Earth of Fire, UVOLBXDO.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

And unto the Tablet of FIRE, the 6th, 16th, 17th and 18th KEYS. So that, to invoke, for example, the Angels of the Line NANTA of the Tablet of Union, thou shalt first read the First and Second Keys, and then the 5th key, and then employ the necessary Names. And to invoke the Angels of the Lesser Angle IDOIGO, Air of Air of the Tablet of Air, thou shalt read the Third Key only, and then employ the necessary Names. But to invoke the Angels of the lesser Angle CADALI, Water of FIRE of the Tablet of FIRE, thou shalt first read the sixth Key, and then the 17th Key, and after that use the necessary Names. Whereas, for the Angle of FIRE OF FIRE therein, the 6th Key alone would suffice, as also for the King and Angelical Seniors of that Tablet. And so of the other Angles of the other Tablets, these rules shall suffice. Now, though these CALLS are thus to be employed to aid thee in the Skrying of the Tablets in the Spirit Vision, and in magical working therewith, yet shalt thou know that they be allotted unto a much higher plane than the operation of the Tablets in the Assiatic World. And, therefore, are they thus employed in bringing the Higher Light and the All-Potent Forces into action herein; and so also, are they not to be profaned, or used lightly with an impure or frivolous mind as before said.

THE FIRST KEY

ENGLISH

I reign over you Saith the God of Justice. In power exalted above the firmament of Wrath.

In Whose hands the Sun is as a sword and the Moon as through-thrusting fire:

Who 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:

Who beautified your garments with admiration:

To Whom I made a law to govern the Holy Ones: Who delivered you a rod with the Ark of Knowledge.

Moreover Ye lifted up Your voices and sware 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 Palaces and reigneth amongst you as the balance of righteousness and truth.

Move therefore and show yourselves: open the mysteries of your creation. Be friendly unto me. For I am the servant of the same your God, the true worshipper of the Highest.

THE FIRST KEY

ENOCHIAN

Ol Sonf Vorsag Goho lad Bait, Lonsh Calz Vonpho Sobra Z-OL Ror I Ta Nazps Od
Graa Ta Maiprg Ds Hol-Q Qaa Nothoa Zimz Od Commah Ta Nobioh Zien. Soba Thu
Gnonp Prge Aldi Ds Vrbs Oboleh G Rsam; Casarm Ohorela Taba Pir Ds Zonrensg Cab
Erm Iadnah Pilah Farzm Znrza Adna Gono Iadpil Ds Hom Od To h Soba Ipam Lu Ipamis

VOLUME TEN

Ds Loholo Vep Zomd Poamal Od Bogpa Aai Ta Piap Piamol Od Vaoan Zacare Eca Od
Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad, Hoath laida.

THE FIRST KEY

PHONETIC

Oh-el Soh-noof Vay-oh-air-sahjee Goh-hoh Ee-ah-dah Bahl-tah, Elon-shee Kahi-zoad

Von-pay-hoh:

Soh-bay-rah Zoad-oh-lah.

Roh-ray Ee Tah Nan-zoad-pay-ess, Oh-dah Jee-rah-ah Tah Mahi- peer-jee:

Dah-ess Hoh-el-koh Kah-ah No-thoh-ah Zoad-ee-mah-zoad Oh-dah Koh-mah-mahhay Tah Noh-
bloh-hay Zoad-ee-aynoo;

So-bah Tah-heelah Jee-noh-noo-pay Peer-jee Ahi-dee; Dah-ess Ur-bass Oh-boh-lay Jee
Rah-sah-may;

Cahs-armay Oh-hor-raylah Tah-bah Peer; Dah-es Zoad-oh-noo-ray-noo-sah-jee Kahbah
Air-may Ee-ad-nah.

Peelah-hay Far-zoad-mee Zoad-noo-ray-zoad-ah Ahd-nah Goh-noh Ee-ah-dah-pee-ayl
Dah-ess Hoh-may Oh-dah Toh hay;

Soh-bay Ee-pah-may Loo Ee-pah-mees; Dah-ess Loh-hoh-loh Vay-pay Zoad-oh-Maydah
Po-ah-may-ell, Oh-dah Boh-jee-pay Ah-ah-ee Tay-ah Pee-ah-pay Pee-ah-moh-ayl Oh-dah Vay-
oh-ah-noo.

Zo,ad-a-kah-ray Ay-kah Oh-dah Zoad-a-mer-ahnoo. Oh-dah Kee-klay kah-ah. Zoadorjee
Lah-pay Zoad-eer-raydoh Noh-koh Mahdah, Hoh-ah-tah-hay Ee-ah-ee-dah.

THE SECOND KEY

ENGLISH

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 depth of my jaws:

Whom I have prepared as cups for a wedding or as the flowers in their beauty for the
Chamber of the Righteous.

Stronger are your feet than the barren stone and mightier are your voices than the
manifold winds.

For ye are become a building such as is not save in the mind of the All-Powerful.

Arise, saith the First. Move, therefore, unto thy servants. Show yourselves in power and
make me a strong seer of things, for I am of Him that liveth forever.

THE SECOND KEY

ENOCHIAN

Adgt Vpaah Zong Om Faaip Sald Vi-I-V L Sobam Ial-Prg I-Za-Zaz Pi-Adph. Casarma
Abrang Ta Talho Paracleada Q Ta Lorslq Turbs Ooge Baltoh.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Givi Chis Lusd Orri Od Micaip Chis Bia Ozongon.

Lap Noan Trof Cors Ta Ge 0 Q Manin la-Idon.

Torzu Gohe L Zacar Eca C Noqod Zamran Micaizo Od Ozazm Vrelp Lap Zir Io-lad.

THE SECOND KEY

PHONETIC

Ahd-gee-tay Oo-pah-hay Zoad-oh-noo-jee Oh-mah Fah-ah-ee-pay Saldah, Vee-ee-vee
Ayl, S oh-bah-may Ee-ahl-peer-jee Ee-zoad-ah-zoad-ah-zoad Pee-ahd-pay-hay;

Cah-sarmah Ah-brahn-jee Tah-hoh Paraclaydah, Koh Tah Lor-es-sel-koh Toor-bay-ess
Oh-oh-jee Bahi-toha.

Jee-vee Kah-hee-sah Loos-dah Ohr-ree Oh-dah Mee-cal-pah Kah-hees-ah Bee-ah Oh-
zoad-oh-noo-goh-noo.

Lah-pay Noh-ah-noo Troh-eff Corsay Tah Jee Oh Koh Mah-nee-no Ee-ah-ee-doh-noo.
Tohr-zoad-oo Goh-hay Ayl. Zoad-a-kar-ray Ay-Kah Kah Noh-Kwoh-dah. Zoad-amerah-noo.
Me-kah-el-zoad-oh Oh-dah Oh-zoad-ah-zoad-may Oo-rel-pay, Lah-pay Zoadee-ray Ee-oh Ee-
ah-dah.

THE THIRD KEY

ENGLISH

Behold saith your God. I am a Circle on whose hands stand Twelve Kingdoms. Six are the seats of Living Breath, the rest are as sharp sickles or the horns of Death, wherein the creatures of Earth are and are not, except Mine own hands which also sleep and shall rise.

In the first I made you stewards and placed you in the seats Twelve of Government, giving unto every one of you power successively over Four, Five and Six, the true Ages of Time: to the intent that from the highest Vessels and the corners of your governments ye might work My power: Pouring down the Fires of Life and increase continually upon the Earth.

Thus ye are become the Skirts of Justice and Truth.

In the Name of the same your God lift up, I say yourselves. Behold, His mercies flourish and His Name is become mighty amongst us, in Whom we say: Move, Descend and apply your selves unto us, as unto the Partakers of the Secret Wisdom of your creation.

THE THIRD KEY

ENOCHIAN

Micma Goho Mad Zir Comselha Zien Biah Os Londoh Norz Chis Othil Gigipah Vnd-L
Chis ta Pu-Im Q Mospheh Teloch Qui-I—N Toltorg Chis I Chis-Ge In Ozien Ds T Brgdo Od
Torzul

I Li E 01 Balzarg Od Aala Thiln Os Netaab Długa Vonsarg Lonsa Cap-Mi Ali Vors CLA
Homil Cocasb Fafen Izizop Od Miinoag De Gnetaab Vaun Na-Na-E-El Panpir Malpirg Pild
Caosg.

VOLUME TEN

Noan Vnaiah Bait Od Vaoan. Do-O-I-A p Mad Goholor Gohus Amiran. Micma Iehusoz Ca-Cacom Od Do-O-A-In Noar Mica-Olz A-Ai-Om, Casarmg Gohia. Zacar Vnigiag Od Im-Va-Mar Pugo Piapii Ananael Qa-A-An.

THE THIRD KEY

PHONETIC

Meek-mah! Goh-hoh Mah-dah. Zoad-eeray Kohm-sayl-hah Zoad-ee-ay-noo Be-ahhay Oh-ess Lon-doh-hah. Nohr -zoad Kah-heesah Otheeiah Jee-jee-pay-hay, Oon-dah-iah Kah-heesah Tah Poo-eem Kwo-Mohs-piay Tayiohk-hay, kwee-eenoo Tohl-torjee, Kahees Ee Kah-hees-jee Ee-noo Oh-zoad-ee-ay-noo, Day-ess Tay Bray-jee-dah Oh-dah Tor-zoad-oo-lah.

Ee-Lee Ay Oh-Lah Bahl-zoad-ahr-jee Oh-dah Ah-ah-iah, Tay-heeinoo Oh-ess Nay-tahah-bay, Dah-loo-gahr Vohn-sahrjee Lohn-sah Cahpeemee-ahiee Vor-sah Cah Ayl Ah, Hoh-meei Koh-kahs-bay; Fah-faynoo Ee-zoad-ee-zoad-oh-pay Oh Dah Mee-ee-noh-ahjee Day Jee-nay-tah-ah-bah Vah-oo-noo Nah-nah-ay-ayl; Pahn-peer Mahi-peerjee Pee-el-dah Kah-ohs-gah.

Noh-ah-noo Oo-nah-iah Baitah Oh-dah Vay-oh-ah-noo.

Doo-oh-ee-ah-pay Mah-dah, Goh-hoh-ior Goh-hoos Ah-mee-rah-noo. Meek-mah Yehhoo-soh-zoad Kah-Kah-komah Oh-dah Doh-oh-ah-ee-noo Noh-ahr Mee-kah-ohl-zoad Ah-ah-ee-oh-mah, Kah-sarmjee Goh-hee-ah;

Zoadah-kah-ray Oo-nee-giah-jee Oh-dah Eem-vah-mar Poojoh, Plahplee Ah-nah-nahayl Kah-ah-noo.

THE FOURTH KEY

ENGLISH

I have set my feet in the South and have looked about me saying:

Are not the Thunders of Increase numbered thirty-three which reign in the Second Angle?

Under Whom I have placed Nine Six Three Nine, Whom None hath yet numbered but One:

In Whom the Second Beginning of things are and wax strong, which also successively are the numbers of Time, and their powers are as the first.

Arise ye Sons of Pleasure and visit the Earth: For I am the Lord your God which is and liveth for ever.

In the Name of the Creator, move and show yourselves as pleasant deliverers that you may praise Him amongst the Sons of Men.

THE FOURTH KEY

ENOCHIAN

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Othil Lusdi Babage Od Dorpha Gohol
G-Chis-Gee Avavago Cormp P D Ds Sonf Vi-vi-Iv?
Casarmi Oali MAPM Soham Ag Cormpo Crp L
Casarmg Cro-Od-Zi Chis Od Vgeg, Ds T Capmiali Chis Capimaon Od Lonshin Chis Ta
L-O CLA, Torzu Nor-Quasahi Od F Caosga Bagle Zire Mad Ds I Od Apila
Do-O—A—Ip Qaal Zacar Od Zamran Obelisong Rest-El-Aaf Nor-Molap.
THE FOURTH KEY

PHONETIC

Oh-thee-iah Loos-dee Bah-bah-jee Oh-dah Dor-pay-hah Goh-hoh-lah:
Jee-kah-hees-jee Ah-vah-vah-goh Kohr-em-pay Pay-Dah Dah-ess SohnoofVee-vee-
eevah Kas-ahrm-ee Oh-ah-lee Em-Ah-Pay-Em Soh-bah-mah Ah-gee Kohr-em-poh Kah-arpay
Ayl:
Kah-sahrmjee Kroh-oh-dah-zoadee Kah-heesah Ohdah Vah-jeejee, Dah-ess Tay Kahpee-
mah-lee Kah-heesah Kapee-mah-ohnoo, Oh-dah Lon-sheenooh Kah-heesah Tay-ah Aylo-oh Kay-
El-Ah.
Tor-zoad-oo Nohr-kwah-sahee, Oh-dah Eff Kah-ohs-gah; Bah-glay Zoad-eeray Mahdah
Dah-ess Ee Ohdah Ahpeelah.
Doo-ah-ee-pay Kah-ah-lah, Zoad-a karah Oh-dah Zoadamerahnoo Oh-bayleesonjee,
Raystellah Ah-ah-eff Nohr-moh-lahpay.

THE FIFTH KEY

ENGLISH

The mighty sounds have entered in the Third Angie And are become as Olives in the Olive Mount, Looking with Gladness upon the Earth, and dwelling in the Brightness of the Heavens as continual comforters.

Unto Whom I fastened 19 Pillars of Gladness and gave them Vessels to water the Earth with all her creatures:

And they are the brothers of the First and the Second, and the beginning of their own Seats which are garnished with 69636 Continual Burning Lamps, whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation. Visit us in peace and comfort.

Conclude us Receivers of your Mysteries, For why? Our Lord and Master is the All One.

THE FIFTH KEY

ENOCHIAN

Sapah Zimii DUIY od noas ta quanis Adroch, Dorphal Caosg od faonts Piripsol Ta blior.
Casarm am-ipzi nazarth AF od dlugar zizop zlada Caosgi toltorgi:

VOLUME TEN

Od z chis e siasch L ta Vi-u od Iaod thild ds Hubar PEOAL, Sobo-Cormfa chis Ta LA, Vls od Q Cocasb.

Eca niis, od darbs qaas. F etharzi od bliora. Ia-Ial ednas cicles. Bagle? Ge-lad I L.

THE FIFTH KEY

PHONETIC

Sah-pah-hay Zoad-ee-mee-ee Doo-ee-vay, Oh-dah Noh-ahs Tay-ah Kah-nees Ah-drohkay, Dohr-pay-hal Kah-ohs-gah Oh-dah Fah-ohn-tay-ess Pee-reep-sohl Tay-ah Blee-ohr.

Kah-sarmay Ah-mee-eep-zoad-ee Nah-zoad-arth Ah-eff Oh-dah Dahloo-gahr Zoad-eezoad-oh-pay Zoad-leedah Kah-ohs-jee Tohi -torjee;

Oh-dah Zoad Kah-heesah Ay-See-ahs-kay Ayl Tah vee-oo-Oh-dah Ee-ah-ohdah Tayheeldah Dah-ess Hoobar Pay Ay Oh Ah Ayl.

Soh-bah Kohr-em-fah Kah-heesah Tay-ah El-ah Vah-less Oh-dah Koh-Koh-Kahs-bay. Ag-kah Nee-ee-sah Oh-dah Dahr-bay-ess.

Kah-ah-sah Eff Aythar-zoad-ee Oh-dah Blee-ohr-ah. Ee-ah-ee -ah-ayl. Ayd-nahss Keeklay-sah. Bah-glay? Jee-Ee-Ahdah Ee-el!

THE SIXTH KEY

ENGLISH

The Spirits of the Fourth Angle are Nine, mighty in the firmament of waters: Whom the First hath planted a torment to the wicked and a garland to the Righteous:

Giving unto them fiery darts to Vanne 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 Honour and the Praise of your God in your Creation.

THE SIXTH KEY

ENOCHIAN

Gah S diu chis Em micalzo pilzin: Sobam El harg mir Babalon od obloc Samvelg:

Dlugar malprg Ar Caosgi od ACAM Canal sobol zar fbliard Caosgi, od chisa Netaab od Miam ta VIV od D.

Darsar Solpeth bi-en. Brita od zacam g-micalza sobol ath trian lu-Ia he od ecrin Mad Qaaon.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE SIXTH KEY PHONETIC

Gah-hay Ess Dee-oo Kah-heesah AY-Em, Mee-kahl-zoadoh Peel-zoadeenoo; Soh-bah may Ayl Harjee Meer Bah-bah-lohnoo Oh-dah Oh-bloh-kah Sahm-vay-lanjee:

Dah-loogar Mah-lah-peerjee Ahray Kah-ohsjee, Oh-dah Ah Kah Ah Em Kah-nahl Sobolah Zoad-ah-ray Eff Blee-ahr-dah Kah-ohs-jee, Oh-dah Kah-heesay Naytah-ah-bay Oh-dah Mee-ah may Tay-ah Vee-ee-vah Oh-dah Dah.

Dahr-sahr Sohi-pet-hay Bee-aynoo. Bay-reetah Oh-dah Zoad-ah-kahmay Jee-meekahel-zoadah So-boh-lah Aht-hay Tre-ah-noo Loo -EE-ah Hay Oh-dah Aykreenoo Mahdah Kah-ah-ohnoo.

THE SEVENTH KEY ENGLISH

The East is a House of Virgins singing praises amongst the Flames of First Glory, wherein the Lord hath opened His mouth and they are become 28 Living Dwellings in whom the strength of man rejoiceth, and they are apparelled 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 Seat of Mercy and continuance.

O ye 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 SEVENTH KEY ENOCHIAN

Raas i salman paradiz oecrimi aao Ialpirgah, quiin Enay Butmon od I Noas NI Paradiial casarmg vgear chirlan od zonac Luciftian cors ta vaul zirn tolhami.

Sobol londoh od miam chis ta I od ES vmadea od pibliar, Othil Rit od miam. C noqol rit, Zacar zamran oecrimi Qaada! od 0 micaolz aaiom! Bagle papnor i dlugam lonshi od vmplif vgegi Bigl IAD!

THE SEVENTH KEY PHONETIC

Rah-ahs Ee Salmahnoo Pahr-ahdeezoad, Oh-ay Kah-reemee Ah-ah-oh Ee-ahl-peergah, Kwee-ee-ee-noo Ayn-ah-ye Boot-mohnah Oh-dah Ee Noh-ah-sah Nee Pahr-ah-deeahlah Kah-sahr-emjee Vay-jee-ahr Kah-heer-lahnoo Oh-dah Zoad-oh-nah-kah Loo-keeftee-ahnoo Kohr-say Tay-ah Vah-oo-lah Zoad-ee-raynoo Tohl-hahmee.

Soh-boh-lah Lohn-d-do-hah Oh-dah Mee-ahmay Kah-heesah Tay-ah Dah-Oh-dah

VOLUME TEN

Ay-ess, Oomah-day-ah Oh-dah Pee-blee-ahray Otheelah, Reetah Oh-dah Mee-ahmay.
Kah-noh-kolah Reetah, Zoadakahray Mee-kah-ohl-zoad Ah -ah-ee-ohm! Bahglay
Pahp-nohr ee Day-loo-gahm Lon-shee On-dah Oomplee-fah Oo-gay-jee Beeglah Eeah-
dah.

THE EIGHTH KEY

ENGLISH

The mid-day, the First, is as the Third Heaven made of hyacinthine Pillars 26, in whom
the Elders are become strong, which I have prepared for my own Righteousness, Saith the Lord.

Whose long continuance shall be as buckles to the Stooping Dragon 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 Crown of the Temple and the robe of Him that Is, Was, and Shall be
Crowned are divided.

Come! Appear unto the terror of the earth and unto our comfort and of such as are
prepared.

THE EIGHTH KEY

ENOCHIAN

Bazm ELO i ta Piripson oln Nazavabh OX casarmg vran chis vgeg ds abramg baltoha
goho lad,

Soba mian trian ta lolcis Abaivovin od Aziagiari nor. Irgil chis da ds paox busd caosgo,
ds chis, od ipuran teloch cacrg oi salman loncho od voviva carbaf?

Niiso! Bagle avavago gohon!

Niiso! Bagle momao siaion od mabza IAD 01 as Momar Poilp.

Niis! Zamran ciaofi caosgo od bliors od corsi ta abramig.

THE EIGHTH KEY

PHONETIC

Bah-zoad-em Ayloh, Eetah Peeripsohnoo Ohlnoo Noh-zoad-ah-vah-bay-hay Oh-Ex,
Cah-sarm-jee Oo-rahnoo Kah-heesah Vah-jeejee, Dah-ess Ah-brahmjee Bahi-toha Goho
Ee-ah-dah, Soh-bah Mee-ahnnoo Tree-ahnnoo Tay-ah Lohl-kees Ah-bah-ee-voh-veenoo
Oh-dah Ah-zoadee-ahjee-ahr Ree-ohray.

Eer-jeelah Kah-heesah Day-ah Dah-ess Pa-ah-Oh-Ex Boos-dah Kah-ohs-goh, Dah-ess
Kah-heesah, Oh-dah Ee-poor-ahnnoo Tay-lohk-ah Kah-karjee Oh-ee Sahl-mahnoo Lohnkah-hoh
Oh-dah Voh-vee-nah Kar-bahfay.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Nee-eesoh! Bahglay Ah-vah-vah-goh Goh-hoh-noo.

Nee-ee-soh! Bahglay Moh-mah-oh See-ah-see-ohnoo Oh-dah Mahb zoad-ah Ee-ah-dah
Oh Ee Ahsah Moh-maray Poh eelahpay.

Nee-ee-sah, zoadamerahnoo Kee-ah-oh-fee Kah-ohs-goh Oh-dah Blee-ohr-sah, Oh-dab
Kor-see Tay-ah Ah-brah-meejee.

THE NINTH KEY

ENGLISH

A mighty guard of fire with two-edged swords flaming, which have eight Vials 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 9996 Ministers.

These gather up the moss of the earth as the rich man doth his treasures.

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 diamonds 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.

THE NINTH KEY

ENOCHIAN

Micaolz bransg prgel napea lalpor, ds brin P Efafage Vonpho olani od obza, sobol vpeah
chis tatan od tranan balie, alar lusda soboin od chis holq c Noquodi CIAL.

Unal alson Mom Caosgo ta las ollor gnay limlal. Amma chis sobca madrid z chis
ooanoan chis aviny drilpi caosgin, od butmoni parm zumvi cnila.

Dazis ethamza childao, od mire ozol chis pidiai collal. Vicinina sobam vcim.

Bagle? IAD Baltoh chirlan par. Niiso! Od ip efafafe bagle a cocasb i cors ta vnig blior.

THE NINTH KEY

PHONETIC

Mee-kah-ohl-zoad Brahn-sahjee Peer-jee-lah Nah-pay-tah Ee-ahl-poh-ray Dah-ess Bree-
noo Pay Ay-fah-fah-fay Vohn-pay-ho Oh-lah-nee Oh-dab Ohb-zoad-ah, Soh-bohlah Oopah-ah
Kah-heesah Tah-tahnoo Oh-dah Trah-nah-noo Bah-lee-ay, Ah-laray Loosdah Soh -bohlnoo Od-
dah Kah-heesah Hohi-kew Kah Noh-koh-dee Kah-ee -ah-lah.

