

“H”

CLAVICULA TABULARUM ENOCHI

GRADE 5° = 6°
Z.A.M.
ROSICRUCIAN ORDER OF A.O.
1922

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INTRODUCTION

The Enochian system of the RR & AC corpus has, since around the time of the creation of the Order over a century ago, received more projections than any other of aspect of the Order teachings. Its founders truly believed that it was an important practical system, and sought to tie it together with many of the widely different teachings with it, and in fact they continued to develop it long after the star of the Order had faded.* Despite this, influential members questioned the validity of the system and especially the character of Sir Edward Kelly – whether he was a charlatan who just played Dr. John Dee, or if he actually had the true scrying abilities that Dee believed him to have. Some people, like Dr. I. Regardie, considered it to be the real gem of the corpus, while again others have either downplayed its importance, considering it to be a system of lesser (lunar) illumination, or claimed it to be seriously unhealthy, risking insanity for its practisers.

The major difference with the first manifestation of the Enochian system as compared with other renaissance or medieval grimoires, is that we possess much knowledge about how it came to be, thanks to Dr. Dee's many surviving papers. Reading these, we can follow his daily quest for the reception of Divine knowledge, his struggle with the mundane world, and his relationship with Kelly. With most other grimoires/systems we only have the final outcome, and very seldom any knowledge about its human creator/composer. This fact has without a doubt played an important role in people's judgement and appraisal of the system, ranging from disbelieving Kelly to seeing Dee as the great insurance.

The RR & AC version of the Enochian system has further received both praise and criticism for developing aspects of the system while completely neglecting other parts. Thus three major branches can be distinguished today; a) the GD / RR & AC traditionalists, b) the so-called Dee purists, and c) the further development of (a) and/or (b). As will be seen here, the AO sought, at least to some extent, to inspire members into also studying the available source material and draw their own conclusions.

As to whether one risks insanity or enlightenment by utilizing the Enochian system, in any of its branches, in the end this mostly seems to come down to natural tendencies, inner/outer balance and/or prejudices either in favour of or against the system. I thus sincerely doubt that any person would be harmed or receive enlightenment if they didn't already have those tendencies in them; which then leaves Enochian as valid or invalid as any other magical or mystical system. It is, in any case, a vital aspect of the RR & AC corpus, and it ties together the Outer and Inner Orders in both theory and practice, and should therefore be studied by anyone working the 5°=6° Grade.

Until quite recently, the Ritual "H", as this document was officially labelled, was not available in any original form, since Regardie chose to rearrange the Enochian material in both his publications of the GD corpus. A version was then published in *The Seventh Ray "The Blue Ray", Book 1* some years ago, but as will be seen, this present version is further elaborated and brings some insights as to how the AO was working it in the 1920's.

In this AO document, three things immediately distinguish themselves from other versions.

Firstly, we see that the colouring of the Enochian Tablets of the AO in the Outer did not follow Westcott's original instructions. The three colour schemes (black, white and red) are here replaced with a fully coloured elemental set that was traditionally was first introduced in the Inner Order,

* See for example the revised Enochian Tablets of Dr W.W. Westcott in the *Hermetic Virtues* #2.

with the main difference that all crosses are in the complementary colour of the element. This new colour instruction, as will be seen on page 10, was first given so as to overrule the original instructions further on. The four Watch-towers included herein are made according to these instructions, with lettering following the manuscript's b/w tablets.

Secondly, that Westcott's introduction is substantially longer and in fact contains an elaboration of the brief myth of the Fall as given unto Dee and Kelly by the angel Gabriel on the 21st of April 1584.* For further understanding of the Fall, the members were advised to study the divine works of Guillaume de Salluste Du Bartas (1544-1590), a French poet who Milton acknowledged as his main influence.

Thirdly, that several longer and shorter quotations from Dee's conversations with the angels accompany the instructions by Mathers and Westcott, thereby providing a more complete background to the instructions.†

If not for anything else, these three changes alone should validate this present publication.

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* See Casaubon's *A True and Faithful Relation*, bottom of page 92.

† All quotations are from Casaubon's *A True and Faithful Relation*.

r	Z	i	l	a	f	A	y_u	t	li	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	t	z	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
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	o	a	C	u_v	c	a
N	a	o	c	O	T	t	n	p	r	a	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

I. TABLET OF AIR \triangle

T	a	O	A	d	v _o	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	° _a	g	c	o	n	z	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t _c	A	x	i	o	V	s	P	s	W
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n _i	h	t	a	r	n	d	i	J

II. TABLET OF WATER ∇

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	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
$o_{\mathcal{A}}$	c_o	c_a	n_a	c_{nm}	h	i_h	a_i	s_a	o_s	m_o	t_m
A	r	b	i	z	m	i	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	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m_n

III. TABLET OF EARTH



d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	^u _y	a _i
O	P	a	m	n	o	V _O	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
P	s	^u _v	a	c	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	n	q	A	C	r	a	r

IV. TABLET OF FIRE Δ

RITUAL “H”

CLAVICULA TABULARUM
ENOCHI

Grade 5° = 6°
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REMARKS

In the foregoing Tablets:

The horizontal line in each is the "Linea Spiritus Sancti".

GOD the Father is the Mighty Vertical Pillar in each, divided by a right line: the Father Himself without the line, the Son and the Father by the addition of the line:- "Linea Patris et Filii".

These two make the Great Central Cross in each that cometh forth from the Gates.

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Letters intentionally reversed are:

Tablet of AIR:	O in the third Lesser Angle
Tablet of WATER:	N in the Second Lesser Angle
Tablet of Earth:	R in the third Lesser Angle; and A of Arbiz.
Tablet of FIRE:	in fourth Lesser Angle A; below centre of Vertical Pillar N is not of necessity a Capital Letter; at the foot P is purposely reversed, but is given alternately as q for Q, perhaps by a clerical error.

Reversed letters show a more isolated nature. Two or more letters show that the square can be distinguished by either or all. Capitals mark Initials of more hidden formulas.

COLOURS. (First Order)

Tablet of AIR – Ground Yellow; all Crosses Purple or Violet; Letters Yellow.

Letters of Angles: 1st, Violet or Purple: 2nd, Blue: 3rd, Black: 4th, Red.

Tablet of WATER – Ground Blue. Crosses Orange; letters Blue.

Letters of Angles – 1st, Yellow: 2nd, Orange: 3rd, Black: 4th, Red.

Tablet of EARTH – Ground Black; Crosses White: letters Black.

Letters of Angles – 1st, Yellow: 2nd, Blue: 3rd, White: 4th, Red.

Tablet of FIRE – Ground Red; Crosses Green; Letters Red.

Letters of Angles – 1st, Yellow: 2nd, Blue: 3rd Black: 4th Green.

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CLAVICULA TABULARUM ENOCHI

(A brief Introduction unfolding and explaining the
use of the Fore-going Tables, or Tables of the
Earth, as it standeth divided into Four Parts:
East, West, North & South.)

Man in his creation being made innocent, was also authorised and made partaker of the Power, Presence and Spirit of God; and a speaker of His Mysteries: and had also a society of the Blessed Angels, whereby he knew all things under his creation, naming them as they were. So that in his innocency he became holy in the sight of God, until that Mighty Devil CHORONZON (for so is his true name), envying his felicity and perceiving that the substance of his lesser part was frail and imperfect in respect of his pure Essence, began to assail him; and so prevailed.

Then Man thus offending became accursed in the sight of God and so lost the Garden of Felicity, (the true judgement of his understanding), but not utterly the favour of God; and was driven forth into the Earth; the which being accursed also for his sake, was covered with briars and brambles and such like; being little profitable unto him for food unless he daily scratched and tore the skin of his back to thrust through the thickets for a few plums etc. or hazarded his life among tigers and other wild beasts of prey, it being a measuring cast which of the two, (in a probable sense), should devour the other. But this subject being learnedly handled by Du Barter in his divine works, we shall say no more thereof.

Now if Adam after his fall had continued in the Garden of Eden, his wickedness would have altered the Innocency of the Place. Therefore is Paradise distinguished from the Earth in respect of her Purity, because the Earth is said and known to be corrupted in respect of Man's sins. Yet although the Earth was accursed for Adam's sake by reason of his Fall, the Garden of Eden was not therefore accursed too; for that remaineth still where it was first erected and ordained by that Mighty Creator in the Vale of Josaphat, wherein live Eli, Enoch and John, who shall never die.

Adam for his transgression being cast out of Paradise and driven a great distance from thence into that depraved World, was there as one dumb and not able to speak. For during the time of his being in Paradise, he spake Angelical and Celestial language, of which he also lost the benefit and was deprived in his fall. And it was never since heard nor known to any, but only unto some such particular persons whom God hath been pleased to permit the same to be revealed unto, by the Society, converse, and oft-times familiar community between them and the Celestial Angels.

He began of necessity to speak a language which we may call Hebrew, (yet not at all the same Hebrew which is amongst men now). In the which language he declared and delivered unto his posterity the nearest Knowledge he had of God, His Creatures and other His Manifold and Bountiful Mercies and Justice. And from his own self he divided his speech into three parts – 12, 3 & 7. The number whereof remaineth, but the true forms and pronunciations are wanting and therefore is not of that force and goodness that it was originally in its own dignity: much less to be compared with that Angelical and Celestial language which Adam verily spake during his Innocency; and wherein – by divine permission – great secrets and mysteries have been revealed to several holy friars, reserved and studious men of old. But we in this latter age being, in a manner,

ever deprived of so great and inestimable a Benefit and Blessing as to converse with Celestial Angels, as not being worthy so to do, are left also as depraved in our judgements and reasons etc. Thus when Adam offended, he received punishment therefore, that he was turned out into the Earth. For if he had been turned out into a blessed place, then it could not be said that he was turned out, for he that is turned out goeth unto dishonour; for God, knowing he would offend, knew also how to dishonour him. So from Innocency through his Fall he was turned out to corruption into a Prison prepared for him before.

