

The System of Enochian Magick, Part I: An Introduction to the Structure of Enochian Magick

By Frater David R. Jones

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What follows is the beginning of a work in progress; any and all questions, suggestions and corrections are heartily encouraged. It is dedicated to my Sisters and Brothers in the Hermetic Brotherhood of Light.

Prolegomena

The student of Enochian magick is initially faced with the often-bewildering complexity of its structure. Studying the published manuscript records of John Dee and Edward Kelly can be more confusing than helpful and often yields information that is at variance with the chief expositors of the system: the Golden Dawn and Aleister Crowley. The Golden Dawn system offers elegant solutions to many of Enochian magick's seeming incongruities, but these often differ with instructions given by the Angels in Spirit Actions received by Dee and Kelly and sometimes with essential details in the delivered materials themselves. Later reconstructionists such as the Aurum Solis and Donald Tyson address some of these problems but leave many of them unsatisfactorily resolved. It is the purpose of this work to analyze this material and explain it in a useful and coherent manner for the use of both the student of the system and the practicing ceremonial magician.

Synopsis

For convenience's sake, the entire system of Enochian magick can be divided into three meta-structures and these sets correlate to the three classic divisions of Hermetic Science and magick: Zodiacal, Planetary and Elemental. The distinctions between these structures is necessarily not clear-cut, as each structure within the system is connected to other parts within its own subset and various significant parts are interconnected to parts within the other main meta-structures, interweaving the parts into a complex but harmonious whole. These three divisions are:

Zodiacal: The Aires or Aethyrs

Planetary: The Sigillum Dei Aemeth and Heptarchial systems

Elemental: The Watchtowers including the Round Table of Nalvage

Zodiacal System

The system of the 30¹ Aires² includes a substructure of Governors³ and Parts of the Earth by which it is intimately tied to the Watchtower structure, and these in turn are correlated to the 12 Tribes of Israel and a system of angelic governance, peculiar to Enochian magick. This twelve-fold angelic rulership is the key by which the astrological associations are related to the parts of this aethyric system. The Keys of Calls form the introduction and a part of this structure but also provide a further intersection with the Watchtower hierarchies that are, metaphysically speaking, below and within the Aires in the overall cosmological geometry of Enochian magick.

Planetary System

The Sigillum Dei Aemeth and the various heptarchial elaborations form an extremely complex system of planetary and sevenfold magikal structures. This is the earliest received portion of the entire system. It is related not only to the science of alchemy and the traditional seven-fold systems of Hermetic Science but to the various complexes of sevens that permeate biblical symbolism, from the seven days of creation in Genesis to the multiplex seven-fold combinations of Revelation. The mythos of these paradigms is combined with its own unique imagery and Britannical historiography⁴ to explicate its often nearly impenetrable mysteries. Each of its parts has its own talismanic geometry and cryptographic liturgy. These discrete artifacts delineate each part but as above they are interrelated: within themselves, with other parts of this subsystem and not only to the other meta-systems of Enochian magick but to identifiable structures without it, including works published by Dee in his own lifetime, Qabala, Biblical symbolism, Hermetic science and magick (such as Agrippa⁵, Bruno⁶, Trithemius⁷, Abano⁸, Ptolemy⁹ etc.), Alchemy, Astrology, Astronomy etc. The various parts that are inclusive of the whole within this heptarchial structure are:

The Sigillum Dei Aemeth

The Holy Table, containing the 7 Tablets of Creation, and connecting The Mystical Heptarchy & The 49 Good Angels with The Lamén.

The Book of Enoch

Elemental System

The Watchtower structure is probably the most familiar part of Enochian magick. It has been popularized by the Golden Dawn and its descendants. In fact much of the material presented in the initial degrees of these orders, such as the Lesser Pentagram and Hexagram

Rituals¹⁰, are designed to prepare the student for working with the ultimate integration of the various symbols of Hermetic and Cabalistic magick that is the heart of the second order of the Golden Dawn¹¹. This integration and correlation of symbols is sometimes

naturally derived from the angelic communications, sometimes based on the geometric indications in the Dee corpus¹² and sometimes the wholly synthetic creation of the chiefs of the Golden Dawn. There are significant problems with much of this synthetic material¹³, including the correlation of the Keys to the divisions of the Watchtowers,

the derivation of angelic hierarchies and the directional mechanics of the Watchtowers themselves.

These problems will be elucidated and some solutions offered in the analysis of The Watchtowers, which follows this introduction and overview.

The Watchtower structure begins with the Round Table of Nalvage and progresses to the construction of the Watchtowers themselves, where the Calls or Keys are both related and divergent. The Watchtowers are themselves complex magikal figures from which lengthy hierarchies of angels can be derived. It should also be noted that the hierarchies thereof are related not only to the symbolism of the biblical books of Revelation and Ezekiel but provide geometric means of associating and conjuring various complex combinations of elemental, sub-elemental, planetary and zodiacal forces.

Conclusion

In the chapters following, each of these divisions will be dealt with in detail and the mechanics and literature of each analyzed. This analysis will proceed, naturally, from the Watchtower hierarchies of the elemental realms of the Earth through the planetary spheres of the Sigillum Dei Aemeth and the various heptarchial structures related to it, to the aethyric realms of the 30 Aires. The divisions of the Aires will then be correlated back to their earthly junctions within the network of the hierarchies of the Watchtowers showing how each part of the system is a thread in the complex tapestry that makes up the structure of Enochian magick. All of the available literature and approaches will be explored, the logic and problems with each explained and some new hypotheses proposed. These will be elucidated by exercises that will lead students to a greater understanding of each part in turn.

The student would do well to acquire either Geoffrey James' *Enochian Magick of John Dee* and/or Robert Turner's *Elizabethan Magic and Heptarchia Mystica* as a textbook of the system. Many of the axioms for understanding the logic of Enochian magick are derived from the works of John Dee¹⁴ and the Spirit Actions themselves¹⁵, so the student is advised to begin collecting this material, as they are able. Beyond that, the serious practitioner of the Enochian system will want to scrutinize many of the other contributions, but these will be dealt with in turn in the following overview. In order to fully appreciate and operate the intricacies of Enochian magick, a basic understanding of Euclidean geometry, astronomy, astrology, logic, grammar and the renaissance magikal point of view is vital. The student is encouraged to acquire a straight edge, compass and the books of Euclid¹⁶ and begin the process of construction indicated therein. Beyond that, some indications are given in the notes herein and in the material that will follow, but the student is left to their own ingenium to devise a course of studies that will fill in the gaps of knowledge and understanding as they arise.

Coming in Part II: The Watchtowers Explained, including the angelic hierarchies as delineated in the Spirit Actions.