Oo-nahl Ahl-dohnoo Moh-mah Kah-ohs-goh Tay-ah Lah-sah Ohi-loray Jee-nayoh Lee-
may-lah-lah.

Ahm-mah Kah-heesah Soh-bay-kah Mah-dreedah Zoad Kah-heesah. Oo-ah-nohahnoo
Kah-heesah Ah-veenee Dree-lahpee Kah-ohs-jeenoo Oh-dab Boot-mohnee Parmay Zoad-
oomvee Kah-neelah.

VOLUME TEN

Dah-zoad-eesah Ayt-hahm-zoadah Kah-hil-dah-oh Oh-dah Meer-kah Oh-zoad-ohlah
Kah-hees-ah Pee-dee-ah-ee Kohl-lah-lah.

Vahl-kee-noonah Soh-bahmay Ookeemay. Bahglay? Ee-ah-dah Bahi-toha Kar-
heerlahnoo

Pahray. Nee-ee-soh! Oh-dah Ee-pay Ay-fah-fah-fay Bahglay Ah Koh-Kahs-bay Ee
Korsay Tay-ah Oo-neegay Blee-ohrah.

THE TENTH KEY ENGLISH

The thunders of Judgment and Wrath are numbered, and are harboured 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 sulphur, mingled with Poison. These be the thunders that 5678 times (in ye 24th part of a moment) roar with an hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any echoing time herein.

One rock bringeth forth a thousand, 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 mighty sounds.

THE TENTH KEY ENOCHIAN

Coraxo chis cormp od blans lual aziazor paeb sobol ilonon chis OP virq eophan od
raclir, maasi bagle caosgi, di ialpon dosig od basgim;

Od oxex dazis siatris od saibrox, cinxir faboan.

Unal chis const ds DAOX cocasg ol oanio yorb voh m gizyax, od math cocasg plosi
molvi ds page ip, larag om dron matorb cocasb emna.

L Patralx yolci matb, nomig monons olora gnay angelard.

Ohio! Ohio! Ohio! Ohio! Ohio! Ohio! Noib Ohio! Casgon, bagle madrid i zir, od chiso
drilpa.

Niiso! Crip ip Nidali.

THE TENTH KEY PHONETIC

Koh-rahx-oh Kah-heesah Kohr-em-pay Oh-dah Blah-noos Loo-kahlah Ah-zoad-ee-
ahzoad-ohra Pah-ay-bah Soh-bohlah Eeloh-nohnoo Kah-heesah Oh-pay Veer-kwoh Ay-
ohfahnoo Oh-dah Rah-cleerah, Mah-ahsee Bahglay Kah-ohs-jee, Dah-ess Ee-ah-la-pohnoo Doh-
seejee Oh-dah Bahs-jeemee.

Oh-dah Oh Ex-Ex Dah-zoadeesah See-ah-treesah Oh-dah Sahlbrox, Keenoo-tseerah Fah-
boh-ahnoo.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Oo-nah-lah Kah-heesah Koh-noo-stah Dah-ess Dah-Ox Koh-kasjee Oh-eli Oh-ah-nee
oh Yohr-bay Voh-heemah Jee-zoad-ee-ax Oh-day Ay-orsah Koh-kasjee Pay-loh-see
Mohi-vee Dah-ess Pah-jay Ee-pay, Lah-rah-gee Oh-em Dah-rohl-noo Mah-tor-bay Kohkasjee
Em-nah.

Eli Pah-trah-laxa Yohi-kee Maht-bay, Noh-meegee Moh-noh-noos Oh-loh-rah Jeenah-
yee Ahn-jee-lar-dah.

Oh-hee-oh! Oh-hee-oh! Oh-hee-oh! Oh-hee-oh! Oh-hee-oh! Oh-hee-oh! Noh-eebay
Ohhee-oh! Kah-ohs-gohnoo, Bah-glay Mah-dree-dah Ee, Zoadeerah, Oh-dah Kah-heesoh Dah-
reel-pah.

Nee-eesoh! Kah-ahr-pay Ee-pay Nee-dah-lee.

THE ELEVENTH KEY

ENGLISH

The mighty seat groaned aloud, and there were five 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 31.

Come away! For I have prepared for you a place.

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

THE ELEVENTH KEY

ENOCHIAN

Oxyiyal holdo, od zirom 0 coraxo dis zildar Raasy, od Vabzir camliax, od bahal.

Niiso! Salman teloch, casarman hoiq, od t i ta Z soba cormf I GA.

Niiso! Bagle abrang noncp.

Zacar ece od zamran. Odo cicle qaa! Zorge lap zirdo noco Mad, hoath laida.

THE ELEVENTH KEY

PHONETIC

Ohx-ee-ah-yah-iah Hol-doh Oh-dah Zoad-eer-oh-mah 0 Kohr-ahxo Dah-ess Zoad-eeldar
Rah-ahs-ee Oh-dah Vahb-zoad-eer Kahm -lee-ahx Oh-Dah Bah-hahi.

Nee-ee-soh! Sahi-mah-noo Tay-ioh-kah Kah-sahr-mahnoo Hohei-koh Oh-dah Tay Ee
Tay-ah Zoad Soh-bah Kohr-em-fah Ee Gee-ah!

Nee-ee-soh! Bah-glay Ah-brahn-jee noh-noo-kah-pay.

Zoad-akarrah Ay-kah Oh-dah Zoadamerahnoo. Oh-doh Kee-klay Kab-ah. Zoad-orjee
Lah-pay Zoadeereedoh Noh-koh Mahdah, Hoh-ah-tah-hay Ee-ah-ee dah.

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THE TWELFTH KEY ENGLISH

O You that reign in the South, and are the 28 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 the servant of the same your God, the true Worshipper of the Highest.

THE TWELFTH KEY ENOCHIAN

Nonci ds sonf babage, od chis OB Hubardo tibibp, allar atraah od ef!

Drix fafen MIAN, ar Enay ovof, sobol ooain vonph.

Zacar gohus od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath Iaida.

TWELFTH KEY PHONETIC

Noh-noo-kee Dah-ess Soh-noof Bah-bah-jee, Oh-dah Kah-heesah Oh-bay Hoo-bardoh fee-bee-bee-pay, Ah-lah-lahr Ah-trah-ah-hay Oh-day Ay-eff. Dah-reex Fah-fah-aynoo Meeah-noo Ah-ray Ay-nah-ee Oh-voh-fah, Soh-oh-lah Doo-ah-ee-noo Ah-ah Von-payhoh. Zoad-ah-kahray Goh-hoo-sah Oh-dah Zoad-ah-mer-ahnoo, Oh-doh Kee-klay Kahah.

Zoadorjee Lahpay Zoadeereedoh Noh-koh Mah-dah. Hoh-ah-tah-hay Ee-ah-ee-dah.

THE THIRTEEN KEY ENGLISH

O you Swords of the South, which have 42 eyes to stir up the 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 the servant of the same your God, the true worshipper of the highest.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE THIRTEENTH KEY

ENOCHIAN

Napeai babage ds brin VX ooaona iring vonph doalim: eolis ollog orsba, ds chis affa.
Micma Isro Mad od Lonshi Tox, ds i vmd aai Grosb.
Zacar od zamran. Odo cicle qaa.
Zorge lap zirdo noco Mad, hoath laida.

THE THIRTEENTH KEY

PHONETIC

Nah-pay-ah-ee Bah-bah-jee Dah-ess Bay-ree-noo Vee Ex Oo-ah-oh-nah Lah-reen-gee
Vohn-pay-hay Doh-ah-Ieem; Ay-oh-leesah Oh-loh-jee Ohrs-bah, Dah-ess Kah-heesah Ahf-fah.
Meek-mah Ees-roh Mahdah Oh-dah Lohn-shee Toh-tza.

Dah-ess Ee-Vah-mee-dah Ah-ah-ee Grohs-bay!

Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnoo. Oh-doh Kee-klay Kah-ah. Zoad-orjee Lah-
pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE FOURTEENTH KEY

ENGLISH

o you Sons of Fury, the Child 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! The promise of Him who is called amongst you Fury or
extreme Justice.

Move therefore and' show yourselves. Open the mysteries of your creation! Be friendly
unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE FOURTEENTH KEY

ENOCHIAN

Noromi baghie, pashs 0 lad, ds trint mirc OL thil, dods tol hami caosgi homin, ds brin
oroch QUAR.

Micma bialo lad! Isro tox ds I vmd aai Baltim.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath laida.

THE FOURTEENTH KEY

PHONETIC

Noh-roh-mee Bahg-hee-ay, Pahs-hay-sah Oh-ee-ah-dah, Dah-ess Tree-ndo-tay Meerkay
Oh-el Tah-heelah, Doh-dah-sah Tol-hah-mee Kah-ohs-jee Hoh-mee-noo, Dah-ess Bay-ree-noo
Oh-roh-chah Kwah-ah-ray, Meek-mah Bee-ah-loh Ee-ah-dah!

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Ees-roh Tohx Dah-ess Ee Va-mee-dah Ah-ah-ee Bahl-tee-mah.
Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnoo. Oh-doh Kee-klay Kah-ah.
Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE FIFTEENTH KEY

ENGLISH

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 Honour!

Move and show yourselves! Open the mysteries of your Creation.

Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE FIFTEENTH KEY

ENOCHIAN

Ils tabaan L lalpirt, casarman vpaachi chis DARG ds oado caosgi orscor:

Ds oman baeouib od emetgis Iaiadix!

Zacar od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath laida.

THE FIFTEENTH KEY

PHONETIC

Ee-lah- sah Tah-bah-ah-noo Ayl Ee-ahl-peer-tah, Kas-ahr-mah-noo Oo-pah-ah-chee Kah-heesah Dahr-jee Dah-ess Oh-ah-doh Kah-ohs-jee Ohrs-koh-ray: Dah-ess Oh-Mahnu Bah-ay-oh-oo-ee-bay Oh-dah Ay-mayt-gees Ee-ah-ee-ah-dix.

Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnoo. Oh-doh Kee-klay Kah-ah. Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, H oh-ah-tah-hay Ee-aa-ee-dah.

THE SIXTEENTH KEY

ENGLISH

O Thou of the Second Flame, the house of Justice, Who hast Thy Beginning in glory, and shall comfort the Just, Who walkest on the Earth with 8763 feet, which undertand and separate creatures.

Great art Thou in the God of Conquest.

Move therefore and show yourselves. Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

THE SIXTEENTH KEY ENOCHIAN

Ils viv Iaiprt, Salman Bait, ds a croodzi busd, od bliorax Balit, ds insi caosgi iusdan EMOD, ds om od tiob.

Drilpa geh us Mad Zilodarp.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath laida.

THE SIXTEENTH KEY PHONETIC

Ee-lah-sah Vee-ee-vee Ee-ahl-peert, Sahi-mahn-oo Bal-toh, Dah-ess Ah Cro-oh-dahzoad-ee Boosdah, Oh-Dah Blee-ohr-ahx Bah-lee-tah, Dah-ess Ee-noo-see Kah-ohs-jee Loos-dah-noo Ah-Em-Oh-Day, Dah-ess Oh-Em Oh-dah Tah-lee-oh-bah.

Dah-reei-pah Gay-hah Ee-lah-sah Mah-dah Zoad-ee-loh dahr-pay. Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnnoo. Oh-doh Kee-klay Kah-ah.

Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE SEVENTEENTH KEY ENGLISH

O Thou third Flame whose wings are Thorns to stir up vexation.

And who has 7336 living lamps going before Thee.

Whose God is Wrath in Anger.

Gird up thy Loins and hearken.

Move therefore and show yourselves. Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE SEVENTEENTH KEY ENOCHIAN

Ils D lalpirt, soba vpaah chis nanba zixiyay dodseh, od ds brint TAXS Hubardo tastax ilsi.

Soba lad i vonpho vonph.

Aldon dax il od toatar.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath laida.

THE SEVENTEENTH KEY PHONETIC

Ee-loh-sah Dah Ee-ahl-peer-tah Soh-boh Oo-pah-ah-hay Kah-heesah Nah-noo-bah Zoad-eex-lah-yoh Dohd-say-hah: Oh-dah Dah-ess Bay-reen-tah Tah-ah-ex-sah Hoo-bahr-doh Tahs-tax Ee-lah-see. Soh-bah Es-ah-dah Ee Von-pay-hoh Oon-pay-hoh.

Ahl-doh-noo Dahx Eelah Oh-dah Toh-ah-tahray.

Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnnoo. Oh-doh Kee-klay Kah-ah.

Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE EIGHTEENTH KEY ENGLISH

O Thou mighty Light and burning Flame of Comfort which openest the Glory of God unto the centre of the Earth.

In Whom the 6332 secrets of Truth have their abiding, which is called in Thy Kingdom Joy, and not to be measured.

Be Thou a window of comfort unto me.

Move therefore and show yourselves. Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

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THE EIGHTEENTH KEY ENOCHIAN

lis micaolz Olprt od lalprt, bliors ds odo Busdir O Iad ovoars caosgo, casarmg ERAN la
lad brints cafafam, ds 1 vmd Aglo Adohi Moz od Maoffas.

Bolp como bliort pambt.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirido noco Mad, hoath laida.

THE EIGHTEENTH KEY PHONETIC

Ee-loh-sah Mee-kah-ohl-zoad Ohl-peertah Oh-dah Ee-ahl-peertah Blee-ohr-sah Dah-
ess Oh-doh Boos-dee-rah Oh-ee-ah-day Oh-voh-ahrsah Kah-ohs-goh, Kass-armjee Ay-
rahnoo Lah ee-andah Breen-tas Kah-fah-fay-may Dah-ess EE Oo-may-day Ahk-loh Ah-
doh-hee Moh-zoad Oh-dah Mah-oh-fah-fah-sah.

Boh-lah-pay Koh-moh Blee-ohrta Pahm-bay-tay.

Zoad-a-kah-rah Oh-dah Zoad-a-mer-ahnoo. Oh-doh Kee-klay Kah-ah.

Zoad-orjee Lah-pay Zoad-eer-eedoh Noh-koh Mah-dah, Hoh-ah-tah-hay Ee-aa-ee-dah.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

TITLES OF THE 30 AETHYRS

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

THE CALL OF THE THIRTY AETHYRS ENGLISH

The heavens which dwell in the (First Aire), (or name the Aire required) are mighty in the Parts of the Earth, and execute the judgment of the Highest!

Unto 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 Earth and her Unspeakable Variety, furnishing you with a Power Understanding to dispose all things according to the Providence of Him that sitteth on 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 round (or run) with the heavens, and as an handmaiden let her serve them.

One season, let it confound another, and let there be no creature upon or within her one and the same. Al! her members let them differ in their qualities, and let there be no one creature equal with another.

The reasonable creatures of Earth, or Man, let them vex and weed out one another; and their 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 that I have 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.

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O ye 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.

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 the Undefined Knowledge.

THE CALL OF THE THIRTY AETHYRS

ENOCHIAN

Madriaax ds praf LIL (or name the Aethyr required) chis micaolz saanir caosgo od fisis balzizras laida!

Nonca gohulim: Micma adoian Mad, Iaod bliorb, soba ooaona chis Lucifitias Piripsol, ds abraassa noncf netaaib caosgi od tilb adphaht damploz, tooatnoncfg Micalz Oma Irasd tol glo marb Yarry Idoigo od torzulp Iaodaf gohol:

Caosga tabaord saanir od christeos yrpoil tiobi busdir tilb noaln paid orsba od dodrmni zylna.

Elzap tub parm gi Piripsax, od ta qurist boopais.

L nibm ovcho symp od christeos ag toltorn mirc q tiobi l el. Tol paomd dilmzo as pian od christeos ag L toltorn parach asymp.

Cordziz, dodpal od fifalz L smnad: od fargt bams omaoas.

Conisbra od avavox, tonug. Orsca tbl noasmi tabges levithmong. Unchi omp tibi ors.

Bagle? Modoah ol cordziz. L capimao izomaxip, od cacocash gosaa. Baglem pii tianta a babalond, od faorgt teloc vovim.

Madriiax, torzu! Oadriax orocho aboapri! Tabaori priaz ar tabas. Adrpan cors ta dobix. lolcam priazi ar coazior, od Quasb Qting.

Ripir paoxt sa la cor. Vml od prdzar cacrg aoiveae cormpt.

Torzu! Zacar! Od zamran aspt sibi butmona, ds surzas tia balta.

Odo cicle qaa, Od ozozma plapli ladnamad.

THE CALL OF THE THIRTY AETHYRS

PHONETIC

Mah-dree-ahx dah-ess pay-rah-fay (NAME AETHYR) Kah-hees mee-kah-ohl-zoad sah-ah-neer kah-ohs-goh oh-dah fee-see-sah bahl-zoad-ee-zoad-rah-sah Ee-ah-ee-dah!

Noh-nooh-kah goh-hoo-leem; mee-kah-mah ah-doh-ee-ah-noo Mah-dah; Ee-ah-oh-dah blee-ohr-bay, soh-bah oo-ah-oh-nah kah-hees Loo-kif-tee-ahs Pee-rip-sohlah, dah-ess ah-brah-ahs-sah noh-noo-kah-fay nay-tah-ah-ee-bay kah-ohs-jee oh-dah teelah-bay ahd-phah-hay-tah dah-mah-ploh-zoad, too-ah-tah noh-noo-kah-fay, jee meekahl-zoad oh-mah ayl-rah-sahd toh-lah jee-loh-hah em-ah-bay yah-ree Ee-doh-ee-goh oh-dah tor-zoad-ool-pay Ee-ah-oh-dah-eff goh-hol;

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Kah-ohs-gah tah-bah-ohr-dah sah-ah-neer oh-dah krees-tee-ohs eer-poh-eelah tee-ohbe! boos-deer teel-bay noh-ahl-noo pah-ee-dah ohrs-bah oh-dah doh-dahr-mee-nee zoad-ee-lah-nah.

Ayl-zoad-ah-pay teel-bay pahr-mayjee Pee-reep-sax, oh-dah tah kew-rel-saht boo-ah-pees. Ay! nee-bah-may oh-vah-choh see-mah-pay oh-dah krees-tee-ohs ah-jee tohl-tor-noo mee-rah-kah goh tee-oh-be! Ay! ay-lah, toh4ah pah-ohm-dah dee!-zoad-moh Ah-ess peeah-noo oh-dah krees-tee-ohs ab-jee Ay! to!-tornoo pah-rah-chah ah-seem-pah.

Kohr-dah-zoad-ee-zoad, doh-dah-pah-lay oh-dah fee-fah!-zoad Ayl ess-mah-noo-ahd; oh-dah fahr-gee-tah bah-em-sah ohm-ah -oh-ah-sah.

Koh-nees-brah oh-dah ah-vah-vah-ohtza, toh-noo-gee. Ohrs-kah tee-bay-ayl noh-ahsmee tah-bay-jee-sah lev-ee-thah-moh-noo-jee, oo-noo-chee oh-may-pay tee-bay-ayl ohr-sah.

Bah-g!ay? Moh-doh-ah oh-e! kohr-dah-zoad. Ay! kah-pee-mah-oh ee-zoad-ee mahx-ee-pay, oh-dah kah-koh-kahs-bay goh-sah-ah. Bah-glay-noo pee-ee tee-ahnnoo-tah ah bahbah-loh-noo-dah, oh-dah fah-ohr-jee-tay tay-lohk-voh-veem

Mah-dree-ahx, tor-zoad-oo! Oh-ah-dree-ahx ohr-ochoh ah-boh-ah-pree! Tah-bahohree pree-ah-zoad ah-ray tah-bah-sah. Ahd-ray-pahnoo Kohr-sah tay-ah doh-beex. Eeoh!-kah-mah pree-ah-zoad-ee-ah-ray koh-ah-zoad-ee-ohr-ray, oh-dah kew-ahs-bah kewtee -noo-gah.

Ree-pee-rah pah-ohx-tay essah ay!-ahkohr. Oo-may-lah pray-dah-zoad-ah-ray kahkahr-jee ah-oh-ee-vay-ah-ay koh-em-pay-toh.

Tohr-zoad-oo! Zoad-ah-kah-ray! Oh-dah zoad-ah-mer-ah-noo ahs-pay-tah see-bay-see boot-moh-nah, dah-ess soo-ray-zoad-ahs tee-ah bah!-toh-noo.

Oh-doh kee-klay kah-ah. Oh-dah Oh-zoad-oh-zoad-mah plah-plee Ee-ahd-nah-mah-dah.

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AN ADDENDUM TO THE BOOK OF THE CONCOURSE OF THE FORCES POSTSCRIPT TO ENOCHIANA

By

V.H. FRATER A.M.A.G.

(This thesis was written in 1935 following an intensive study of the Golden Dawn documents on the Enochian system. It has been left virtually in the same form it had at that time.)

That the Enochian scheme is a vast and extensive one is well known to the Zelator Adeptus Minor. But that it is as extensive as actually it is, is suspected I am sure by few. For the complete system of the Enochian Tablets comprises, in reality, several apparently disconnected schemes - most of which are not even known to the average Z.A.M. Though they are unknown is not to say that they are unimportant, for it requires but little perspicacity to realize that the Enochian system underlies a large part of the important work of the Order.

There are many hints to indicate that the Z.A.M. is not in full possession of all the Enochian knowledge. As the Adeptus Minor ritual so eloquently observes of but one of the parts of the system: "Before the Door of the Tomb, as symbolic Guardians, are the Elemental Tablets and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubirn and the Sword of Flame. Do not therefore forget that the Tablets and the Kerubim are the Guardians of the Tomb of the Adepti..."

The whole system comprises the following segments:

- 1. Liber Enoch - (Liber Logaeth), these are the Enochian Tablets.**
- 2. The Claves Angelicae.**
- 3. Liber Scientiae Auxiliis et Victoriae Terrestris.**
- 4. Sigillum Dei Aemeth.**
- 5. Heptarchia Mystica.**
- 6. The Round Tablet of Nalvage.**

The first two items above have been dealt with very adequately in the routine instructions provided for the Zelator Adeptus Minor in such documents as The Book of the Concourse of the Forces, as well as in the various introductions and digests made of that book, and also in the Ritual "T" known as The Book of the Forty Eight Angelical Keys or Calls.

The remaining schemes are not dealt with at all in the study programme of work prescribed for the Z.A. M. In various places of those manuscripts there are deliberate gaps, indicating that such and such an item of knowledge does not come within the sphere of knowledge of the Z.A.M.

Nonetheless a certain amount of light can be thrown without too much difficulty upon these deliberate gaps, though whether or not they will be considered important depends

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wholly on how much of the ordinary Enochian material already available has been assimilated and appreciated by the Z.A.M.