Adam being thus cast out, and the Earth cursed for his transgression, thereby bringing all misery and wretchedness into the World, this also befell all posterity, and shall ever so continue till the end of time. For then did God suffer and permit the Spirit of Malice to enter into and have power in the World; and ever since is perfect love taken away from Men, who are always at variance, striving to weed out and destroy each other; and so it must be and will be to the End. And in the same instant that Adam was expelled and the Earth accursed for his sake, yet the Infinite Mercies of God were such that he also put a restraint to the wicked Spirits, that by their envy and malice they should not quite extinguish and destroy the admirable works of His Creation; neither by their subtle temptations and illusions. Then said the Lord of Hosts: Let the World have his Time; and let there be Keepers, Watchmen and Princes placed over for Years, for Months and for Days etc.

From hence it plainly appeareth that the World was not committed to their charge with their Creation, but afterwards, in divers times and offices both to God and Man.

Now we are to understand that there are four Angels as overseers thereof, whom the Eternal God in His Providence hath placed against the usurping blasphemy, misuse and stealth of the wicked and Great Enemy and Tempter of Man, the Devil, to the end; he put out into the Earth and permitted to tempt and ensnare the Sons of Men to all manner of Wickedness and Disobedience to Almighty God, their Creator and Protector; yet – this way as a restriction – that his envious will might be bridled, the determinations of God fulfilled; and His Creatures kept and preserved within the compass and measure of order. What the Evil Spirit doeth, the Good Angels permit; and what they wink at the Evil Spirit wasteth; and mostly when they, the Evil Ones, think themselves assured, then do they feel the Bit. Thus do God and the Good Angels put a snaffle to the Wicked.

Each one of these four Angels is a Mighty Prince, a Mighty Angel of the Lord, and they are by Him, according to the Divine Order and Decree, 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 and Defender; and the Seals and Authority of Whom are confirmed in the beginning of the World. And to them belong the four characters⁺ being tokens of the presence of the Son of God, by Whom all things were made in the Creation, which are the natural marks of holiness and unto which belong four Angels severally. Before each one of these Great Angelical Princes are borne three Banners wherein are displayed three Great Names of God, comprehending respectively three, four & five letters, which in all are 12^{*} and these 12 Great Names of God govern all Creatures upon the Earth, both visible and invisible.

Each one of these four Great Angelical Princes hath five Presidential Angels or Guardian Princes^o attending him, under whom are six Angels called SENIORS which Saint John remembereth⁺⁺ who, (as their offices are etc.) judge the Government of their Mighty Angelical King; and fulfil the Will of God, as it is written etc.

⁺ These be further treated of in the “Book of the Concourse of the Forces”.

^{*} i.e. 3 names in each of the Four Tablets.

^o Princes: see note later.

⁺⁺ The six in each Tablet = 24: the 24 Elders in the Apocalypse.

Under which Seniors are four Presidential Good Angels who are dispositors of the commands of those, and are the Superior Governors of the four Principal Lesser Angles or Quarters, East, West, South and North (in each Tablet) over the which they are severally and respectively constituted and set etc.

Under whom again are many and numberless Aerial and ministering Sub-servient Spirits of several Offices both good and bad. Of which shall be further explained in this opening and exemplifying of the Tables etc. which is as followeth.

Here we have four Tablets or Quadrangles which are but one General Table, only divided into four parts, East, West, North and South. In the centre between these four Quadrangles is another lesser Tablet joined cornerly to them all and which serveth to unite the several parts of them together, according as they are to be diversely referred, as shall be showed hereafter.

Each single quadrangular Tablet containeth twelve squares athwart and thirteen downward. The two middle lines downward thereof that are of black letters enclosed also within black-ruled lines, and the middle line going athwart that again, composed also of black letters enclosed between two black-ruled lines, and standing crosswise in the middle of the two perpendicular or upright lines, make up:

1. The name of the Mighty Angelical King
2. Three names of God, displayed in the Regal Banners borne before him, being the Arms of the Ensign.
3. The names of Six Angelical Seniors governing in that Angle or Quarter of the compass which they are set over.

	f	A	
	i	d	
	a	r	
	z	o	
	o	m	
	a	T	
o	r	o	i
b	A	h	a
		o	z
		p	i
	V	i	
	T	p	
	o	o	
	T	t	
	a	g	
	r	a	

In every lesser Angle of every Quadrangular Table stand also black letters enclosed within the black-ruled lines crosswise, in the form of a crucifix, out of which are collected the Names of God that call forth and constrain those Angels and Spirits, both Good and Evil, that are to be gathered out of that particular Lesser Angle belonging and serving to that Quarterly Angle or Table.

NOTE BY “S.R.M.D.” In these Tablets are certain letters that be classed with the Reversed. From seven out of the eight of this combination, two in each Tablet, is drawn the name **IAAIAOAI** viz. O of Oiiiit^x and A of Arbiz in the Third Lesser Angle of the Third Tablet: **I** in the Central Cross and A in the Fourth Lesser Angle of the Fourth Tablet; and N of the Second Angle of the Second Tablet. L of the Fourth Angle of the Second Tablet is prefixed to exarp of the Tablet of Union to form the name LEXARPH.

The particular exemplification of all is as followeth, viz.:

As in the East Quadrangle, or Quarterly Table, (which is the first Quadrangle at the top toward the left hand): there be two middle upward or perpendicular black lines, and the first of them downward from the top to the bottom hath these thirteen letters:

f i a z o a A V T o T a r

The second, which is the next perpendicular or upright line to it from the top down to the bottom, hath these thirteen letters:

A d r o m T h i p o t g a

The middle black line standing crosswise athwart these two upright or perpendicular black lines hath these twelve letters:

o r o i b A h a o z p i

Being all added together and set crosswise in order as they stand in the Quadrangular Tablet, thus stand they and so make the similitude of a Cross. In the centre of this Cross-like example is contained the name of the Great and mighty Angelical King set as Governor, Overseer or Watcher over the East Angle: and it is thus collected:

There is b in the fifth of the letters in the middle black line athwart; and a the sixth letter in the perpendicular line from the top downward; and T the fifth letter in the second perpendicular from the top downward; and a the fifth letter from the right hand to the left in the said middle athwart line; and i the sixth letter ascending from the lowermost part of the second perpendicular line upward; and V the sixth letter ascending from the lowermost part of the first upright line, standing thus.

Unto which six letters being added together put the letter A or h, which two letters are concentrated with the aforesaid six letters. Either of them serves; and these seven or eight do make up the Name baTaiVA; or baTaiVh; or baTaiVAh. Which letters be set together hereabove as in the Tablet; and they stand heteromaces or centrally therein thus.

a T
b A h a
V i

And this is the true Name of the Mighty Angelical King, Watcher or Overseer of the East Angle or Quarter of the World etc.

^x and **A** of Abamo in the 3rd Lesser Angle of the 1st Tablet: **R** of RO. and **A** of Arbiz...etc.

NOTE FROM DEE* - D "As concerning Bataivah, Bataivh, what is the truth?

Avé - The Word is but of six letters; whereof one is on the left side, one on the right, two above and two under: A & H are put to them.

D - Sometimes, or communiter (commonly) A and in extremis judiciis (in extreme judgments) H as I was taught before. So the Word is Bataiva or Bataivh.

Moreover, divide the middle cross-Line into three parts from the left hand to the right; and divide it into three, four & five letters; and they will make up these three words **Oro Ibah Aozpi**, which are the three Great Names of God borne on the Three Banners or Arms of the Ensigns belonging to the Great and Mighty Angel, King and Governor of the East Angle.

NOTE FROM DEE - "There appeared unto E.K. four very fair Castles standing in the four parts of the World: out of which he heard the sound of a Trumpet. Then seemed out of every Castle a cloth to be thrown forth upon the ground, of more than the breadth of a table-cloth.

Out of that in the East, a Red Cloth:

Out of that in the South, a White Cloth:

Out of that in the West, a Cloth Green with great Knops on it:

Out of that in the North, spread or thrown out from the Gate under foot, the Cloth seemed to be very Black.

Out of every Gate there issued one Trumpeter, whose Trumpets were of strange form, wreathed and growing bigger and bigger towards the end.

After the Trumpeter followed three Ensign-Bearers.

After them six ancient Men; with white beards and staves in their hands.

Then followed a comely Man with very rich apparel, with robe having a long train.

After him came five Men carrying up of his train.

Then followed one Great Cross and about that four lesser Crosses. These Crosses had on each of them ten like Men, their faces distinctly appearing on the four parts of the Cross all over.

After these Crosses followed sixteen White Creatures:

And after them an infinite number seemed to issue and spread themselves orderly in a compasse before the foresaid Castles.

..... Later E.K. considered the numbers of such as he had numbered to pass out of the four Gates: it is to wit one, three, Six, one five. The Spiritual Creature said "The Number sixteen is a perfect number consisting of one, three, six, one, five.""

NOTE FROM DEE. Avé - Now therefore hearken unto me: for I will open unto you the Secret Knowledge of the Earth, that you may deal with her by such as govern her, at your pleasure; and call her to a reckoning, as a steward doth the Servants of his Lord.

I expound the Vision:

The four Houses are the four Angles of the Earth, which are four Overseers and Watch-Towers that the Eternal God in His Providence hath placed against the usurping blasphemy etc.... what Satan doeth, they suffer him etc...(vide ante).... In each of these Houses, the Chief Watchman is a Mighty Prince, a Mighty Angel of the Lord; who hath under Him five Princes (these titles I employ for your instruction and better comprehension.) The Seals and Authorities of these Houses are confirmed in the Beginning of the Worlds. Unto every one of these be four Characters, tokens of the Presence of the Son of God, by Whom all things

* Where in this Clavicule explanatory quotations from the private manuscripts of the celebrated JOHN DEE (about 1590 A.D. and seq.) are introduced; the initials "E.K." stand for Sir Edward Kelly, then his associate; and "D", (in the M.S.S. a capital Greek Delta, Δ, for D^r Dee himself: while the Name of the Being or Intelligence communicating with them, such as MADIM or AVÉ, is usually given at length.

were made in the Creation: Ensigns, upon the Image whereof is Death; whereon the Redemption of Mankind is established, and with the which He shall come to judge the Earth.

These be the Characters and Natural Works of Holinesse. Unto these belong four Angels severally.

The 24 old Men are the 24 Seniors that Saint John remembereth. These judge the Government of the Castles and fulfil the Word of God as it is written.