Notes

1. The student of Enochian magick may find fruitful correlations between this thirty-fold structure and the 30 Aeons of classical Gnostic symbolism (cf. G. R. S. Mead, *Fragments of a Faith Forgotten*) and the developments of E. J. Gold in his *New American Book of the Dead*.
2. Aleister Crowley's *Vision and the Voice* (Liber 418) is the classic exploration of this metaphysical realm, and though available in a variety of formats (including free and online) it is best represented in *The Equinox Vol. IV: 2*.
3. Some useful insights into this division can be found in Denning and Osborne's *Mysteria Magica*, Gerald Schueler's *Enochian Magic: a Practical Guide* and Salli Glasman's exploration in the Kali Lodge Newsletter and her depictions on Schueler's *Enochian Tarot*.
4. Camden's *Brittanica* and E. Ashmole's *Order of the Garter* both provide useful insights into this symbolism.
5. Agrippa's *Three Books of Occult Philosophy* and the pseudo Agrippan *4th Book* are essential to understanding almost every aspect of the Enochian magikal system. The Three Books have recently been very usefully edited by Donald Tyson.
6. Frances Yates' *Art of Memory* and *Giordano Bruno and the Hermetic Tradition* are outstanding introductions to much of the metaphysical mathesis that underlies the structure of Enochian magick and particularly to Giordano Bruno's related influence and influences. John Crowley's trilogy *Aegypt, Love & Sleep* and *Daemonomania* offers interesting fictional speculations in regard to these relationships as well.
7. Wayne Shumaker's *Renaissance Curiosa* is a good place to start to see the connection between mathematical trends in the Renaissance and its influence on the various movements in Hermetic Science.
8. This and many other related and important texts of classical magick can be found on the internet at the following locations:
<http://www.esotericarchives.com/sitemap.htm> and
<http://w3.one.net/~browe/classics.htm>
9. The terminology used in Ptolemy's *Almagest*, *Tetrabiblos* and *Geographia* is the basis of many of the chief logical proofs used throughout the primary source documents of Enochian magick.
10. Two examples will suffice to explain: The attribution of the elements to the Pentagram (air = upper left point, water = upper right point, earth = lower left point & fire = lower right point) is derived from the identical assignments of the elements in the Reformed version of the Great Table, of which the Watchtowers are divisions. Each of the 4 Lesser Hexagram forms has, in fact, 6 linear formulations and these in turn correlate to the 24 Seniors.

11. The elaborations of this material are numerous and can be found in works ranging from Crowley's explanations in *Liber 89* and Regardie and Zalewski's various compilations to the simplifications and elaborations of Schueler and many others.
12. Dee's *Monas Hieroglyphic*, *Introduction to Euclid* and *Propaedeutata Aphoristica* each contain essential keys to understanding sometimes otherwise incomprehensible aspects of Enochian magick. Though these keys apply across the entire system, the *Introduction to Euclid* applies particularly to the Elemental system, the *Monas Hieroglyphic* to the Planetary system and *Propaedeutata Aphoristica* to the Zodiacal. Several editions of *Introduction to Euclid* are available as is an outstanding Dover edition of *The Elements of Euclid* in 3 vols. Several editions of the *Hieroglyphic Monad* are also available including several online, but Josten's translation in the periodical *Ambix* remains the standard. The *Propaedeutata Aphoristica* exists as a workable translation by W. Shumaker under the title *Dee on Astronomy*.
13. Some of these problems are addressed by the *Aurum Solis*, by D. Tyson in his *Tetragrammaton* and *Enochian Magic for Beginners* and by various scholars of the Enochian system to be found on the Enochian Web Ring (<http://members.tripod.com/~bzb/enochian/>). Though workable many of the solutions to these problems are nearly as unsatisfactory as the Golden Dawn's.
14. *Vide supra nota* 12, but also some analysis of this material is useful, esp. Nicholas Clulee's *John Dee's Natural Philosophy*, Ben Rowe's *Enochian Magick Reference* (<http://w3.one.net/~browe/featured.htm>), F. Yates in *The Rosicrucian Enlightenment* and elsewhere in her numerous works, Peter French and Charlotte Fell Smith's (<http://www.johndee.org/>) biographies of Dee and the Calder thesis (<http://www.johndee.org/>).
15. The Spirit Actions are divided into two main collections, the *Liber Mysteriorum* material and that presented by Casaubon in *A True & Faithful Relation*. The Magickal Childe ed. is the best of many of the latter. Christopher Whitby's 2 vol. *John Dee's Actions With Spirits* is the only complete ed. of the former though two incomplete and excellent collections of some of this material is available online, the John Dee Publication Projects (<http://www.dnai.com/~cholden/>) ongoing work in progress and the Center for Enochian Studies complete *Mysteriorum Liber Primus* and partial appendix (http://www.budget.net/~jdnolan/texts/D_Jones/ENOCHLP.txt).
16. *Thirteen Books of Euclid's Elements*, Thomas Heath (Ed.) 3 vols. It should be noted that the introduction to this edition has many details on the life of John Dee that will be of interest to the student of Enochian magick.

The System of Enochian Magick, Part II: The Evolution of the Tablets

By Frater David R. Jones

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Figure 1. Edward Kelly



Figure 2. John Dee

The Tables that form what are commonly referred to as the Watchtowers were received by Dee and Kelly, during the Spirit Actions, from the period of Tuesday, April 10, 1584 through April 18, 1587. During this period their formation evolved and changed and produced a number of arrangements that often confuse the practitioner of the Enochian system. The Golden Dawn and such other modern systems as the Aurum Solis and A.'.A.'. use only the final evolution of this structure and then impose upon it an hierarchy of governance that is only loosely based on the derivations of rulership given to Dee and Kelly by the Angels during the Spirit Actions. We shall first explain this evolution with some possible explanations for existence. Then we shall explore the hierarchies as given by the Angels, in the various visions of the Watchtowers (such as the well known one immortalized in the Golden Talisman), in the methodology for nomenclature formulation given by the Angels in the Spirit Actions and finally in Dee's own development in his Enochian grimoire, *Liber Scientiæ Auxilii et Victoriæ Terrestris*.¹

The material that is essential to understanding the development of the Watchtowers is contained in the following structural artifacts:

- The Round Table of Nalvage
- The 91 Governors
- The Golden Talisman
- The initial Watchtower reception and explication
- The Reformation of the Great Table

though only material from the 91 Governors, Watchtower reception and Reformation are contained in the actual formulation of the Watchtowers.

Let us examine this formulation first.

The Formulation of the Watchtowers

First the various delineation of the 91 names that govern the parts of the Earth were given; correlated with Angelic King that rules over them, the Part of the Earth they are assigned to, the Aire in which they dwell and the number of ministers that serve them, etc.

The initial data for this can be seen collected in James² 101-115 This is important because the directional details that are derived herefrom will prove the essential key, the Rosetta Stone, so to speak, in ultimately unlocking the reasons for the various directional shifts. But it is critical to formulation because the names given here for the 91 Governors will prove to match exactly (within statistically acceptable variance) the letters that constitute the Watchtowers themselves. The student of Enochian can compare the lists of names with the sigils, which formulate their existence on the Watchtowers, and easily see the correlation. But realize that the names were delivered first and then the Watchtowers horizontally line by line and after having both figures at hand. The Angels demonstrated that, by discrete (7 letters, the number of letters in each Governor's name) linear connections, all of the letters given in the Watchtowers could be accounted for from the letters that formulate names of the Governors previously given. This would require either a monumental and

complex second and third order memorization (2 dimensions to 1 dimension then back to 2 dimensions and with directional correlation from a 3 dimensional origin to a 3 dimensional conclusion) on Kelly's part or an elaborate and extremely obtuse deception on Dee's part. This constitutes one of the chief proofs of the system.