Although in this paper I propose to concern myself almost exclusively with the third of the foregoing schemes, to show its relation to the previous two which are summarized in the material freely circulated within the Order, a few words in description of the others may be found useful.

The Sigillum Dei Aemeth consists of a highly elaborate Pentacle, said to be a magical synthesis of ideas of a purely spiritual nature with regard to Divine, Archangelic and Angelic Names concerned with the celestial spheres wherein operate the planetary forces. The latter are but the palaces or thrones of the forces depicted by the Sigillum. That this is so may be gathered from a statement uttered by the Angel MICHAEL in his communications to the skryers - Dr. John Dee and Sir Edward Kelley - who were responsible for the recording of this system:

"When thou wilt have anything to do in the world, in human affairs, seek nothing in Sigillo Aemeth. Enoch, his book, is a wordly book. Veritas in Coelo, Imago veritatis, in herra homini, Imago imagini respondet. Coelestia autem petuntur a Coelo."

In Ritual "T," it is mentioned that Irwin's manuscript gave certain names after the first 18 Keys. Most of these names appear on the enclosed Heptagrams of the Sigillum.

(The Order documents do not explain who this mysterious Irwin is, though his name is used several times. However, Waite in his Brotherhood of the Rosy Cross refers to him and clears up the mystery, though in his usual sarcastic way it seems as if he had no use for Major Irwin.)

Moreover, it must be noted that the Sigils attributed to the four Enochian Tablets - a Cross, a Sun with 12 Rays, and a Cross in whose angles are b4, 6b and a (T) with 4 Yods above it, receive their elucidation from this Sigillum, being resolved into the names of the so-called Four Great Overseer-Angels of these Tablets.

The Heptarchia Mystica is very closely related to the former system, for it gives the names and sigils and invocations of the Angels and the lesser Spirits of the Planets. It touches a much lower plane than the Sigillum, the heavens of Assiah as it were, while the Sigillum soars to the worlds of Briah and Yetzirah. The world of Atziluth is touched through the system of Liber Scientiae Auxiliis et Victoriae Terrestris. Moreover, the Heptarchical Mystery gives an additional seven Tablets which are rather different in content and structure from the four Elemental Tablets we know already.

The schemes numbered 1-5 are very intimately related to the Enochian system and one to another. Item 6, the Round Table of Nalvage, however, is a magical Tablet which for the moment I have been unable to relate to the others. The communicating Angel NALVAGE dictated, in much the same way as did Ave and Michael in other connections, a series of letters and words which were to be arranged in a certain manner. They begin ZIR MOZ IAD - Zodireh Mozod lada - "I am the Joy of God."etc. What the practical application of this Tablet is remains yet to be discovered. It consists of four very small Tablets, each of

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nine letters, in all of which the word IAD figures in four distinct permutations, surrounded by four words of five letters each, making 32 letters. Whether this fact connects it with the four Terrestrial Tablets and the Tablet of Union I can hardly say at this time. Of this Tablet, NALVAGE stated: "The substance is God the Father. The circumference is God the Son. The order and knitting together is God the Holy Ghost." etc. This does suggest the three columns or the cross bar and double Pillars of the Central Cross of the Tablets - Linea Spiritus Sancti, Linea Dei Patris Filiique.

To refer back to Liber Scientae Auxiliis, as a preliminary point, let it be noted that in Ritual "T," the following passages occur: "The application of the Keys of the 30 Aethyrs does not come into the knowledge of the Z.A.M. Now although these Keys are thus to be employed to aid thee in the Skrying of the Tablets in the Spirit Vision, and in magical working therewith, yet shalt thou know that they be allotted unto a much higher plane than the operation of the Tablets in the Assiatic World. And therefore are they thus employed in bringing the Higher Light and the All-potent Forces into action herein. And so also, they are not to be profaned, or used lightly with an impure or frivolous mind."

In other words, it relates to the schema described in the Order manuscript entitled The Microcosm which lays down the philosophical dictum that the Kether of Man, "his Yechidah is his Divine Consciousness because it is the only part of man which can touch the All-potent Forces. Behind Yechidah are the Angelic and Archangelic Forces of which the Yechidah is the manifestor. It is therefore the lower Genius or Viceroy of the Higher Genius which is beyond, and which is an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine."

What is to be observed from this is, that of the same nature as the Higher Genius are the all-potent macrocosmic forces called forth by the Keys of the Aethyrs, as shown by the fact that though 91 in number, which equals AMN, the latter has a gematria of 741 which reduces to 12. And 12 is the gematria of HUA, the great Avenging Angel, the holy and divine Genius in KETHER. And the invocation of these forces is to be undertaken in fulfillment of the Obligation wherein the 5-6 initiate swore on the Cross to apply himself to the Great Work so that, one day, he might become more than human, etc. Thus no frivolous or ignorant mind could invoke these divine forces without bringing serious spiritual and physical harm to himself, as the Ritual "T" duly and rightly warns.

The second point to be noticed is that to construct the Enochian Tablets entirely with capital letters is a serious mistake. It may be useful to do so for the sake of convenience or of increased legibility. But so doing obscures one of the several important functions of the Tablet. Certain letters thereon should appear in lower case letters and others in capitals. It is from these latter capital letters that are constructed the names of mighty Angelical Princes who rule in each of the thirty Aethyrs. To each of the Aethyrs there are attributed three Governors or Angelical Princes, with the exception of the thirtieth Aethyr named TEX, in which there are four.

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Thus, the Tablets enshrine, in addition to those names already described by The Book of the Concourse of the Forces, the names of Ninety One Angelical Princes whose rule is in the Thirty Aethyrs of the Macrocosmic World.

91 equals the Gematria of Aleph Mem Nun which equals Amen, as mentioned previously. And Amen equals Amoun, the concealed One, the Opener of the Day. Hence also are the names of these 91 Princes opened up and yet concealed in all secrecy in the Four Terrestrial Tablets and the Mystical Tablet of Union. Note that Amoun is concealed within the heart of the God-Man YSHhVH (whose Gematria is 326.) $91+326$ equals 417 equals 12. And twelve is the Gematria of the great Angel HUA.

The scheme delineated at length in the book entitled Liber Scientiae Auxiliis et Victoriae Terrestris, further conceives that each of these Angelic Princes is under the governancy of some one of the mighty Archangels ruling the mystical twelve Tribes of Israel together with the twelve Signs of the Zodiac. They are given in a special order which corresponds to the order of the Archangels depicted in the Zelator diagram of the Shewbread. There is, nevertheless, a slight discrepancy in the order of the Names of the Tribes as related to the Archangels. Rectified, the attribution may be noted as below:

Aries

The Tribe is Gad, the Deity name AOZPI, the Archangelic name is MALCHIDAEEL and the Governing Angelic name is OLPAGED.

Taurus

The Tribe is Ephraim, the Deity name MOR, the Archangelic name is AS MODEL and the Governing Angelic name is ZIRACAH.

Gemini

The Tribe is Manasseh, the Deity name is DIAL, the Archangelic name is AMBRIEL and the Governing Angelic name is HONONOL.

Cancer

The Tribe is Issachar, the Deity name HCTGA, the Archangelic name is MURIEL and the Governing Angelic name is ZARNAAH.

Leo

The Tribe is Judah, the Deity name is OIP, the Archangelic name is VERCHIEL and the Governing Angelic name is GEBABAL.

Virgo

The Tribe is Naphthali, the Deity name is TEAA, the Archangelic name is HAMALIEL and the Governing Angelic name is ZURCHOL.

Libra

The Tribe is Asshur, the Deity name PDOCE, the Archangelic name is ZURIEL and the Governing Angelic name is ALPUDUS.

Scorpio

The Tribe is Dan, the Deity name MPH, the Archangelic name is BARACHIEL and the Governing Angelic name is CADAAMP.

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Sagittarius

The Tribe is Benjamin, the Deity name ARSL, the Archangelic name is ADVACHIEL and the Governing Angelic name is ZARZILG.

Capricorn

The Tribe is Zebulun, the Deity name GA1OL, the Archangelic name is HANAEL and the Governing Angelic name is LAVAVOTH.

Aquarius

The Tribe is Reuben, the Deity name ORO, the Archangelic name is CAM BRIEL and the Governing Angelic name is ZINGGEN.

Pisces

The Tribe is Simeon, the Deity name IBAH, the Archangelic name is A M NITZIEL and the Governing Angelic name is ARFAOLG.

In classifying these names I have arranged the appropriate Great and Secret Holy Names of God as they appear on the Elemental Tablets following the suggestion made in S.A.'s Ritual where this passage occurs:

"Apply this scheme to the Earth treating the Three Deity Names as the Three Signs of the Zodiac in one quarter. Thus, take the Fire Tablet and place OIP in Leo, TEAA in Virgo, PDOCE in Libra, and so on with the other God-names, treating the Kerubic signs as the "point-de-depart"; one quarter of a House in Astrology will also be roughly equal to the square of each letter."

The above classification provides a comprehensive scheme to be used by itself, alone, or in collaboration with the Angelic Names of the Schem-hamphoresch, of great value in the art of invocation. In invocation, the two sets of names could be used conjointly to generate a good deal of power. The Pentagram could be used with the Archangelic name, together with the appropriate permutations of Tetragrammaton, as indicated by the Sepher Yetzirah. The Governing Angelic Name could be used with the Hexagram, using the appropriate figure of the planet ruling the Sign - Mars for Aries, and Jupiter for Pisces, etc., using not the Sigil of the planet but the Sigil of the Zodiacal Sign.

The tabulation of the Names which now follow provides the names of:

The Aire or Aethyr itself.

The Name of the Angelical Governor of the Division.

The Number of the Tribe of Israel and its Presiding

Archangel. The Number of ministers and attendants.

Before proceeding to this classification, the Z.A.M. may recall that in Ritual "T" the following passage occurs: "The Numbers 456 and 6739 etc., which occur in some of the Calls contain Mysteries which are not now to be explained."

These unexplained Mysteries will be found to be self-explanatory by referring to the final column of the following Table which classifies in systematic order the Aethyrs, their Governors and their Angels, together with the number of subservient attendants.

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1st LIL

OCCODON Ninth, 7209, PASCOMB Eleventh, 2360, VALGARS Seventh, 5562. **2nd ARN**

DOAGNIS Fourth, 3636, PACASNA Second, 2362, DIALIVA Second, 8962. **3rd ZOM**
SAMAPHA Ninth, 4400, VIROOLI Seventh, 3660, ANDISPI Tenth, 9236.

4th PAZ

THOTANF Tenth, 2360, AXZIARG Tenth, 3000, POTHNIR Twelfth, 6300.

5th LIT

LAZDIXI First, 8630, NOCAMAL Seventh, 2306, TIARPAX Eleventh, 5802. **6th MAZ**
SAXTOMP Fifth, 3620, VAVAAMP Twelfth, 9200, ZIRZIRD Fifth, 7220.

7th DEO

OBMACAS Fourth, 6363, GENADOL Third, 7706, ASPIAON Eleventh, 6320. **8th Z1D**
ZAMFRES Fifth, 4362, TODNAON First, 7236, PRISTAC Ninth, 2302.

9th ZIP

ODDIORG Third, 9996, CRALPIR Tenth, 3620, DOANZIN Ninth, 4230.

10th ZAX

LEXARPH Eleventh, 8880, COMANAN Seventh, 1230, TABITOM Ninth, 1617. **11th ICH**

MOLPAND Tenth, 3472, VANARDA Sixth, 7236, PONODOL Third, 5234. **12th LOE**
TAPAMAL Sixth, 2658, GEDOONS Eighth, 7772, AMBRIAL Second, 3391. **13th ZIM**
GECAOND Tenth, 8111, LAPARIN First, 3360, DOCEPAX Seventh, 4213.

14th VTA

TEDOOND Fifth, 2673, VIVIPOS Seventh, 9236, OONANAMB Twelfth, 8230. **15th OXO**
TAHANDO Ninth, 1367, NOCIABI Tenth, 1367, TASTOXO Twelfth, 1886.

16th LEA

COCARPT Second, 9920, LANACON Third, 9230, SOCHIAL Twelfth, 9240. **17th TAN**
SIG MORF Second, 7623, AYDROPT Fifth, 7132, TOCARZI Ninth, 2634.

18th ZEN

NABAOMI Fifth, 2346, ZAFASAI Seventh, 7689, YALPAMB Twelfth, 9276. **19th POP**
TORZOXI Twelfth, 6236, ABAIOND Eighth, 6732, OMAGRAP Eleventh, 2388. **20th**

KHR

ZILDON Fifth, 3626, PARZIBA Third, 7629, TOTOCAN Seventh, 3634.

21st ASP

CHIRSPA Twelfth, 5536, TOANTOM Eighth, 5635, VIXPALG Sixth, 5658.

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22nd LIN

OXIDAIA Twelfth, 2232, PAROAN First, 2326, CALZIRG Twelfth, 2367.

23rd TOR

RONOAMB Seventh, 7320, ONIZIMP Seventh, 7262, ZAXANIN Eighth, 7333.

24th NIA

ORCAMIR Fourth, 8200, CHIALPS Tenth, 8360, SOAGEEL Twelfth, 8236.

25th VTI

MIRZIND Fourth, 5632, OBVAORS Second, 6333, RANGLAM Twelfth, 6236.

26th DES

POPHAND Twelfth, 9232, NIGRANA Eighth, 3620, BAZCHIM Twelfth, 5637.

27th ZAA

SAZIAMA Second, 7220, MATHULA Fourth, 7560, ORPAMB Fifth, 7263.

28th BAG

LABNIXP Tenth, 2630, FOCISNI Ninth, 7236, OXLOPAR Sixth, 8200.

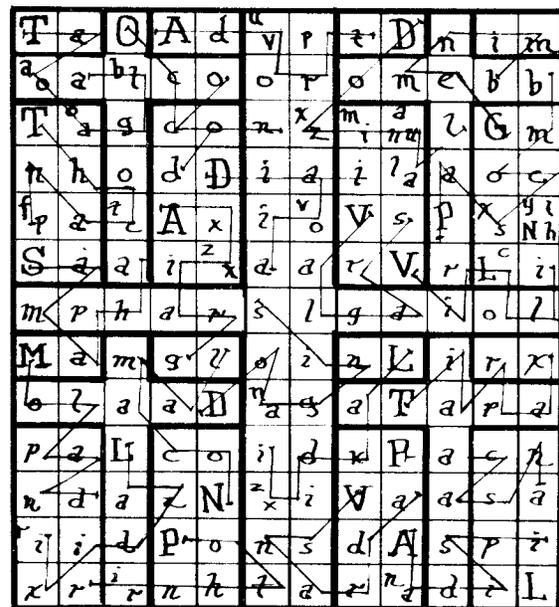
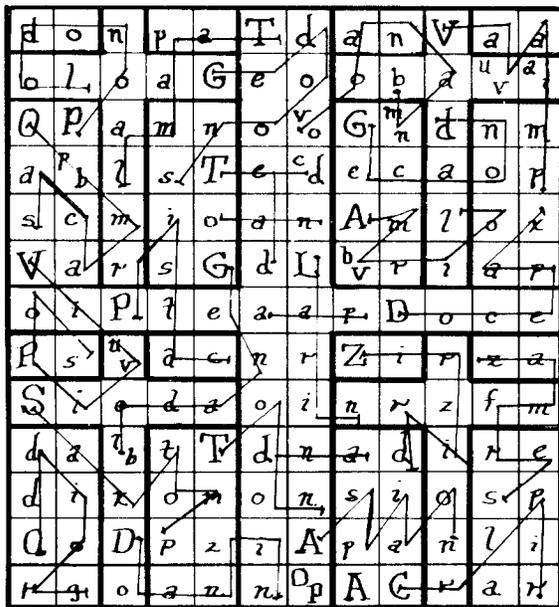
29th RII

VASTRIM Third, 9632, ODRAXTI Fourth, 4236, GOMZIAM Fifth, 7635.

30th TEX

TAOAGLA Twelfth, 4632, GEMNIMB Fourth, 9636, ADVORPT Third, 7632, DOZINAL Sixth, 5632.

From these names magical Sigils are formed. But it is extremely difficult adequately to describe how the names of these 91 Princes are formed and how their Sigils are drawn, In order to avoid excessive verbiage, the following four diagrams will demonstrate clearly their Sigils drawn on the Enochian Tablets. By comparing these diagrams with the



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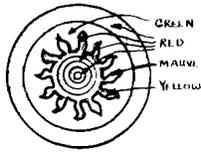
H	Z	i	l	a	f	A	y	t	l	r	a	b	θ	z	Z	a	R	o	p	n	a	R	z				
a	r	d	Z	a	i	d	p	a	l	a	m	u	N	n	a	x	o	P	S	o	n	a	n				
C	z	o	n	s	a	r	o	v	Y	a	u	b	a	i	g	r	a	n	o	a	m	a	s				
T	o	v	i	T	t	x	o	P	b	c	a	G	e	r	r	m	n	i	n	g	b	e	a	l			
S	i	g	a	s	o	n	r	b	z	n	h	r	g	θ	n	i	z	i	r	l	e	m	ψ				
f	m	o	n	d	a	T	d	i	a	r	l	i	z	i	n	r	G	z	i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

SIGILS OF GOVERNORS

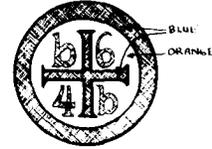
Enochian Tablets, it should be simple for the Z.A.M. to trace out these names and work out for himself the method by which they are formed from the letters of the Tablets. The customary division of Air, Fire, Water and Earth sub-elements or Lesser Angles does not enter into this matter, the Names and Sigils of the Princes, in any way whatsoever.

I stumbled on this formula accidentally. Later, I discovered that Crowley had worked them out years earlier, and published the Sigils in one of the Equinox volumes. I had seen this many years before my own discovery, but at that time his sigils and findings meant little to me. There are some discrepancies between Crowley's versions of the sigils and my own. Whose are more accurate, I cannot determine at this time. Nearly 50 years have elapsed since I worked on this particular problem, and my memory does not tell me much at present.

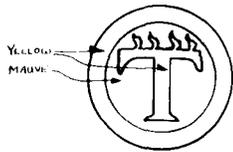
VOLUME TEN



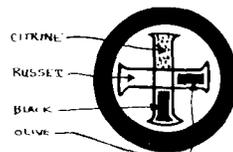
d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	^u v	^a i
O	P	a	m	n	o	^v o	G	^m n	d	n	m
a	^p b	l	s	T	e	^c d	e	c	a	o	p
s	c	m	i	o	a	n	A	m	l	o	x
V	a	r	s	G	d	L	^b v	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
P	s	^u v	a	e	n	r	Z	i	r	z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	^l b	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z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



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



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



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

TABLETS WITH SIGILS

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There is very little that actually can be said about this additional tabulation which will be of any immediate practical value to the Z.A.M. If the whole scheme of the Enochian Tablets is studied in all its innumerable ramifications and an earnest endeavour made to correlate the information given here to those Tablets, then the student will discover for himself many facts of tremendous importance and significance. Unless one is well-versed in this subject, any of these matters described at greater length could appear as trivial.

But this much may be said. By studying the classical attributions of the Egyptian Gods to the squares, and by taking the Gods which are allocated to the several squares to which the Names of any of the above mentioned Governing Princes are attributed, it is possible to construct an invocation composed of the formulae of these Gods. It will comprise a species of continuous invocation of the forces of the Atziluthic world.

For example, one of the Sigils of these Princes may pass through several letters, to which squares are attributed the Goddess Isis, Nephthys, Osiris two times, Kabexnuv and Horus two times, and Hathor. An invocation of these mighty forces, vibrating their names in their Coptic attributions will serve as a most potent conjuration of the Angel whose Sigil is thus being traced.

Again, the transliteration of the letters of these Names into Hebrew makes it possible to give the correct colours from the Rose to the depicted Sigils. It will also result, by the application of conventional Order methods, in the formation likewise of Telesmatic figures of great beauty and power. All of this must be worked out personally by the Z.A.M. who finds himself interested in this system. He will be amply repaid by any expenditure of time and energy in this direction.

The Thirty Aethyrs themselves represent a scheme considerably different from what we have been able to conceptualize through the Qabalah and its major glyph of the Ten Sephiroth. It is a more primitive scheme and, bluntly, it requires a good deal of manipulation to make attributions to the Tree.

The method of application of these Keys of the Thirty Aethyrs, together with the names of their Governing Princes is extremely simple, and in part has already been shown in Ritual "T."

Let the Z.A.M. prepare the Temple as in all his ceremonies of consecration and proper working. That is, wearing his Rose-Cross lamen, with Sword and Lotus Wand at hand, implements on the altar, let him thoroughly banish all forces from his chamber, purify with water, consecrate with fire - or use the method of Opening by Watchtower. Circumambulate, and adore the Lord of the Universe. Then let the invoking Lesser Ritual of the Hexagram be performed, preceded by the Qabalistic Cross and followed by the analysis of the Key-word I.N.R.I. Then let him to go to the West of the Altar, and facing East, recite the words of the Call of the 30 Aethyrs inserting the name of whichever Aethyr he proposes to deal with.

I feel I should mention, while on this topic, that Crowley discovered, when using these Calls to cross the Abyss, that this Call which seemed a curse turns out to be - seen from the "other side of the Abyss" - a glorious paean of praise and blessing.

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In the event that the Z.A.M. proposes in his skrying in the Aethyrs, to deal with the Governing Princes and Archangels, let him follow' the general invocation with a particular conjuration of the Names. A slight variation could be used of the Exhortation in the Portal Grade which invokes Lexarph, Comananu and Tabitom (who are the Three Ruling Angels of the T a b l e f Union as well as the 10th Aethyr ZAX) inserting in their place the Names required.

Following his skrying in the Aethyr, let the Z.A.M. reconsecrate his Temple with Fire and Water, reverse circumambulate, Adoration, and the Banishing Ritual of the Pentagram.

With regard to the Sigils that occur let it be noted that the name LAZDIXI is the only one of the 91 Names that may be attributed to the squares or letters of the Tablets, in the formation of the appropriate Sigils, in two different ways. Both are correct; the original manuscripts are silent on this matter.

Likewise, it should be noted, when the Z.A.M. works out the Sigils for himself, that the name PARAOAN forms no Sigil, and actually does not appear on any of the Tablets. I can offer no suggestion or reason why this should be so. It seems that on each of the four Tablets, there are one or two squares left over, as it were, that is, left blank after all the Sigils of the other Names have been duly drawn. The name PARAOAN is drawn from all the Tablets, and is an Angel combining the qualities of all Four Terrestrial Tablets, or synthesizes them in some way.

Moreover, be it noted that the three Angels or Princes who are shown to be the Ruling Angels over the three Divisions of the Tenth Aethyr of ZAX are also the Angels who are given as the mighty Archangels ruling over the Mystical Tablet of Union.

It is also to be noted that in invoking the Aethyr itself, the name may be transliterated into Hebrew, and vibrated while tracing its Sigil on the Rose.