The twelve Banners are the twelve Names of God that govern all the Creatures upon the Earth, visible and invisible, comprehending three, four & five. Out of these Crosses come the Angels of all the Aires, (the 30 Aethers).

NOTE FROM DEE. Avé - "A vision" The Sign of the Love of God toward His Faithful. Four sumptuous and belligerent Castles out of which sounded Trumpets thrice.

The Sign of Majesty, the Cloth of Passage, was cast forth:

In the East, the Cloth Red, after the new-smitten blood:

In the South, the Cloth White, Lily-Colour:

In the West, the Cloth of Dragon-Green:

In the North, the Cloth Hair-coloured, or as of bilberry-juice, black or blackish-violet.

The Trumpets sounded once – the Gates open – the four Castles are moved.

There issue four Trumpeters, whose Trumpets bear a Pyramis wreathed of six cones. There follow out of every Castle three, holding up three Banners displayed, with as Ensigne the Names of God. Then follow Seniors six, alike from the four Gates. After them cometh forth from every part a King; whose Princes be five, gardant, and holding up his train. Next issue the Cross of four Angles, of the Majesty of Creation in God, attended upon, every one, by four. A white cloud; four Crosses bearing the Witnesses of the Covenant of God with the King gone out before. Which were confirmed every one with ten Angels visible in Countenance.

After every Crosse attend sixteen Angels, dispositors of the Will of those that govern the Castles. They proceed.

And in and about the middle of the court the Ensignes keep their standings, opposite to the middle of the Gates. The rest pause.

The twenty-four Senators meet; they seem to consult. I, Avé, stood by the Seer.

It vanisheth; so I leave you.

NOTE BY "S.R.M.D." The twenty-four Seniors be all of one office. For those Members who do not belong to the Catholic Church, it may be well here to remark that in making the SIGN OF THE CROSS at the Doxology, the perpendicular line is ascribed to the Father and to the Son; but the horizontal line to the Holy Spirit. This will sufficiently explain the reference to the lines forming the Great Central Cross in each Tablet.

NOTE FROM DEE. D. - As concerning the great Multitude that E.K. saw in the vision standing after the sixteen Angels next the Gate, you made no mention in your description of the Vision; therefore I would know what they are.

Avé. – They be the Ministers and Servants, Good and Evil. (To E.K.) There shalt thou see thine old Sondenna and many other Wicked Ones, wherewith thou hast dealt withal. Hereby shall ye judge truly the Wicked Magic. God be with ye. I will be ready when you need me.

Of this wicked Spirit SONDENNA, E.K. by and by after this action said: "Seeing his name is come to be known, (and not by me, for I had received the sacrament of Mr MINIVER, of whom I had him, never to betray nor disclose his name), I will tell you somewhat of him. He appeareth in many forms, till at length he seemeth in a Triangle of Fire, and being

constrained to the Circle, he taketh form, as it were, of a great Gyant, and will declare before for a month to come, which Spirits do orderly range; which by name being called will do their office, with a few other circumstances used etc. This indeed was one of whom I made most account.”

NOTE FROM DEE. D. - Of the five Princes, which held up the train of the King?

Avé. - The Knowledge of them helpeth not now.

D. - Of the Trumpeter, what it betokeneth?

Avé. - It hath no important relation unto these Tables.

(Note by “S.R.M.D.” These five presidential Angels, or Guardian Princes, would seem to be the administrators of the Power of the King in general unto the five divisions of each Tablet. Their Names, then, would appear to be drawn by five transpositions from that of the King Himself whose Power they administer. As aTaiVb; TaiVba; etc. While to the Trumpeter might be referred the adjoined central letters of the Great Central Cross, A or h; the whole being so closely involved with the Symbolism of the King that for the understanding of these Tablets the differentiation is unimportant.

Quarter Tria, Nomina Dei, (ex quatuor lineis Spiritus Sancti extrara), quae omnes super Terram creaturas gubernant, (tam Invisibiles quae Visibiles), duodecim gestata Vexilis.

Four Triads, Names of GOD, extracted from the four Lines of the Holy Spirit and borne upon twelve Banners, the which govern all Creatures upon Earth, as well Invisible as Visible.

NOTE FROM DEE. D. - Concerning the Terrible Name **PARAOAN** formed from the Reversed and Isolated Letters in the Tablets.

Avé. - Look out LEXARPH, with the two other that follow, among the Names of the Earth the three last; in the Tablet of Union LEXARPH, COMANAN, TABITOM. Look out the name PARAOAN. Write out PARAOAN in a void paper.

D. - I have done it.

Avé. - Seek out LEXARPH.

D. - I have found it

Avé. - Look out into the four parts of these Tables, and take the letters that are of the least connected character (meaning the Separated and Reversed letters not included in the other Names; and the Capitals in general are the Initials of Names of 7 Letters each, governing the various countries, under the Presidency of the Princes of the THIRTY AETHERS, or airs; the whole being classified in a M.S. entitled “The Book of the Science of Terrestrial Aid and Victory”). Look among the four parts that have the characters, and look to those that have the fewest connected letters.

D. - I have done so.

Avé. - How many letters be they?

D. - Seven.

Avé. - They must be Eight.

D. - They are these: I have noted them – P A R A O A L.

Avé. - there are eight in the four.

D. - Afterwards later I found the eight, for I had omitted the N.

Avé. - Dwell in Darkness!

D. - You bade me choose out of the Tablets the characters of fewest letters. I found them to be O.A.R.A.P.A.L. and you say there are eight: you say there are eight in four. I know not what that meaneth.

Avé. - You must make up the Name P A R A O A N.

D. - It is the second part of the twenty-second Air. What shall become of the L erased?

Avé. - It may be N or L.

D. - What must I now do with that Name?

Avé. - In Exarph there wanteth an L, which L is of more force than the N, and therefore is it thus set in the Table (of Union). But as far as that N stretcheth in the character, so far shall that country be consumed with Fire and swallowed into Hell, as Sodom was for wickedness..... Every letter in P A R A O A N is a living Fire; yet all of one quality and of one Creation. But unto N is delivered a Vial of Destruction, according to that part that he is of P A R A O A N the Governor.

NOTE. Unto LEXARPH is referred Caspis, apparently about Georgia, west of the Caspian Sea; while PARAOAN has Marmarica, probably south Tripoli with the Sahara ("S.R.M.D.")

NOTES FROM DEE: The Knowledge of these Tablets is true, for hitherto stretched the Knowledge of Soloman.

Now for your Six Seniors, whose judgment is of God the Father, the Son and the Holy Ghost, (from the lines of the Great Cross): if you will make the Names of the Six Seniors of Seven instead of Six letters, e.g. – HABIORO for ABIORO, that is when the Wrath of God is to be increased.

The Names of the Six Angelical Seniors ruling in the East Angle under this Great Prince BATAIVAH are thus collected:

The sixth letter of the middle traverse, or cross-line going athwart the two upright black lines, is A. And the letters from the right hand to the left following it as it were backwards are b i o r o, which maketh the Name Abioro; and it is the Name of the First Angelical Senior, made up of six letters. But if the letter h which followeth the letter A and is the seventh letter of the said transverse line, be added to and set before the other six letters, it maketh the Name Habioro, and is the Name of the said first Angelical Senior when comprehended of seven Letters.

Then take the aforesaid letter A again, being the sixth letter in the middle transverse black line as aforesaid, and ascend upward from thence to the top or uppermost letter of the first upright black line; and they are A a o z a i f, making the word Aaozxaif, which is the Name of the Second Angelical Senior when of seven letters.

Then take the letter h which is the seventh letter in the said transverse middle line from the left to the right; and ascend thence to the uppermost letter in the second perpendicular line; and the letters are h T m o r d A, making the word Hetemorda, and is the Name of the Third Angelical Senior when spelled of seven.

Then again take this letter h the seventh in the middle transverse line from the left to the right; and the letters following forwards are h a o z p i which make the word Haozpi, and the Name of the Fourth Angelical Senior when composed of Six Letters. And if the A next before be added thereunto and set before the other six, it maketh the name Ahaozpi, which is the Name of the Fourth Angelical Senior when composed of Seven Letters.

Again take the said h from the middle transverse line; and descend from thence downwards to the last letters in the second perpendicular line; and the letters are h i p o t g a, making the word Hipotga, which is the name of the Fifth Angelical Senior, 7-lettered.

And then again take the letter A being the sixth letter in the middle transverse line from the left to the right; and from thence also descend downwards to the lowermost letter in the first upright line:

it giveth thee A V T o T a r, which maketh the word AUTOTAR or Avtotar; and is the Name of the Sixth and last Angelical Senior, when of seven places, ruling in the Eastern Angle.

The Name of this Great and Mighty Angel, or Angelical King, of the East, Bataiva, whom all the Angels and Spirits of the Four Lesser Angles in the quadrangle of the East attend and give obedience unto, calleth out the fore-recited Six Angelical Seniors, or Senators, whose offices are to give Scientiam Rerum Humanarum et Judicium – the Science of Human Affairs and the Judgment thereof, according to the nature of their parts, as in the East after one manner; in the West after another; and so of the rest according unto their several Gubernations or Governments.

NOTE FROM DEE. The twenty-four Seniors be all of one office, but when thou wilt work in the East thou must take such as bear rule there: so must thou do of the rest.

Now for the sixteen Governing Angels next in order, servient unto the six Angelical Seniors in this Eastern Quadrangle. Their Names are to be collected and composed out of each of the four Lesser Angles attendant on the Greater Quadrangle, thus:

In the uppermost lesser Angle on the left hand of this Quadrangular Tablet, there is a smaller Cross like form of Black Letters, whose perpendicular or upright line reacheth from the top of the said lesser Angle to the middle black transverse line that goes athwart that quadrangle. And it containeth six letters from the top downwards, which are i d o i g o, making the Name Idoigo. The which is a Name of God used to call forth the subservient good angels who are attendant next in order under those sixteen Governing Angels next succeeding the Six Seniors, according to their Graduation.