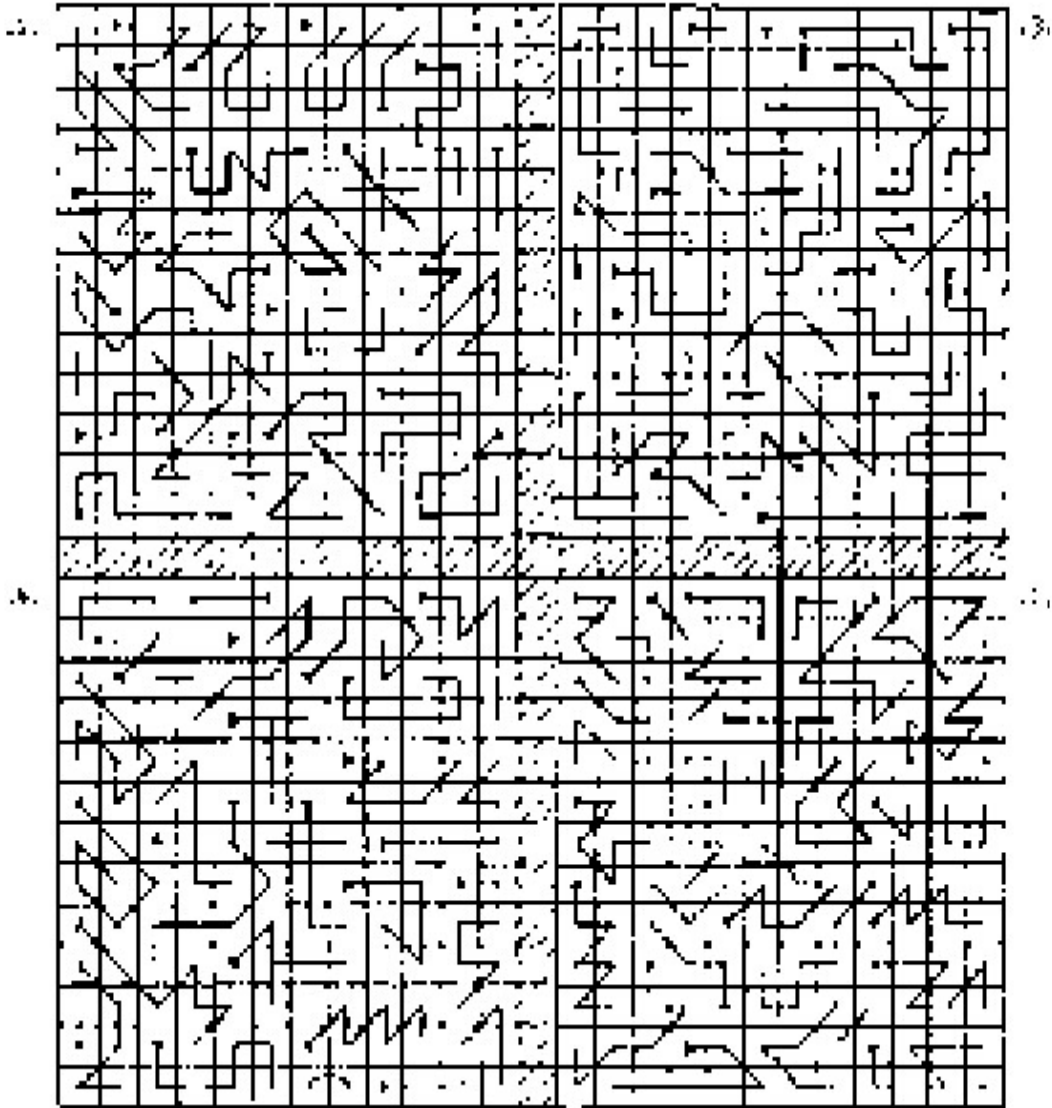


Figure 3: The Characters upon the Original Great Table from Sloane MS. 3191.

To demonstrate this let the student carry out the following exercises:

1. Let them construct 4 rectangles and subdivide each into 156 equal squares (vide post): 12 wide and 13 high. Let them fill in these squares letter by letter following the order of the Governors given in *Liber Scientiae* and correlated by the Table of Characters upon the Great Table. There are subtle details of set formation and the emergence of order out of chaos that can be seen by actually carrying out this exercise.

Let the Watchtowers be identified by the first letter in each, that being the letter that appears in the upper left hand corner: r, b, d and T.

2. Next let the student formulate the Watchtowers (fig. 4) individually line by line in the order: r, b, D and T3 beginning with the Watchtower and compare the nature of each construction. Let them note how the capital letters in the Watchtowers are assigned. The student should use what Tables they have access to and compare those that they may find or have at hand. In theory those in the *Cotton Appendix* and in *Liber Scientiae* should be considered the most reliable. In practice the ones in Turner's *Elizabethan Magic* are at present the most reliable in print.
3. A simpler form of this exercise can be conducted by copying a set of the Watchtowers or the Original Great Table and then tracing the sigils in order; correlating the order given in *Liber Scientiae* via the Table of Characters (fig. 3) unto the Watchtowers. It is useful to annotate the order of the Governors on the Table of Characters.

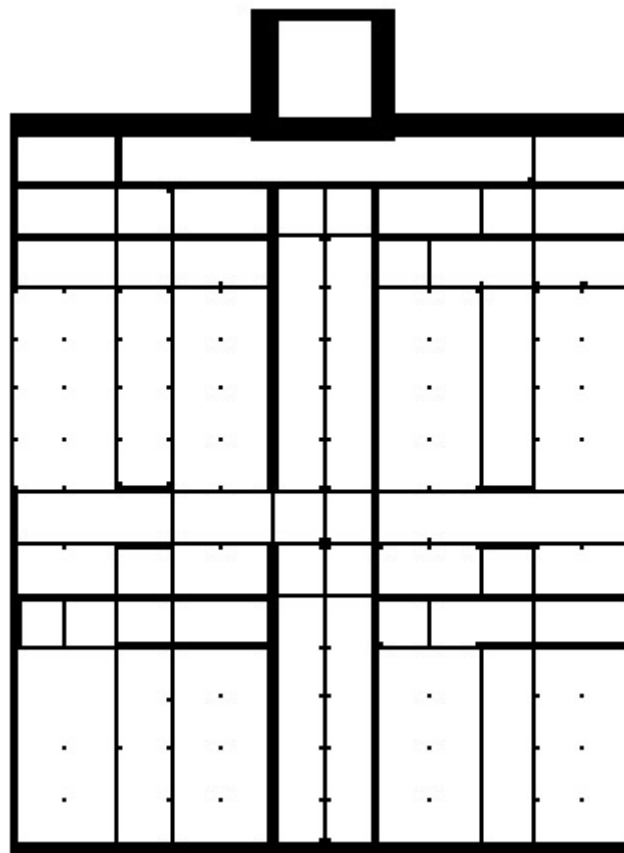


Figure 4. Watchtower

Coming next: the Vision of the 4 Castles and the development of the hierarchies of the Watchtowers.

Notes

1. This text exists in a number of versions and translations. It can be found in Dee's original in Sloane MS. 3191 and in Ashmole's copy thereof in Sloane

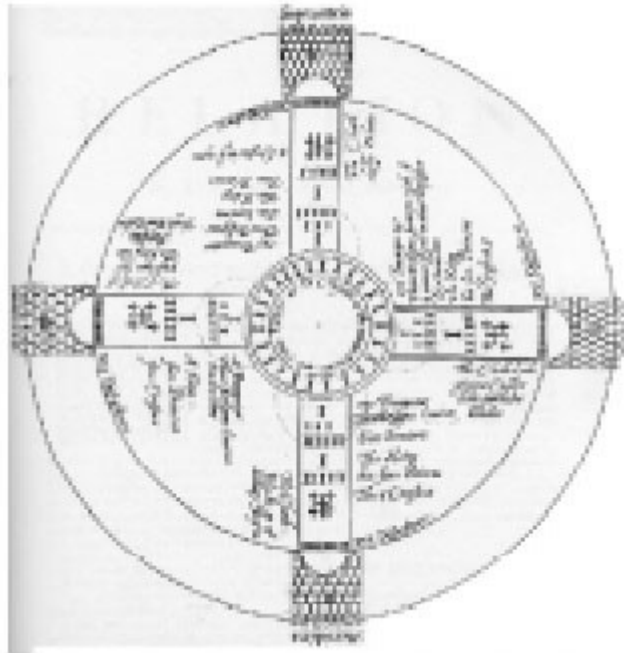
MS. 3678. Crowley's Liber 89 vel Chanock is a poor adaptation of it, Peterson's "Tabula bonorum angelorum invocations," (<http://www.esotericarchives.com/dee/invocat.htm>) is a reliable literal extraction of the material pertinent to this discussion, James vide post contains an excellent translation and analysis as does Robert Turner's *Elizabethan Magic*, (London: Harper Collins, 1990).