PART TWO OF THE ADDENDUM TO THE BOOK OF THE CONCOURSE OF THE FORCES

(Being an exposition of the third section of the Enochian system - the Sigillum Dei Aemeth.)

One of the first important results of the ceremonial skrying of Sir Edward Kelley and Dr. John Dee was the obtaining and construction of the SIGILLUM DEI AEMETH. In this connection it is interesting to note that of these words of The Seal of the God of Truth, the word Aemeth equals the Hebrew word for Truth. And these letters reversed give us the word Thmaa (Themis), which is the name of Her who stands before the Face of the Gods in the place of the Threshold. She is the Guardian of the Hall of the Dual Manifestation of Truth. Hence, this Sigillum Dei Aemeth is one especially under her guidance and presidency.

Aleph, Mem and Tau, are the three letters representing the three elements of Air, Water, and Earth. Shin representing Fire the holy spirit, is not represented directly in the name of

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this Sigil. However, it is implicit for the Holy spirit is Truth and overshadows the other elements of the Sigil like the brooding Spirit of God. And when the truth of the Sigil dawns on the mind, the Fire of the Spirit breaks through and illuminates the mind.

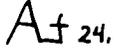
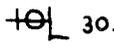
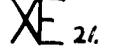
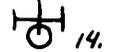
The Seal itself is a highly complex pantacle, which Dee and Kelley were instructed to make of pure wax, about 27 inches in circumference. It bears what is, at first sight, a confused medley of heptagons and heptagrams thrown in juxtaposition with innumerable crosses, numbers and letters, and a pentagram. It requires only a little attention to realize that this chaos is but a seeming one, though a good deal of careful attention is required in order to disentangle the secret of its formation. For the whole ensemble is a brilliant and highly ingenious piece of synthesis, combining diverse ideas in which all the rules of acrostics, permutations, and magical squares are alternately employed.

In the following description in these pages, it would be well to glance periodically at the Sigillum so as to be able to follow intelligently. Each step of deciphering should be referred to the reproduction of the Sigillum so that each step may be clearly understood.

Moreover, let it be remembered that the description which here follows is but a surface view of the whole, and that further meditation could disclose many other interesting and significant facts.

Around the extreme edge of the Seal's circumference is a series of numbers and letters. From these numbers, the hieroglyphs or sigils which are attributed to the Enochian Tablets may be deciphered, as shown in Ritual X. They yield the names of the Great Elemental Kings or Angel Overseers who keep guard over the Watch-Towers.

Within this circle of letters and numbers, occur seven symbols with other letters and numbers. Giving them with their formal astrological significance and Enochian names they are as follows:

- | | |
|---------------------|------------------------------------------------------------------------------------------|
| 1. Galas - Saturn |  5. |
| 2. Gethog - Jupiter |  24. |
| 3. Thaoth - Mars |  30. |
| 4. Horlwn - Sun |  21. |
| 5. Innon - Venus |  9. |
| 6. Aaoth - Mercury |  14. |
| 7. Galethog - Luna |  |

It was after these seven planetary symbols had been dictated that one of the communicating Angels remarked significantly: "Seven rest in seven; and the seven live by seven. The seven govern the seven, and by seven all government is."

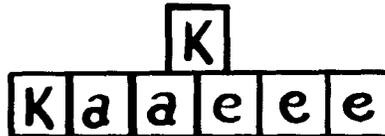
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In short, this Sigillum Dei Aemeth is essentially a synthetical glyph of the septenary forces of the planets, which it analyzes at great length and with much detail in each of its several planes. The application of Order teaching - Hebrew letters, names, geomantic symbols and sigils, Tarot cards and their Dominion in the Heavens in the appropriate colours - to the skeletal form of the Dee-Kelley skrying expands it into a much more coherent and workable system. After all, precisely this was done by the original founders of the Order to the bare bones of the Four Elemental Tablets, which in their original form in the British Museum Manuscripts bear only the faintest resemblance to the comprehensive and magnificent system as developed by the Order. In providing this analysis, I shall quote from some of the alleged speeches of the communicating Angels, as some of them are of great beauty and power.

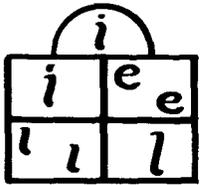
Continuing the description of the letters of the Sigillum, and working inwards from the circumference to the centre, we next find a double Heptagon, each facet of which is divided into seven compartments, each containing a letter. The point of this Heptagon is uppermost. From the diaries of Dr. Dee, it would appear that these were dictated line by line, and Kelley, the seer, would report that these letters were manifested to his vision as baskets of letters by the great Archangel Uriel. They appeared in this order:

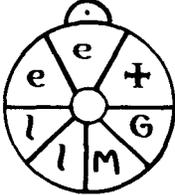
Z I I R H I a
a Z C a a o b
P a u p n h r
h d m h i a i

The next line was communicated by putting them in this order:



The sixth basket was seen thus:



And the sev  is circular form:

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Now this final line or basket of letters was deemed to be of such lofty significance that Uriel uttered this fine passage: "Those seven letters are the seven Seats of the One and Ever-lasting God. His seven secret Angels proceeding from every letter and cross so formed; referred in substance to the Father; in forme to the Sonne; and inwardly to the Holy Ghost."

Incidentally, note the description of these names having reference, in the case of the substance to the Father, the form to the Son, and the inward essence to the Holy spirit, and compare it with an almost identical description given by NALVAGE in the first part of this Addendum, with reference to the Round Table which commenced "Zodire Mozod Iada." It seems a characteristic of all Enochiana as it were.

"Look upon it. It is one of the Names which thou hast before; every letter containing an Angel of Brightness; comprehending the seven inward powers of God, known to none but Himself. A sufficient BOND to urge all creatures to Life or Death, or anything else contained in this world. It banishes the wicked, expelleth evil spirits, qualifieth the Waters, strengtheneth the Just, exalteth the righteous, and destroyeth the wicked. He is One in Seven. He is twice Three. He is Seven in the whole. He is almighty. His name is everlasting; His truth cannot fail. His glory is incomprehensible. Blessed be His name. Blessed be Thou, O God, for ever."

By putting the above letters together in seven ordered lines, in the form of a square, we obtain the following figure. The Angel further remarked of this arrangement that "every letter containeth or comprehendeth the number of 72 virtues." It is important to recall that 72 equals the number of Angels of the Quinaries, the Shem-hamphoresh.

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

For convenience sake, we will label this figure as the Archangelic Square.

Beginning with the letter Z in the upper left hand corner and reading all the way down the

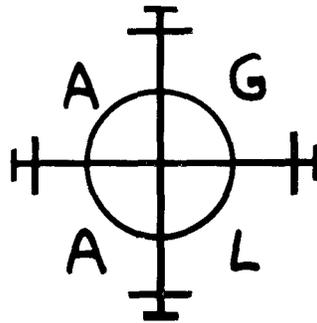
file, and including the first letter of the second horizontal file, we find spelled the name of

Zaphkiel the Archangel of Binah and the Sphere of Saturn. Beginning with the Z on the

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second line and following a similar procedure, the result turns out to be Zadkiel, the Archangel of Chesed, and the Sphere of Tzedek or Jupiter. Then follow, commencing in each instance with an upper case letter, Camael, the Archangel of Geburah and the Sphere of Madim, Mars; Raphael the Archangel of Shemesh, Sun; Haniel the Archangel of Netzach and the sphere of Nogah, Venus; Michael the Archangel of Hod, and the sphere of Kokab, Mercury; and Gabriel, the Archangel of Yesod, and the sphere of Levanah, the Moon.

Malkuth is symbolized, without any other attribution or description, by the concluding Cross, and in Enochian symbolism, as Ritual X testifies, the Cross is always read as "th" as Tau the letter of Earth. And the idea of Earth as the epitomization of the foregoing names is further suggested by the fact that the whole figure is to be constructed of wax. Moreover, on the reverse side of the Sigillum Dei Aemeth, Malkuth is further summarized by this figure:



AGLA, a notariqon of "Thou art mightyforever, O Lord." And AGLA, be it noted, is the Name of Power vibrated to the North in the Lesser Ritual of the Pentagram.

This completes one way of reading the letters in the Square. As the archangel Uriel said, however, in the above-mentioned quotation, there are several ways of viewing these letters in the formation of Names. I content myself for the moment with the above, leaving to the Z. A. M. the task of further working out these mysteries in the light of what has already been stated.

Before proceeding to the next part of the Sigillum, I must record another Angelic speech, this time made by Michael: "Mark this Mystery. Seven comprehendeth the Secrets of Heaven and Earth. Seven knitteth man's soul and body together (three in Soul and four in body.) In seven thou shalt find the Unity. In Seven thou shalt find the Trinitie. In seven thou shalt find the sum and proportion of the Holy Ghost. O God, O God, O God. Thy Name, O God, be praised ever, from Thy seven thrones, from Thy seven trumpets, and from Thy Seven Angels, Amen, Amen, Amen!"

Immediately under the Heptagon described above, there will be seen on the Sigillum seven sets of upper-case letters and figures.

These figures and letters are organized in a square on a later page.

These names comprise, according to the Angel "seven names of God, not known to the angels, neither can they be spoken of or read of man. These Names bring forth Seven Angels (1), the governors of the heavens next unto us. Every letter of the Angels' names

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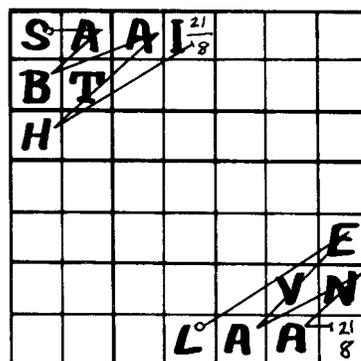
bringeth forth seven daughters (2). Every daughter bringeth forth her daughter (3); every daughter her daughter bringeth forth a son (4). Every son hath his son (5)." This would apparently indicate that there are five sets of hierarchical names. In the Order system, five relates to the letters of the Pentagrammaton, Yod Heh Shin Vau Heh equals the five elements. Each set of names therefore is attributable to the five elements, ruling the four Elemental Tablets and the Tablet of Union.

In the form above given, certainly it would appear that as names they cannot be spoken of or read by man. But by reference to the letters on the extreme circumference of the Sigillum, we find that 21 is E, 8 is L; also 30 is L. Thus by interpolating these letters instead of keeping the numbers, we acquire SAAIELEMEL, and BTZKASEL, etc. This makes the names a little less impossible to use, and by employing the now familiar rules of Enochian pronunciation, that is of vibrating each letter separately, a fairly sonorous vibration is obtained. These are the Divine Names ruling the spheres of the planets.

By treating these letters in much the same way as the former series, a similar square is obtained. This we shall call the Angelic Square to differentiate it from the Archangelic.

S	A	A	I ²¹ / ₈	E	M	E	<i>VENIT IN COELIS</i>
B	T	Z	K	A	S	E	<i>DUES NOSTER</i>
H	E	I	D	E	N	E	<i>DUX NOSTER</i>
D	E	I	M	O	30	A	<i>HIC EST</i>
I ²⁶	M	E	G	C	B	E	<i>LUX IN AETERNUM</i>
I	L	A	O	I ²¹ / ₈	V	N	<i>FINIS EST</i>
I	H	R	L	A	A	21 / ₈	<i>VERA EST HAEC TABULA</i>

The mode of reading these letters is slightly different from that previously demonstrated. It is easier to describe it by tracing a Sigil than to use a large number of words, and I again give the square below with a line drawn in ink to show the procedure to be adopted.



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If the same process is continuously followed, commencing immediately after each number, the Z.A.M. will obtain the following:

- Sabathiel - the Angel ruling the sphere of Saturn.**
- Zedekiel - the Angel ruling the sphere of Jupiter.**
- Madimieli - the Angel ruling the sphere of Mars.**
- Semeliel - the Angel ruling the sphere of Sol.**

There is an undoubted mistake occurring at this juncture. If these letters and names were dictated, then Kelley must have wrongly heard and written an L where S was intended in last name. The name involved is actually Semesiel - since Semes or Shemesh is the Hebrew word for Sun. However, if one changes this letter on the square, the effects obviously are far-reaching, for it changes also many other names obtained by means of other modes of permutation. This I have not cared to do, beyond noting the existence of the error.

Nogahiel - the Angel ruling the sphere of Venus.

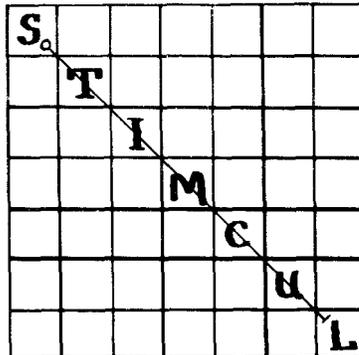
Korabiel - the Angel ruling the sphere of Mercury.

Here again is an error, one no doubt more of vision than of hearing, in this instance. R is recorded where K is quite evidently intended. The name of Mercury in Hebrew is Kokab nor Korab - therefore the angelic name should be Kokabiel.

Levanael - the Angel of the sphere of the Moon.

Here clearly we have the beginning of a hierarchical system. God names have already been given, together with symbols of planets and the Enochian names of these spheres. Now we have Archangels and Angels, with servient hierarchies hereafter to be noted.

Referring back to the Angelic Square again, let me demonstrate a second method of permutation. Below I give the square again, with a line drawn diagonally from top left to bottom right to indicate the procedure to be followed. This yields the name STIMCUL.

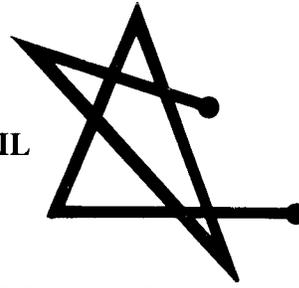


A similar process is to be employed for all other squares that is by drawing diagonal lines on the left of our first diagonal Name. This then yields BEIGIA, HEEOA, DMAL, ILI, I H, I. On the right of the first name, you will find AZDOBN, AKELE, IANA, ESE, ME, EL.

Should we refer to the Rose of the Z.A.M., we can make formal Sigils of their power in their true magical colours, as follows:

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ANGELIC SIGIL

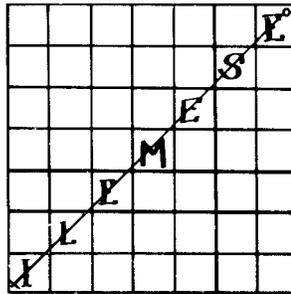


By referring to the Order document on Telesmatic Images, it will become evident that these letters may be used to call up telesmatic figures of no little beauty. Another mode of analysis can be pursued by taking the Gematria of the name AZDOBN, which in this case equals 720, (72x 10) and by subjecting it to the Qabalah of Nine Chambers, as shown by a very similar technique with regard to the Sephiroth in Ritual "M" we obtain Gemini and Mer'cury. The name is thus clearly of a mercurial nature, with an octagram as its lineal figure, attributed to the Sphere of Hod, under the presidency of ELOHIM TZABAOTH, and in forming a telesmatic image, this idea should be carried into practice. Note too that its first two letters AZ are those of AZBOGAH, one of the Mercury Names.

Leaving these names for a moment, and referring back once more to the diagram of the Sigillum Dei Aemeth, we see that after the Unpronounceable Names of God which we obtained and formed into a square, there appears next a double Heptagram, point upwards, and inside this a double Heptagon with a facet upwards and point down. Within the points and borders of these lineal figures are further names and letters - four lines or separate divisions, in fact. If the Zelator Adeptus Minor refers to these, he will find around the seven-pointed figures, beginning with the uppermost names as follows: EL", ME, ESE, IANA, AKELE, AZDOBN, STIMCUL. (These should be written in both upper and lower case letters, though for legibility here I am using capitals only.) The second set of names beginning from the top is: I, HEEOA, IL, BEIGIA, ILI, STIMCUL, DMAL.

Quite clearly these are the names derived from the square by the second method of permutation, and we have now shown how these names were obtained, and whence they derive.

Let us apply a third method of permutation. This mode is similar to the second, except that it works from right top downwards to bottom left. The square is as below, and a diagonal line shows the name ESEMELI.



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The names yielded by this method are, on the left: MADIMIEL, EKIEI, IZED, ATH, AB, S. This set of seven names are the third series within the Heptagon on the Sigillum, immediately beneath or within those listed before.

Going back to our method of presenting the diagonal permutations of the Square, but this time working from the bottom upwards, we obtain on the right side: ILEMESE, HAGONEL, IOCLE, LIBE, AVE, AN, EL. These also will be found to be the final set of names enclosed by the Heptagon.

Two things should here be noted. The first is, that in Ritual "T," which is the Book of the 48 Calls, there is a reference to Irwin's manuscript which was alleged to have given certain names. Reference to the page whereon this occurs, will disclose the fact that some of the above-mentioned names are those referred to. Some of the others, however, I cannot place, such as GALVAH, MURFIRI, NAPSAMA, NALVAGE. I am not able to work out whence they derive, though all are names which figure prominently in the record of the Dee-Kelley skrying. Evidently they belong to one of the other systems - to the Round Table of Nalvage, or the Heptarchia Mystica.

Incidentally, note that the name Ave occurs, and that our tradition asserts that the Terrestrial or Elemental Tablets were delivered unto Enoch by the great Angel Ave.

Secondly, it will now fully be understood why I have not ventured to correct what appeared to be two mistakes. If on the big Angelic Square I had altered certain letters so as to produce accuracy in the spelling of KORABIEL and SEMELIEL, which are obviously incorrect, the alteration would entail similar changes in the names of at least four other angelic names. And the responsibility for doing this is too great for me to assume. It does suggest however a profitable and worthwhile field of research for the Z.A. M. who has more experience in skrying and astral projection.

To complete the analysis of the Sigillum, let it be noted that the centre consists of a double Pentagram, enclosing a cross. The letters there will be seen to be the hierarchical names obtained from the Angelic Square by the first mode of permutation. They are names of the Angels of the Planets with the Angel of Saturn, SABATHIEL, enclosing the others, as though to affirm the supernal and general nature of Saturn, as corroborated by the Ritual of the Hexagram, where the Saturn Hexagram is said to call forth the general powers of the Macrocosm. Within the enclosing sphere of Sabathiel, are the Angels of Tzedek, Madim, Shemesh, Nogah, and Kokab, arranged about the points of the Pentagram. The initial capital letters of these five planets are placed within the point or angle itself, the remaining letters being spaced out from point to point. In the centre, placed about the arms of the Cross, receiving the influence of all, is the name of Levanael, the Angel of the Moon. The synthesis of them all is the Earth.

Enough now has been stated concerning this matter of Names, and the Z.A.M. with a little application can work out other series of names, in various combinations, for himself. One more important point should be noticed. Inasmuch as the Book of the Concourse of the Forces states that the names of the Six Seniors and the King of each Tablet, attributed

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to the points of the Hexagram, represent the operation of the Planets through the elemental world, the Z.A.M. should employ, when working with the names of the Archangels and Angels from the Sigillum, the names of the King and Six Seniors. For this reason, that the names on the Sigillum represent the root and source of the forces which in the Terrestrial Watch-Towers are mixed and compounded with the elements. And the true attribution of the names of the King and Six Seniors to the planets is:

King, the central whorl on the Cross, to the Sun.

The names on the left half of the Linea Spiritus Sancti to Mars.

The names on the right half of the Linea Spiritus Sancti to Venus.

The name on the upper half of the Linea Dei Patris to Jupiter.

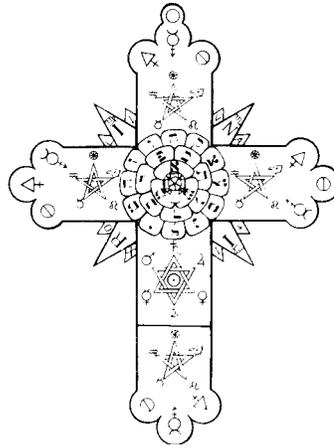
The name on the lower half of the Linea Dei Patris to Mercury.

The name on the upper half of the Linea Dei Filii to Moon.

The name on the lower half of the Linea Dei Filii to Saturn.

This completes the description of the form of, and the names upon, the Sigillum Dei Aemeth. The Heptarchia Mystica continues the same magical theme, as it were, by listing the 49 Angelorum Bonorum, and their servient ministers, who are under the governance of the Angels whose Names are shown in the Heptagon of the Sigillum. For instance, HAGONEL, is described as presiding over, within his particular sphere of government, a King named CAR MARA and a Prince named BAREES, under whom are 42 ministers, to whose commandment the Sons of Light are subject. And the invocation of these 49 Good Angels are the contents of Liber Logaeth, a description of which, together with a summary of the Heptarchical Mystery, will comprise the third section of this Addendum, (which I have not had the time to finish.)

There appears, on the surface, to be no relationship existing between the names given in Part I of this Addendum and those on the Sigillum and those on the Tablets comprising the Round Table of Nalvage. They occupy different planes, with different characteristics.



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THE PYRAMID GODS AND THEIR ATTRIBUTION

By

G.H. FRATER D.D.C.F.

(Note: The God-forms of CANCELLARIUS, HEGEMON, STOLISTES and DAD-OUCHOS are not used in the ENOCHIAN PYRAMIDS. The addition of the final Coptic (st) in a NAME indicates the more spiritual force, since it is attributed to KETHER. I.R.)

The colouring represents the synthesis of the attributions, and should be studied very carefully. They will be found complete in the colour plate section of this work.

The words appearing in dark type in the following table relate to the Elements and that which follows are the God Names and Neophyte Grade officers.

Spirit. Or one triangle of each element.

Osiris - Hierophant on Throne.

Water. Or three out of four. Water.

Isis - Praemonstrator.

Earth. Or three out of four. Earth.

Nephthys - Imperator.

Fire. Or three out of four. Fire.

Horns - Hiereus.

Air. Or three out of four. Air.

Aroueris - Past Hierophant. The Hierophant when off the Throne.

2 Water. 2 Earth.

Athor - Invisible station, Kerub of East.

2 Fire. 2 Water.

Sothis - Invisible station, Kerub of West.

2 Air. 2 Water.

Harpocrates - Invisible station between Altar and Hegemon.

2 Fire. 2 Earth.

Apis - Invisible station, Kerub of North.

2 Air. 2 Earth. Anubis - Kerux. 2 Fire. 2 Air.

Pasht or Sekhet - Invisible station Kerub of South.

Fire. Water. Earth.

Ameshet - Invisible station N.E. Child of Horus.

Fire. Water. Air.

Ahephi - Invisible station S.W. Child of Horus.

Earth. Water. Air.

Tmoumathph - Invisible station S.E. Child of Horus.

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Earth. Air. Fire.

Kabexnuv - Invisible station N.W. Child of Horus.

THE PYRAMID GODS

First. OSIRIS. Aeshoori. Ruleth above when of the Four Triangles each is a different Element. So that all four elements are united in one square, for he representeth the Spirit ruling in the Four Elements equally balanced. That is when Shin entereth, forming Yeheshuah. Shape: A Mummied God with winged mitre, scourge and phoenix wand.