The transverse line going athwart that upright line in this uppermost Lesser Angle, on the left hand, being the uppermost line but one, is of five letters; and they are these a r d Z a, making the Name Ardza, which is another Name of God. Now as the Benevolent Angels serving in this said Lesser Angle under the aforesaid sixteen are ruled by and called forth by this name Idiogo, so by the Name Ardza they do what they are commanded. All the hich shall be further explained in exemplification hereafter following in the proper places.

This annexed example is the form of the Black Letters as they stand cross-wise in the uppermost Lesser Angle at the left of the Quadrangle. Over the transverse of this Cross are four Red Letters, which are r Z l a, setting aside and leaving out the Black Letter i standing in the midst between them. And it maketh the name UrZla; and this is the substance of the Name of the first of those Sixteen Governing Angels before spoken of, bearing rule next under the Six Seniors in the Eastern Quadrangle. Then take away the first of those red letters, which is r and make it the last; and it formeth the Name Zlar, or Zod'lar – for Z extended is to be pronounced Zôd – which is the Name of the Second of the aforesaid Governing Angels.

Again make the first letter of the second Name, Z, the last of the third Name; and the letters will be L a r Z; and it maketh up the Name LarZôd, which is the Name of the third of the aforesaid sixteen Angels. Then again, by the first of these four letters of this last Name, the last letter thereof; then will the letters be A r Z l, which maketh the Name ArZel; and is the fourth of the aforesaid sixteen Angels.

Now these last are the four Superior Angels bearing rule under the Six Seniors in the First Lesser Angle serving to the Greater Eastern Quadrangle.

And similarly to the Names of these four Angels governing in this Lesser Angle serving to the Greater Quadrangle or Eastern Quarter of the Tables, thus collected and gathered together; so are to

be found the Names of the other twelve Angels set as Governors and Superiors over the three other Lesser Angles subservient to this Quadrangle.

As for Example: the Second Lesser, Succeeding Angle of this Eastern Quadrangle is that on the right hand next to that hereabove explained; and hath in its upright black line six letters: li L a c z a, making the Name Ilacza or Lilacza, which is also a Great Name of God, of 6 places, though of dual initials. The transverse line whereof hath these letters: p a L a m, which being set together, as they be in the quadrangular Table, stand as in this annexed exemplification is hereunto affixed. The four places over the transverse line of this Second Lesser Angle of this Eastern Quadrangle are yu t p a, making the Name Utepa or Yutepa, which is the Name of the Fifth of the aforesaid sixteen Angels; and the first of the four Superior Angels set over the Second Lesser Angle and governing therein next under the Six Seniors.

Then, as before, in the example of the First Lesser Angle, take away the first of these four places and make it the last of the Name; and it will be Tepayu or Tepau; which is the Sixth of the sixteen angels aforesaid; and the second of the Great Benevolent Angels governing in the Second Lesser Angle.

Again take away the first letter of the second Name and make it the last: then it will be Payut, or Paüt, which is the name of the Seventh of the forementioned Angels and the Third of the Great Benevolent Angels set over this second Lesser Angle.

Likewise take away the first letter of this last Name and make it the last: then it will make the Name Ayutep, or Autep, which is the Name of the eighth of the fore-recited sixteen Angels, and of the Fourth Governing Angle set over this second Lesser Angle.

The other eight Angels' Names are to be collected after the same manner out of the two Lesser Angles serving in the Eastern Quadrangle. That on the left hand underneath being the third Lesser Angle successively next following to the Second, this latter being that Lesser Angle on the right hand above, as is aforesaid; while that on the right hand underneath is the fourth and last of the Lesser Angles serving unto this Quarterly Great Angle.

All the aforesaid four Angels whose Names are gathered out of every Lesser Angle of the Greater Quadrangle wherein they are contained are Great and Benevolent Angels; and bear rule and governance over these several Angles successively.

Under whom also are benevolent Angels, but far inferior in power, yet of similar nature; under whom again are many Angels and Spirits of various and different natures, both Good and Bad, whose offices are also manifold and various. And so on, gradually in their orders, according as Divine Authority hath decreed and appointed, both as to Good and Bad effects and purposes.

As for example: those Benevolent Angels whose offices are of Physick, as they by their temperance and benevolence can cure disease and by their Splendour and Celestial Irradiations preserve the Elemental Vigour and Radical Humidity of things to the Prolongation of Life and Health according to the nature of their parts etc.: so also the Malevolent and Evil Spirits – whose Names are collected out of the same Lesser Angle from whence the Good Angels' Names are gathered of the aforesaid offices – are opposite in nature to them, as to their Malignity and Envy of the prosperity of things. For instead of curing diseases, they cause them; and when permitted by the Superior Powers do thereby mortify and destroy things; and by their more gross, evil and poisonous rays – these being comparatively the same as the aërial vapours of the Earth – would in fact mortify and destroy the Elemental Vigour and Radical Moisture of Things; so that if their envy were not restrained and

bridled, nothing in this World would be preserved. But of this matter more shall be explained in its proper place.

For Example: As to the Names of several Benevolent Angels sub-servient to those Superior Angels ruling over and governing in each Lesser Angle in this Eastern Quadrangle, they are to be collected out of each Lesser Angle as follows:

In the first Lesser Angle of this Eastern Quadrangle and under the Black Transverse Line are four lines of red letters; and, leaving out the black letters in the Middle Upright Line going between them they stand as in this annexed example as represented. The First Line whereof hath these four letters, c z n s, making the Name Cezodenes, which is the Name of one Inferior Benevolent Angel serving in the First Lesser Angle of the Eastern Quadrangle.

The next under that, the Line hath these four letters T o T t, making the Name Totet, which is the Name of another Great Sub-servient Angel serving in this said Lesser Angle.

The Third Line hath these four Letters S i a s, making the Name Sias, which is the Name of another Good Angel sub-servient in this said Lesser Angle.

The Fourth and last Line of this Lesser Angle hath these four letters f m n d, making the Name Efémendé, which is the Name of another Benevolent Angel subservient in this aforesaid Lesser Angle in the Eastern Quadrangle.

The sub-servient Good Angels of the Second Lesser Angle are also four lines of red letters; and, leaving out the black letters that lie between them in the middle upright line, stand in this Second Angle (Lesser) as is here set forth in this annexed form. Of which the first line of four red letters hath these: o Y u b , making the Name Oyubé, which is the Name of one Inferior Benevolent Angel serving to this Lesser Angle. The next, or second, line hath these four Letters, P a o c , making the Name Paöc, which is another Name of a subservient Good Angel. The Third Line hath these four letters, r b n h, making the Name Urbéneh, which is the Name of another Benevolent Angel serving unto this Lesser Angle. The Fourth Line hath these four Letters d i r i, which is another Name of a Benevolent Angel serving in this Second Lesser Angle.

The other two Lesser Angles below these two here explained have also the like sub-servient Good Angels attending them; as also those whose Names are also to be collected thereout after the same manner as the former be. For their Names with their Natures and Offices; and for calling them forth to visible apparition and Verbal Communication; shall be shown hereafter. And likewise those of the Malignant Evil and Envious Spirits, whose Names are also to be collected out of each particular Inferior or Lesser Angle; as they are severally and respectively subject to, and serving to the Greater Quadrangle: how to gather their names and what their several offices are; and the calling them forth. Together with matters of concernment and some select consequences; and also what use is to be made of all this in like manner shall be set forth and explained thereafter, in their proper places, as shall follow in method.

First as to the small Table standing in the Centre between the four Greater Quadrangles and the use thereof. It is called the “TABLET OF UNION” and showeth how to form such particular letters as are therein so as to join them to several particular Names and Letters in each of the Lesser Angles contained in each of the Greater Angles of the Table in general; for the collecting and making up of other particular names for such Proper, Select, Material and intricate Purposes as they are to be attributed and referred to. Exemplification whereof followeth.

The First Line containeth these letters e. x. a. r. p. and serveth to bind the four lesser Angles of the Eastern Quadrangle together.

The Second Line hath these Letters h. C. o. m. a. and serveth to bind the four Lesser Angles of the Second or Western Quadrangle together.

The Third Line hath these Letters n. a. n. T. a. which serve to bind the four Lesser Angles of the Third or Northern Quadrangle together.

The Fourth and last Line hath these Letters b. i. t. o. m. and serveth also to bind the four Lesser Angles of the Fourth or Southern Quadrangle together.

NOTE FROM DEE. Avé. - The letters that joyne these Names, which may be put before the..(D: four) .. Names of the Four Angels of the Four Crosses in every Angle – as well from the right as from the left – is the Name of GOD whereby these Angles are called and do appear.

D. - An example, I pray you, give of this rule.

Avé - As in the First of the black Crosses thou hast e (apparently D had arranged each line of the Tablet of Union as a Cross, as in annexed diagram; or else had the Tablet of Union between the sides of the other four Tablets so as to make one elongated kind of Cross separating them).

D. - So it is.

Avé - In the first square of the right side thou hast r of r Z l a , beginning the Name of the Angel URZLA or ARZLA: put e to it and it changes the sound to ERZLA. ERZLA is the Name of God that governeth URZLA.

D. – And likewise the other three Angles above the Cross be they governed by that Name of God as ERZLA. (Note: But changing the order of the Letters, as EZLAR for Z l a r ; or Zed-el-ar).

And NOTE: the same that stretcheth from the left to the right must also stretch from the right to the left. Observe also that the letters joining the Names which may be put before the Names of the four Angels sitting over and governing in each one of every particular Lesser Angle of the four Greater Quadrangles, as well as from the right to the left, from the Name of God whereby these Angels are called forth and do appear. As for example: the first letter of the first line of this small Tablet of Union is e; the Name of the first Angel sitting over the first Lesser Angle of the East Quadrangle is URZLA or ARZLA; take away the letter U or A being the first letter of the Name and put thereof the said letter e, and then the Name will be ERZLA; which is the Name of God governing and which calleth forth the Angel URZLA; and also the other three Angels that are set over the first Lesser Angle of the East Quadrangle.

The Name of the first Angel sitting over the Second Lesser Angle is y u t p s; then by adding the aforesaid letter e thereto before it, the Name will be EYUTEPA; which is the Name of God governing those four Angels sitting over the Second Lesser Angle of the East Quadrangle, by which they are called forth and do appear.