2. Geoffrey James ed. & trans., *The Enochian Evocation of Dr. John Dee*, (Gillette, NJ: Heptangle, 1983).
3. Note that in Cabalistic terms this order delineates the Heliocentric order, id est r = resh = Sol, b = beth = Mercury, d = dalet = Venus, T = tau = Earth. This represents the order in which the Watchtowers were received.

The System of Enochian Magick, Part III: The Heirarchy of the Watchtowers

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The Golden Talisman from *A True & Faithful Relation*.

The Structure of the Watchtower Hierarchies

On Wednesday June 20, 1584, Edward Kelly had a vision that would significantly effect the angelic magikal system that he and John Dee were receiving. In the days that followed it would be analyzed and explained, and ultimately it would produce the Terrestrial system of Watchtower magic that was to profoundly influence not only their own work but eventually the whole course of the Western Hermetic Tradition. The student of Enochian magic would do well to make themselves familiar with the pages (168-189) in *A True & Faithful Relation*¹ (henceforth T&FR). The Angel Ave summarized the material as follows:

Four sumptuous and belligerant Castles, out which sounded trumpets thrice². The Sign of Majesty, the Cloth of passage, was cast forth.

In the East, the cloth red; after new smitten blood.

In the South, the cloth white, Lilly coloured.

In the West a cloth, the skins of many Dragons, green: garlick-bladed.

*In the North, the cloth, Hair-coloured, Bilbery juyce. The trumpets sound once³. The gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets a Pyramis, six cones wreathed⁴. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the names of God. There follow Seniors six, alike from the 4 Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 Angles, of the Majesty of Creation in God attended upon every one with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the *Prince gone out before: which were confirmed, every one, with ten Angels, visible in countenance: After every Crosse, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in, and about the middle of the Gate: The rest pause. The 24 Seniors meet: They seem to consult. ...*

It vanisheth.

**King.*

40. Angels of the 4 Crosses, attending on the principal +.

16 Angels

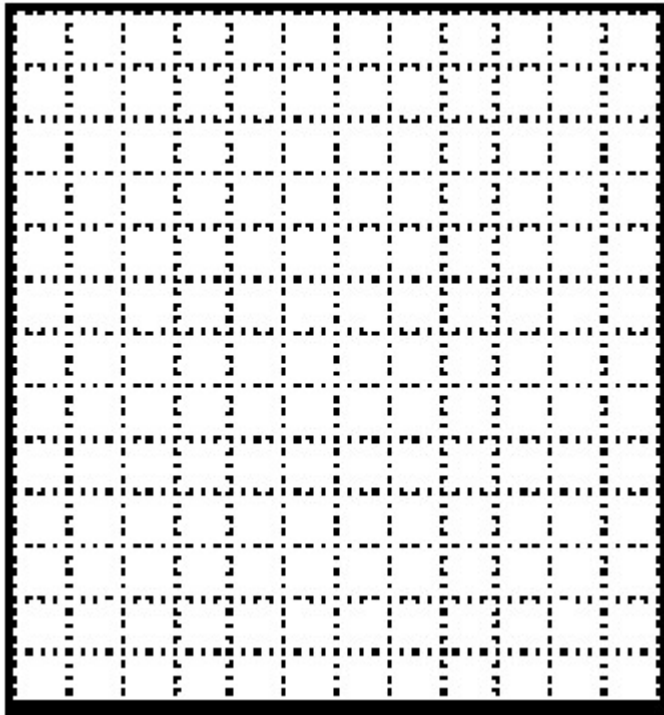
Thus we have a general hierarchy within the Great Table that can be outlined thus:

- A. Watchtowers
 - 1. The Castles
 - 2. The Trumpets
 - 3. The Clothes of Passage
- B. Crosses of 4 Angles
 - 1. 1 Kings
 - 2. 6 Elders
 - 3. 5 Princes
- C. The Lesser Crosses
 - 1. 4 Attendants
 - 2. 10 Countenances
 - 3. 16 Dispositors

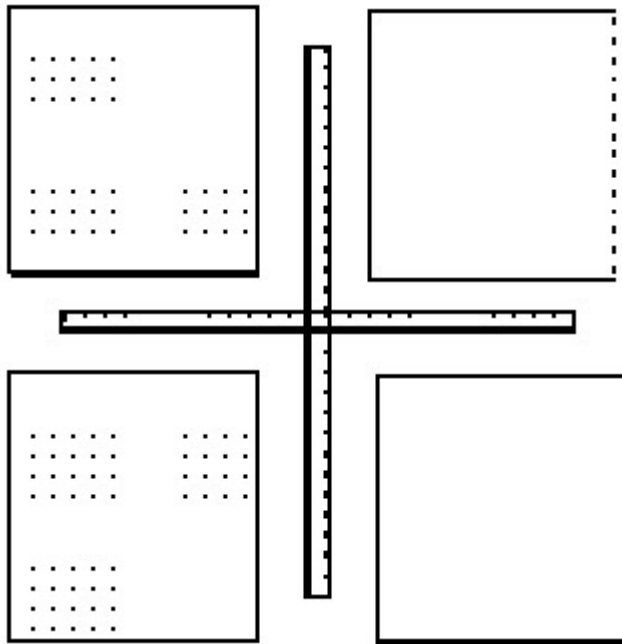
A. The Watchtowers as a whole

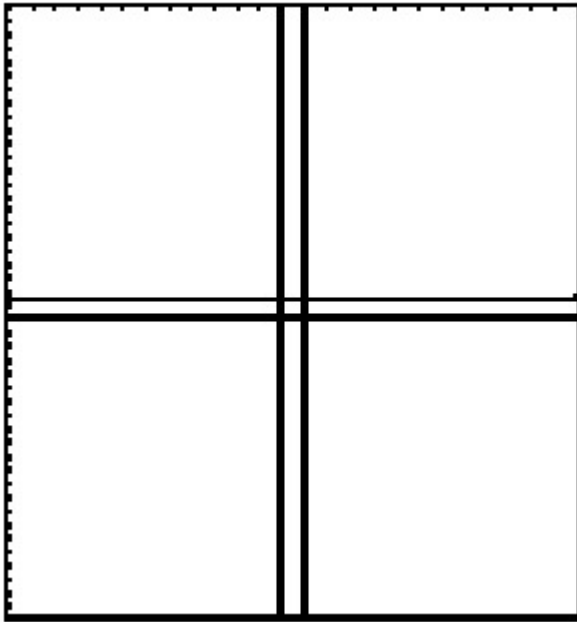
1. The 4 Castles

The 4 Castles are the 4 Tables themselves, the 12 by 13 rectangles that form each Watchtower.

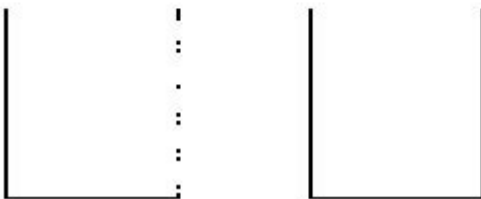
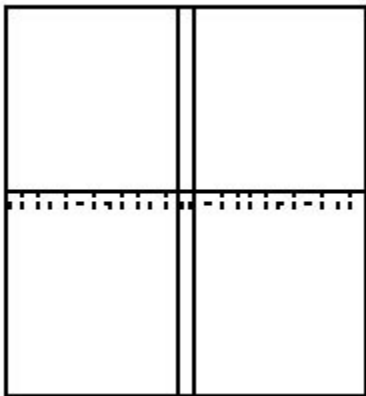


These are gathered together by the Black Cross of Union into the Great Table⁵.





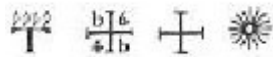
The 4 Trumpeters are the Seals set at the corners of the Great Table and ruling over each Watchtower thus.