Second. ISIS. Aeisch. Ruleth above when of the Four Triangles of the Pyramid, each is of the Element of Water, or when three out of the four are water. For she representeth that watery and moist nature which is the Throne of the Spirit. This is the Heh of YHVH, the Mother and Beginning. Shape: Goddess with Throne headdress. Lotus wand, and crux Ansata.

Third. NEPHTHYS. Nephthuseh. Ruleth above when of the Four Triangles of the Pyramid each is of the element of Earth, or when three out of the four are of Earth. For she representeth the final Heh of YHV H, that is the Bride and end. Shape: Goddess on an altar with headdress surmounted by a bowl. Bears Lotus Wand and Crux Ansata.

Fourth. HORUS. Hoor. Ruleth above when the Four Triangles of the Pyramid or three out of the Four are of the Element of Fire. For he representeth the letter Yod of YHVH, the fiery and avenging force of the Spirit, the opposer of the infernal and devouring fire. Shape: God with Hawk's head and double mitre. Phoenix wand and Crux Ansata.

Fifth. AROUERIS. Araoueri. Ruleth above when of the Four Triangles of the Pyramid each is of the element of Air or three out of the Four. For he representeth the Vau of Y H V H, and is as it were the Prince and Regent for Osiris. Shape: A God with double mitre, hearing Phoenix wand and Crux Ansata.

Sixth. ATHOR. Athathoor. Ruleth above when of the Four Triangles of the Pyramid two be of Earth. She therefore representeth the first Heh and final Heh of YHVH, and uniteth the rule of Aeisch and Nephthusch, Isis and Nephthys. Shape: A Goddess with disc and plumes between horns surmounting headdress. Bears Lotus Wand and Crux Ansata.

Seventh. SOTHIS. Shaeoeu. Ruleth above when of the Four Triangles of the Pyramid two be of Water and two of Fire. She therefore representeth Yod Heh of YHVH, and uniteth the rule of Aesisch and Hoor, Isis and Horus. Shape: Goddess with a Cow's head, disc, and plumes between horns. Lotus Wand and Crux Ansata.

Eighth. HARPOCRATES. Hoorpokrati. (This is Harpocrates, who is the younger Horus, the Lord of Silence.) Ruleth above when of the Four Triangles of the Pyramid, two be of Water and two of Air. He therefore representeth Vau Heh of YHVH, and uniteth the rule of Aeisch and Aroueri, Isis and Aroueris. Shape: Youthful God with double mitre, long curling tress of hair with left forefinger on lip.

Ninth. APIS. Ahapshi. Ruleth above when of the Four Triangles of the Pyramid two be of Earth and two of Fire. He therefore representeth Yod Heh of YHVH, and uniteth the

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rule of Nephthusch and Hoor, Nephthys and Horus. Shape: God with Head of Bull and disk between the Crook and scourge in hand.

Tenth. ANUBIS. Anoubi. Ruleth above when of the Four Triangles of the Pyramid two be of Earth and two of Air. He representeth Vau Heh of YHVH, and uniteth the rule of Nephthusch and Aroeouri, Nephthys and Aroueris. Shape: Goddess with Lioness' head, crowned with the disc and with Lotus Wand and Crux Ansata.

Eleventh. THARPESH. Ruleth above, when of the Four Triangles of the Pyramid two be of Fire, and two of Air. She therefore representeth Yod Vau of YHVH, and uniteth the rule of Horus and Aroueris. Shape: Goddess with Lioness head, crowned with disc and with Lotus Wand and Crux Ansata.

Twelfth. AMESHET or Emsta Ameshet. Ruleth above when of the Four Triangles of the Pyramid there be of these three elements partaking in any proportion, viz: Fire, Water and Earth. He therefore representeth Yod Heh Heh (f) of YHVH, and uniteth the rule of Horus, Isis, Nephthys, Sothis and Apis. Shape: A mummied God with human head.

Thirteenth. HAPI. Ahephi. Ruleth above when of the Four Triangles of the Pyramid, there be these three elements partaking in any proportions, viz: Fire, Water, and Air. He therefore representeth Yod Heh Vau of YHVH, and uniteth the rule of Horus, Isis, Aroueris, Sothis, Harpocrates, Tharpesh. Shape: A God, male, with an Ape head.

Fourteenth. TMOUMATHPH. Ruleth above, when of the Four Triangles of the Pyramid, there be these three elements, partaking in any proportion; Water, Air, Earth. He therefore representeth the rule of Isis, Aroueris, of Nephthys. He represeneth Heh Vau Heh (f) of YHVH, and uniteth the rule of Hoorpokrati, Ahathoor, and Anoubi. Shape: A God mummied with head of dog or jackal.

Fifteenth. KABEXNU V. Ruleth above when of the Four Triangles of the Pyramid, there be these three elements; Fire, Air, Earth, partaking in any proportion. He therefore representeth Yod Vau Heh (f) of YHVH, and uniteth the rule of Hoor, Aroueris, and Nephthys, of Tharpesh, Ahephi and Anubis. Shape: A God mummied, with hawk's head.

These be the Gods of Egypt who rule above the Pyramids of the Sixteen servient Angels and squares of each Lesser Angle, and in the middle of each pyramid is the sphynx of its power.

Revere then the sacred symbols of the Gods, for they are the Word manifested in the Voice of Nature.

These be the Elohim of the Forces, and before their faces the forces of Nature are prostrate.

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GODS OF' EGYPT AND THE ENOCHIAN TABLETS (CIRCA 1895)

By

V.H. FRATER A.P.S.

To study the rule of the GODS OF EGYPT over the subservient squares of the ENOCHIAN TABLETS, I have drawn two diagrams showing:

On the first, the 112 squares governed by the 11 GODS given first in order in The Book of the Concourse of the Forces.

On the Second, the 144 squares ruled by the last four there mentioned. (Both diagrams are now missing owing to the passage of time, but the enterprising student can, with close attention to the text reconstruct these drawings by himself. I.R.).

In the first diagram, the squares are coloured appropriately to the Element - ruling Powers of their respective Gods and Goddesses. Thus, squares ruled by OSIRIS are shown with an equilibrated cross of the elements in gold, traced upon them on a white ground.

Squares ruled by ISIS are blue - Water
Squares ruled by NEPHTHYS are black - Earth
Squares ruled by HORUS are red - Fire
Squares ruled by AROUERIS are yellow - Air
Squares ruled by AHATHOR are olive - Water and Earth
Squares ruled by SOTHIS are violet - Water and Fire
Squares ruled by HARPARCRAT are green - Water and Air
Squares ruled by APIS are russet - Earth and Fire
Squares ruled by ANUBIS are orange - Air and Fire.

In the second diagram, the rule of the other four Gods is shown in a similar way; but the colour used is that of the Element unequilibrated, in the square over which the God rules, thus:

AMESHET squares are BLACK because EARTH is unequilibrated, Water, Fire, Earth.

AHEPHI squares are YELLOW because AIR is unequilibrated, Water, Fire, Air.

TMOUMATHPH squares are BLUE because WATER is unequilibrated, Earth, Air, Water.

KABEXNUV squares are RED because FIRE is unequilibrated, Earth, Air, Fire.

To have shown all these squares thus coloured in the same set of Tablets would have created considerable confusion, and have rendered it impossible to grasp the detail in what

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may be perhaps called a "coup d'oeuil." The same result would follow had one endeavoured even to colour the 144 squares governed by the above four Gods, in tints appropriate to the mixture of the Elements.

At a glance, what strikes the attention on looking at the first diagram, is the general harmony and balance of colour in the four angles. Now turn the diagram through an arc of 45° against the Sun, and you have a map of the Elemental Empire - for each quadrangle there naturally falls to the point of the compass which is the habitation of its Element:

**The Fiery Quadrangle is to the right or
EAST The Airy Quadrangle is to the left or
WEST
The Earthy Quadrangle is to the bottom or
SOUTH The Watery Quadrangle is to the top or
NORTH.**

Hence we may speak of the following lesser angles as CARDINAL, viz: AIR OF AIR WATER OF WATER - FIRE OF FIRE- EARTH OF EARTH; and in the Cardinal lesser angles do the FOUR GREAT GODS hold their prime sway.

**In the WEST -
AROUERIS In the NORTH -
ISIS**

**In the EAST - HORUS
In the SOUTH - NEPHTHYS.**

In every lesser angle, there is one square that may be termed the 'PRIME' Square of the Lesser Angle. This Prime Square is always the same in any of the four sets of lesser angles of the same element: as AIR OF AIR-AIR OF WATER - AIR OF EARTH-AIR OF FIRE. It is the right hand upper square in the watery and fiery lesser angles and the left hand square in the airy and earthy lesser angles.

This Prime Square is always ruled by the God of the Element of the Lesser Angle. Hence A ROU ERIS rules the Prime Square of the AIR lesser Angle of every quadrangle - ISIS of the Watery Lesser Angles - HORUS of the four fiery Lesser Angles - and NEPHTHYS governs the Prime Square of every earthy lesser Angle.

Which is the Prime Square of every lesser angle is determined by the horizontal and vertical forces corresponding to the element of the lesser angle. It is determined by the vertical fiery Kerubic Force, and the horizontal rank of Cardinal or Fiery Signs. It is therefore the FIRE of FIRE of the element of the quadrangle to which it belongs.

In the Cardinal Lesser Angles, the Cardinal Gods rule every square in both the column and the rank corresponding to the element of the Tablet. Thus, of the 16 squares, they rule no less than seven and enclose two sides of the Square. Note, too, that in each Cardinal Lesser Angle, a diagonal line of squares governed by three Gods of the second category proceeds from the 'Prime Square.' These three Gods are those which unite the rule of the God of the Prime Square with that of the God of the other elements.

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There is in this a strange point worth noticing. Take the West and North lesser angles and you will observe that the Element hostile to each is only shown in the square opposed to and furthest from the prime square. Thus, in AIR, the hostile element EARTH is only seen in the AN U BIS square - Citrine; and in the Watery Lesser Angle, the hostile FIRE is only seen in the violet SOTHIS square. It is as though the AIR and the WATER, even when preponderating, made use of their mobility and volatility to escape from their respective enemies! AIR from EARTH - WATER from FIRE.

With the lower Elements, it is otherwise. In the South, we see the NEPHTHYS squares endeavouring to envelope ANUBIS, while in the East, the squares of HORUS strive to overwhelm the SOTHIS squares. It is as if these elements by their respective ponderosity and violence strove to wipe out an inimical nature. Is not this a natural and observable truth?

These four Cardinal Angles alone, of the whole 16, contain no square ruled by OSIRIS. That even and equilibrated force is there nowhere to be found. Unbalanced force is at its utmost violence, and the rule of the Four Great GODS is concentrated there where greatest power is needed. It is as if the Prime Squares of these Cardinal Angles were the sources of their respective elemental forces, whence they issue to continue in varying proportions one with another until they result in producing Osirian molecules of WATER, EARTH, FIRE, and AIR.

Passing to the other lesser angles of the Tablets, we find various pairs and quaternions resembling one another more or less completely until we find absolute identity in EARTH of FIRE and FIRE of EARTH, which only differ in having opposite squares for their Prime Squares - thus making a difference of right and left when viewed from that spot as a point of vantage.

Arranged as quaternaries beginning with the least equilibrated we get:

1. WATER of AIR - AIR of WATER - AIR of EARTH - WATER of FIRE
2. EARTH of AIR - FIRE of WATER - FIRE of EARTH - EARTH of FIRE
3. FIRE of AIR - EARTH of WATER - WATER of EARTH - AIR of FIRE

The last of these quaternions is composed of the four central lesser angles, placed around the Tablet of Union. They join, as it were, a Macrocosm of which an Osiris pyramid is the symbol - and a Microcosm to which the whole diagram acts as Macrocosm.

THE RULE OF OSIRIS

We know that OSIRIS governs those Pyramids or Squares which contain all the Elements. From this it follows that He cannot have rule in the lesser angle of any Tablet which is attributed to the Element of the Tablet itself. It also follows that He cannot have rule in any square of ARIES, for he is the Fire of Fire - nor of GEMINI which is Air of Air,

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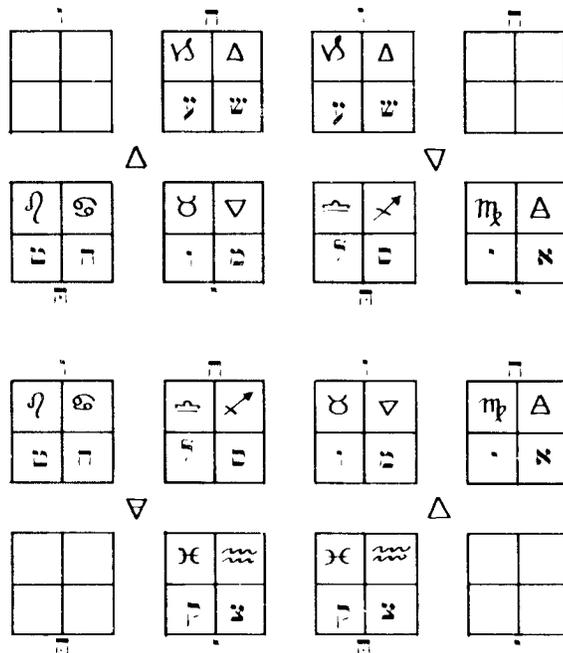
nor of SCORPIO which is Water of Water, nor of TAU which is Earth of Earth. But he rules two squares in every other lesser angle, and two squares of the other nine Signs and three Elements.

OSIRIS further rules six squares under each Kerub; but he governs no square in the Airy Tablet under the MAN; none in the EARTH Tablet under the BULL; nor in the WATER Tablet under the EAGLE; nor in the FIRE Tablet under the LION. Similarly OSIRIS rules no square in the AIR Tablet in the rank of Common Signs; in the WATER Tablet in the Kerubic rank; and in the Cardinal Rank of the FIRE Tablet.

Let us now consider this OSIRIAN rule as it affects the whole set of Tablets. We have seen that the Cardinal Quaternions of lesser angles contains no sign of OSIRIS. Of the other three sets, those numbered 1 and 2 form a sort of ring round the central number 3 - intermediate in position between this last and the Cardinal Four; and as we shall see, intermediate, also, in the state of balance. In Quaternion number 1, we see the OSIRIS squares close together as if entering into the lesser angle at a point opposite to the Prime Square - as if advancing against it side by side. This is the Dawn of Light.

In Quaternion number 2, the OSIRIAN Light has advanced to the centre and dispersed the inferior lights to the corners of the lesser angles. But they are not yet balanced. There is greater apparent equilibrium - it is the beginning of the end, the turning point.

In Quaternion number 3, OSIRIS has conquered the square and established his sway more completely. He has disseminated his Light throughout and has established a peace with the ruler of the Prime Squares.



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This presumption is still further borne out by a further analysis of the squares governed by OSIRIS in the lesser angles. In Quaternion number 1, which consists of the Airy and Watery lesser angles, the squares seized by the OSIRIS force are chiefly in the LION's column and in the elemental rank. That is to say, that the weakest force in the lesser angle is the one first subjugated.

Water of Air

Yod Heh (f) with Yod having Osiris square for the Element, and Osiris square under Heh (f) for the Cardinal sign.

Air of Water

Yod Heh (f) with Yod having Osiris square for the Element, and Osiris square under Heh (f) for the Cardinal sign.

Air of Earth

Yod Heh (f) with Yod having Osiris square for the Kerubic sign, and Osiris square under Heh (f) for the Cardinal sign.

Water of Fire

Vau Heh (f) with Vau having Osiris square for the Element, and Osiris square under Heh (f) for the Common sign.

The above tablet shows that eight OSIRIS squares are distributed thus among the Kerubic and horizontal influences.

**Under YOD three, and in the Cardinal Rank,
three. Under HEH one, and in the Kerubic Rank, one.
Under VAU one, and in the Common Rank, one. Under
HEH (f) three, and in the Elemental Rank, three.**

That is, that the fiery and earthy forces of these watery and airy lesser angles are the first to become equilibrated. Quaternion number 2 works out the exact converse of this. There, the watery and Airy forces of the fiery and earthy lesser angles are the first to be equilibrated. In Quaternion number 3, however, all this is rectified.

Fire of Air

Heh Heh (f) with Heh having Osiris square for the Element and Osiris square under Heh (f) for the Kerubic sign.

Earth of Water

Yod Vau with Yod having Osiris square for the Common sign, and Osiris square under Vau for the Cardinal sign.

Water of Air

Vau Yod with Vau having Osiris square for the Cardinal sign, and Osiris square under Yod for the Common sign.

Air of Fire

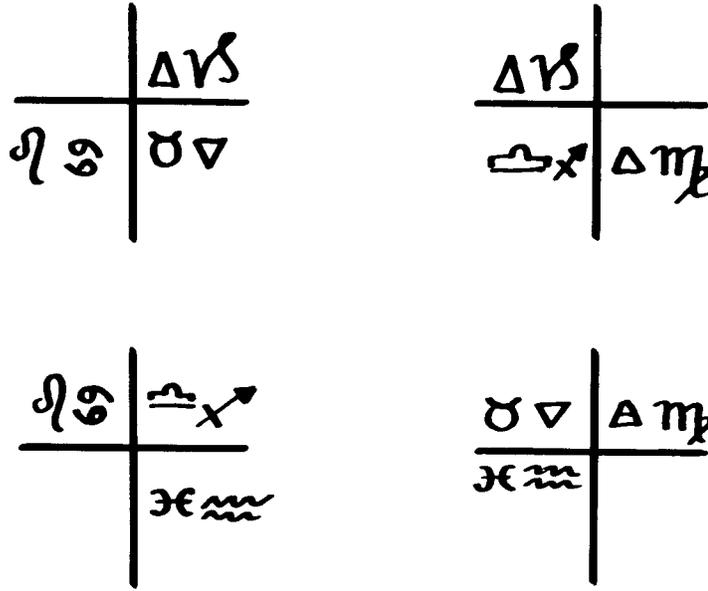
Heh (f) Heh with Heh (f) having Osiris square for the Kerubic sign, and Osiris square under Heh for the Element.

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Under YOD two, and in the Cardinal Rank, two.
 Under HEH two, and in the Kerubic Rank, two.
 Under VAU two, and in the Common Rank, two.
 Under HEH (f) two, and in the Elemental Rank, two.

The balance here, is nearly perfect; active forces ruling in passive lesser angles and passive forces in active.

The Zodiacal and Elemental emblems of the OSIRIS squares give the following figure:



THE RULE OF ISIS - NEPHTHYS - HORUS - AROUERIS

Each of these four GODS rule a total of 13 squares, of which number more than half are concentrated in the appropriate Cardinal lesser angles. No less than seven squares of each of these Cardinal letter squares are ruled by the appropriate GOD. Thus in the Western lesser angle are seven AROUERIS squares; in the North, seven ISIS squares; in the East seven of HORUS and in the South, seven of NEPHTHYS.

This leaves six of each distributed over the whole of the other lesser angles. These sets of six contain each two sets of three - and each set is distributed in a similar manner, so that if we describe the two AROUERIS sets, the other three pairs will be easily grasped.

The first set of AROUERIS is distributed to the other three lesser angles of the AIR tablet, one to each - and they will be found at the points of intersection of the column and rank corresponding to AIR. The second set is distributed to the other three Tablets, one to each. They will be found in the lesser angles of AIR and at the points where the corresponding rank and column meet. They are the Prime Squares of these lesser angles.

This represents the organisation of the supreme authority of the Element of AIR throughout the Universe; the Supreme Power being concentrated in the AIRY Lesser

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Angle of the AIR Tablet; with viceroys in each division of its kingdom, and embassies established in each of the other kingdoms. AROUERIS will be found to rule in no square allotted to a Sign that does not belong to the AIRY Triplicity, to the category of Common Signs and in no square allotted to Water, Earth, or Fire.

In the Western Lesser Angle, he rules the following squares:

AIR
LIBRA
AQUARIUS
GEMINI - PISCES - SAGITTARIUS - VIRGO
GEMINI being the PRIME SQUARE.

In all the other six lesser angles in which AROUERIS is found, he also rules the GEMINI Square. Hence, too, GEMINI is the Prime Square in all Airy Lesser Angles. AROUERIS rules seven GEMINI squares altogether.

Similarly SCORPIO is the Prime ISIS Square, of which Sign she rules seven squares. Similarly ARIES is the Prime HORUS Square, of which Sign he rules seven squares. Similarly EARTH is the Prime NEPHTHYS Square, of which Sign she rules seven squares.

It will be noticed that there are 16 squares under each Sign, and that almost half of those allotted to these four signs are governed by these Great GODS. They are further the Signs of which OSIRIS rules not a single square.

The whole of the Signs of the Squares ruled by these four Gods are shown below:

ISIS - SCORPIO - 7
NEPHTHYS - EARTH - 7
HORUS - ARIES - 7
AROUERIS - GEMINI - 7

TAURUS, CANCER, LEO, AQUARIUS, PISCES, WATER - 13
TAURUS, VIRGO, CAPRICORN, WATER, AIR, FIRE - 13
CANCER, LEO, LIBRA, SAGITTARIUS, CAPRICORN, FIRE - 13
VIRGO, LIBRA, SAGITTARIUS, AQUARIUS, PISCES, AIR - 13
THE RULE OF AHATHOOR - SHEOI U - ANOUBI
HOORPARKRATI - AHAPSHI - THARPESH

The GODS who rule only those squares in which two elements appear, and then in equal degree, have but a small dominion in the elemental Tablets. Each GOD rules only six squares, and in only two Tablets; three in each.

Every Tablet has nine squares ruled by one of these GODS. Every Cardinal Lesser Angle

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contains three such squares arranged diagonally from the Prime Square. Every other lesser angle has two squares ruled by the same GOD, while the squares of the Cardinal Lesser Angles are ruled each by a different GOD.

Each of these GODS, says The Book of the Concourse of the Forces, unites the rule of a pair of those in the preceding category.

Suppose we draw a line joining the West Lesser Angle to the North, that is, from the AROUERIS Lesser Angle to the ISIS Lesser Angle; it may be said to unite those two GODS. And the lesser angles through which it passes will be those which contain Harpocrates' squares, the GOD which unites the rule of ISIS and AROUERIS.

Along the bottom, AHAPSHI unites HORUS and NEPHTHYS and on the left, ANUBIS unites AROUERIS and NEPHTHYS. Then draw two diagonals, and the line joining AROUERIS and HORUS will cut the lesser angles containing THARPESH squares; while the other diagonal will show AMESHET uniting ISIS and NEPHTHYS.

The same uniting of the forces is shewn in another way. Take any lesser angle not Cardinal, and it will be seen that the two squares ruled by one of these six GODS is the synthesis of the other two. Thus in WATER of AIR, we get the blue Prime Square of ISIS and the yellow viceroial square of AROUERIS and the two green squares of HARPOCRATES. Or take AIR of FIRE and we get the red vice-regal square of HORUS, the yellow embassy or Prime Square of AROUERIS, and the orange square of THARPESH.