The Name of the first Angel sitting over the Third Lesser Angle is tc N b ra; before which the aforesaid letter e being added maketh it ETCNBRA, which is the Name of God governing those four Angels whereby they are called forth and do appear. Then again, the Name of the first Angel sitting over the fourth Lesser Angle of this East Quadrangle is x g sz d; then by adding the said letter e thereto it maketh it EXEGESZOD, which is the Name of God that governeth and whereby these four Angels are called forth and do appear. And thus are gathered the four great Names of

God governing those sixteen Angels bearing rule under the Six Angelical Seniors in this Eastern Quadrangle; and whereby they are called forth and do appear, as aforesaid.

There be four letters left of this first line of this said Table of Union; the which are x. a. r. p.

LONG NOTE FROM DEE. Ave. - Take x which is the next letter in e x a r p; look under the Crosse in the First Lesser Angle of the First Tablet; thou hast cz, then o in the Crosse, then ns. Call it CEZODENES. It is one of the four Angles that serve to that Crosse, which are ruled by this Name IDOIGO. It is the Name of God of six Letters. Look in the Crosse, that Name descendeth. In that Name... (IDOIGO - D) ... they appear: by the Name ... (ARDZA - D) ... that is in the Crosse.. (Transversary D) they do what they are commanded.

D. - Which They? You named only c zod n s.

Avé. - There followeth T o T t.

D. - Which more?

Avé. - Those two under till you come to the Great Crosse.

D. - You mean S i a s; f m n d?

Avé. - Those four be of Physick.

D. - And they appear in the Name of God IDOIGO; so what shall be the Name of God ARDZA?

Avé. - The one is to CALL them: the other is to COMMAND them. If it be an incurable Disease, in the judgment of Man, then add the letter a, that extendeth next to x in the Tablet of Union; and thus make him up to five letters; then he cureth MIRACULOUSLY. But if thou wilt send sicknesse, then take two of these letters and adde the letter of the Tablet of Union to them: as in this second rank a - T o = ATO. Then he is a Wicked Power and bringeth in disease: and when thou callest him call him by the Name of God BACKWARD: as OGIODI for IDOIGO.

D. - I think the constraint must be by the Name of the Transversary backward pronounced, as ARDZA is backway AZDRA. For OGIODI should but cause him to appear by the order of IDOIGO, used for the four Good Angels.

NOTE by "S.R.M.D." Observe in this connection the very old popular tradition that the Devil can be evoked by the Paternoster said backwards. Also in the Qabalistic Tables of Commutation etc. the reckoning Forward is for Good Spirits; but the reckoning Backward for the Evil.

Avé. - The Name of God in the Middest of the Great Crosse, where the Name BATAIVAH may have A or E in the end, upon the four Crosses of the First Angle do attend (or first part of the Table attendeth) calleth out the Six Seniors which give "Scientiam Rerum Humanarum et Judicium" according to the Nature of their Cardinal Parts; as in the East after one sort, in the West after another; and so for the rest.

E.K. - Lo! a cloud covereth him! Now he speaketh of the Second little Crosse above, on the right side, in the East Quarter.

The SECOND LESSER ANGLE.

Avé. - The upper right angle in the next Crosse hath the same Name, i.e. his peculiar Name, of God, to call out and to constrain.

D. - What name mean you?

Avé. - The Name that is in the Crosse.

D. - l i [sic] L a c z a

Avé. - The Good Angels are also four...(apparently the servients)....These have power over Metals, to find them, to gather them together, to use them. These other, that are the Wicked Ones, ...(made by three letters)... are the Princes of those Wicked Ones that stood afar off in the Table of the Creation.

D. - Do you mean in our fourth book (of notes) ?

Avé. - These can give money coined, in gold and silver.

D. - Which these? The Wicked Ones mean you?

Avé. - Aye. The other give no money coined, but the metal.

D. - You mean the Good?

Avé. - Aye.

D. - Then the former as XOY.

Avé. - EXOY.

D. - I note this pronunciation. The next is a P a.

Avé. - The Third Crosse is the Crosse of Transformation.

D. - Mean you that on the left side underneath?

Avé. - Aye.

The FOURTH LESSER ANGLE.

Avé. - The fourth is the Crosse of those Creatures that live in the Four Elements, as you call them. The First Angel = the AIR; the Second = the WATER; the Third = the EARTH; the Fourth = the LIFE, or FIRE of things that live.

D. - Is not a C c a the first Angel?

Avé. - Aye. Then n p a T or na p n a t (ENPEAT or ENPENAT)

D. - Then o t o i and p m o x (Pémôëx)

Avé. - They are easy to call.

The FIRST CROSSE.

Avé. - The knitting together of natures lieth in the fair Angels that be over the First Crosse.

D. - As r Z l a; Z l a r etc.

Avé. - Aye.

The SECOND CROSSE

Avé. - The carrying from place to place lieth in the Angels of the Second Crosse.

D. - I understand, in the Angels over the Crosse.

The THIRD CROSSE

Avé. - All hand-crafts or arts are in the Angels of the Third Crosse.

D. - I understand, in the Angels over the Crosse.

The FOURTH CROSSE

Avé. - The Crosse of the Fourth of the First Angle.

D. - I understand the Angels over the Crosse in the lower right-hand corner.

Avé. - Herein you may find the secrets of Kings, and so unto the lowest degree.

.....

Avé. - But you must note that as the Angels of the First of the four Crosses in the East are for Medicine, so are also the first of the Second Quadrangle, the first of the Third and the First of the Fourth. So that for Medicine there be sixteen; and so of all the rest in order; but

that they differ in that some be the Angels of the East, other some of the West; and so of the next.

Notwithstanding, to know the World before the Waters, to be privy to the doings of Men, from the Waters to Christ; from Christ to the Rewarding of the Wicked; the Wicked Doings of the Flesh, or the Fond and Devilish Imagination of Man; or to see what the Blessed Kingdom shall be, and how the Earth shall be dignified, purged and made clean; is a meat too sweet for your mouths.

D. - Curiosity is far from our intents.

Avé. - But there is neither Patriarch, nor Prophet, sanctified Martyr or Confessor, King or Governor of the people, upon Earth; that his Name, Continuance and End is not – like the Moon at Midnight – in these Tables.

D. - Mean you not the Crosse of the Fourth First Angle to be that which is of a O u v r r z; and his transversary of a l O a i?

Avé. - It is so.

D. - I understand not well your account of Sixteen Angels for Medicine.

Avé. - Are there not four Principal Crosses? Every Crosse hath also four; the first of every four are the Crosses of Medicine; so that there are sixteen.....

Avé. - Generally what this Table containeth:

(a) All humane knowledge

(b) Out of it springeth Physick.

(c) The Knowledge of all Elemental Creatures amongst you. How many kinds there are and for what use they are created. Those that live in the Air, by themselves.

Those that live in the Water, by themselves. Those that dwell in the Earth, by themselves. The property of the Fire, which is the secret of all Things.

(d) The Knowledge, finding and use of Metals; the Virtues of them. The Congelations and Virtues of Stones. They are all of one matter.

(e) The conjoyning and knitting together of Natures. The destruction of Natures and of Things that may perish.

(f) Moving from place to place, as into this country or that country, at pleasure.

(g) The Knowledge of all Crafts mechanical.

(h) Transmutatio Formalis, sed non essentialis; (transmutation of form, but not of essence).

END OF LONG NOTE FROM DEE.

NAMES of EVIL SPIRITS.

Every Name sounding of three letters beginning out of the lines of four letters in any Lesser Angle below the transversary of its Cross is the nature of a Devil or Evil Angel, as well from the right as from the left. Always excepting the line containing the Names of each one of the four Angels sitting over and governing in every Lesser Angle in each one of the four Greater quadrangles, severally and respectively; these latter and their names being in the uppermost lines over every transverse line of the Crosses of the Lesser Angles. (The which be the sixteen Great Benevolent Angels mentioned next in power under the Six Seniors in each Quadrangle). These latter are not to be made use of herein, because they have no participation with the Evil Spirits etc. As for example, thus: the four lines that are under the transverse line of the Crosse of the First Lesser Angle in the East Quadrangle; the Names of the Good Sub-servient Angels are only to be made use of herein, unless the Name found be of three letters.

The first letters in the first line below the Crosse are c z then take the letter x of e x a r p in the Tablet of Union and add it before them, when it will make up the Name Ex-céz, which is the name of an Evil Spirit. The next letters against Cz the right hand the other side of the Upright Line of the Cross going between, are n. s.; making the word nes, or rather En-en; then by adding the same letter x thereto before it, it maketh it Ex-en-es, which is another Name of an Evil Spirit. And if the same x c z be made BACKWARDS, from the right to the left, then it will be Zôd-Ec-Xé, which is another Name of an Evil Spirit. So likewise if the Name EXENES be made backwards, as aforesaid, then it will be SENEX or SENEXE, which is the Name of a Devil; (or as EX-SENE).

The next two letters below c.z. are T.o.; and the next letter to the letter x in the Tablet of Union is a the which being added to the said letters T o , from the left to the right, maketh the word ATo. But being added thereunto from the right to the left, then it will be Aot; the which are the Names also of an Evil Spirit or Angel of an Infernal as well as of an aërial nature.

The two next letters against T o on the right hand of the upright line etc. are T t; the letter a being added thereto, before, from the left to the right, making the Name Atet; and being added thereto from the right to the left, as it happeneth, maketh the same Name.

The first two letters in the Third Line under the Transverse Line of the Crosse of this First Lesser Angle of the East Quadrangle are S i ; take then the THIRD letter of the first line in the Table of Union (setting aside the letter a, this being the first letter of the line, and the which belongeth only to the sixteen Angels sitting as Governors over these four Lesser Angles; or in other words, the four lines of letters over the four transverse lines of the Crosses in each Lesser Angle of this east Quadrangle); and this third letter is r; but adding it to the two letters S i , before, from left to the right, maketh the Name Resi; but added thereto from the right to the left maketh the Name Ries , the which are the names likewise of Evil Spirits.

The two letters against S i on the other side of the upright line are a s; the letter r added thereto from the right to the left maketh the Name Résa; but being added thereto from the left to the right, maketh the Name Ras .

