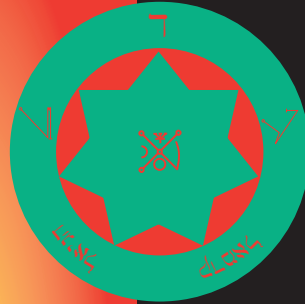


The Ritual Magic Manual



A Complete Course in Practical Magic

e-lesson edition

exclusively for students of the

Golden Dawn School of Magic and Alchemy

DAVID GRIFFIN

*The Book of the Concourse of Planetary
And Zodiacal Forces*

(The Golden Dawn Integration of Astrological and Enochian Magic)

by David Griffin

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Outer Order of the
Rosicrucian Order of Alpha et Omega®
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APPENDIX IV



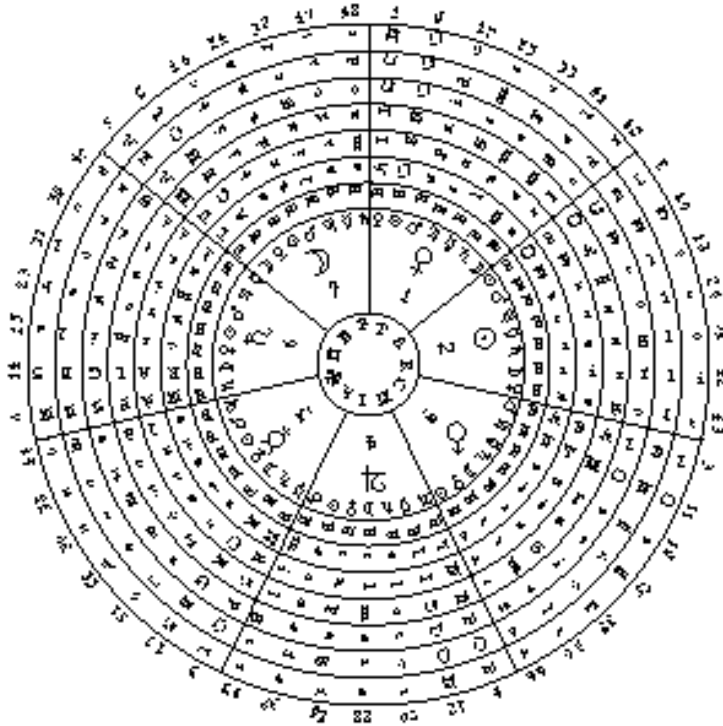
*The Book of the Concourse of the Planetary
and Zodiacal Forces*

The Book of the Concourse of Planetary Forces

Israel Regardie and other authorities have noted the potential for further integration of Enochian material into Rosicrucian Magic, particularly in the arenas of Planetary and Zodiacal Magic. Regarding Planetary Magic, numerous aspects of the Heptarchical system outlined by John Dee in Sloane MSS 3188 and 3191 have appeared particularly promising.

Previous efforts to integrate this material met with but limited success due to divergent systems of ordering the Planets. In the Table of the Forty-nine Good Angels,¹ Dee arranges the Planets in the following Order: Venus, Sun, Mars, Jupiter, Mercury, Saturn, and Moon, unto each one of which corresponds the Names of a King, a Prince, and five other Angels. In the following adaptation of Dee's illustration, numbers added around the outer circumference show the attribution of the forty-nine Enochian Calls to the Planetary and Subplanetary Forces. An analysis of this attribution follows later in this examination.

¹ Illustrated in *Sloane MS 3191* [1585?], Dr. John Dee (London: The British Library).

The Table of the Forty-nine Good Angels

Apparently, Dee's Planetary ordering diverges from any arrangement employed by the R. R. et A. C. A careful examination of Sloane MS. 3191, however, reveals a solution to this problem. Luckily, when presenting the forty-two Ministers that serve each King and his Prince, Dee includes the Sigil of an Angel at the top of each manuscript folio.² The Names of these Angels derive from the *Sigillum Dei Aemeth*. The Names of the Kings derive from the Table of the Forty-nine Good Angels, which associates a Planet with each King.

By applying the Planetary correspondence of each King to the *Sigillum Dei Aemeth* by way of the Sigils and Angels from the manuscript folios, a different planetary ordering becomes apparent occulted in the *Sigillum Dei Aemeth*. When orienting the *Sigillum Dei Aemeth* with the top facing toward the West, this arrangement exactly corresponds to the planetary order in the Vault of the Adepti: Venus, Moon, Saturn, Jupiter, Mars, Sun, and Mercury. This previously occult correspondence

² For a transcription of these MS folios, see John Dee, *The Enochian Evocation of Dr. John Dee*, ed. and trans. Geoffrey James (Gillette: Heptangle, 1984), pp. 44-52.

between the planetary arrangement implicit in the *Sigillum Dei Aemeth* and the walls of the Vault of the Adepti thus provides the key that enables an effective integration of the two systems. The color illustration of the *Sigillum Dei Aemeth* included in this book depicts this correspondence through the Planetary colors on the Hexagram and the inner Heptagon.

Through the clear link between the Heptarchical Kings attributed to each Planet and seven Angels of the *Sigillum Dei Aemeth*, the *Sigillum* represents a Tablet of Union for Planetary Forces. The *Sigillum* thus serves an identical function in Planetary Magic as does the Tablet of Union in Elemental Magic. Furthermore, the Seals around the circumference of the *Sigillum* and the Names connected with them (i.e., Galas, Gethog, Horlwn, Aaoth, Galethog, Innon, and Thaaoth) likewise correspond with the Planets. These Seals and Names thus serve as a connecting link between the *Sigillum Dei Aemeth* and the individual Planetary Tablets.