Next we consider the signs of the squares ruled by these GODS and we get the following arrangement shewing the same point again:

AHATHOR will be found to rule EARTH TAURUS 2; WATER 2; SCORPIO.

SHEOEU will be found to rule ARIES CANCER 2; LEO 2; SCORPIO.

HOORPARKRATI will be found to rule GEMINI PISCES 2; AQUARIUS 2; SCORPIO.

AHAPSHI will be found to rule ARIES CAPRICORN 2; FIRE 2; EARTH.

ANOUBI will be found to rule GEMINI AIR 2; VIRGO 2; EARTH.

THARPESH will be found to rule ARIES LIBRA 2; SAGITTARIUS 2; GEMINI.

This also shows that this group has the same rule as OSIRIS, and in addition 3 squares of those signs over which OSIRIS has no rule at all, viz: ARIES 3; GEMINI 3; SCORPIO 3; EARTH 3. This is a much better state of affairs than is shown in the squares under the ISIS class. It shows that the states symbolised by these pyramids are a step nearer Osirification than the former, and the GODS of less Elemental Power are needed for their governance.

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THE RULE OF AMESHET - AHEPHI - TMOUMATHPH - KABEXNUV

These four Gods who rule squares in which three diverse elements occur, rule 144 out of the 256 subservient squares, having an individual rule over 36 each. Every GOD rules 12 squares in each of Three Tablets, but does not appear in the Tablet of the Element hostile to its own unequilibrated one.

Thus AHEPHI rules squares of WATER, FIRE, AIR, and therefore is not met with in the EARTH Tablet. If we take, as I think we are right in taking, these GODS' rule to be rather of the nature of the unbalanced Element, than of either of the others, then AHEPHI is more airy and corresponds to AROUERIS - AMESHET to NEPHTHYS - TMOUMATHAPH to ISIS - and KABEXNUV to HORUS - and they may be looked upon as governing forces more particularly derived from the appropriate lesser angles. If so, we find AHEPHI's subject-force derived from the AIR Tablet passing to the Watery and to the Fiery - KABEXNUV's rule from the Fiery through the Earthy to the Airy, establishing a right hand whorl of the masculine forces. If the rule of the other two GODS is similarly examined, a left hand whorl of the female forces is discovered.

Every Cardinal Lesser Angle contains three pairs of squares ruled by these GODS, but every other lesser angle contains two sets of five ruled each by one of them, by the GOD corresponding to the Lesser Angle, except in the case of the Lesser Angle of the opposing Element, where the GOD of the Tablet is absent and the ruling GODS are those of the opposite hostile Elements.

Thus take the Earthy Tablet of Nephthys - AHEPHI, WATER, FIRE and AIR, is absent. In FIRE of EARTH, we find AMESHET, WATER, FIRE, and EARTH, ruling 55 squares, and KABEXNUV, EARTH, AIR, AND FIRE, ruling the other five. In WATER of EARTH, we find AMESHET, WATER, FIRE, and EARTH -and TMOUMATHAPH, EARTH, AIR and WATER, while in the AIR of EARTH we get the GODS TMOUMATHAPH and KABEXNUV of watery and fiery rule respectively - and so with all the others.

Each of these Gods is said to unite the rule of a certain three of the ISIS category. Let us examine this by the light of these diagrams, taking the GOD KABEXNUV for our illustration. KABEXNUV unites the rule of HORUS, NEPHTHYS, and AROUERIS, and here we find him ruling 12 squares in the Tablet appropriate to each of these three GODS. But not only so, he is also found in the three corresponding lesser angles of each of these Tablets - thus binding together the forces of those GODS in the Lesser Angles of each Tablet, and also in the Tablets as a whole.

KABEXNUV further unites the rule of AHAPSHI, ANUBIS and THARPESH. This too is shown on the Tablets, for the nine Lesser Angles in which alone KABEXNUV squares are formed from the three lines of squares which respectively contain the squares of those GODS, ANUBIS on the left, AHAPSHI at the bottom and THARPESH diagonally. The disposition of the squares in the given lesser angle, other than the Cardinal ones, is by this rule. Every GOD rules three squares in a column and three squares in the corresponding rank. Two GODS in one lesser angle, and the ranks and columns ruled over

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those of the elements not in the title of the lesser angle. Thus in the lesser angle FIRE of WATER, the VAU and HEH (final) columns and ranks will be occupied.

The central quaternion of lesser angles shews the concentration of male and female agencies in perfect equilibration round the Tablet of Union. Every other quaternion shews dispersion of force - not its concentration.

We now come to the analysis of Signs ruled by these four GODS. They give a very peculiar table, and show how much nearer Osirification they are than any others. This shews that each of these GODS rules 30 squares of those Signs in which OSIRIS holds sway against six of those in which he does not. If we contrast the classes of squares for the purpose of considering this Osirification, we get below, in tabular form, a comparison:

The ISIS Class rules 52 squares - 28 non OSIRIS. Percentage of latter 53.8.

The ATHOR Class rules 36 squares - 12 non OSIRIS. Percentage of latter 33.3.

The AMESHET Class rules 144 squares - 24 non OSIRIS. Percentage of latter 16.6.

The OSIRIS Class rules 24 squares - 0 non OSIRIS. Percentage of latter 0.0.

From these considerations of the signs of the squares governed by the respective GOD, we find the signs grouped in pairs, except the non-OSIRIS squares. The same GOD always governs both members of these pairs in the same lesser angle, no matter to which class of GODS he may belong -that is, if you take any one member of any of these pair squares and notice by which GOD it is governed, you know that the other member of the pair is governed by the same GOD in the same lesser Angle.

I hus LEO - if you find a LEO square governed by ISIS, the CANCER square in the same lesser angle is also governed by ISIS and it further follows that the same set of GODS which rules one member of one of these pairs throughout the Tablets also rules the others.

Thus, TAURUS and WATER form a pair. The 16 TAURUS squares are thus ruled - OSIRIS 2 - ISIS 1 - NEPHTHYS 1 - ATHOR 2 - AMESHET 5 - TMOUMATHAPH 5: therefore the 16 water squares are ruled by the same set of GODS and in the same lesser angles.

The table below shows the GODS ruling in every Sign, and the Signs ruled by every God.

GODS RULING SIGNS AND SIGNS RULED BY EVERY GOD

Osiris

There are 2 squares in each of the following signs or elements, Taurus, Cancer, Leo, Virgo, Libra, Sagittarius, Capricorn, Aquarius, Pisces, Fire, Water, Air, yielding a total of 24.

Isis

There is 1 square in each of the following signs or elements, Taurus, Cancer, Leo, Aquarius, Pisces, Water, and 7 in Scorpio, yielding a total of 13.

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Nephthys

There is 1 square in each of the following signs or elements, Taurus, Virgo, Capricorn, Fire, and 7 in Earth yielding a total of 13.

Horus

There is 1 square in each of the following signs or elements, Cancer, Leo, Libra, Sagittarius, Capricorn, Fire, and 7 in Aries, yielding a total of 13.

Aroueris

There is 1 square in each of the following signs or elements, Virgo, Libra, Sagittarius, Aquarius, Pisces, Air, and 7 in Gemini, yielding a total of 13.

Ahathoor

There are 2 squares in each of the following signs or elements, Taurus and Fire, and one each in Scorpio and Earth, yielding a total of 6.

Sothis

There are 2 squares in each of the following signs or elements, Cancer and Leo, and one each in Aries and Scorpio, yielding a total of 6.

Harpocrat

There are 2 squares in each of the following signs or elements, Aquarius and Pisces, and one each in Gemini and Scorpio, yielding a total of 6.

Ahapshi

There are 2 squares in each of the following signs or elements, Capricorn and Fire, and one each in Aries and Earth, yielding a total of 6.

Anubis

There are 2 squares in each of the following signs or elements, in Scorpio and Air, and one each in Gemini and Earth, yielding a total of 6.

Tharpesh

There are 2 squares in each of the following signs or elements, in Libra and Sagittarius, and one each in Aries and Gemini, yielding a total of 6.

Ameshet

There are 5 squares in each of the following signs or elements, Taurus, Cancer, Leo, Capricorn, Fire, Water, and 2 in each of Aries, Scorpio and Earth, yielding a total of 36. **Ahephi**

There are 5 squares in each of the following signs or elements, Cancer, Leo, Libra, Sagittarius, Aquarius, Pisces and 2 each in Aries, Gemini and Scorpio, yielding a total of 36.

Tmoumathaph

There are 5 squares in each of the following signs or elements, Taurus, Virgo, Aquarius, Pisces, Water, Air, and 2 each in Gemini, Scorpio, and Earth, yielding a total of 36. **Kabexnuv**

There are 2 squares in each of the following signs or elements, Aries, Gemini, Earth, and 5 each in Virgo, Libra, Sagittarius, Capricorn, Fire and Air, yielding a total of 36.

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INSTRUCTION ON CHESSMEN BY *G.H. FRATERS D.D.C.F and N.O.M.*

CHATURANGA AND SHATRANJ

The present European game of chess has been gradually developed from the more primitive form in which it reached Western civilisation. It came to us from the Arabs or Saracenic races who over-ran Spain in the eighth century.

These Arab races had a knowledge of the game for many centuries, and they are believed to have received it from the Persians and from ancient Egypt. The game in its essentials is found to exist in descriptions by the oldest poets of India.

In its oldest form traceable in literature its name is found in Sanskrit works as Chaturanga, from Chatur which is Four, and Ranga is members. Among the Saracens and Arabs, the name became Shatrangi. Introduced in Europe we find:

In France - Echechs

In Italy - Seacci

In England - Chess (perhaps from Chequered board on which it is played.)

In Germany - Seach.

In all forms the Board used is quite similar, being Square and divided into 8 x 8 or 64 squares.

The chess men too have not varied in number. 16 major pieces and 16 minor pieces or pawns.

In the Chaturanga these 32 men were divided equally between 4 players; two partners against two, generally green and black, against red and yellow. Each player had four pieces and four pawns. Dice were cast to determine which piece or pawn should be played. The earliest important change in the Game was the alteration made by combining the forces of the partners.

From that time, the Chaturanga out of India lost its chatur character, and was played by two persons, each with 16 pieces and pawns. This change brought in other changes, for whereas each partner used to have a King, when the two forces were combined one King had to be converted into a Minister or Vizier, who, in later times, became the Queen. In India, the names and titles of the pieces suggest a military ideal.

In Egypt the tendency was rather to look upon the pieces as Gods of various forces or natural powers.

Ancient Chaturanga. Four players, in pairs. Pieces and pawns arranged thus: King on the right, then Elephant, then a Horse, then Ship, and the Pawns were infantry. The Moves of the Element, with castle and Houdah on its back, and of the Knight, were unaltered for

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ages. Castling was unknown. Pawns moved one square forward only, but took diagonally.

Dice were thrown to decide moves. Dice had four sides, marked on opposite sides with 4 and 3, or 5 and 2, making in each case 7.

The Brahmins abolished the use of dice.

Chaturanga is referred to in Valurika 's Ramayana, Book 4, Chapter 51. It is also mentioned in one of the Sanskrit Puranas, where it is said that it was invented in the second age by the wife of Rawan, King of Lanka, that is Ceylon.

The Chaturanga Elephant has become our Castle,

The Chaturanga Ship has become our Bishop,

The Chaturanga Horse has become our Knight,

The Chaturanga King remains King.

But the second King has become our Queen. The Elephant and Ship, Castle and Bishop have exchanged places.

Perhaps the Elephant became Castle from the Houdah on its back. The ship was also formerly a chariot in some places.

In the oldest Chaturanga, Dice throwing:

If 2 were thrown, the player had to move the Ship.

If 3 were thrown, the player had to move the Horse.

If 4 were thrown, the player had to move the Elephant.

If 5 were thrown, the player had to move the King or Pawn.

Shatranji of Persia and Araby appears to have become well known in Persia about 1500 A.D. We then find that the game has become a contest between two players and 2 of the 4 Kings have become Ministers or Queens. The early title was Mantri or Farzin or Firz, hence it is supposed comes Vierge for Queen. The Castle and Bishop changed places.

This game is described by the Persian poet Firdansi; a copy of his book extant is dated 1486.

The Persians introduced the change of rank in a Pawn by reaching its eighth square.

In the third or European epoch, the modern game of chess was developed. The players being 2 only became quite defined.

It was laid down that the Queen should stand on her own colour, and that each player should have a white square at his right hand. Castling has been introduced, and each Pawn has been permitted to move either one or two squares at the first move.

The queening of a Pawn at the 8th square has been finally settled. The moves of the Queen and Bishop were much altered. Formerly the Queen could only move diagonally on her own colour, and the Bishop moving diagonally could only attack the next square but one. The Castles or Rooks were definitely placed at the extreme right and left.

The present moves are:

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Pawns: 1 or 2 squares forward first move, one square only after, take diagonally forward, and never move back.

King moves one square only in any direction.

Bishop diagonally on his own colour only any number of squares if empty, forwards or backwards.

Castle or Rook moves always in straight lines, not diagonally, and so moves over squares of both colours forwards and backwards and any distance if the squares are unoccupied.

Queen moves in straight and diagonal lines, any distance over vacant squares, forward, or backwards, or laterally.

Knight moves in any direction but always to the square which may be described as two forward and one to side; or one diagonally and one forward or sideways so long as the designed place be vacant. It is immaterial whether the adjoining squares are occupied or not.

UPON THE ROSICRUCIAN RITUAL OF THE RELATION BETWEEN CHESS AND TAROT

By

G.H. FRATER S.R.M.D.

The modern game of Chess is derived from the scheme which follows; whence its name chess, from chequers. And like Tarot, originally the chess pieces were anciently small figures of the Egyptian Gods presenting the operation of the Divine Forces in Nature.

The chess pieces correspond to the Tarot Aces and Honours, thus, for the Chessmen, Tarot card, and Element:

King - Ace - Spirit

Queen - Queen - Water

Knight - King - Fire

Bishop - Knight - Air

Rook or Castle - Knave - Earth.

Pawns, the potencies of the Ace combined with each of the other forces, the servant or viceroy of that force.

The pawns can only move one square at a time, and not two at the first move as in modern chess. The moves of the other pieces excepting the Queen are the same as those of modern chess. The move of the Queen in this scheme is unlike that of any piece in modern chess, for she controls only the 3rd square, from herself, in any direction - perpendicularly, horizontally, or diagonally, and can leap over any intervening piece. From which it results that she can check or control only 16 out of the 64 squares, including the one on which she

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

stands, and these squares to which she can move are all of her own colour. Each elemental set of pieces then consists of: King, Queen, Knight, Bishop, Rook, and four pawns.

OFFICIAL RITUAL

The Correct Application of the Action of the Moveable Images Representing the Motion of The Ruling Angels Over the Servient Squares is Called The Plays or Raying of the Chequers of The Tablets.

Of the Chess King and the Tarot Ace. The move of this piece is one square every way, and answereth to the action of the Spirit wherever it goeth, commencing and initiating a fresh current. Whence represented by the motion of only one square in any direction and there staying for this purpose before moving onward. So that his action is not hurried, but represents a balanced movement. Yet in his beginning of action is he at first a mute force, and throned upon the water; as in the end of his action he is a life manifested and throned upon the earth. And herein is a mystery of the Lord Aeshoori when enthroned between Isis and Nephthys, thus representing the beginning and end of the action of him in whom end and beginning are not, but rather concealment and then manifestation. Herein is a great mystery of life, for His Thrones are not in the two active elements, seeing that these are his horse and chariot of transition in the passage from concealment unto manifestation. This piece, then, is the symbolizer of the action of the potencies of the crosses on the Servient Squares.

Of the Chess Knight, the Tarot King. The move of this piece is three squares cornerwise every way and representeth the leaping motion of the flickering flame. Wherefore also is he not stopped in his course by a piece or an intervening square, even as Fire seizing on a matter speedily rendereth it transparent. This piece representeth the action of Fire as the Revealer of the strength of the Spirit, even as Hoor is the avenger of Aeshoori. It is a force potent and terrible, the King in the elemental operations.

Thus is opened the locked doors of matter and sheweth forth the treasure hidden therein. Therefore hath all life its beginnings in a Fire Celestial. And the number of squares covered by the move of the King in the midst of the Board (reckoning from the Square on which he standeth, but not including it) is 16 squares of which 8 are checked, and 8 are passed over.

Of the Chess Queen, the Tarot Queen. The move of this piece is unto every third square from her (reckoning the square whereon she standeth as the first) as well cornerwise, as well perpendicular, as horizontal. Thus again covering 16 squares out of a square of 25 squares, of which 8 are threatened, and 8 are passed over. But she threateneth not a piece upon the intervening square of her move. And her movement is as that of the waves of the sea, and (like the Knight) she is not hindered in her motion by a piece on an intervening square. This piece representeth the undulating action of water and of the sea, and she is ascribed unto the Great Goddess Isis, who is the Cherisher of Life.

The Chess Bishop or Fool, the Tarot Knight. The move of this piece is any number of squares cornerwise in any direction even unto the limits of the Tablet. He representeth the

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keen and swift wind, and he is ascribed unto Aroueris the God. He is stopped by any piece in his way, even as the wind is stopped by a material barrier. He representeth the swift vehicle of the Spirit.

The Chess Castle or Rook, the Tarot Knave. The move of this piece representeth the ponderous and formidable force of earth and its motion is any number of squares in a square direction, perpendicular or horizontal (but not cornerwise) even unto the limits of the boards.

It is ascribed unto Nephthys the Goddess. It representeth the completed action of the Spirit in matter, therefore is its movement square, and also stopped by intervening pieces, yet powerful from the length and breadth of its range.

The Pawns. The four pawns represent certain forces formed by the conjunction of the Spirit with each of the four elements severally, and they are severally ascribed unto Ameshet, Ahephi, Tmoumathph, and Kabexnuv, who stand before the face of Aeshoori. And their movement is but one square forward, perpendicular, and they threaten one square forward diagonal on each side, thus formulatmg the symbol of the Triangle, for they each represent a mixture of three elements under the presidency of the Spirit. Therefore, each is as it were the servant of the God or Goddess, before whom he standeth yet they be all in a manner alike in action, although their Lords be different and each is the servant of the God or Goddess whose element is expressed in his symbol, without its contrary.

For in each set of 3 elements, taken together, two are contrary. Wherefore Ameshet (Water, Fire, Earth) is the servant of Nephthys, whose element Earth is expressed in his attribution without the contrary of Air.

Ahepi (Air, Fire, Water) equals Aroueris.

Tmoumathph (Water, Air, Earth) equals Isis.

Kabexnuv (Fire, Air, Water) equals Hoor.

Below is a further description of the Chess pieces. The pertinent element will be described in bold type, followed by the chess name, title and description.

Air

King, Socharis, Hawk with Osiris head dress.

Knight, Seb, Human head; Goose.

Bishop, Shu, Human head with feather.

Queen, Knousou, Goddess, human with vase.

Castle, Tharpesht, Lioness head with disc.

Water

King, Osiris, God with double crown - three weapons over chest.

Knight, Sebek, Crocodile headed.

Bishop, Hapimon, Fat God with water plants.

Queen, Thouerist, Hippopotamus' body crocodile head.

Castle, Shu, Cow head, disc horns.

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Fire

King, Kneph, Ram-headed God, crowned.

Knight, Ra, Hawk disc.

Bishop, Toum, Human head, double crown.

Queen, Sati-Ashtoreth, Goddess.

Castle, Anouke, Goddess with crown.

Earth

King, Aeshoori, Mummied God, crook, scourge, Phoenix wand, whinged mitre.

Knight, Hoori, Hawk's head. Double mitre.

Bishop, Aroueris, Human, double mitre.

Queen, Isis, Throne head dress.

Castle, Nephthys, Altar head dress.

What follows is a description of the pawns.

Knight's Pawn

Kabexnuv, Mummy, hawk's head.

Bishop's Pawn

Ahephi, Mummy, ape's head.

Queen's Pawn

Tmoumathph, Mummy, dog's head.

Castle's Pawn

Ameshet, Mummy, human head.

What follows is a description of the chessmen with their Tarot, Element and Hebrew letter attribution.

King

Ace, Spirit, Shin.

Queen

Queen, Water, Heh.

Knight

King, Fire, Yod.

Bishop

Knight, Air, Vau.

Rook

Knave, Earth, Heh (f).

Differences from normal chess moves:

The pawns move one square only. No taking en passant.

No castling.

The Queen controls 3rd square in any straight line, counting square on which she stands as 1, and may jump over pieces.

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AWAKENING OF THE ABODES

Four Players, two against two.

Partners. Fire, Air - Water, Earth.

The First player is the Querent. The first player chooses angle and sets the pieces in order of the Kerubic line, other players follow the first player's setting.

The corner square always has King in addition to other pieces. Both Kings must be checkmated. A pawn on the 8th square becomes the piece of which it is the vice-regent.

PTAH

The Ptah used for divination - set by first player on any square in his own Lesser Angle the King to reach and remain on the square of Ptah for one round of game undisturbed and unchecked.

The pieces should (if four players) be coloured Red, Black, Blue and Yellow.

THE BOARDS

The Four Boards of the Rosicrucian game, although different, nevertheless agree in certain particulars. In each board it is convenient to speak of the arrangement of the Lesser Angles as an Upper and Lower Rank - Air and Water forming the Upper Rank, and Earth and Fire the Lower.

It is evident that the columns of the one rank are continuous with those of the other; and in this continuity a certain regular rule is observable. Every column of eight squares in the Upper Rank is continued below by a column of the opposite Element.

Thus the Fiery columns invariably stand on the Watery columns below; the Watery on the Fiery; the Airy on the Earthy; and the Earthy on the Airy.

A different arrangement of the Ranks of Squares is observable, and a difference is seen in this in the Upper and Lower Tablets.

In the Upper Tablets the Kerubic Rank of squares is continuous with the Elemental Rank; and the Cardinal is continuous with the common sign Rank, whereas in the Lower Tablets the various Ranks - Kerubic, Cardinal, etc., are continuous right across the boards.

The diagonal lines or Bishop's move present peculiarities. Every Lesser Angle throughout the Tablets has a diagonal line of four squares starting from its prime square; which are allotted respectively to Aries, Gemini, Scorpio and Earth (the non Osiris Squares). From these four squares the Bishops can move one square into a square of Libra, Sagittarius, Taurus or Water, these completing the series of squares in that Lesser Angle in which a Bishop can move. Let us call this the Aries System of diagonal squares.

This diagonal is crossed by another which in the Airy and Watery boards is composed of Cancer, Leo, Virgo and Air Squares, having as subsidiaries, squares of Aquarius, Pisces, Capricorn and Fire. In the Earthy and Fiery board the second series of four form the diagonal, and the first the subsidiaries. Let us call this the Cancer series.

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The Aries and Cancer systems are composed respectively of naturally allied pairs of Signs.