The first two letters in the last of the four lines under the overthwart or transverse line aforesaid of this First Angle of the East Quadrangle are f m ; the last letter in this first line of the Table of Union is p, the which being added to the aforesaid two letters f m from the left to the right maketh the Name Pefem; but if it be added thereto from the right to the left, then it maketh the Name Pemef; the which Names are also those of two Evil Angels or Devils.

The other two letters against them on the other side of the upright line are n d ; to which add the letter p before, from the left to the right; and it maketh the Name Pendé ; but if the said letter p be added thereto from the right to the left, then it will make the Name Péden; the which are likewise the Names of two devils.

And thus are gathered the Names of certain Evil Spirits; and are likewise so the Names collected after the same manner out of all the other Angles respectively in the Table.

We only have to observe that the first line in the Table of Union belongeth to the first or East Quadrangle; the second line thereof to the second, or West Quadrangle; the third line thereof belongeth to the third or North Quadrangle; and the fourth line thereof serveth to the fourth or South Quadrangle. The first letter of every line belongeth properly to the line sitting over each of the transverse lines of the Crosses in every Lesser Angle; and as there are four Quadrangular Tables in the General Table, so the first letter of every line of the Table of Union belongeth to the first line of

every Lesser Angle of that Greater Quadrangle unto which the line is referred; as hath been before said in the Explanation of the four Angles sitting over the first Lesser Angle of the East Quadrangle.

The other four letters in each line of the Table of Union serve to collect, join together and make up several Names, both of Good and Bad Angels, out of the four sub-servient Lines, which are the lines under the transverse line of the Crosse of every Lesser Angle; as hath been shown in the foregoing example. We will give you a further exemplification more, by the which it will be sufficient to understand the application of the Tablet of Union to the whole Table; and that is as followeth:

As to the Third or NORTH QUADRANGLE, the Name of the First Angel sitting over and governing in the first Angle thereof is boZa; then taking the first letter of the third line in the Tablet of Union, which is n ; and placing it before the Name of the said Angel, it maketh the name ENBOZA; which is a Great Name of God that here governeth and by which these four Great and Benevolent Angels are to be called forth to visible appearance.

The Name of the first Angel sitting over the Second Lesser Angle serving to the Third or North Quadrangle is phRaorphaRa; then by adding the letter n thereto before the said Name, it will be ENPHRA or ENPHARA; which is the Great Name of God that governeth those four Angels sitting over the Second Lesser Angle serving to the Third or North Quadrangle; and by the which they are called forth and do appear.

The name of the first Angel sitting over the Third Lesser Angle serving this North Quadrangle is oRConacnm – or more simply oOan = Oöan; then add the said letter before it and make it En-Oöan; which is the Great Name of God that governeth those four Angels sitting over that Lesser Angle; and whereby they are called and do appear.

Then again, the Name of the first Angel sitting over the fourth Lesser Angle serving this North Quadrangle is ailtamotm, or more simply taom = Taöm; then by adding the letter n before it, it maketh the word En-taöm, which is the Great Name of God that governeth the four Angels over this fourth Lesser Angle of the Third or North Quadrangle; and by which they are also called and do appear. And so it is for the rest.

The first letter of the line of the Tablet of Union added before the Name of the first Angel sitting over each of the four Lesser Angles serving the Greater Quadrangle wherein they are, maketh the Name of God that governeth each of these said four Angels. Unto which first, second, third or fourth, each line of the Tablet of Union is properly and respectively referred as aforesaid.

The other four letters of each line of the tablet of Union serve unto the four lines of four letters apiece, under the Crosse or transverse line of every Lesser Angle; and make up the names of several Evil Angels of a Terrestrial and Infernal Nature; that are composed and made up of three letters, by adding thereto the second, third, fourth or fifth letter of the line of the Tablet of Union; being those four letters following the first. Every line of the Table containeth five letters linear along; and four downwards; every first letter belongeth properly to the line placed over the transverse of the Crosse in every Lesser Angle in each Greater Quadrangle: and the other four letters to the four lines placed under the said transverse lines successively, as they are to be referred and joined one to the other. Thus:

The fourth line of the Table of Union belongeth to the fourth or South Quadrangle. The first letter thereof, being b, appertaineth to the first line of the first Lesser Angle; and likewise to the first line of the Second; and so the first line of the Third and the first line of the Fourth Lesser Angle, serving to this Fourth or South Quadrangle; being those lines placed over the transverse lines of the Crosses

in each Lesser Angle. The four letters following, which are i t o m , belong to the four lines under the transverse line thereof. The first of which four letters of Union – and the second from the first – is i and belongeth unto the first line under the transverse line of this First Lesser Angle of the Fourth or South Quadrangle.

The second letter – but the third from the first – is t , the which appertaineth to the second line. The third letter – and fourth from the first – is o and appertaineth to the third line. The fourth and last letter – but the fifth from the first – is m and appertaineth to the fourth and last line sub-servient in this Lesser Angle. The use thereof hath been already partly explained.

Having briefly explained how to collect the Name of the Great and Mighty Angelical King of the East Quadrangle; and of the Three Great Names of God borne in Three Banners before Him; and of the Six Seniors; and of the Sixteen Angels next under them, placed over every Lesser Angle sub-servient to this Greater East Quadrangle; and of some good Angels sub-servient to them, under whom are many Benevolent Angels of Inferior Orders; the collecting of whose Names is omitted, being too tedious to here exemplify. Since this hath already been said before it is sufficient; as also how to collect the Names of several Evil Spirits of terrestrial and infernal natures.

NOW SHALL BE SHEWED THE METHOD, HOW TO INVOCATE AND CALL THEM FORTH TO VISIBLE APPEARANCE.

The Three Great Names of God, ORO IBAH AOZPI, govern the King of the East Quadrangle, whose Name is B A T A I V A H; and this Name BATAIVAH governeth the Six Angelical Seniors by the which also they be called forth and do appear.

The name of God ERZLA governeth the four Angels placed over the First Lesser Angle of this East Quadrangle. The Name of God EYUTEPA governeth the four Angels placed over the Second Lesser Angle of this East Quadrangle. The Name of God ETCENBRA governeth the four Angels placed over the Third Lesser Angle of this east Quadrangle. The Name of God EXGESZOD governeth the four Angels placed over the Fourth Lesser Angle of this East Quadrangle.

Then there is the middle black upright or perpendicular line of the Crosse in this first Lesser Angle sub-servient to the Great Quadrangle of the East, the which hath these six letters – from the top downward to the black central line that goeth across the midst of the Great Quadrangle – i d o i g o; making the Name IDOIGO. The transverse black line of the aforesaid Crosse hath these letters a r d Z a; making the Name ARDZA. The four sub-servient Angels that are under the transverse black line of the Crosse of this said first Lesser Angle are ruled by the Name IDOIGO; and thereby are called forth and do appear; and by the Name ARDZA they do what they are commanded. The like method is to be observed of the other three Lesser Angles of the East Quadrangle.

Then for the second or West Quadrangle of the Four Great Tables, the Great Names of God displayed in Banners and borne before the Great Angel and Mighty King of this Second or West Quadrangle are to be collected out of the middle Transverse Black Line that goeth athwart the Quadrangle; and are to be composed of three, four & five letters, after the same manner as is before taught in the First or East Quadrangle; and so likewise of the other two succeeding North and South Quadrangles.

These Three Great and Powerful Names of God governing the Mighty Angelical Monarchy of the Second or West Quadrangle, whose Name is RAAGIOS or RAAGIOSEL, are EMPEH ARSEL GAIOL: and the Royal High Name RAAGIOSEL governeth the Six Seniors: by the which they are called forth and do appear.

The Name of God HE-TAÄD governeth the four Angels placed over the First Lesser Angle of this Second or West Quadrangle. The Name of God HE-TEDIM governeth the four Angels placed over the Second Lesser Angle of this Second or West Quadrangle. The Name of God HE-MAGEL governeth the four Angels placed over the Third Lesser Angle of the Second or West Quadrangle. The Name of God HE-NLAREX governeth the four Angels placed over the Fourth and last lesser Angle of the Second or West Quadrangle of the whole Table; and by which namely they are called forth and do appear.

Then there is the Name OBEGOTCA or OBEGOCA, which are the six letters in the upright black line of the Crosse of the First Lesser Angle in this Second or West Quadrangle; which same ruleth and calleth forth the four sub-servient Angels under the black line; by the Power whereof they do appear. Then in the transverse line there is the word AÖABELCO or AÄBECO, by the efficacy whereof the said four sub-servient Angels do what they are commanded.

The Name of God HELAPAR which are the six letters of the upright ruleth the four Angels sub-servient in the Second Lesser Angle; and by the Power whereof they are called forth and do appear. And by the Name of God OMEBEB, the six letters in the Transverse line, they do what they are commanded.

Then there is the Name of God MALADI, in the upright line of the Third Lesser Angle, by which the four Subservient Angels are called forth and do appear. Then there is the Name of God OLAÄD in the transverse black line, whereby they do what they are commanded.

The name of God IAÄASD which are the six letters in the upright line of the Fourth Lesser Angle of this Second or West Quadrangle, calleth forth the four Sub-servient Angels in this Angle to visible appearance. The Name of God ATAPA, which are the [five] letters of the black transverse line, powerfully urgeth and, as it were, enforceth or constraineth them to do as they are commanded.

After the same manner and method are the other Names of God peculiarly and particularly to be collected out of the subsequent North and South Quadrangles, by the Virtue, Power and Efficacy whereof and at the nominating and pronouncing whereof, all the ministering Angels of Light celestially dignified, both servient and sub-servient, even from the superior to the inferior orders, under the Great King, or Supreme Head and Governor of every respectively General or Quarterly Great Angle according to their Degrees and offices – are called forth and moved to visible appearance; and so accordingly to do what they are commanded as aforesaid. As for the Evil Spirits, more of them hereafter.

It hath been said before that the Sub-Servient Angels, whose Names are collected out of the four lines under the black transverse line in every Lesser Angle of the Table, are next in order (as servients) under those other Angels whose Names are collected out of the line above the transverse black line in every Lesser Angle of the Table. Under the which said Servients are many Benevolent Sub-Servients inferior to them; and under whom again are many legions of assisting Angels more inferior to them in Power and Authority. And likewise many legions of Spirits more inferior again to them; and of several natures and offices, both Good and Bad.