Each Planetary Tablet consists of a Seal derived from the circumference of the *Sigillum Dei Aemeth*, the Name of the corresponding Heptarchical King in the first Row, and the forty-two letters that comprise the forty-two Ministers of this King below. Thus every Tablet contains seven Rows of seven letters, which together yield forty-nine Squares.

The letters comprising the forty-two Ministers of each Heptarchical King originate by permutation from the Table of the Forty-nine Good Angels. The enterprising student can easily work this out for him or herself by comparing each group of forty-two Ministers with the Table of Forty-nine Good Angels and discovering the patterns through which each group of letters derives. Such a study, however, clearly reveals a number of transcription errors made by Dee in Sloane MS 3191. The Planetary Tablets in this book include corrections of these errors with the noteworthy exception of the Saturn Tablet. The permutation method through which this group of letters originates remains undiscovered. Any apparent pattern would require the significant change of at least eleven of the forty-two letters. Therefore, the letters that appear on the Saturn Tablet in this book match exactly those given by Dee in Sloane MS 3191. This is the most satisfactory arrangement until additional research reveals a better solution for the Saturn Tablet.

On each Planetary Tablet, a Traditional Planet rules each Row and Column. The Planet of the Tablet governs the first Row and Column of each Tablet. The remaining Planets rule remaining Rows and Columns from left to right and from top to bottom in the order that the Planets appear in the walls of the Vault of the Adepti. According to the King's Scale color attributed to each Planet, this order precisely matches the progression of the colors of the visible spectrum.

The King's Scale Color of the Planet that rules the Row determines the color of Squares within each Row. The King's Scale Color of the Planet governing the Column likewise determines the color of Letters inside the Squares within each Column. Thus each of the forty-nine Squares of any Planetary Tablet embodies a uniquely different interplay of Planetary and Subplanetary Forces. The Magician may thus determine the interplay of Forces within each Square at a glance according to color.

The following analogy clarifies the relationship between the Table of the Forty-nine Good Angels and the individual Planetary Tablets. Imagine that each Planetary Tablet is an independent country. The Table of Forty-nine Good Angels then represents the combined Foreign Ministries as well as Embassies of each of the Seven countries. The King, as head of State in both foreign and domestic affairs, stands first in his section on the Table of the Forty-nine Good Angels as well as on his Planetary Tablet. The Prince is like a Foreign Minister. Although second only to the King in influence at home, the Prince lives out of the country in one of the six Embassies. The Name of the Prince of each country lies not in the same section as his King on the Table of the Forty-nine Good Angels but in the section immediately preceding it and following the Name of the King in that section. By analogy, this section is the foreign country where the Prince lives and works in the Embassy.

The remaining five Ambassadors live in the remaining five countries of their Embassies. The Names of these Ambassadors lie on the Table of Forty-nine Good Angels, therefore, in the remaining five sections of the Table where they respectively occupy in the third, fourth, fifth, sixth, and seventh positions. In the preceding illustration of the Table of the Forty-Nine Good Angels, a small Planetary Glyph immediately preceding each Name indicates the "country of origin" of each of these entities.

The entities depicted on the Table of the Forty-nine Good Angels are Archangelic Forces as related to the Planetary Tablets. The Prince and the five Ambassadors, to continue the analogy, occasionally come home from their Embassies abroad. At home they each have a particular area of influence as well. The King and the Prince together govern the Tablet as a whole. Additionally, since each Row of the Tablet represents a Subplanetary Force, the King governs the first Row of the Tablet as well, which bears the Letters of his Name. The Prince and the Ambassadors each governs one of the remaining Rows of the Tablet. Sympathies of the Subplanetary Forces determine these areas of influence. For example, Bormila, the Ambassador of Venus depicted on the Table of Forty-nine Good Angels in the Saturn section, rules the Row of the Venus Tablet bearing the letters LBBNAAU. Saturn governs this Row, which represents the Subplanetary Force, Saturn of Venus. The entities of the Table of the Forty-nine Good Angels govern of the remaining

Subplanetary Rows of the Planetary Tablets in the same fashion. The Table below resumes and illustrates this relationship.

Besides these Archangels, an Angel governs each Subplanetary Row of the Planetary Tablets as well. The Names of these Angels are identical with the Names depicted on the individual Rows of the Tablets beginning with the first letter of each line. In the rows bearing the Names of the Heptarchical Kings, the King represents the Angelic as well as the Archangelic Force. Furthermore, an Angel governs each Square of the Planetary Tablets. The Names of these Angels begin with the letter of the Square, continue to the right to the end of the Row, then finish from the beginning of the Row toward the right again, including every letter of the line in the Name. This is identical with the derivation of the Names of the Angels ruling the Servient Squares of the Elemental Tablets. In invoking the Angel of any specific Square of any Planetary Tablet, begin first the Greater Invoking Ritual of the Hexagram for the Planet ruling the Tablet. Next invoke the Archangel and the Angel that govern the Row before invoking the Angel ruling the specific Square.

The forty-nine Enochian Calls correspond to the Planets, as well as to the forty-nine Subplanetary Rows of the combined seven Planetary Tablets, according to the arrangement of the Planets given by John Dee in the circular Table of the Forty-nine Good Angels. Calls one through seven correspond with the seven Kings in a clockwise fashion beginning with the Venus section. Calls eight through fourteen likewise correspond with the Princes beginning with the Venusian Prince located in the preceding, Lunar section of the Table. The remaining Calls likewise correspond with the Ambassadors.