The seals and authorities of these Houses are confirmed in the beginning of the World. Unto everyone of them be 4 characters, (tokens of the presence of the son of God: by whom all things were made in Creation.)

T&FR p 170

The figures are respectively a capital T with 4 flames ascending from its capitol; an Equal angled and equal armed cross with an upright perpendicular and a parallel horizontal; a circle with approximately 12 lines radiating from the circumference; a right equal cross with a letter “b” in the upper left hand corner, a numeral “6” in the upper right hand corner, a numeral 4 in the lower left hand corner and another letter “b” in the lower right hand corner.

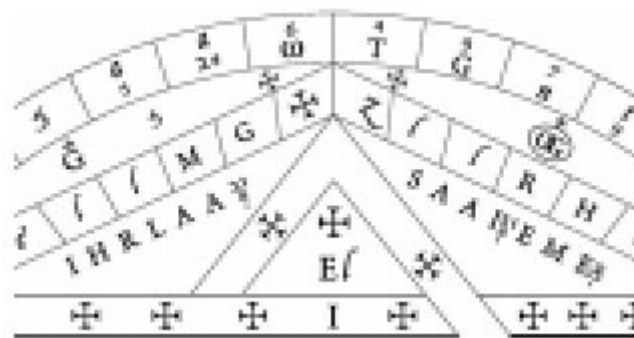


They represent Creation in that the 4/T correlates to the first letter in the circumference of the Sigillum Dei Aemeth⁶, symbolized Tetragrammaton as a title of Jehovah:



That part [pointing to that T] of the Table of the earth of those that govern the earth: that are governed by the seven Angels that are governed by the seven that stand before God, that are governed by the living God, which is found in the Seal of the living God, (Tan with four)

T&FR 173



In practice it is said that this seal represents God in his rulership over the seven planetary Angels beneath the Archangels that connect the heavens to the Earth⁷. There seems to be a correlation being made between the 4 letters and the initial of Tetragrammaton with the 4 elements and the initial of Terrestrial. The 4 represents the angles and the arms of the Cross as T represents the cross, and the 7 Angels mentioned are those that cluster around the crucifix within the center of the Sigillum Dei Aemeth.



Creation can also be seen in the fact that the b|6 / 4|b cross is derived from the Tablets of the Creation⁸ associated with the 7 days of Creation in Genesis in Liber Tertius⁹.

It is in that Table, which consisteth of 4. and 8. Vide lib 3. Anno 1582. Aprilis 28.

(ibid)

$\frac{g}{D2}$	$\frac{B}{30}$	$\frac{B}{8}$	$\frac{B}{2}$	$\frac{B}{22}$	$\frac{B \cdot O}{d 30}$	$\frac{L \cdot o}{q \cdot 29}$	$\frac{B}{82}$	$\frac{9}{6}$
$\frac{B}{90}$	$\frac{C}{B}$	$\frac{8G}{2}$	$\frac{9F}{2}$	$\frac{3Q}{2}$	$\frac{9Q}{2}$	$\frac{ii}{Q}$	$\frac{BB}{12}$	$\frac{T}{T}$
$\frac{BB}{68}$	$\frac{M}{2}$	$\frac{M}{6}$	$\frac{M}{6}$	$\frac{M}{6 \cdot 89}$	$\frac{d}{B}$	$\frac{A}{B}$	$\frac{B}{B}$	$\frac{B}{H}$
$\frac{M}{699}$	$\frac{I}{4}$	$\frac{I}{6}$	$\frac{I}{916}$	$\frac{6}{2}$	$\frac{I}{B}$	$\frac{N}{B}$	$\frac{6}{6}$	$\frac{4}{6}$

Next comes the simple black equal armed Cross.



*The earth is the last, which is with the Angels, but not as the Angels, and therefore it standeth in the Table of the seven Angels, * which stand before the presence of God in the last place without a Letter or number, but figured by a Crosse.*

It is expressed in the Angle of that Table, wherein the names of the Angels are gathered, and do appear, as of Michael and Gabriel.

* Vide 1582. 20 Martii. lib. 2.10

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	+

In Liber Secundus cited in Dee's note here, this is associated with Uriel as the terrestrial ruler below the 7 Archangels. Also this can be seen as the Cross (surrounded by AGLA) that is the reverse and base of the Sigillum. As can be seen above the traditional Archangels of the spheres can be read horizontally off of this table as noted by Dee.



The final figure was originally that of a small swirl of smoke that was later elaborated into the circular figure with the 12 rays. This may be related to the vision of Saturday 23 May 1587¹¹, as this follows directly after the reformation of the Tables by Raphael and contains this symbolism. It probably correlates to the 12 Angelic Kings that rule over the 91/92 Governors of the Aires.

These can be seen to have fairly straight cabalistic correlations to the elements they are set over. The Tetragrammaton is JHVH and that is the name that is called to rule air in the east in the traditional formulation of pentagram ritual. The Tablets of Creation from whence the water seal derives are concerned with the dividing the waters that are above from the waters that are below. Uriel is traditionally attributed to earth as is AGLA in the pentagram ritual, also the descent from the sphere of Saturn down through that of the Moon can be seen in the Archangelic Table. The final seal is correlated to smoke and where there is smoke there must be fire.

In Practice these four Trumpets can be seen as the heraldry of the 4 Horsemen of the Apocalypse.

Clothes of Passage

And from the 4 horses of the 4 Horsemen can coloration of the Clothes of Passage be assigned to the 4 Elements. As the Aurum Solis notes a T&FR (p 170) clearly implies this with the inculcation:

Ensignes, upon whose Image whereof is death: whereupon the Redemption of mankind is established, and with the which he shall come too judge the Earth. These are the Characters, and natural marks of holiness. Unto these belong four Angels severally.

(Ibid.)

That they are correlated to the cusps of the seasons as the Kings which follow are correlated to the 15 degree points of the Fixed signs, thus in combination indicating the 8 spoked wheel of the Druids and other pagan cultures, as in the Book of the Law:

II,36: There are rituals of the elements and feasts of the times.

Thus the Trumpeters are the Seasonal ingresses or Lesser Sabbats, the “feasts of the times” and the Kings are the Midseasonal eves or Great Sabbats, the “rituals of the elements” because they correlate respectively to the 4 Horsemen and Cherubs of Ezekiel or the Beasts of Revelation.

Examining the relevant passages in Revelation VI we find.

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

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

White Horseman = Fire

The Bowman is traditionally Sagittarius, and if we examine the relevant celestial space: RA 20H30 to 18H by Declination 40s30 to 20s30 it can be seen that the bowman has a crown, Corona Australis. In astrology the Winter Solistical colour is at the cusp of Sagittarius and Capricorn. Note also that Sagittarius is the location of the center of our Galaxy, the southernmost Zodiacal constellation and the location of the conjunction of the Galactic Equator with the Ecliptic. Note also the triplicity of fire implicit in the above passage: Aries = Lamb, First Beast = Leo, and Bowman = Sagittarius.

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

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

Red Horseman = Air

Red would then equal air, and mutable air is Gemini. And the cusp of Gemini and

Cancer is the Summer Solstice. The Sword is attributed both to air and Mars equaling Red Air. Zain = Sword = Gemini in the Tarot.

Castor the lucida of Gemini is both a swordsman and called the horseman of the Zodiac. Note too that as Sagittarius is the view in to the center of the Galaxy, Gemini looks outward to the closest edge, thus are both crossed by the Milky Way.

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

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

Black Horseman = Earth

Here can be seen the cusp of Virgo and Libra that marks the Autumnal Equinox. Black = Earth, and mutable Earth is Virgo. The pair of balances is obviously Libra. Also the measure of wheat can be seen as Spica, a spike of wheat, the lucida of Virgo. Virgo is also Astreae who is in reality Justice. Note on a grand celestial scale Virgo is the location of the center of the great Galactic supercluster to which our local group and home galaxy the Milky Way belong.