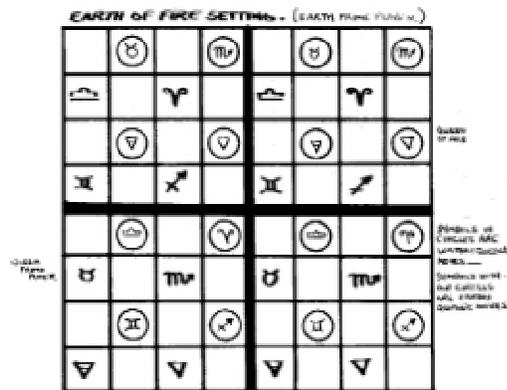
The Aries System consists of Aries, Gemini, Scorpio and Earth, the non-Osiris Squares and Taurus and Water, Libra and Sagittarius, two natural pairs.

The Cancer system consists of Cancer, Leo; Virgo, Air; Capricorn, Fire; Pisces and Aquarius, for natural pairs.



SYMBOLS CIRCLED - ARIES SYSTEM
SYMBOLS NOT CIRCLED - CANCER SYSTEM

EARTH of FIRE setting. EARTH Prime Player.



THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

Showing the Queens of Prime Player and his Ally governing all the Squares of the Aries System.

- Blue - Watery Queen's move.
- Brown - Earthy Queen's move.

THE QUEEN

The four Queens, the Watery portion of their respective Elements govern between them every Square of every board. But a Queen can never check another Queen for the following reasons.

Each of these pieces govern 16 Squares on the board, four in each Lesser Angle; and they are so placed as to divide the 64 squares equally between them.

It follows, therefore, that there is only one of them that can check the Ptah square.

The 16 squares governed by any Queen are allotted to eight Signs, two Squares of each Sign to every Queen. And the remaining two squares of the same 8 Signs are governed by the friendly Queen.

And the other pair of Queens govern the 32 other Squares similarly. The Queen of the Prime Player always governs the Water, Earth, Taurus, and Scorpio squares of its own lesser Angle, and also of the Lesser Angle of the same rank.

In each of the other two Lesser Angles the Queen of the Prime Player governs the Sagittarius, Gemini, Libra, and Aries squares.

The allied Queen governs the same squares in the opposite ranks of the Lesser Angles. Thus the Prime Player's Queen and his ally together govern the Aries system of squares.

And this is equally true of every Board.



OPPOSING QUEENS GOVERNING ALL THE SQUARES OF THE CANCER SYSTEM, AGAINST A PASSIVE PRIME PLAYER.
 A FIRE - PRIME PLAYER.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

It also falls out that no Passive Queen can, under any circumstances of Board or setting, check an active Kerubic, Cardinal; Common or Elemental square in her own rank of Lesser Angles, nor a similar passive square in the other rank.

It is to be seen that there are certain Signs whereon the Queens are strong and others whereon they are weak.

In defence the Queens, or Watery Forces of each Element, are strong in the Water, Earth, Scorpio and Taurus squares of their respective domains. But in attacking the vulnerable points of the hostile domain depends on which Elements are in operation.

If Water be the Prime Player, and hence the point of attack, the Watery Queen can deliver a strong counter attack on Water, Earth, Scorpio and Taurus of yellow (being in the same rank), and on Aries, Gemini, Sagittarius and Libra of red. While the friendly Water of Earth delivers attack on Aries, Gemini, Sagittarius, and Libra of yellow and Water, Earth, Scorpio, and Taurus of Red.

The Aries System then offers the strong points for the Airy portion of an Elemental Force in defence; and the Cancer System in offence.

The Watery Forces of the Elements never oppose one another, nor clash in their action. Each undulates onwards unaffected by and unaffected the undulations of the others. Each Queen will swamp opposing force only when that force encroaches on the domain of the particular Queen.

Every Queen has to fear the attack of the opposing Airy forces. But as the latter develop force as the matter proceeds towards ultimatum, the Queen when protected is not likely to be destroyed by an opposing and threatening Bishop. The same is true as regards the hostile Knight's attack.

This rule of play is generally sound except in the case of a Queen that can check the Ptah Square; which ability greatly enhances her value.

THE BISHOP

The Bishops of Partners always govern the same set of squares; and the Bishops of the opposing sides govern opposite sets of squares. These sets are the same as those before mentioned as the Aries and Cancer Systems.

The Bishops of the Prime Player and his ally always govern the Cancer system; and those of the opponent always act in the Aries System.

Hence if the Ptah square be of the Aries system, the airy parts of the opposing forces have great power; but if it be of the Cancer System the opposing aerial forces are impotent in direct attack, and can only be operative secondarily. It follows, too, that the Bishops and Queens are great opponents, since the Bishops operate over the same system as their opposing Queens. The Queens can only touch 16 squares, while the Bishop can touch 32, giving the latter a great superiority in this respect. But the Queen must be considered the equal of the Bishop from the power she possesses to hop over an intervening piece, which would arrest the approach of the Bishop.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

4	5	4	3	4	3	4	3
5	4	3	4	3	4	3	4
4	3	4	3	2	3	2	3
3	4	3	2	3	2	3	2
4	3	2	3	4	1	2	1
3	4	3	2	1	4	3	2
4	3	4	3	2	3	κτ	3
3	4	3	2	1	2	3	4

4	3	2	3	2	3	2	3
3	2	3	2	3	2	3	2
2	3	4	1	2	1	4	3
3	2	1	2	3	2	1	2
2	3	2	3	κτ	3	2	3
3	2	1	2	3	2	1	2
2	3	4	1	2	1	4	3
3	2	3	2	3	2	3	2

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AIRY AND WATERY BOARDS

The various Signs can be moved as follows:

In the Aries System	In the Cancer System
Knight Can Move	Knight Can Move
On to Sagittarius 24 times	On to Pisces 23 times
On to Aries 23 times	On to Cancer 22 times
On to Libra 23 times	On to Capricorn 22 times
On to Gemini 22 times	On to Leo 21 times
On to Water 20 times	On to Virgo 21 times
On to Scorpio 19 times	On to Air 21 times
On to Earth 19 times	On to Water 20 times
On to Taurus 18 times	On to Aquarius 18 times

EARTHY AND FIERY BOARDS

The various Signs can be moved as follows:

In the Aries System	In the Cancer System
Knight can Move	Knight can Move
On to Sagittarius 23 times	On to Virgo 23 times
On to Libra 23 times	On to Cancer 22 times
On to Aries 22 times	On to Capricorn 22 times
On to Gemini 22 times	On to Pisces 22 times
On to Scorpio 20 times	On to Leo 20 times
On to Earth 20 times	On to Aquarius 20 times
On to Water 19 times	On to Fire 20 times
On to Taurus 19 times	On to Air 19 times

The Knight when placed in the corner square can only move to 2 others.

The Knight when placed in two adjacent squares can only move to 3 others.

The Knight when placed in any other outside square can only move to 4 others.

The Knight when placed in the corner square of the second row can only move to 4 others.

The Knight when placed in any other second row square can only move to six others.

But in the central 16 its full power is developed and it can move to eight others. This gives the possible moves of a Knight as 336.

There is a curious difference between the details of these 336 moves in the upper and lower Ranks of Tablets.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The Air Board will be identical with the Watery.

The Earthy Board will be identical with the Fiery.

It will be seen by the annexed table that the squares of certain signs are more often attacked by the Knight than others; for instance in the first column it is shown that the four Sagittarius squares in the Air and Watery Boards are attackable from no less than 24 squares: while the four Taurus squares are only attackable from 18 squares.

When playing from the 16 central squares, each Knight governs 8 squares. These 8 squares, however, are not promiscuously arranged, but follow one rule in the Air and Watery boards, and another in the Earth and Fire.

In the former the 8 squares are allotted always to 6 signs, 2 of which are moved to twice.

Thus from the Earth square of the Water Tablet, the Knight moves to the following Squares: Virgo, Leo, Capricorn 2, Cancer 2, Pisces, Aquarius, duplicating Capricorn and Cancer, and missing Fire and Air of the Cancer System.

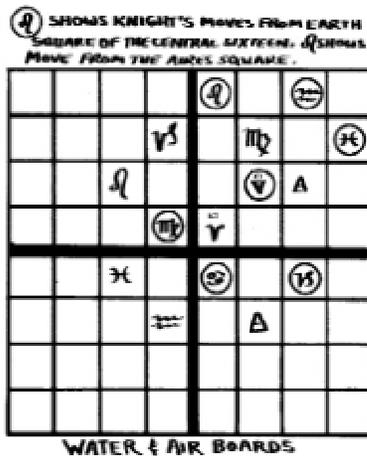
Or again from the Aries square, the Knight moves to Pisces, Aquarius, Air 2, Capricorn 2, Virgo and Leo, duplicating Air and Capricorn, and missing Fire and Cancer.

But in the Earth and Fire Boards it is different. There the Knight only moves to squares of 5 signs of its system, triplicating 1, duplicating 1, and missing three.

Thus from the Earth square the Knight moves to: Pisces 2, Capricorn, Cancer 3, Leo, and Aquarius; triplicating Cancer, duplicating Pisces, missing Fire, Air, and Virgo.

And from the Aries Square: Aquarius 2, Pisces, Virgo 3, and Air, Fire; triplicating Virgo, duplicating Aquarius, missing Cancer, Capricorn, and Leo.

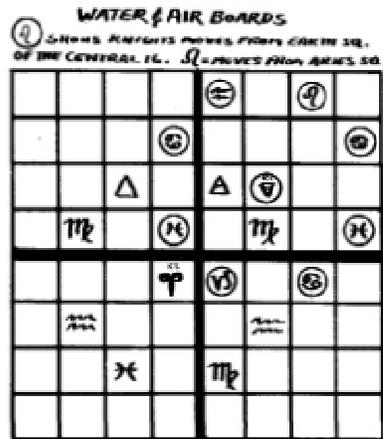
WATER AND AIR BOARDS



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Green shows the Knight's moves from the Earth square of the central Sixteen. Crimson shows move from Aries Square.

EARTH AND WATER BOARDS



Green as before.

Crimson as before.

From the central 16 squares an attack is made on the Cardinal and Common Signs 10 times each; but on the Kerubic and Elemental Squares 6 times each. This is true of every board, and the reason is to be found in the position of the ranks; which in every case are disposed so that the uppermost and lowermost ranks are Kerubic and Elemental, while the two central ranks are Cardinal and Common. The same reason will explain the peculiarities of the curious difference between the columns "No. of times the Sign is duplicated," "triplicated," and "missed."

This analysis of the moves from the 16 central squares seems to show a certain steadiness in the Earth and Fire Tablets, and is less seen in the Water and Air.

The same increase of steadiness is shown in the tablet at the foot of the diagrams on the Boards.

In Air and Water the extreme numbers are 24 and 18.

In Earth and Fire the extreme numbers are 23 and 19.

The moves of the Knight referred in a similar way to the remaining 48 squares show the same point, a greater steadiness in the Earth and Fire boards than in the Water and Air. And this difference is seen in the outer row and not in the inner one.

The 28 outside squares are attacked by 96 possible moves.

THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC

The 20 next squares are attacked by 112 possible moves.

The 16 central squares are attacked by 128 possible moves.

The Knights or Fiery forces of the Elements meet and clash violently in all parts, and are strong in attack against everything and everywhere. Their moves, like Fire pass unarrested through the other elements in irregular courses like the lambent flame, leaping both diagonally and square-wise at every move. They contain the potential forces of the other pieces. Their force is similar to the Tarot King, and to Chokmah. They are the ABBA forces, and with the Queens represent the Briatic forces of the scheme.

The Queens or Watery forces of the Elements never clash with one another, but ever undulate onwards each in its own course unaffected by opposing or crossing waves. But the Watery forces only move in their respective pre-ordained courses; they cannot leave their limits and enter upon the domain of others. Water, like Fire, is unarrested and undulating, and like Air and Earth it can act diagonally or square-wise containing the potential force of Air and Earth. They are the Queen of the Tarot, and Binah. They are the AIMAH, and are of Briah.

The Bishops are subtle and sharp, moving rapidly, but are easily arrested in their course. They clash not with opposing Bishops, and friendly Airs support each other in attack and defence; where the active Airs whirl the passive cannot come. They are the forces of the Knights, and of Yetzirah, the SON.

The Rooks are the heavy resisting powers of the Knave, mighty indeed in action when preceded by the action of the other three. That is, when in any matter the forces of Fire, Water, and Air have been absorbed and equilibrated, i.e., removed from the board, the mighty powers of the Castles come into play. But woe to him who too early calls these ponderous forces forth.

THE ROOK

This piece moves through columns as through ranks. He is able, therefore, to reach every square on the board, and is very powerful. But his movement is very ponderous, and it is a piece that is not moved many times in a game unless the forces of the other Elements have been absorbed in its working out. While the Aleph, Mem, and Shin forces are in full operation the Rook is easily attacked and with difficulty defended, unless he remain quiet, and act as a firm basis of support and defence to the side. If he however, make the mistake of entering early into action he is nearly sure to fall a prey to the more subtle forces whose proper sphere is attack.

If the more subtle forces do not bring about a solution of the question, and the matter has to be fought out to the bitter end, that is, if the Yetziratic and Briatic forces are absorbed and balanced in the matter, then do the ponderous forces of Assiah, the Knave, engage in powerful combat.

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THE KINGS

The Kings of Water and Earth stand in squares of the Aries System. The Kings of Air and Fire stand in squares of the Cancer System.

If Water or Earth be the Prime player the opposing Bishops attack the squares on which they stand. If Air or Fire be the Prime Player they do not.

The King is the Ace, and the King of the Prime Player being the piece on whose action that of all the forces depends, it is this King that, at every move he makes, causes a new whirl to be set up in the other forces.

NOTES CONCERNING THE PLAY.

See to which system the Ptah square belongs. Because if it be a square of the Aries system the attack of the opposing Queens is insignificant, while that of the Bishops is strong. In such a case the number of pieces is 6; 2 Bishops, 2 Knights and 2 Rooks. That is, in these matters the Airy attack is strong, and the Watery weak.

If the Ptah be on a square of the Cancer System, one opposing Queen directly attacks this Square, but the Bishops do not. In this case the number of attacking pieces is 5; one Queen, 2 Knights, and 2 Rooks. That is, in these matters the Airy attack is insignificant, while the Watery is strong.

If an opposing Queen can attack the Ptah, the defence should note well which Queen it is and should remember that this fact greatly enhances her power. He should thereupon not hesitate to exchange what might otherwise be considered a more powerful piece for her. She should certainly be exchanged for a Bishop, and probably also for a Knight.

THE ARIES SYSTEM OF TRUMPS

Aries - Emperor.	The Chief Among the Mighty.
Taurus - Hierophant.	Magus of the Eternal Gods.
Gemini - Lovers.	Oracles of the Mighty Gods.
Libra - Justice.	Holder of the Balance.
Scorpio - Death.	Child of the Great Transformer.
Sagittarius - Temperance.	Daughter of the Reconciler.
Saturn - Universe.	Great One of the Night of Time.
Water - Hanged Man.	Spirit of the Mighty Waters.

THE CANCER SYSTEM OF TRUMPS

Cancer - Chariot.	Child of the Powers of the Waters.
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Leo - Strength.	Daughter of the Flaming Sword.
Virgo - Prudence.	Prophet of the Gods.
Capricorn - Devil.	Lord of the Gates of Matter.
Aquarius - Star.	Daughter of the Firmament.
Pisces - Moon.	Ruler of the Flux and Reflux.
Fire - Judgment.	Spirit of the Primal Fire.
Air - Fool.	Spirit of Ether.

The YHVH order of the pieces corresponds with their respective offensive and defensive powers, thus:

Most offensive - Knight.
More offensive - Queen, than defensive.
More defensive - Bishop, than offensive.

The Rook, most defensive, i.e., in a general sense. Because every piece assumes both roles according to circumstances.

THE NUMERICAL STRUCTURE OF ENOCHIAN

By

DAVID ALLEN HULSE

1. THE ENOCHIAN NUMBERS WITHIN THE CALLS

Enochian is an isosephic language, that is a language whose alphabet serves both as phonemes and numbers. The esoteric structure of the Enochian alphabet is based on phonetic sounds resembling Greek, modeled on the alphabetical order of Hebrew and numbered digitally like Sanskrit. The language itself seems to be an amalgamation of Hebrew, Greek, English and Latin, with a sprinkling of esoteric languages such as Egyptian, Coptic, and Sanskrit. Above all, it is an artificial language, suggesting a grammatical structure but in reality containing no logical syntax. The number system of John Dee's Enochian Language can be seen in the Golden Dawn System of 48 calls derived from Dee's writings. The code is blinded in the sense that most use of the letters as numbers are erroneous, but there are clues within this code to allow its decipherment.

Within the 48 Calls the letters are employed as numbers sixty-three times, from which thirteen keys can be found which allow the decoding of Enochian. Eight keys clarify the correct allocation of numbers to letters. The ninth key shows the end or last letter of the Enochian alphabet. The tenth key details the empty or invisible letter in the Enochian system, corresponding to the 19th unlettered Enochian Call, the Call utilized to explore the 30 Aethyrs. The eleventh key reinforces the tenth key concerning the missing Enochian letter. The twelfth key alludes to the basic division of the Tarot which is the model for the number of letters in the Enochian

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system. The thirteenth key shows the Hebraic influence in blinding L as one in value. The sixty-three codes using Enochian letters as numbers within the 48 Calls are as follows:

First Call

no appearance of numbers

Second Call

VIU - second

L - first

L - first

Third Call

OS - twelve

NORZ - six

LI - first

OS - twelve

CLA - four, five and six

Fourth Call

PD - 33

VIU - second

MAPM - 9639

L - 1

LO - first

CLA - four, five and six

Fifth Call

D - third

AF - nineteen

L - first

VIU - second

PEOAL - 69636

LA - first

ULS - the ends

L - one

Sixth Call

S - fourth

EM - nine

ACAM - 7, 6, 9, 9

VIU - second

D - third

Seventh Call

NI - 28

D - third

ES - fourth

Eighth Call

LO - first

PI - third

OX - 26

Ninth Call

P - eight

OLANI - two

OBZA - half

CIAL - 9996

Tenth Call

OP - 22

DAOX - 5678

OL - 24th

EORS - hundred

MATB - thousand

L - one

MATB - thousand

Eleventh Call

O - five

GA - 31

Twelfth Call

OB - 28

MIAN - 3663

Thirteenth Call

UX - 42

AFFA - empty

Fourteenth Call

OL - QUAR - 1636

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Fifteenth Call

L - first

DARG - 6739

Sixteenth Call

VIU - second

EMOD - 8763

Seventeenth Call

D - third

TAXS - 7336

Eighteenth Call

ERAN - 6332

Nineteenth Call (the unnumbered Call, the Call of the 30 Aethyrs)

L - one

AG L - no one

L - one SAGA - one

In these examples two major methods of representing numbers within the calls can be seen.

- (a) **letters employed as numbers in which each letter of the alphabet corresponds to a number, and**
- (b) **words employed as numeral names.**

The unique use of letters as numbers in these Calls is modeled directly upon the Sanskrit alphabet. The alphabets of Hebrew, Greek, Arabic, Coptic, and Latin are additional; the value of any given word is the sum total of the letters composing that word. But with Sanskrit the alphabet becomes positional, and every letter of a word becomes the digit of a number. The Hindu mathematician Aryabhata in his work *Dasagitka*, published in 499 A.D., details a system of substituting numbers for letters of the Sanskrit alphabet. In this system each letter of a word is a separate digit of a number; thus a word composed of three letters would represent a number composed of three digits. This code was Ka-Ta-Pa-Ya, the most poetical and complex allocation of numbers to letters for the Sanskrit alphabet. (For a description of this number system refer to the third section of this essay.) This same method of numerical notation is used in the 48 Enochian Calls.

Of the sixty-three times numbers are mentioned in the Calls, this digital system is used 32 times:

L - 1 (Calls 4, 5, 10, 19 twice)

OS - 12 (Call 3 twice) CLA - 456 (Calls 3 and 4) **PD** - 33 (Call 4)

MAPM - 9639 (Call 5) AF - 19 (Call 5)

PEOAL - 69636 (Call 5) ACAM - 7699 (Call 6)

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NI - 28 (Call 7)
OX - 26 (Call 8)
P - 8 (Call 9)
CIAL - 9996 (Call 9) OP - 22 (Call 10)
DAOX - 5618 (Call 10) O - 5 (Call 11)
GA - 31 (Call 11)
OB - 28 (Call 12)
MIAN - 3663 (Call 12) **UX** - 42 (Call 13)
OL - 24 (Calls 10 and 14) **QUAR** - 1636 (Call 14)
DARG - 6739 (Call 15) EMOD - 8763 (Call 16) **TAXS** - 7336
(Call 17) ERAN - 6332 (Call 18)

The majority of the above attributions are blinded, for many values are given to one letter. For example, let us look at the use of "A" (the letter Un) as a number:

A is 1 in AF and GA,
A is 3 in ERAN, TAXS, **PEOAL**, and **QUAR**, A is 6 in **CLA**, MAPM, **DAOX**,
and MIAN, A is 7 in ACAM and DARG, and
A is 9 in CIAL and ACAM.

The correct allocation is A as in 1 in AF and GA, the other nine examples being blinded values. There are eight correct attributions in the 32 uses of the letters as digital numbers. These eight keys will enable us to reconstruct the proper number code for Enochian. Correctly analyzed they disclose the following information.

1) AF = 19 (Call 5)

AF, which is the number 19, assigns the letter A correctly to 1, bringing to mind the Hebrew Aleph and the Greek Alpha. This clue discloses the beginning of the Enochian alphabet, not Pe (B) as Mathers premised, but rather Un (A). [Note that Un is the Latin root for One (as in UNUS, UNA, UNUM.) Although A is numbered correctly as 1, F is blinded as the number 9. Looking at every use of letters as numbers in the Calls it is apparent that the "0" is never used. Therefore F blinded as 9, next to the correct allocation of A as 1 indicated the limit of this number code, not 1 through (1)0, but 1 through 9. This will be reinforced by the clue AFFA which means empty.

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2) GA = 31 (Call 11)

GA as the number 31 is the only correct pair of letters used as digital numbers appearing in 48 Calls. This allocation indicates that the alphabet is numbered in the Hellenistic-Semitic order in which G is the third position (Gamma, Gimel = 3) rather than the seventh position of the alphabet as in Latin and most European languages. The allocation of A to 1 in GA reinforces the use of A as 1 which appears in AF.

3) OS = 12 (Call 3)

OS, which appears twice in the third call as 12, correctly allocates S to the number 2. This is highly informative for by this clue it can be seen that the Enochian letter "S" is modeled on the Greek Sigma, which is valued at 2 (00), rather than the Hebrew Shin, valued at 3(00), or the Hebrew Samekh, valued at 6(0).