The Angels communicating with John Dee withheld the First Enochian Call, stating that it appertained only to God and could not be revealed. Dee nonetheless numbers the first Call given by the Angels as the First, resulting in a system of forty-eight rather than forty-nine Calls. The final Call therefore appears twice Subplanetary, to compensate for this fact. To fully grasp the planetary attribution of the Enochian Calls, the student should carefully observe the numerical order of the Calls given around the outer circumference of the Table of Forty-nine Good Angels, illustrated at the beginning of this appendix.

The First Call additionally rules the Sigillum Dei Aemeth (the Planetary Tablet of Union) as a whole, the Names included in the section of the Sigillum Dei Aemeth attributed unto Venus, and the Sigil of Galas. This Sigil appears on the circumference of the Sigillum Dei Aemeth in the Venus section as well as on the Seal of the Venus Tablet. Calls two through seven moreover rule to the remaining Planetary sections, Sigils, and Names depicted on the Sigillum according to the aforementioned Planetary attributions. When invoking the Name of any entity from the Sigillum Dei Aemeth, first vibrate the First Call followed

by the Call that governs the Planetary section of the Sigillum containing the Name.

When invoking any Planetary Tablet or any Subplanetary Row of any Tablet, first vibrate the Call ruling the Planetary Tablet. To invoke any Subplanetary Row of any Planetary Tablet, next vibrate the Call that rules the Subplanetary Row. The following Table resumes the above correspondences as related to the seven Planetary Tablets and their forty-nine Subplanetary Rows.

Sub-planetary Line of Planetary Tablet	Enochian Call Governing Line	Enochian Archangel Governing Line	Embassy Where Archangel Resides	Enochian Angel Governing Line
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♀ Tablet

♀ of ♀	1	Baligon	♀ of ♀	Baligon
☽ of ♀	8	Bagenol	♀ of ☽	Aoaynnl
♃ of ♀	15	Bormila	♀ of ♃	Lbbnaau
♁ of ♀	29	Benpagi	♀ of ♁	Ioaespm
♂ of ♀	36	Bermale	♀ of ♂	Gglppsa
☉ of ♀	43	Bnagole	♀ of ☉	Oeeoeoz
♁ of ♀	22	Binodab	♀ of ♁	Nllrlna

Sub-planetary Line of Planetary Tablet	Enochian Call Governing Line	Enochian Archangel Governing Line	Embassy Where Archangel Resides	Enochian Angel Governing Line
--	------------------------------	-----------------------------------	---------------------------------	-------------------------------

ጡ Tablet

ጡ of ጡ	7	Blumaza	ጡ of ጡ	Blumaza
ጢ of ጡ	14	Bralges	ጡ of ጢ	Oesngle
ጠ of ጡ	28	Belmara	ጡ of ጠ	Auzniln
♂ of ጡ	35	Bragiop	ጡ of ♂	Yllmafs
☉ of ጡ	42	Brisfli	ጡ of ☉	Nrsogoo
♀ of ጡ	21	Baspalo	ጡ of ♀	Nrrcprn
♀ of ጡ	48	Basledf	ጡ of ♀	Labdgre

ጣ Tablet

ጣ of ጣ	6	Bnapsen	ጣ of ጣ	Bnapsen
ጡ of ጣ	20	Balceor	ጣ of ጡ	Banssze
♂ of ጣ	27	Blintom	ጣ of ♂	Byapare
☉ of ጣ	34	Branglo	ጣ of ☉	Bnamgen
♀ of ጣ	13	Brorges	ጣ of ♀	Bnuages
♀ of ጣ	41	Bmamgal	ጣ of ♀	Blbopoo
ጡ of ጣ	48	Bamnode	ጣ of ጡ	Babepn

ጤ Tablet

ጤ of ጤ	4	Bynepor	ጤ of ጤ	Bynepor
♂ of ጤ	11	Butmono	ጤ of ♂	Bbarnfl
☉ of ጤ	18	Basmelo	ጤ of ☉	Bbaigao
♀ of ጤ	46	Baldago	ጤ of ♀	Bbalpae
♀ of ጤ	25	Besgeme	ጤ of ♀	Bbanifg
ጡ of ጤ	32	Blingef	ጤ of ጡ	Bbosnia
ጣ of ጤ	39	Bartiro	ጤ of ጣ	Bbasnod

Sub-planetary Line of Planetary Tablet	Enochian Call Governing Line	Enochian Archangel Governing Line	Embassy Where Archangel Resides	Enochian Angel Governing Line
--	------------------------------	-----------------------------------	---------------------------------	-------------------------------

♂ Tablet

♂ of ♂	3	Babalel	♂ of ♂	Babalel
☉ of ♂	10	Befafes	♂ of ☉	Eilomfo
♀ of ♂	38	Binofon	♂ of ♀	Neotpta
♀ of ♂	17	Bapnido	♂ of ♀	Sagacy
☽ of ♂	24	Busduna	♂ of ☽	Onedpon
♃ of ♂	31	Bminpol	♂ of ♃	Noonman
♄ of ♂	45	Bmilges	♂ of ♄	Eteulgl

☉ Tablet

☉ of ☉	2	Bobogel	☉ of ☉	Bobogel
♀ of ☉	30	Bariges	☉ of ♀	Leenarb
♀ of ☉	9	Bornogo	☉ of ♀	Lnanaeb
☽ of ☉	16	Bablibo	☉ of ☽	Roemnab
♃ of ☉	23	Buscnab	☉ of ♃	Leaorib
♄ of ☉	37	Barnafa	☉ of ♄	Neiciab
♂ of ☉	44	Bonefon	☉ of ♂	Aoidiab