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

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

Pale (Green) Horseman = Water

The Greek for pale in this passage (chloros¹²) is actually more appropriately defined as green. Water equals the Hanged Man and Death is Scorpio, fixed water. The cusp of Pisces, mutable water and Aries is the Vernal Equinox, and by precession the equinox has drifted into Pisces towards Aquarius, who though airy is the Water Bearer. Note that the Lamb = Aries began this set of attributions and it ends with Pisces at the beginning of the year at Vernal Equinox so the first is both first and last and visa versa.

This becomes more obvious as the relationship between the Kings and the 24 Seniors is seen to reflect that of the 4 Beasts and the 24 Seniors in Revelation.

So if the Seals above the Tables are to be associated with the 4 Horseman, as purported by the Aurum Solis, then they are, I believe clearly associated with the cusps that begin the seasons as shown above. This can be further verified by placing a Reformed Great Table in the center of a circular astrological diagram and aligning the 4 corners to the cusps as given. I have attached a diagram which puts this in some perspective, but unfortunately isn't of the quality I would like. The center

represents the Reformed Great Table; the inner circle the Tropical Zodiac; the outer circle the constellational/sidereal intersection with the ecliptic; the irregular shapes beyond the circles indicate the projection of the actual constellations with the sigils of some of the fixed stars for reference and the Sigils of the elements are placed beyond to show the relationship.

Next... the internal structure of the Watchtowers.

Notes

1. Meric Casaubon, *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. Elizabeth and King James their Reignes) and Some Spirits:*, (New York: Magickal Childe, 1992).
2. $4 \times 3 = 12$, announcing the 12 Ensigns to come, here indicative not of zodiacal signs but of the 12 House.
3. $4 \times 1 = 4$ the 4 Castles, 4 horsemen, 4 Beasts = 4 Kings, 4 Clothes of Passage, 4 Crosses etc. $4 + 12 = 16$ which will be the greatest number explicated in the hierarchy.
4. $4 \times 6 = 24$, the 24 Seniors, the 24 hours of the day, cf. Theorem John Dee. The Hieroglyphic Monad. <<http://w3.one.net/~browe/pdf/Dee%20Monad.pdf>>
5. From this is drawn the so called Spirit Table, which will be discussed in due course.
6. *Liber Secundus* from Sloane MS. 3188: *Mysteriorum Libri Quinque* contained in Clay Holden ed. *Liber Secundus* (<http://www.dnai.com/~cholden/>), Christopher Whitby ed. *John Dee's Actions With Spirits: 22 December 1581 to 23 May 1583* (New York: Garland, 1996). and Joseph H. Peterson ed. & trans., *Five Books of Mystical Exercises*, (Wales: Magnum Opus Hermetic Sourceworks, 1985). In part available as *Mysteriorum Libri Quinque* (<http://www.esotericarchives.com/dee/sl3188.htm>).
7. Levanael, Korabiel, Nogahel etc.
8. For a view of the Tablet being described cf. *Liber Tertius* vide post, also a T&FR and James p. 178. where the Tablets of Creation are arrayed upon the Holy Table.
9. *Liber Tertius*, from Sloane MS. 3188: *Mysteriorum Libri Quinque*, op cit. note 6
- 10.20 March 1582 *Liber Secundus* op cit. note 6

11.T&FR p. 14 (2nd series) et passim.

12.Χλωροσ, cognate with the English chlorophyll, the green coloring in plants.

The System of Enochian Magick, Part IV: The Round Table of Nalvage

By Frater David R. Jones

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the Official Journal of [Sekhet-Maat Lodge, O.T.O.](#)
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APOLOGIA

I have been under the weather so as an interlude before continuing our discussion about the Watchtowers I would like to introduce one of the *a priori* constructs. The Round Table of Nalvage. This is a revision of an early piece so some of the material may be familiar.

THE ROUND TABLE OF NALVAGE

“All things are in order. Thus saith the Messenger of him which is the God of Wisdom. Is your worthiness such, as you can merit so great a mercy? Or are your vessels cleansed, and made apt to receive and hold the sweet liquor, pure understanding itself?”

from the Spirit Action of Tuesday April 10, 1584¹

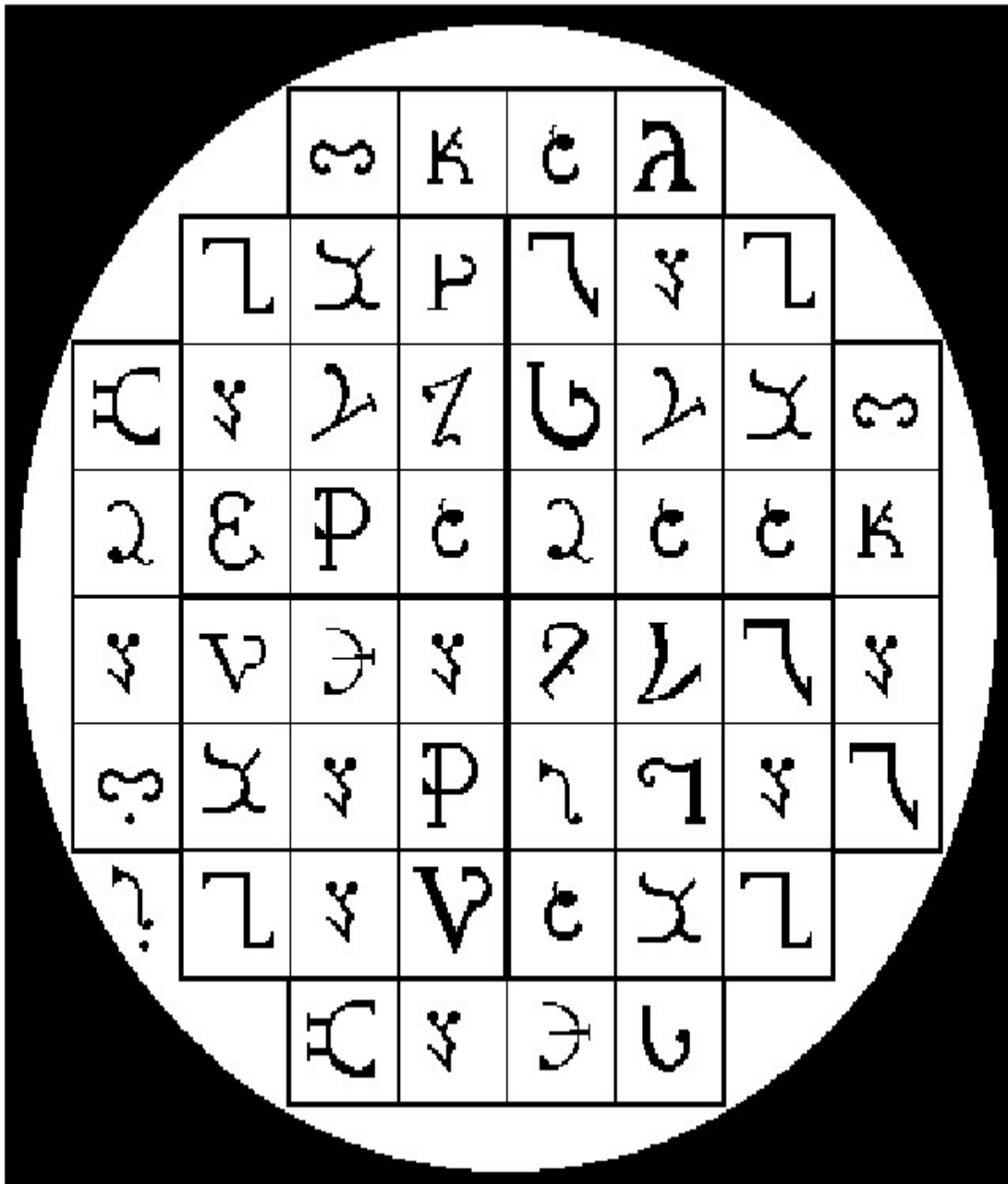


Figure 1. The Round Table of Nalvage

AGNITIO

The correction of the table from the Cotton Appendix was first brought to my attention by my G.H. frater N.G.