4) OX = 26 (Call 8)

OX, which is valued at 26, correctly assigns "X" to 6, although "0" is blinded as 2 (resembling "OS" which also blinds "0" as 2). If the Enochian alphabet is numbered as Hebrew this number position would be S as Samekh, valued at 6(0). However since it is "X", this clue indicated that the phonetic model for Enochian is Greek, where X is Xi, valued at 6(0).

5) DAOX = 5678 (Call 10)

DAOX as the number series 5678, in conjunction with OS and OX, clarifies the numerical correspondence of O. For by **DAOX**, 0 is valued at 7, which is its correct value, and not 2 as in OS and OX. Therefore the model for 0 is the Greek Omicron, valued at 7(0), as well as the Hebrew Ayin also valued at 7(0).

6) UX = 42 (Call 13)

UX, which is the number 42, establishes the end of the Enochian alphabet. As AF indicated the beginning point of Enochian as "A", **UX** indicates that U as 4 is the true end of the Enochian alphabet. U as 4 is modeled on the Greek Upsilon valued at 4(00), which is the Hebraic position for the end of the alphabet (Tav as 400). From this clue the true model for Enochian can be seen; it is patterned on the phonetic sounds of Greek based on the Hebraic order of the alphabet. Therefore U as Upsilon, corresponding to the letter Tav of Hebrew, is the model for the end of the alphabet rather than the Greek Omega. This is further supported by the letter X appearing in UX. Although X is blinded as 2 (its true value being "6" as shown in OX), its shape as the English X suggests the rock Hebrew form for Tav as a cross. The association to U as 4 hints that U is in the position of Tav, as the last or 21st Enochian letter. Note also that Tav is assigned to the 21st Tarot Key.

7) P = 8 (Call 9)

P, which is the number 8, is the only isolated letter correctly used as a number. In conjunction with X as 6 (from OX) and 0 as 7 (from **DAOX**), the phonetic model of Greek is again reinforced, for X as 6 is Xi, 0 as 7 is Omicron and P as 8 is Pi.

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8) **OP** = 22 (Call 10)

OP, which is the number 22 is an example of a blinded number. Neither "O" nor "P" is valued at 2. However from **DAOX** as 5678, O is correctly numbered as 7 and from **P** as 8, P is correctly numbered as 8. Thus **OP** blinded is 22, while **OP** corrected is 78. There are 78 total Tarot cards of which 22 are symbolic-Qabalistic pictures of the Hebrew alphabet. These two correspondences of 22 and 78 are the blinded and correct numbering of "OP". By suggesting the Tarot, the number series 0 through 21 is brought to mind, for the 22 cards composing the Major Arcana of the Tarot are numbered in this order. This is the esoteric basis of the Enochian alphabet, 22 letters, 21 represented and 1 unwritten. The Tarot assignment, brought out by the clues for Enochian, parallels the Enochian letter Un (A) to Key 0, The Fool and the Enochian letter Vau (U) to Key 21, The World. The missing or unwritten Enochian letter is the Greek model Theta, corresponding to Teth in Hebrew, and Key 8, Strength in the Golden Dawn Tarot.

(See the comment below on the clue AFFA for further clarification of this missing unwritten letter.)

In addition to the use of the alphabet as the digits of numbers, Enochian also contains descriptive names for numbers. Within the 48 Calls the appearance of words describing number concepts occurs 31 times. They are:

VIU - second (Calls 2, 4, 5, 6, 16)

L - first (Calls 2 twice, 5, 15)

NORZ - six (Call 3)

LI - first (Call 3)

LO - first (Calls 4, 8)

D - third (Calls 5, 6, 7, 17) LA - first (Call 5)

ULS - the ends (Call 5) S - fourth (Call 6)

EM - nine (Call 6) ES - fourth (Call 7) PI - third
(Call 8)

OLANI - two (Call 9) **OBZA** - half (Call 9) **EORS** - hundred (Call

10) **MATB** - thousand (Call 10 twice)

AFFA - empty (Call 19) AG L - no one (Call 19) SAGA -
one (Call 19)

Four major keys and one additional clue can be gleaned from these 31 descriptive terms. The four major keys are as follows:

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1) ULS - the ends (Call 5)

ULS, a word meaning the ends reinforces the establishment of the Enochian U (Vau) as the end of the Enochian alphabet. For ULS begins with the letter U (Vau) which is the "Omega" of the Enochian language. From the clue **UX**, the model for this letter U was discovered to be the Greek Upsilon. Although its Enochian name or title of Vau suggest the Hebrew Vav, the true model for the Enochian Vau is the Greek Upsilon. This Enochian letter U is also transliterated as V or W. However, in both the clues **UX** and ULS Dee chose to transliterate this letter as a U to further establish the correspondence of Upsilon.

Another Enochian number name can help support this theory, and this name is **VIU**, meaning second, which appears in the second, fourth, fifth, sixth and sixteenth call. In this name Dee transliterates the Enochian Vau as both V and U. Symbolically the term second can be seen as that which is not first, i.e. last. Therefore the double transliteration of Vau as V and U within the word for second suggests that the Enochian Vau is the last letter of the alphabet.

2) AFFA - empty (zero, nothing) (Call 13)

AFFA appears in the 13th Call as a term for that which is empty. It is composed of the clue AF (described above) written forward and backwards. AF is numbered as 19 by Enochian, though F as 9 is a blinded attribute. However in the light of AFFA as empty, the allocation of F to 9 in AF implies that the 9th position of the Enochian alphabet is empty. And this 9th position in our Hellenistic-Semitic model is Theta, or Teth, valued at 9 (and assigned to the 19th path on the Tree of Life).

Now in the Greek alphabet the number 5 progresses to 7, Epsilon followed by Zeta, with the number 6 missing or empty. This 6th position is assigned to the archaic letter Stau (or Digamma) which is valued at 6. Christian tradition relates that this 6th missing letter Stau is the mark of both Qain and the Beast of Revelations. This is supported by Revelation 13:18, the only instance when Stau appears in the New Testament as the number 6 in the number letters 666 (Chi Xi Stau).

While the Enochian alphabet has a letter for 6 (F found in AF and AFFA), it has no corresponding letter for the 9th position of its alphabet. This missing Enochian letter corresponds to the Greek letter Theta, valued at 9.

Why would Enochian have a missing letter valued at 9 and corresponding in its Greek model to the letter Theta? First, to allow 22 letters in all for its alphabet, permitting a correspondence to the 22 Major Keys of the Tarot. And second, out of respect and fear of God, honor was given to an invisible letter, corresponding to the unnumbered 19th Call which represents the God-head. For the angels instructed Dee that the 21 Enochian letters represent the servants of the king and not the king himself. This corresponds to the Jewish reverence for the Tetragrammaton, for Theta, as the empty 9th Enochian alphabet position, represents the initial for God in Greek: **ThEOS**. Therefore the initial for God, Theta, can be seen as the unsounded, unwritten and unthinkable concept within Enochian.

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3) **EM** - nine (Call 6)

EM is the numeral name for nine. By the Greek phonetic order E is valued at 5 while M is valued at 4(0). Though EM is 54 as a digital number, by addition 5 +4 =9. Nine is the missing Enochian letter corresponding to Theta and Teth, and nine of the Tree of Life as the letter Teth is the 19th path which connects the 4th and 5th Sephiroth (4=M, and 5=E).

4) **D** - third (Calls 5, 6, 7, 17)

D represents the numeral name for third. Though D is valued at 4 in Enochian (based on Delta and Daleth), it corresponds to the third Tarot Key, The Empress. Therefore by D as third, the Enochian parallel to the Tarot is established. This is further evidence for the clue supplied by **OP** as 22 and 78.

In addition to the above 12 keys concerning the Hellenistic-Semitic structure of Enochian one final key concerns the blinded use of the Enochian Letter "L" as the number one. L appears 16 times in the 48 Calls to designate one:

L - 1 (Calls 4, 5, 10, 19 twice)
L - first (Calls 2 twice, 5, 15)
LI - first (Call 3)
LO - first
(Calls 4, 8) LA - first
(Call 5) EL - first
(Call 6)
AG L - no one (Call 19)
LIL the call of the first Aire

Though L is valued at 3 by the digital code for Enochian (based on the Greek Lamda and the Hebrew Lamed, valued at 3(0), its blinded value of 1 in the Calls points to various Qabalistic formulae for the number 1.

For in Hebrew L refers to:

(A)L - the one law, power, might
L(A) - not, nothing, the void
(A)L(P) - Aleph, the first letter
(A)L(HIM) - Elohim, the first name for God in the Torah
L(ILITH) - Lilith, Adam's first mate

And in Greek L refers to:

L(OGOS) - the word which was sounded at the beginning of Creation.

Therefore the use of L as one (though blinded) points to the Greek and Semitic model for Enochian.

Now from these 13 keys the complete number structure of Enochian can be detailed:

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- 1) The 21 Enochian alphabet letters must be arranged as the Greek phonetic order.
- 2) This arrangement must be qualified by the 22 Hebrew letters ranging from 1 (which is Aleph, Alpha and Un) to 400 (which is Tav, Upsilon, and Vau).
- 3) The one place in this order of 22 which must be left empty is the 9th place, or place of the Greek letter Theta.
- 4) The number values of the Enochian alphabet based on the corresponding values of the Greek-Hebrew model must be reduced to the number series 1 to 9. This is accomplished by placing the Enochian alphabet on the Qabalah of 9 chambers (AIQ BKR), which will remove all zeros. The Enochian letters can then be used as digits of a composite number. Thus the 21 Enochian characters are numbered as follows.:

1	2	3	4	5	6	7	8	9
A	B	G	D	E	F	Z	H	
I	C	L	M	N	X	O	P	Q
R	<u>S</u>	<u>T</u>	<u>U</u>					

The letters which are underscored are derived from the clues in the 48 Calls. Note that the word "AIR" from Aethyr is the first column of our alphabet code.

A second number code for Enochian can be derived from the above table of correspondence. The 21 Enochian letters can also be given the number value of their corresponding Greek-Hebrew model. With this value any Enochian word can be given a number value by totalling the number value of the letters of any word. The table below will detail the two Enochian number codes, their parallel Greek, Hebrew and Tarot models, as well as their astrological attributes derived from these models.

Enochian Alphabet of Enochian	Transliteration	Digital Code	Additional Code	Greek Model	Tarot Key	Hebrew Model	Astrological Attribute
Un	A	1	1	Alpha	0	Aleph	Air
Pe	B	2	2	Beta	1	Beth	Mercury
Ged	G	3	3	Gamma	2	Gimmel	Moon
Gal	D	4	4	Delta	3	Daleth	Venus
Graph	E	5	5	Epsilon	4	Heh	Aries
Orth	F	6	6	Stau	5	Vav	Taurus
Ceph	Z	7	7	Zeta	6	Zain	Gemini
Na-hath	H	8	8	Eta	7	Cheth	Cancer
The missing or empty Enochian letter				Theta	8	Teth	Leo
Gon	I,J,Y	1	10	Iota	9	Yod	Virgo
Veh	C,K	2	20	Kappa	10	Kaph	Jupiter
Ur	L	3	30	Lambda	11	Lamed	Libra
Tal	M	4	40	Mu	12	Mem	Water
Drun	N	5	50	Nu	13	Nun	Scorpio

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Pal	X	6	60	Xi	14	Samekh	Sagittarius
Med	0	7	70	Omicron	15	Ayin	Capricorn
Mals	P	8	80	Pi	16	Peh	Mars
Ger	Q	9	90	Koppa	17	Tzaddi	Aquarius
Don	R	1	100	Rho	18	Qoph	Pisces
Fam	S	2	200	Sigma	19	Resh	Sun
Gisa	T	3	300	Tau	20	Shin	Fire
Vau	U,V,W	4	400	Upsilon	21	Tav	Saturn
							(Earth)

As well as the numerical clues given in the Calls, Dee, in his own writings, supplies additional proof in support of a Hellenistic-Semitic model for the Enochian language:

1) The abbreviation Dee uses in his diary to designate himself is Delta, the fourth letter of the Greek alphabet.

2) Enochian reads from right to left resembling Hebrew (as well as Greek prior to 800 B.C.). This does not imply a demonic influence; rather it is an indication that John Dee attempted to create an Angelic language patterned upon Hebrew. The *Talmud* relates that the angels only speak Hebrew, while the *Zohar* states that when we die, there is only one angelic language we all speak.

3) One of Dee's Enochian Holy Books was titled, *The Book of SOYGA*. The communicating angel indicated that SOYGA is not the reversal of the Greek word (Holy). However, this is a blind. In reality this name SOYGA as a mirror of the Greek AGIOS is a clue to the true model for Enochian: Greek.

4) The Enochian Cosmology is composed of 30 Aethyr or Aires. This is undoubtedly patterned on the 30 Aeons or Worlds of the Coptic-Gnostic cosmology, which was also explored by the Renaissance Magus Giordano Bruno.

5) The name Enochian is obviously derived from the Hebrew "Enoch," which literally means to initiate. The *Zohar* relates that Adam was given the Book of Enoch in the Garden of Eden; but after the fall of Adam and Eve it was removed from mankind and only redeemed and brought back to earth by Enoch. Dee's own magical work was an attempt to redeem mankind again and bring this pristine Enochian wisdom back to earth.

6) The Enochian angel Madimi communicating to John Dee through the skrying of Edward Kelley, sent on June 29, 1583, a warning to Dee concerning Kelley which was expressed in Greek characters (supposedly a tongue Kelley did not understand). Recorded beside this warning in Dee's diary is a comment from Kelley to Dee concerning this cryptic warning: "It is the Syrian Tongue you do not understand it." Now this is the exact model for the esoteric structure of Enochian, the combination of Hellenistic and Semitic Qabalahs.

7) John Dee numbered his own name as a transliteration of Hebrew using the Enochian alphabet of Pantheus recorded in the *Voarchadumia*. This earlier Enochian alphabet may have served as a model of Dee's own Enochian script; it is an angelic script based totally on Hebrew. With this Hebraic code, John Dee transformed his name into the Hebrew IAHN DAA. IAHN for

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John is valued at 66, while DAA for Dee is valued at 6. By this code Dee was able to transform his own name into the number of the beast: 666. This is probably the reason for the vast amount of magic squares appearing in John Dee's Holy Table which are composed of groups of 666. (Refer to Crowley's *The Equinox*, Vol. I, No. 7, for an illustration of this table.)

8) The grand name given to the angelic tablets which contain the Enochian system of John Dee is Liber LOGAETH, or *The Book of Speech from God*. This Enochian name of LOGAETH is a perfect description of the dual model of Greek and Hebrew. For LOG (or LOGA) is derived from the Greek LOGOS, meaning "the creative word," while AETH (or ETH) is the Hebrew AVTh, meaning "letter of the alphabet." Thus LOGAETH is a symbolic name for the Greek phonetic sounds (LOGA) modeled on a Hebraic alphabetical order (AETH).

II. THE GOLDEN DAWN SYSTEM FOR NUMBERING ENOCHIAN

A second method can be used for deciphering Enochian as numbers. This is the Golden Dawn system of allocations found in *The Book of Concourse of Forces* and used by Aleister Crowley in exploration of the 30 Aethyrs of the Enochian cosmology (recorded in his *The Vision and The Voice*).

In Crowley's *The Vision and The Voice*, the Enochian for the 30 Calls of the Aethyrs is given Hebrew and astrological equivalents. Crowley, in commenting on his vision of the 29th aethyr states that "the geomantic correspondences of the Enochian alphabet form a sublime commentary." This is the Golden Dawn basis for the allocation of Hebrew to the Enochian alphabet. In the Golden Dawn essay on *Talismans and Sigils* a table is given allocating 16 select Enochian letters to the 16 geomantic figures. These correspondences are as follows:

Enochian Letter	Transliteration	Geomantic Figure
MALS	P	POPULUS
UR	L	VIA
GED	G	FORTUNA MAJOR
CEPH	Z	FORTUNA MINOR
FAM	S	CONJUNCTIO
MED	0	PUELLA
DRUN	N	RUBEUS
GON	I,J,Y	ACQUISITIO
VAU	U,V,W	CARCER
TAL	M	TRISTITIA
DON	R	LAETITIA
ORTH	F	CAUDA DRACONIS
GISA	T	CAPUT DRACONIS
PE	B	PUER
UN	A	AMISSIO
GRAPH	E	ALBUS

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Enochian Letter	Geomancy	Zodiac	Hebrew Letter	Number Value
P	POPULUS	Cancer	Cheth	8
L	VIA	Water	Mem	40
G	FORTUNA MAJOR	Leo	Teth	9
Z	FORTUNA	Air	Aleph	1
S	CONJUNCTIO	Virgo	Yod	10
0	PUELLA	Libra	Lamed	30
N	RUBEUS	Scorpio	Nun	50
I,J,Y	ACQUISITIO	Sagittarius	Samekh	60
U,V,W	CARCER	Capricorn	Ayin	70
M	TRISTITIA	Aquarius	Tzaddi	90
R	LAETITIA	Pisces	Qoph	100
F	CAUDA DRACONIS	Fire	Shin	300
T	CAPUT DRACONIS	Earth	Tav	400
B	PUER	Aries	Heh	5
A	AMISSIO	Taurus	Vav	6
E	ALBUS	Gemini	Zain	7

Unlike the digital code concealed in the 48 Calls, the Golden Dawn parallel between Enochian and Hebrew is not phonetic in basis but rather elemental as defined by the attributes of geomancy.

However, if the zeros in this code are removed, and this number code is then applied to the digital number codes in the Enochian Calls the following harmonies can be found:

- 1) **CLA** = (Calls 3, 4); in this number A=6 is correct,
- 2) **MAPM** = 9639 (Call 5); in this number A=6 and M=9 are correct,
- 3) **ACAM** = 7699 (Call 6); in this number M=9 is correct,
- 4) **P** = 8 (Call 9); this isolated number as 8 is correct,
- 5) **OL** = 24 (Calls 10, 14); in this number L=4 is correct,
- 6) **MIAN** = 3663 (Call 12); in this number both I=6 and A=6 are correct,
- 7) **DARG** = 6739 (Call 15); in this number G=9 is correct.

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Crowley in his use of the above Golden Dawn Enochian Table of Attributions deviated in two main attributions. He often interchanged Leo with Cancer (both ruled by the luminaries), and Virgo with Gemini (both ruled by Mercury).

The Golden Dawn system does not number the complete Enochian alphabet. In this system 5 Enochian letters are excluded. Crowley realizing this disparity, developed 5 additional allocations based on the logic of *The Notes of the Book of the Concourse of Forces*. Since the geomantic attributes for Enochian are ultimately elemental in nature Crowley premised that the five excluded Enochian letters must correspond to the five points of the elemental pentagram. These additional five Enochian letters and their Hebrew parallels are as follows:

Excluded Enochian Letter	Element	Hebrew Letter	Number Value
C(K)	Fire	Shin	300
D	Spirit	Daleth or Aleph Lamed	4 or 31
H	Air	Aleph	1
Q	Water	Mem	40
X	Earth	Tav	400

Thus with the addition of Crowley's five letters the complete Enochian alphabet can be numbered in line with their Hebrew model. This numerical rectification is as follows:

CROWLEY'S ATTRIBUTION			
Enochian Letter	Number Value	Enochian Letter	Number Value
B	5	P	8
C(K)	300*	Q	40
G	9	N	50
D	4 (or 31)*	X	400*
F	300	O	30
A	6	R	100
E	7	Z	1
M	90	U (V,W)	70
I (J,Y)	60	S	10
H	1*	T	400
L	40	*Crowley variant	

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III. THE SANSKRIT DIGITAL NUMBER CODE

The Sanskrit source for the Enochian code appearing in the Calls is known as the Vedic Number Code or Ka-Ta-Pa-Ya-Dhi, (Ka, Ta, Pa, and Ya all being valued at one in this code). It is this code which serves as a key to unlocking the allocation of the 50 letters of the Sanskrit alphabet to the 50 petals of the chakra system. The rules for the Katapayadhi Number Code are as follows:

- 1) The 34 consonants of the Sanskrit Alphabet represent the numbers 0 through 9 as digits within a number.
- 2) The 16 vowels receive no number value or place value.
- 3) Each consonant of a word is a place value (digit) of the resultant number.
- 4) When two consonants are conjoined in a word the last consonant receives the number value.
- 5) The number of consonants (or conjoined consonants) in a word determines the number of digits which compose the number value of that word. Thus all one consonant words will be valued between 0 and 9; all two consonant words will be valued between 10 and 99; all three consonant words will be valued between 100 and 999, etc.

The number values for the 34 consonants and the 16 vowels are as follows:

THE 34 CONSONANTS

Number Value	Sanskrit Letter	Petal of Chakra
1	Ka	1st petal - Anahata
1	Ta	11th petal - Anahata
1	Pa	9th petal - Manipuraka
1	Ya	4th petal - Svadisthana
2	Kah	2nd petal - Anahata
2	Tha	12th petal - Anahata
2	Pha	10th petal - Manipuraka
2	Ra	5th petal - Svadisthana
3	Ga	3rd petal - Anahata
3	Da	1st petal - Manipuraka
3	Ba	1st petal - Svadisthana
3	La	6th petal - Svadisthana
4	Gha	4th petal - Anahata
4	Dha	2nd petal - Manipuraka
4	Bha	2nd petal - Svadisthana
4	Va	1st petal - Muladhara
5	Na	5th petal - Anahata
5	Na	3rd petal - Manipuraka
5	Ma	3rd petal - Svadisthana

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5	Sa	2nd petal - Muladhara
6	Ca	6th petal - Anahata
6	Ta	4th petal - Manipuraka
6	Sa	3rd petal - Muladhara
7	Cha	7th petal - Anahata
7	Tha	5th petal - Manipuraka
7	Sa	4th petal - Muladhara
8	Ja	8th petal - Anahata
8	Da	6th petal - Manipuraka
8	Ha	1st petal - Ajna
9	Jha	9th petal - Anahata
9	Dha	7th petal - Manipuraka
0 (as a place value)	Na	10th petal - Anahata
0 (as a place value)	Na	8th petal - Manipuraka
0 (as a place value)	Ksa	2nd petal - Ajna

THE 16 VOWELS

(No place value or number value)

Sanskrit Letter	Petal of Chakra
A	1st petal - Visuddha
Â	2nd petal - Visuddha
I	3rd petal - Visuddha
Î	4th petal - Visuddha
U	5th petal - Visuddha
Û	6th petal - Visuddha
Ri	7th petal - Visuddha
Rî	8th petal - Visuddha
Li	9th petal - Visuddha
Lî	10th petal - Visuddha
E	11th petal - Visuddha
Ai	12th petal - Visuddha
O	13th petal - Visuddha
Au	14th petal - Visuddha
Am	15th petal - Visuddha
Ah	16th petal - Visuddha

The above allocation of the 50 Sanskrit alphabet letters to the 50 petals of the chakra system is derived from Arthur Avalon's *The Serpent Power*. The number code itself is derived from Jagadguru Swami Sri Bharati Krshna Tirthaji's *Vedic Mathematics*.

Sobam Ag Cormpo Crp L