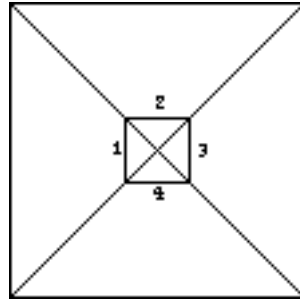
♀ Tablet

♀ of ♀	5	Bnaspol	♀ of ♀	Bnaspol
♀ of ♀	33	Blamapo	♀ of ♀	Elgnseb
☽ of ♀	40	Barfort	♀ of ☽	Nlinzub
♃ of ♀	47	Bliigan	♀ of ♃	Sfamllb
♄ of ♀	12	Blisdon	♀ of ♄	Oogosrb
♂ of ♀	19	Bazpama	♀ of ♂	Nrprrb
☉ of ♀	26	Bernole	♀ of ☉	Ergdbab

To Skry³ to the Plane of any Square of any Planetary Tablet, first prepare a Truncated Pyramid for the Square colored according to the following rules and constructed according to the principles set forth in

³ For more information on Skrying in the Spirit Vision, see the author's introduction of the present book.

"The Book of the Concourse of the Forces."⁴ Use the King's Scale for all colors. Although the same rules apply to each of the seven Planetary Tablets, each Tablet nonetheless yields a uniquely different set of correspondences.



Fill in side one in with the King's Scale color of the Planet ruling the Tablet. Fill in side two with the color of the Planet governing the Column containing the Square. Fill in side three with the color of the Planet ruling the Zodiacal Sign or Decan⁵ corresponding to the Square, as explained below. Fill in side four with the color of the Planet governing the Row containing the Square.

The following illustrations show the correspondences of the Zodiacal Signs and Decans with the Squares of the each Planetary Tablet. These correspondences arise on each Tablet according to the following rules. The Student will understand the rules easier by examining them simultaneously with the illustrations that follow.

1. Place the Planet that governs the Planetary Tablet in the upper left Square. For this square on each Tablet, fill in side three of the Truncated Pyramid with the color of the Planet governing the Tablet.
2. The first Square of each remaining Row and Column corresponds to a Sign of the Zodiac as explained below. To complete the Truncated Pyramid of these Squares, place the Planetary Ruler of the corresponding Sign in side three of the Truncated Pyramid.
3. Each of the remaining thirty-six Squares correspond to one of the thirty-six Zodiacal Decans. For these Squares, place the color of the Planet that rules the Decan⁶ in side three of the Pyramid.
4. Place the Zodiacal Signs in the first Square of the Rows and Columns of each Planetary Tablet according to the correspondence between the Planets ruling the Signs and the Planets governing the

⁴ *The Golden Dawn (The original Account of the Teachings, Rites, and Ceremonies of the Hermetic Order of the Golden Dawn)* [1937], revealed by Israel Regardie, 6th ed. (St. Paul: Llewellyn, 1989), p. 630.

⁵ A Decan is a ten degree section of a Zodiacal Sign.

⁶ See, *ibid.*, p. 86, for a complete list of the Planetary Rulers of the Decans.

Rows and Columns of the Tablet. The Diurnal Signs⁷ correspond to the Rows. The Nocturnal Signs correspond to the Columns. Since the Sun and the Moon rule only one Zodiacal Sign each, Leo occupies the place of the Day House of the Sun and Cancer the place of the Night House of the Moon. Fill the Squares for the Day House of the Moon and for the Night House of the Sun with the Diurnal and Nocturnal Signs ruled by the Planet governing the Planetary Tablet.

5. The Zodiacal Decans then correspond to the remaining thirty-six Squares of each Tablet beginning from the Zodiacal Signs initiating each Row and Column. To understand these correspondences, visualize the remaining thirty-six Squares of any Planetary Tablet divided into four quadrants. In the upper left quadrant, the Diurnal Signs, which each begins a Row, fill in their Decans in degree order from left to right. In the upper right quadrant, the Nocturnal Signs, which each begins a Column, fill in their Decans next from top to bottom. In the lower left quadrant, the remaining Nocturnal Signs fill in their Decan from top to bottom. Finally, in the lower right quadrant, the remaining Diurnal Signs fill in their Decans from left to right.

⁷ For a discussion of the Diurnal and Nocturnal Zodiacal Signs, see "Day and Night Houses of the Planets" in the introduction to chapter three, "Planetary Rituals."

Venus Tablet Attributions

	♀	♃	♄	♅	♆	♇	♁
♀	♀	♁	♃	♄	♅	♆	♁
♃	♃	♁	♃	♄	♅	♆	♁
♄	♄	♁	♃	♄	♅	♆	♁
♅	♅	♁	♃	♄	♅	♆	♁
♆	♆	♁	♃	♄	♅	♆	♁
♇	♇	♁	♃	♄	♅	♆	♁
♁	♁	♁	♃	♄	♅	♆	♁

Lunar Tablet Attributions

	♃	♄	♅	♆	♇	♁	♂
♃	♃	♄	♅	♆	♇	♁	♂
♄	♄	♃	♅	♆	♇	♁	♂
♅	♅	♃	♄	♅	♆	♇	♁
♆	♆	♃	♄	♅	♆	♇	♁
♇	♇	♃	♄	♅	♆	♇	♁
♁	♁	♃	♄	♅	♆	♇	♁
♂	♂	♃	♄	♅	♆	♇	♁