PART I. THE SUBSTANCE

“He standeth upon his round table of Crystal, or rather of Mother of Pearl: There appear an infinite number of letters on the same, as thick as one can stand by one another. The table is somewhat inclined on one side:”²

h e r u
 i d z s a i
 l a o i g o d h
 u m z r u r r e
 a b n a f o s a
 h d a z s e a s
 i a b r d i
 l a n g 3

From this Table Nalvage⁴ ‘counteth and confereth places and letters together’ to form the actual form of the Table delivered to Dee and Kelly, and shown above:

Delivered to Dee and Kelly in Cracow Poland during the Spirit Action of Tuesday April 10, 1584, this Table precedes, almost directly, the beginning of the reception of the Calls⁵ and may be identified with the Key or Calling ‘not to be opened,’ as it completes the necessary sum of 49 mentioned with the introduction to the Calls in the next Spirit Action:

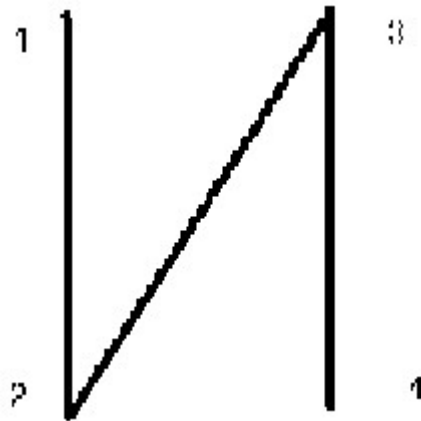
“I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49v oices, or callings: Which are the Natural Keys, to open those, not 49. but 48. (for One is not to be opened) Gates of Understanding, whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, & make you understand perfectly the⁶ contained in the Tables. Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the compass of Nature, and of all things which are subject to an end.”⁷

from the Spirit Action of Thursday April 12, 1584⁸

The Table itself consists of 4: 3 X 3 tablets named Continents.

i d z	s a i
a o i	g o d
m z r	u r r
b n a	f o s
d a z	s e a
i a b	r d i

The Continents are ordered from the upper left to the lower left to the upper right and ending with the lower right. So that the concourse of the forces through the inner square of the Table progresses in a path that would form an inverted capital letter ‘N.’



1st 3rd
2nd 4th

The 1st and 2nd Continents are said to be dignified. The 3rd not yet dignified, but to be dignified. And the 4th is described as being without glory or dignification. The Latin appellations assigned to each repeat and emphasize the same sentiments. The upper left quadrant is called the “Vita Suprema,” ‘ the highest life.’ The lower left is simply “Vita,” ‘the life.’ The upper right is described as “Vita non dignificata, sed dignificanda,” that is ‘the life not dignified, but which shall be dignified.’ And of the lower right it is said, “Vita est etiam haec, sed quae peperit mors” meaning ‘Even this is life, but life which will be payed with death.’⁹

When combined the 4 Continents form an inner tablet of 36 squares.¹⁰

i d z s a i
a o i g o d
m z r u r r
b n a f o s
d a z s e a
i a b r d i

Attached to the sides of this inner tablet are 4 linear segments of 4 squares each, centered on the 4 sides of the inner tablet.

h r c u

l h
u c
a a
h s

l a n g

Making the total number of squares in the Table 52.¹¹

1. **The Substance is attributed to God the Father.**
2. **The first circular mover, the circumference, God the Son, The finger of the Father, and mover of all things.**
3. **The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things.”¹²**

Notes

1. From the Spirit Action of Tuesday April 10, 1584, which begins the book *MENSIS MYSTICUS SAOBATICUS*. Vide pg. 73 Meric Casaubon’s *A TRUE & FAITHFUL RELATION . . .* (w/ new material by Clay Holden). New York: Magickal Childe, 1992. (Hereafter T&FR)

2. Ibid.

3. Pg. 76 T&FR, Casaubon has

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

with an ‘s’ for ‘h’ in the leftmost column.

4. The first notable discussion of this Table in modern times took place in two articles published in the 1970s:
 - Geoffrey James, “Enochian evocation: the true Calls”, *Gnostica* 47 (1978),pp. 12-20, 74-77 [no discussion but a short mention of the table of Nalvage on p.17; the article is part 4 of a series on evocation by James]
 - Osborne Phillips, “Commentary: The true ‘True Calls’”, *Gnostica* 50 (1979),pp. 10-12 [with a reproduction of Sloane MS 3191 f.7v and the author’s portrait; he does not mention Nalvage table at all but criticises James for relying on Casaubon’s version of the calls, concluding that “the present writer personally assures everyone interested that the text of the Calls in *_Book V_* [of *_Magical Philosophy_* - then forthcoming] is the authentic, and therefore the definitive, version”.]

{notae R. Prinke, 1996

<<http://www.hollyfeld.org/heaven/Email/enochian-1/9612/msg00080.phtml>>}

5. Spirit Action for Friday April 13, 1584; vide T&FR pp. 73-83
6. 'that' for 'the'?
7. I have modernized the spelling throughout, but I will cease to do so henceforth to facilitate transcriptional comparison.
8. T&FR pg. 77 et passim.
9. I have given this passage its transferative meaning, a more literal rendering would be '. . . *but the life that will be suspended by death.*'
10. $6 \times 6 = 36$, the number of places in the magikal square of the Sun, supporting B. Rowe's supposition (THE TABLET OF GOD. <<http://www.hollyfeld.org/Esoteric/Email/enochian-1/index>>. Wed, 13 Nov 96 18:30 EST.) that the figure may be intended as a lamén. The shapes of the Table of Nalvage and the Lamén shown in Libri Quinti Appendici are essentially similar, though not identical. Vide Pat Zalewski *GOLDEN DAWN ENOCHIAN MAGIC*. St. Paul MN: Llewellyn, 1994. pg.132 & pg. 152 This relationship is similar to that between the Black Cross that divides the Great Table and the cross formed by the lines of the Father, Son and Holy Ghost that forms the crosses that separate the subquadrants in each of the terrestrial Tables.

“His physiognomy is like the picture of King Edward the sixth...”
Mensis Mysticus Saobaticus: Pars prima ejusdem 10 april 1584¹



The System of Enochian Magick, Part V: More on the Round Table of Nalvage

By Frater David R. Jones

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the Official Journal of [Sekhet-Maat Lodge, O.T.O.](#)
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THE ROUND TABLE OF NALVAGE

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

II. THE ORDER AND KNITTING TOGETHER.²

“As the tree in sappy life, watering her self throughly, bringeth forth the ornament of her own beauty: So the spiritual part of man being good and dignified, burnisheth himself, with his sound and faithful thought: I mean the glory and shew of his own beauty; for the soul of man groweth either with beauty to salvation, or with dishonour and filthiness, to damnation.