As originally decreed by Providence who setteth all things both celestial, aerial and terrestrial gradation to serve and to execute His commands, according to their orders, offices, natures, governments and degrees, wherein they are placed. And hence it is affirmed that aerial and elementary Spirits are of different and several natures, according as they were constituted and appointed in their several and respective offices, places and orders, by the first and Supreme Decree of the Highest, in the observing and fulfilling of His Decrees and Commands according to His

Justice and Mercy. And so, of ten times, are they the Executors of Wrath and Vengeance; yet worthless when God is pleased to wink at and pass by our Wickedness, and to show mercy; then do they oftentimes admonish, forewarn and watch over us, defend us from many dangers and perils; and are benevolent and helpful to us in many respects according to their offices; and are as our necessity requireth.

As to the Evil and Malicious Spirits before mentioned, whose names are collected of three letters, by joining thereunto one Letter of the Table of Union, namely to two of those letters in any line of these aforesaid lines of the Lesser Angles; either from the left to the right or from the right to the left; they both serve to one and the same purpose; being taken out and placed in such a manner and order accordingly as they are particularly referred to their proper places respectively; and do make the Name of a Devil, as hath been treated of and shewn by an example elsewhere before.

The Calling them Forth is after this wise, as for Example:

In the first Lesser Angle of the East Quadrangle, the upright line of the Crosse thereof, from the top downwards, hath the Name of God IDOIGO; the which God calleth forth the Sub-servient Angels of that Angle. In the transverse line thereof is the Name of God ARDZA, by which they do what they are commanded. So by the Name of God IDOIGO BACKWARDS are the malignant Spirits, whose Names are made of three letters out of this Lesser Angle of the East Quadrangle, to be called forth. And by the Name of God ARDZA BACKWARDS they do also what they are commanded. So that the Name OGIODI causeth them to appear by order of IDOIGO; and by the Name AZDRA, thus backwards, they be commanded by the like order.

In the Second Lesser Angle of this Eastern Quadrangle is in the middle upright line thereof the name of LILACZA, which pronounced backwards is AZCALIL, which Name calleth forth the malignant Spirits whose Names be collected of three letters; and by the name PALAM, which backwards is the Name MALAP, they do what they are commanded.

The middle upright black line of the Third Lesser Angle hath the Name of God AIAOAI, which pronounced backwards is IAOAIA; and this calleth forth the Evil Spirits whose Names are collected of three letters out of this Angle: the Transverse Line whereof hath the Name of God OIIIT, which being pronounced backwards maketh the Name TIIIO, whereby they are constrained to obedience etc.

The upright black line of the Fourth Lesser Angle of this said Quadrangle hath this Name of God AOUVREREZ which backwards is ZERERVUOA; and calleth forth those Evil Spirits whose Names are made of three letters thereout. The Transverse black line thereof hath this Name of God ALOAI, which backwards is IAOLA, which constraineth them to do whatsoever they be commanded.

The like rule and method is to be observed in the other three Great Quadrangles of the General Table. Their office shall be spoken by and by. So that thus the Name cometh forth of any Angel or Spirit, either Good or Bad; and as for their yielding obedience to do what they are commanded, the repetitions of these Names of God respectively, unto which they are diversely and severally referred and by which they are governed, is sufficient. The Names of God that call forth the Sub-servient Angels of the Lesser Angles of the Greater Quadrangles call forth also the Evil Spirits, whose Names are made of three letters thencefrom; such Names of God being pronounced backwards. For unto such even so He is a God.

Now as to the general use and signification of the Tables and of the offices of the Angels etc, and other remarkable observations etc. these Tables (or Table) contain all human Knowledge; they

stretch even unto the Knowledge of Solomon. Out of them springeth Physick. Also the Knowledge, finding and use of Metals; and the Virtues of them; the congelations and Virtues of Stones; (the which be all of the matter). The Knowledge of all Elemental Creatures amongst us; how many kinds there be, and for what they are created. Those that live in the Aire, by themselves; those that live in the Waters, by themselves; those that dwell in the Earths, by themselves. The property of Fire, which is the secret Life of all Things. And also those more particularly:

The Conjoyning and Knitting together of Natures; and also the Destruction of Natures, and of things that may perish; do lye in the power of the Four Angels that be over the Crosse of the First Lesser Angle in each Quadrangle.

The Carrying or moving from place to place, as unto this of that country, at pleasure, lyeth in the four that be over the Crosse of the Second in each.

The Knowledge of all Mechanical Hand-crafts or Arts whatsoever is in the four that be over the Crosse of the Third in each.

The Knowing of the Secrets of Men in general, from Kings even unto the lowest degree, lyeth in the Four that be over the Crosse of the Fourth Lesser Angle in each Great Quadrangle.

Likewise the offices of the Sub-servient Angels under the Transverse of the Crosse in each of the Lesser Angles are as followeth:

The Knowledge of Physick in all its parts and of curing all diseases lyeth in the Angles Servient to the First Lesser Angle of each Quadrangle.

The Knowledge, finding and use of Metals, the congelation of Stones; lye in the Power of those Servient to the Second in each; and also the Virtues of all Stones.

Transformation, Transplantation etc. lyeth in those Servient to the Third in each.

The Knowledge of all Elemental Creatures amongst us, of how many kinds there be and of their Use in Creation as they are severally placed in the Four Elements, Aire, Water, Earthe and Fire; lyeth in the Power of the Angels Servient to the Fourth Lesser Angle in each Great Quadrangle.

The Offices of the Six Angelical Seniors or Senators in each Great Quadrangle are to give the Science of Human Affairs and the Judgment thereof, according to the general nature of each Quadrangle; as for the East after one manner; for the West after another etc.

By these Tables may be known the several Treasures of the Waters and the unknown Caves of the Earth etc. As, for example, the Sub-servient Angels in the Second Lesser Angle of every Greater Quadrangle; and also all the ministering Servient Angels under them give the Knowledge, finding and use of Metals.

The Benevolent Angels of that order, (chiefly the Servients), will offer the passages of the Earthe unto the entrance of the Sons of Men; so that the Earthe lying opened unto their eyes, by the benevolent assistance of the Angels of Light, they may plainly see and discover what treasures there are in the Earthe and all manner of treasure-trove. And the Angels aforesaid are Ministers for this purpose.

Treasure-trove, or such treasures of the Earthe as be lying therein and that have been heretofore in Man's possession, are in the Power of the Evil Spirits, whose Names are made of three letters. And they can give the same to Man.

But as for the natural Mines of the Earth, they have nothing to do therewith, nor can have any power over them at all: those treasures belonging properly to the Benevolent Sub-servient Angels which are found in every Second Lesser Angle of each Quadrangle . Who, as hath been said before, can lay the Caves of the Earthe open to the eyes of man etc. where he may see the Treasures of the Earthe as they are therein contained; and according to their several and respective natures and properties. The which being known to him, then hath he the benevolent assistance both of the Good Angels and of the Bad Angels, to serve his necessities therewith, as regarding what they be concerned in, be properly referred to and have power over etc.

The natures and offices of the Evil Spirits aforesaid are quite contrary to those of the Good Angels, as thus: the Good Angels belonging to Physick, they cure diseases and foster the Elemental vigour and radical Humidity of things natural. On the contrary, the Evil Spirits maliciously bring in diseases, and seek to destroy the Elemental Vigour and Strength of natural Things. The practice of all this shall be shewn henceafter.

Having briefly shewn by an example of the First and East Quadrangle of the Table how to collect the Name of the Great Angel thereof, or the Mighty Angelical Monarch, bearing rule and governing in the East part or point of the Compasse, Angle or Quarter, both Celestially and Terrestrially; and of the Six Seniors; and of many other of Governing and Sub-servient Angels, and of their natures and offices both Good and Bad together, with the use of all etc.: - the right understanding thereof is a sufficient evidence for the unfolding of the other three Greater Angles or Quarters of the Table. The uses of which severally are the same as in this, for the Names of their Princes and the Great Names of God, by which they are governed, and unto which they are subject and obedient; the which are the Arms of the Ensigs of Banners borne before them.

The Names of the Seniors and those of the Angels governing and placed over every Lesser Angle of each Greater Quadrangle and the Names of God governing, calling and commanding; and those of the Sub-servient Benevolent Angels officiating again under them; and the Names of God commanding, calling forth and constraining them; and those of many legions of others, both Good and Bad, are to be gathered thereout after the self-same method as has been shewn in the explanation of the East Quadrangle. And the offices also of all the Angels comprehended in that Greater East Angle, even from the Superior Monarch to the most inferior Sub-servient, are the same also in the other three Greater Angles respectively, viz.:

The offices and nature of the King and the Six Seniors are one and the same, alike, in all the Four Great Quadrangles of the Table. So also are the offices and the natures of all the Angels, both governing and subservient, in all the Lesser Angles serving to each Quadrangle. As the First Lesser Angle of the East Quadrangle is of Physick and compriseth the whole body thereof in all its parts, so doth the First Lesser Angle in the Second Quadrangle the like. And the First Lesser Angle in the Third Quadrangle and the First Lesser Angle of the Fourth Quadrangle, the same likewise. So again the Angles of the Second Lesser Angle of the East Quadrangle are of the same nature and offices as are those of the other three Second Lesser Angles serving to the other three Greater Quadrangles. And also the Third and Fourth Lesser Angles of the West, North and South Quadrangles are of the same offices and nature as the Third and Fourth Lesser Angles of the East Quadrangle; and in every way have the same signification. Only that they differ in this particular: that some are East, some West, some North, some South.

A due consideration therefore ought to be both had and carefully taken in calling them; always observing to invoke them from such a point of the Compasse, or Choir of Heaven, wherein their Power and abode is. And all other such concerns herein as be requisite hereto ought likewise to be directed to this, or that, or such and such a Quarter or Angle, East, West, North or South, unto which they properly appertain and are properly referred.