Saturn Tablet Attributions

	♄	♃	♂	♁	♆	♅	♁
♄	♄	♃	♂	♁	♆	♅	♁
♃	♃	♄	♁	♆	♅	♂	♃
♂	♂	♂	♄	♁	♆	♃	♂
♁	♁	♁	♃	♄	♅	♆	♁
♆	♆	♆	♅	♃	♄	♂	♆
♅	♅	♅	♆	♅	♄	♃	♅
♁	♁	♁	♁	♂	♃	♄	♁

Jupiter Tablet Attributions

	♃	♂	♁	♆	♅	♁	♄
♃	♃	♂	♁	♆	♅	♁	♄
♂	♂	♃	♁	♆	♅	♁	♄
♁	♁	♁	♃	♄	♅	♆	♁
♆	♆	♆	♅	♃	♄	♂	♆
♅	♅	♅	♆	♅	♄	♃	♅
♁	♁	♁	♁	♂	♃	♄	♁
♄	♄	♄	♄	♁	♃	♄	♄

Mars Tablet Attributions

	♂	☉	♀	♋	♌	♍
♂	♂	♌	♋	♏	♍	♎
☉	♌	♌	♌	♌	♌	♌
♀	♋	♋	♋	♋	♋	♋
♋	♋	♋	♋	♋	♋	♋
♌	♌	♌	♌	♌	♌	♌
♍	♍	♍	♍	♍	♍	♍

Solar Tablet Attributions

	☉	♀	♋	♌	♍	♎
☉	☉	♋	♏	♍	♎	♌
♀	♋	♋	♋	♋	♋	♋
♋	♋	♋	♋	♋	♋	♋
♌	♌	♌	♌	♌	♌	♌
♍	♍	♍	♍	♍	♍	♍
♎	♎	♎	♎	♎	♎	♎

Mercury Tablet Attributions

	♀	♀	♃	♄	♅	♆	♁
♀	♀	♃	♁	♃	♅	♆	♁
♃	♃	♁	♃	♅	♆	♁	♃
♄	♄	♆	♅	♃	♁	♃	♅
♅	♅	♃	♅	♁	♃	♅	♆
♆	♆	♅	♆	♃	♅	♁	♃
♁	♁	♃	♅	♆	♁	♃	♅
♂	♂	♅	♆	♃	♅	♁	♃
♁	♁	♃	♅	♆	♁	♃	♅

The Book of the Concourse of the Zodiacal Forces

The successful integration of Enochian material from John Dee into Rosicrucian Zodiacal Magic has historically met with two difficulties. The first impediment arises because John Dee, in "Earthly Knowledge, Aid, and Victory,"⁸ attributes the Twelve Tribes of Israel to the Signs of the Zodiac differently than does the R. R. et A. C. The Signs of the Zodiac thus correspond differently with the Enochian Zodiacal Kings in each system. The second difficulty relates closely to the first and concerns the best method of attributing twelve Divine Names from the Elemental Tablets to the Zodiacal Signs.

In a lecture to members of the Golden Dawn, entitled "On the Twelve Tribes of Israel and the Twelve Signs of the Zodiac,"⁹ S. L. MacGregor Mathers attempts to explain the Golden Dawn correspondences according to the distribution of the twelve Tribes of Israel encamped in the desert as they appear in the Old Testament.¹⁰ Mathers attempts to elucidate these correspondences by weaving a tapestry of associations with the Tribes, derived primarily from Biblical sources. These include

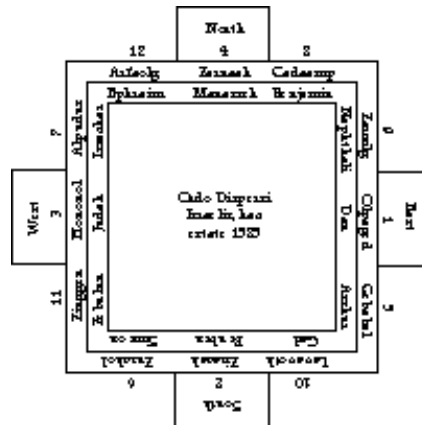
⁸ Contained in Dee, *Sloane MS 3191*, and reproduced in Dee, *Enochian Evocation*, pp. 103-115.

⁹ Published in S. L. MacGregor Mathers and J. W. Brodie Innes, *The Sorcerer and his Apprentice*, ed. R. A. Gilbert (Wellingborough: Aquarian, 1983), pp. 40-46.

¹⁰ "Numbers," chapters two and three.

the children of Jacob, their various Mothers, their order of birth, and the blessings of Moses and Jacob upon the various Tribes. Interestingly, Albert Pike presents a nearly identical exposition of similar associations in *Morals And Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*.¹¹ Mathers then comments upon the various armorial bearings ascribed to the twelve Tribes. This ascription exactly corresponds to that of the twelve ensigns attributed to the twelve Tribes in English Royal Arch Freemasonry.¹² Thus it becomes apparent that the source from which the Golden Dawn borrowed this particular set of correspondences is English Royal Arch Freemasonry.

John Dee intended a different arrangement, however, implied in a diagram, entitled "Ordo Israelis Dispersi, hoc Estate 1585,"¹³ illustrated below. Although Dee does not include the Glyphs of the Zodiacal Signs, but rather the numbers one through twelve, his intention is nonetheless easy to deduce. When one assigns the Zodiacal Signs from Aries as one through Pisces as twelve, the resulting attribution of the twelve Tribes of Israel to the Zodiacal Signs exactly matches those given by Cornelius Agrippa in his book on Celestial Magic.¹⁴ Dee clearly intended to attribute the twelve Tribes of Israel as well as the Enochian Zodiacal Kings to the Signs of the Zodiac according to the correspondences used by Agrippa.