“I have done my Commandment. I have as a Schoolmaster warned you, and as a friend counselled you: I will also teach you.”³

i d z	s a i
a o i	g o d
m z r	u r r
b n a	f o s
d a z	s e a
i a b	r d i

In order to facilitate the understanding of the mechanics of the Table, the lettered positions in each of the 4 quadrants or ‘Continents’ have been assigned numeric values. These are read left to right, and in order from top to bottom as is shown below:

1	2	3
4	5	6
7	8	9

Each line of each ‘Continent’ or ‘Life’ was assigned, by the angel Nalvage, a quality or property as follows:

1st Continent

1.1 [1-2-3] *idz = Gaudium*
Joy, gladness

1.2 [4-5-6] *aoi = Praesentia*
Presence / present circumstances⁵

1.3 [7-8-9] *mzr = Laudantes*⁶
..... or *Triumphantes*⁷
Those who praise, or those who triumph/are victorious

2nd Continent

2.1 [1-2-3] *bna = Potestas*
Power, control, opportunity

2.2 [4-5-6] *daz = Motus*
Motion

2.3 [7-8-9] *iab = Ministrantes*
Those who serve⁸

3rd Continent

3.1 [1-2-3] *sai* = *Actio*
Action, performance

3.2 [4-5-6] *god* = *Factum*
Fact, deed

3.3 [7-8-9] *urr* = *Confirmantes*
Literally those who strengthen⁹

4th Continent

4.1 [1-2-3] *fos* = *Luctus*
Sorrow, mourning, lamentation

4.2 [4-5-6] *sea* = *Discordia*
Disagreement, dissension, discord

4.3 [7-8-9] *rdi* = *Confundantes*
Literally those who mix together¹⁰

The lines¹¹, though they represent properties specific to their order in the Continents, may not represent names or words as such. These lines probably function as constituent parts; out of which the formation of names are drawn by the given geometric mechanics. This would follow the general pattern first set forth in *Liber Mysteriorum Secundus*¹² for the formation of the two Angelic Squares, where the lines are delivered as baskets of winged creatures and pillars, and a hierarchy of names is derived therefrom. This avoids dealing with the fundamentally unpronounceable combinations of consonants posed by reading the lines individually.

From these lines the angel Nalvage extracted, by geometrical¹³ manipulation¹⁴, a passage in the Angelic tongue, the meaning of which is related to the properties listed above.

1st Continent

[1-4-2] *Iad* = *Vita Suprema*¹⁵

[7-5-3] *Moz* = *Gaudium*

[8-6-9] *Zir = Praesentia*¹⁶

2nd Continent

[7-8-4] *Iad = Vita Secunda*¹⁷

[9-5-1] *Bab = Potestas*

[6-2-3] *Zna = Motio*

3rd Continent

[3-2-6] *Iad = Vita Tertia*

[1-5-9] *Sor = Actio*

[4-8-7] *Gru = Factum*

4th Continent

[9-6-8] *Iad = Vita quae etiam est mors*¹⁸

[3-5-7] *Ser = Luctus*

[2-4-1] *Osf = Discordia*

From this numerical relationship, the geometrical symmetry can be observed. The first (1-4-2) is the inverse of the last (2-4-1), the second (7-5-3) of the penultimate (3-5-7) and so forth.



And the Call that can thus be extracted from the Table as follows:

- 0.1 *Iad* = God
- 0.2 *Mozod*¹⁹ = The joy of God
- 0.3 *Zir* = Presence, I am
- 0.4 *Iad* = God
- 0.5 ... *Bab* = Power, mobility, possibility
- 0.6 *Zna* = Motion, movement
- 0.7 *Iad* = God
- 0.8 *Sor* = Action
- 0.9 *Gru* = Deed, fact
- 0.10 *Iad* = God
- 0.11 *Ser* = Mourning, lamentation
- 0.12 *Osf* = Discord

***Iad Mozod Zir
Iad Bab Zna
Iad Sor Gru
Iad Ser Osf***

**I AM THE PRESENCE OF THE JOY OF GOD.
THE MOTION OF GOD’S POWER (OR POSSIBILITY).
THE FACT OF GOD’S ACTION.
THE DISCORD OF GOD’S LAMENTATION (MOURNING).**

“Not withstanding, consider that you are servants: Do therefore the will of your Master.
You are become free: Be faithful and thankful to him that is the giver of liberty: Nay you are
become children: partakers of the counsel of him that sitteth and seeth, and saith I am.
Therefore be sober, faithful, and waver not, for the inheritance of your Father is great: your
freedom without recompence, and your Master the King of Justice.”²⁰

Notes

1. p. 73 Meric Casaubon’s *A True & Faithful Relation...* (New York: Magickal Childe, 1992).
2. For Part I. and bibliographic details see:
<http://www.hollyfeld.org/Esoteric/Email/enochian-1/index>
3. All quotations herein are from the Spirit Action of Tuesday April 10, 1584 and transcribed verbatim from pp. 73-76 of Meric Casaubon’s *A True & Faithful Relation*.
4. Pat Zalewski’s *The Golden Dawn Enochian Magic* (St. Paul, MN: Llewellyn, 1994) p. 154 reads each of these lines in reverse, “*dzi, ioa, mzd...*” etc., and identifies each as an Angelic Choir. He attributes to the general qualities an identity as “*those who...*” which grammatically is only properly assigned to the third lines in each continent and the names about the circumference, the attributions of which end in ‘*-antes*’.

5. Metaphorically 'effect' or 'power.'
6. Cf. *Revelation* IV: 9-11, VII: 12.
7. Originally the participants in a procession honoring Bacchus (drunkards?), later of the triumphs of Roman victors and of the Caesars.
8. Cognate with the English 'ministers.'
9. Transferative meaning 'those who secure,' 'reinforce' or 'confirm.'
10. Metaphorically those who 'confound,' 'confuse,' 'illude,' or 'bewilder.'
11. Pat Zalewski pp. 153-5 et passim *The Golden Dawn Enochian Magic* concludes that the order of the words of these four lines should be read in reverse, ie "Zir Mozod Iad" etc. This makes some grammatical sense, if one accepts an English grammar correlation to the Angelic tongue. The word order is generally similar, though not identical in all places. This rendering might make better English of the Latin given; and would yield an equally accurate, but more literal: "The Motion of the Power of God" etc. It is not clear what Nalvage intends. The difficulty is in the inconsistency of reading the lines of the Continents in reverse letter by letter, but the phrases in reverse word by word. As this passage contains known and identifiable words of the Angelic language, the letters of these words cannot be conveniently be inverted.
12. Sloane MS. 3188 cf. Christopher Whitby ed. *John Dee's Actions with Spirits* (New York: Garland, 1988): vol. 1 pp. 120-123, vol. 2. 68-101. Joseph H. Peterson ed. *John Dee's Five Books of Mystery* (New York: Weiser, 2003) pp. 118-146 and Clay Holden ed. *Liber Secundus* (<http://www.john-dee.org/Secundus.pdf>) pp. 16-30.
13. A graphical representation of this process can also be found in vol. 10 pg. 8 of Israel Regardie's *The Complete Golden Dawn System of Magic* (Phoenix AZ: Falcon, 1984).
14. Note the numeric symmetry in the formula for extracting the words. How the first is equal to the last, the second to the penultimate, etc.
15. 'Iad' is identified with the titles of the 4 Continents, but in the Angelic tongue:
iad =
god vide the 1st, 8th, 9th & 17th Calls, cf. Geoffrey James *The Enochian Evocation of Dr. John Dee* (Gillette NJ: Heptangle, 1984) aka *The Enochian Magic of John Dee*. (St. Paul, MN: Llewellyn, 1994) pp. 65, 80, 83, 94, words: 1.5, 8.18, 9.66, 17.17.
16. Likewise zir = I am: Calls 2, 3 & 4, G. James pp. 69, 70, 73, words: 2.53, 3.4, 4.6.
17. *John* III:3

18. For the translation of this Latin see above and Part I of this essay. (*vide* note 1.)

19. Dee: "I pray you, is Mozod, a word of three letters, or five?" Nalvage: "..... In wrote three, it is larger extended." [Dee. z extended is *zod*.]

D.: Will you pardon me if I ask you another question of this extension?"

N.: "..... Say on: *Moz* in it self signifieth Joy; but *Mozod* extended, signifieth the Joy of God."

20. Nalvage, p. 73, *A True & Faithful Relation...*