And withal, it is to be understood that if the other Letters of the Table, thus to be hence collected as aforesaid, should seem hard to be pronounced, for want of Vowels to sound and make out each syllable, as to the pronouncing of a Name proper: yet by observing to pronounce every letter, thus difficult, distinctly, as though to have a Vowel going before or following it; then it soundeth well enough. And the reason of this strange kind of difference from our common orthography is that there is not a letter or part of a letter but it is numbered and hath the same signification. As for the practice, it is thus:

Let the MAGICAL PHILOSOPHER prepare a book of very fine paper or parchment and write very fairly therein as shall be here directed; and also a handsome convenient chamber or place for the practice. The which book must consist first of the Invocation of the names of God; and secondly of the Angels by the Names of God. As for example: in the transverse line that goeth athwart the midmost of the East Quadrangle there are these three Great Names of God thus: ORO IBAH AOZPI. So likewise in the Second or West Quadrangle thus: (E)MP(E)H ARS(E)L GAIOL . In the Third or North Quadrangle they are (E)MOR DIAL H(E)CTEGA ; and so in the Fourth or South Quadrangle OIP(EH) TEAA PEDOCE.

Four days after the book is written, the Magical Philosopher must only call upon the Names of God, or rather on the God of Hosts, from the Four Angles or Quaternary Points of the Compasse, East, West, North and South. For fourteen days after he shall invoke the Angles by Petition and by the Names of God to which they are obedient, from the Angles or Mansions where they reside or dwell, East, West, North or South, as they are to be found in the Tables.

NOTE BY "S.R.M.D." It would appear, then, that during the first four days, the Names of God borne upon the Banners are alone to be invoked, each set towards the appropriate Cardinal Point. And it would not seem to matter whether on each day all Four Quarters should be invoked or only the East on the First Day, the West on the Second etc.: and this should also naturally apply to the sets of days following the first four as well.

On the next four days, the King and Seniors should be invoked towards the proper Quarters. The succeeding four days, the governing angels above and the servient below the transverse of the Crosses in the Lesser Angles. The next two days thereafter, the general invocation of the subordinate Spirits as a whole, but of course always towards the proper cardinal point.

This will thus cover the exact period of a fortnight; and it would appear preferable to begin on the day of the NEW MOON, so that the fifteenth day would be the Full Moon.

On this fifteenth day, the WHITE ROSE is employed for the complete Invocation of all the Forces, the which concludes the whole working.

NOTE FROM DEE. Avé - One book of perfect paper. One labour of a few days. The calling them together and the yielding of the promise and the repitition of the Names of GOD are sufficient.

I have given you corn; I have given you ground. Desire God to give you ability to till.

EXTRACT from DEE. Avé - You have the corn and you have the ground; make you but invocations to sow the seed and the fruit shall be bountiful.

EXTRACT FROM DEE Avé. - I myself will stand with you and show you how to practise.

Thou hast three Names of God, out of the Line of the HOLY GHOST in the principal Crosse of the First Angle; so hast thou three in the Second...etc.

Four days after your book is made, that is to say, written, must you call upon those Names of God, or on the God of Hosts in each Quarter.

And fourteen days after you shall (in this or some convenient manner, call the Angels by Petition and by the Name of God unto which they are obedient.

On the fifteenth day you shall clothe yourselves in vesture made of white, and so have the apparition, use and practice of the [...]. For it is not a labour of years, nor many days.

Dee - This is somewhat like the old fashion of Magick.

Avé - In that Day they all played at this. You must never use the [...] but that once only. Neither the book.

Dee - But what use is the book made then, if it be not to be used again?

Avé. - It is made for to be used that day only.

Dee. - As concerning the etymologies of these Names of God?

Avé. - God is a Spirit and not able to be comprehended.

Dee. - Some notifying or declaration? No full comprehension do I require.

Avé. - It is no part of Man's understanding. They signify all things and they signify nothing. Who can express what JEHOVAH it signifieth? Deus significat at id quo agit. (God hath signification as regarding that which he doeth).

Dee. - As for the form of our Petition or invitation of the Good Angels, what sort should it be of?

Avé. - A short and brief speech.

Dee. - We beseech you to give us an example: we should have a confidence; it would be of more effect.

Avé. - I may not do so.

E.K. - And why?

Avé. - Invocation proceedeth out of the good will of Man and of the heat and fervence of the Spirit; and therefore is prayer of such effect with God.

D. - We beseech you, shall we use one form to all?

Avé. - Every one after a diverse form.

D. - If the mind do prompt or dictate a diverse form, you mean?

Avé. - I know not, for I dwell not in the Soul of Man.

D. - As concerning the Wicked here, shall I call or summon them all, as I do the Good ones, in the Name of God?

Avé. - No Man calleth upon the Name of God in the Wicked; they are Servants and Vile Slaves.

D. - We call upon the Name of JESUS in expulping the Devils, saying, In the Name of JESUS.... etc.

Avé. - That "in" is against the Wicked. No just Man calleth upon the Name of God to allure the Devil.

D. - Then they are not to be named in the first summoning or invitation?

Avé. - At no time to be called.

E.K. - How then shall we proceed with them?

Avé. - When the Earthe lieth opened to your eyes and when the Angels of Light shall offer the passages of the Earthe unto the entrance of your senses - chiefly of seeing - then you shall see the treasures of the Earthe as you go; and the Caves of the Hills shall not be unknown unto you. Unto those Wicked you may say: "Arise, be gone, thou art a destruction

and of the Places of Darkness. These treasures are provided for the use of Man." So shalt thou use the Wicked and no otherwise.

D. - This is as concerning the natural mines of the Earthe?

Avé. . Not so, for they have nothing to do with the natural mines of the Earthe, but with that which is corrupted with Man.

D. - As concerning the coined, they have power to bring it?

Avé. – That they may; that they keep and no other.

D. - How shall we know what they keep and what they keep not?.....I mean of coined money that they keep not? How shall we do to serve our necessities with it?

Avé. – The Good Angels are Ministers for that purpose. The Angels of the Four Angles shall make the Earthe open to you and shall serve your necessities from the Four Parts of the Earthe....

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The fifteenth day the Magical Philosopher shall clothe himself in vesture made of white linen and so have the apparition, use and practice of the Spiritual Creatures; the which, when he hath attained to, he may perhaps be so expert in the practical part thereof, that he may not make use of the linen vesture, nor the book, nor yet be confined to any such observances and curiosities of place, or otherwise as was formerly commanded as to the entrance into the Knowledge and practice of this art in attaining to the society, converse and use of the Spiritual Creatures. For if the philosopher can, in his fifteen days' retirement and reservation, but retain and remember the Names of the Angels and the Names of God by which they are called forth, appear and do what they are commanded; he may call upon them, converse with them and make use of them, according to their nature and offices, without either vestment or book or choice of place; but whensoever and howsoever he will, or wheresoever he shall happen to be, provided that the place be clean and fitting.

For the Calls, Invocations, Invitations to be used herein and that are to be curiously written in a select book to be made and provided for that purpose, according as is before expressed; they are to be but a short and brief speech, in verbis conceptis, in words conceived, as the mind shall prompt or dictate; observing the Angle or Point of the Compasse, wherever he shall be in respect of the poles.

And one thing, a little extraordinary, take notice of by the way, and that is this:

Understand that the natures and offices of the Sub-servient Angels of every Second Lesser Angle of each Greater Quadrangle of the Table, are the finding, knowledge and use of the Metals; and to gather them together etc. This is meant as to the Natural Mines of the Earthe – for these Angels give not coined money – the which is such as hath been in use amongst men and by them hath been despitefully hidden from posterity; and such is commonly called treasure trove: but also, as is said elsewhere before, these Angels will lay the passages of the Earthe and the secret Caves of the Hills open visibly to the sight of our Eyes, that we may see and know what is enclosed and contained in the bowels thereof; and can instruct us in the use of Metals in all their parts and serve our necessities with such of them as they have power over and can command. The which Metals are such as have not been accomplished – wrought out – among Men, nor thus corrupted by them.

On the contrary, the Evil Angels, whose Names consist of three letters and that are collected out of the said Angles, have neither power over the Natural Mines of the Earthe, nor have anything at all to do therewith. But they keep from the discovery and use of Mankind all such treasures of Gold and Silver etc. as have been formerly in use amongst Men and, as is said, retain such most despitefully hidden and absconded in the bowels of the Earthe; the which is called treasure trove or hidden treasure. And these sorts of treasures the Good Angels have nothing to do withal more than to lay them open to our sight; nor have power to serve our necessities otherwise than to discover them to us as aforesaid. For this kind of treasure-trove is wholly kept and possessed by the

malignant Angels or Spirits aforesaid, who have sole power over them; and may be commanded or constrained to serve our necessities with them.

The calling them forth, as well as the calling forth of the Good Angels and the moving them to visible appearance; and to constrain them to do what they are commanded; hath also been shewn before.

Understand also further, that when all this shall be open visibly to the sight of the Philosophus; and that he perceiveth and well knoweth that it is kept by a Malignant Spirit; and that it may probably according to common apprehension prove hard or difficult to attain; and the Philosophus should be at a non-plus, or at a stand, how to encounter and discharge the Spirit who is the Keeper thereof from it, so that he may peaceably and without molestation or interruption take away the same and enjoy it, without any dread or fear of harm to him, the philosophus, or any of his companions (if he hath any), or offence to God or injury to his Soul's health, or in any way that it may be prejudicial or contrary to religion, the Christian Faith or a good conscience:

Let him consider his glorification and power in his Creation, and his Soul's Dignification as MAN, and how near he is to the Great Omnipotent Archetype, as he is the very Image and Idea thereof; and as he is thus Monarch of the World, and can command all such Malignant Spirits to submission, subjection and obedience: and he shall absolutely and positively conclude that they are but Inferior Servants and vile slaves. Unto whom he shall say:

“Arise, be gone; thou art a hindrance, destruction and of the Place of Darknesse: thou art provided for the use of Man; thou are vanquished; thy Time is shortened and fully now expired. Therefore I say: depart unto thine orders; J E H O V A H ! J E H O V A S C H A H! and lo! I saw you unto the end!”

Thus shall he use the Malignant Spirits and Keepers of treasure-troves and not otherwise; and they will, nay, MUST obey; and immediately depart.

And thus is plainly laid open here and explained the use and meaning of the table containing the Four Quadrangles; East, West, North and South.

FINIS CLAVICULAE TABULARUM ENOCHI