Dee's diagram, thus understood, aligns the Zodiacal Signs according to their Elemental Triplicities in each of the four Quarters. The Fire Signs thus find their place in the East, the Earth Signs in the South, the Air

¹¹ Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* [1871], rev. ed. (Washington D. C.: Roberts, 1950), p. 461.

¹² Bernard E. Jones, *Freemasons' Book of the Royal Arch* (London: Harrap, 1957), p. 250.

¹³ Dee, *Sloane MS 3191*.

¹⁴ Henry Cornelius Agrippa of Nettesheim (1486?-1535 AD), *Three Books of Occult Philosophy*, trans. James Freake, ed. Donald Tyson (St. Paul: Llewellyn, 1993), pp. 294-295.

Signs in the West, and the Water Signs in the North. This arrangement exactly coincides with the Golden Dawn attribution of the Elements to the four Quarters according to their "Natural position in the Zodiac."¹⁵ Thus it provides an excellent vehicle for the complete integration of the two systems.

The chart below shows the correspondences that the Golden Dawn has traditionally used in this regard. The correspondence between the Enochian Zodiacal Kings and the Zodiacal Signs does not match that intended by Dee, as demonstrated above. Instead, the Golden Dawn correspondences between the Tribes and the Signs derived from Royal Arch Freemasonry, when applied to the above diagram, result in completely different correspondences between the Signs and the Kings.¹⁶

Zodiacal Sign	Enochian Zodiacal King	Divine Name	Tribe of Israel
♈	Lavavoth	Aozpi	Gad
♉	Arfalog	Mor	Ephraim
♊	Zarnaah	Dial	Manasseh
♋	Alpudus	Hctga	Issachar
♌	Hononol	Oip	Judah
♍	Zarzilg	Teaa	Naphthali
♎	Gebabel	Pdoce	Asshur
♏	Olpaged	Mph	Dan
♐	Cadaamp	Arsl	Benjamin
♑	Zinggen	Gaiol	Zebulon
♒	Ziracah	Oro	Reuben
♓	Zurchol	Ibah	Simeon

The inclusion in these correspondences of twelve Divine Names from the Enochian Elemental Tablets further impeded the successful integration of Enochian material into Rosicrucian Zodiacal Magic. As has been demonstrated by both Regardie¹⁷ and Zalewski,¹⁸ the Golden Dawn applied this material to the Tablet of Shewbread diagram from the Zelator Grade early in the history of the Order. This was an attempt to integrate Enochian material by reconciling the Shewbread diagram with yet another diagram from Dee, called the Great Circle of the Quarters.¹⁹

¹⁵ Regardie, *Golden Dawn*, p. 283. Interestingly, this arrangement as well coincides with that used by Agrippa, *Three Books of Occult Philosophy*, p. 258.

¹⁶ Interestingly, Geoffrey James gives these same Golden Dawn correspondences in commentary to Dee, *Enochian Evocation*, pp. 186, 187.

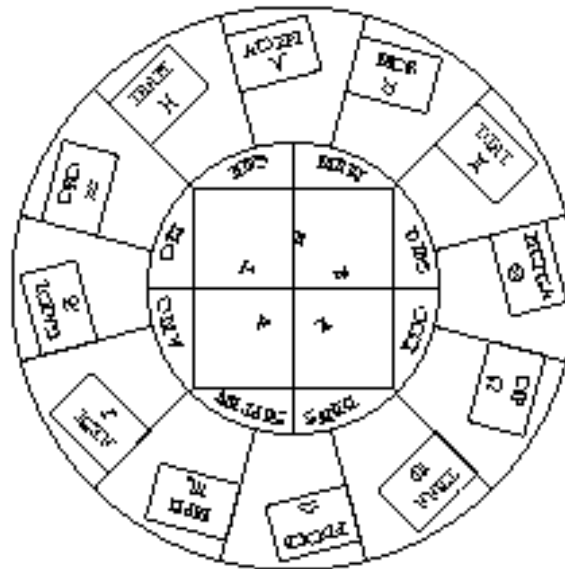
¹⁷ Israel Regardie, *The Complete Golden Dawn System of Magic* (Santa Monica: Falcon Press, 1987), volume 10, p. 78.

¹⁸ Pat Zalewski, *Golden Dawn Enochian Magic* (St. Paul: Llewellyn, 1990), pp. 31, 32.

¹⁹ Included in Dee, *Sloane MS 3191* and reproduced in Dee, *Enochian Evocation*, p.119.

The method behind this attempt becomes clearer by including the Zodiacal Glyphs on the banners of Dee's diagram.

The Great Circle of the Quarters

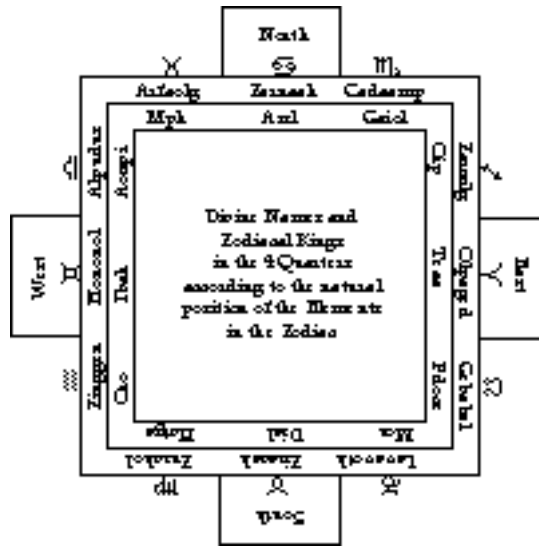


This arrangement, although seductive, is seriously flawed. The Elements of the Tablets from which these Divine Names originate do not correspond with the Elemental Triplicities of the Zodiacal Signs. When used in Ceremonial Magic, the failure of this arrangement becomes obvious. For example, it requires the Magician to invoke Sagittarius (a Fire Sign) using a Fire Invoking Pentagram while vibrating ARSL, a Divine Name from the Elemental Tablet of Water. Furthermore, the attribution of the Elements to the Quarters in this arrangement bears no resemblance to anything else in the R. R. et A. C. system.

The following diagram illustrates an alternative, superior means of integrating the two systems. The addition of the Zodiacal Glyphs to Dee's original illustration depicts the correspondences Dee intended. The twelve Divine Names from the Elemental Tablets align by placing these Tablets in the four Quarters according to the "Natural position of the Elements in the Zodiac."²⁰ The three Divine Names from each Elemental Tablet then correspond to the Zodiacal Signs according to the position of these three Names on each Tablet. In the resulting correspondences, each Divine Name from the Elemental Tablets corresponds

²⁰ Regardie, *Golden Dawn*, p. 283.

with a Zodiacal Sign of the same Elemental Triplexity. Furthermore, John Dee's and the R. R. et A. C.'s allocations of the Elements to the Quarters correspond perfectly as well.



The following table resumes the results of this superior integration of Enochian Material into the R. R. et A. C. system of Zodiacal Magic. The Zodiacal Rituals contained in this book incorporate these rectified correspondences. Any Magician who desires to use the historical correspondences, despite their difficulties, will have no trouble retrofitting the historical Hierarchy into the Rituals.

Zodiacal Sign	Enochian Zodiacal King	Divine Names
♈	Olpaged	Teaa
♉	Ziracah	Dial
♊	Honoal	Ibah
♋	Zarnaah	Arsl
♌	Gebabal	Pdoce
♍	Zurchol	Hctga
♎	Alpudus	Aozpi
♏	Cadaamp	Gaiol
♐	Zarzilg	Oip
♑	Lavavoth	Mor

☿	Zinggen	Oro
♃	Arfaolg	Mph

The Names of the twelve Enochian Zodiacal Kings comprise the letters of the Enochian Zodiacal Tablet, included as a color illustration in this book. The Name of each King consists of seven letters resulting in twelve Rows and seven Columns, which together yield eighty-four Squares. A Zodiacal Sign governs each Row, and a Traditional Planet governs each Column.

The King's Scale Color of the Zodiacal Sign ruling the Row determines the color of Squares within each Row. The Zodiacal Signs' colors progress as do the colors from an artist's palette. The King's Scale Color of the Planet governing the Column determines the color of Letters inside Squares within each Column. The Planetary colors progress as do colors through the spectrum of visible light, which is the same order as the walls of the Vault of the Adepti. Thus each of the eighty-four Squares of the Zodiacal Tablet embodies a uniquely different interplay of Zodiacal and Planetary Forces, which the Magician may discern at a glance according to color.

The following illustration shows the correspondences of the Zodiacal Signs and Quinants²¹ with the Squares of the Zodiacal Tablet. The first Square of each Row corresponds to the Zodiacal Sign of the Row as a whole. The remaining six Squares of each Row consecutively correspond each to one Quinant of the Sign (that is, five degrees). Furthermore, the Decans of the Sign correspond to each consecutive pair of Squares as illustrated below.

Zodiacal Tablet Attributions

²¹ A Quinant is a five degree section of a Zodiacal Sign.

	♂	♁	♀	♆	♃	♅	♄
♈	♈	♈ ¹⁻⁵	♈ ⁷⁻¹⁰	♈ ¹⁰⁻¹⁵	♈ ¹⁵⁻²⁰	♈ ²⁰⁻²⁵	♈ ²⁵⁻³⁰
♉	♉	♉ ¹⁻⁵	♉ ⁷⁻¹⁰	♉ ¹⁰⁻¹⁵	♉ ¹⁵⁻²⁰	♉ ²⁰⁻²⁵	♉ ²⁵⁻³⁰
♊	♊	♊ ¹⁻⁵	♊ ⁷⁻¹⁰	♊ ¹⁰⁻¹⁵	♊ ¹⁵⁻²⁰	♊ ²⁰⁻²⁵	♊ ²⁵⁻³⁰
♋	♋	♋ ¹⁻⁵	♋ ⁷⁻¹⁰	♋ ¹⁰⁻¹⁵	♋ ¹⁵⁻²⁰	♋ ²⁰⁻²⁵	♋ ²⁵⁻³⁰
♌	♌	♌ ¹⁻⁵	♌ ⁷⁻¹⁰	♌ ¹⁰⁻¹⁵	♌ ¹⁵⁻²⁰	♌ ²⁰⁻²⁵	♌ ²⁵⁻³⁰
♍	♍	♍ ¹⁻⁵	♍ ⁷⁻¹⁰	♍ ¹⁰⁻¹⁵	♍ ¹⁵⁻²⁰	♍ ²⁰⁻²⁵	♍ ²⁵⁻³⁰
♎	♎	♎ ¹⁻⁵	♎ ⁷⁻¹⁰	♎ ¹⁰⁻¹⁵	♎ ¹⁵⁻²⁰	♎ ²⁰⁻²⁵	♎ ²⁵⁻³⁰
♏	♏	♏ ¹⁻⁵	♏ ⁷⁻¹⁰	♏ ¹⁰⁻¹⁵	♏ ¹⁵⁻²⁰	♏ ²⁰⁻²⁵	♏ ²⁵⁻³⁰
♐	♐	♐ ¹⁻⁵	♐ ⁷⁻¹⁰	♐ ¹⁰⁻¹⁵	♐ ¹⁵⁻²⁰	♐ ²⁰⁻²⁵	♐ ²⁵⁻³⁰
♑	♑	♑ ¹⁻⁵	♑ ⁷⁻¹⁰	♑ ¹⁰⁻¹⁵	♑ ¹⁵⁻²⁰	♑ ²⁰⁻²⁵	♑ ²⁵⁻³⁰
♒	♒	♒ ¹⁻⁵	♒ ⁷⁻¹⁰	♒ ¹⁰⁻¹⁵	♒ ¹⁵⁻²⁰	♒ ²⁰⁻²⁵	♒ ²⁵⁻³⁰
♓	♓	♓ ¹⁻⁵	♓ ⁷⁻¹⁰	♓ ¹⁰⁻¹⁵	♓ ¹⁵⁻²⁰	♓ ²⁰⁻²⁵	♓ ²⁵⁻³⁰

The forty-eight Enochian Calls correspond with the twelve Signs of the Zodiac and the thirty-six Zodiacal Decans as follows. The First twelve Calls correspond to the Signs themselves from Aries through Pisces. The remaining thirty-six Calls correspond with the thirty-six Decans beginning with the first Decan of Leo, since the cusp of Leo begins the Rosicrucian Sidereal Zodiac. Additionally, the First Call corresponds with the Zodiac as a whole as well as to the entire Zodiacal Tablet.

An Enochian Zodiacal King governs each Row of the Zodiacal Tablet. The Names of these Kings are identical with the Names depicted on the individual Rows of the Tablets beginning with the first letter of each line. Furthermore, an Angel governs each Square of the Tablet. The Names of these Angels begin with the letter of the Square, continue to

the right to the end of the Row, then finish from the beginning of the Row toward the right again, including every letter of the line in the Name. This is identical with the derivation of the Names of the Angels ruling the Servient Squares of the Elemental Tablets.

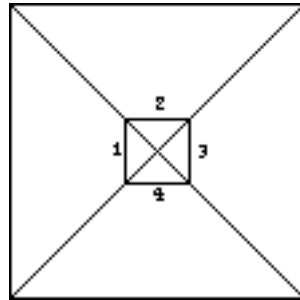
When Invoking any Zodiacal Sign or the first Square of any Row of the Zodiacal Tablet, perform the Greater Invoking Ritual of the Pentagram or Hexagram for the Zodiacal Sign, thus invoking the King that governs the Row, then vibrate the Enochian Call that corresponds to the Zodiacal Sign. To invoke the Angel of any specific Square of the Zodiacal Tablet, continue with an invocation of the Angel of the Square itself, additionally vibrating the correct Enochian Call for the Zodiacal Decan attributed to the Square. The following Tables resume the correspondences between the Zodiacal Signs, the Quinants, the Decans, the Squares, and their relationship to the forty-eight Enochian Calls.

Sign	Ruler of Sign	Enochian Call	Tarot Card
♈	♂	1	The Emperor
♉	♀	2	The Hierophant
♊	♀	3	The Lovers
♋	♃	4	The Chariot
♌	♄	5	Strength
♍	♃	6	The Hermit
♎	♀	7	Justice
♏	♂	8	Death
♐	♃	9	Temperance
♑	♃	10	The Devil
♒	♃	11	The Star
♓	♃	12	The Moon

Decan	Ruler	Call	Tarot Card	Lord of:
0°-10° ♁	♃	13	5 of Wands	Strife
10°-20° ♁	♄	14	6 of Wands	Victory
20°-30° ♁	♅	15	7 of Wands	Valor
0°-10° ♁	☉	16	8 of Pentacles	Prudence
10°-20° ♁	♀	17	9 of Pentacles	Material Gain
20°-30° ♁	♆	18	10 of Pentacles	Wealth
0°-10° ♁	♃	19	2 of Swords	Peace Restored
10°-20° ♁	♃	20	3 of Swords	Sorrow
20°-30° ♁	♄	21	4 of Swords	Rest from strife
0°-10° ♁	♅	22	5 of Cups	Loss of Pleasure
10°-20° ♁	☉	23	6 of Cups	Pleasure
20°-30° ♁	♀	24	7 of Cups	Illusory Success
0°-10° ♁	♆	25	8 of Wands	Swiftness
10°-20° ♁	♃	26	9 of Wands	Great Strength
20°-30° ♁	♃	27	10 of Wands	Oppression
0°-10° ♁	♄	28	2 of Pentacles	Harmonious Change
10°-20° ♁	♅	29	3 of Pentacles	Material Works
20°-30° ♁	☉	30	4 of Pentacles	Earthly Power
0°-10° ♁	♀	31	5 of Swords	Defeat
10°-20° ♁	♆	32	6 of Swords	Earned Success
20°-30° ♁	♃	33	7 of Swords	Unstable Effort
0°-10° ♁	♃	34	8 of Cups	Abandoned Success
10°-20° ♁	♄	35	9 of Cups	Material Happiness
20°-30° ♁	♅	36	10 of Cups	Perpetual Success
0°-10° ♁	♅	37	2 of Wands	Dominion
10°-20° ♁	☉	38	3 of Wands	Established Strength
20°-30° ♁	♀	39	4 of Wands	Perfected Work
0°-10° ♁	♆	40	5 of Pentacles	Material Trouble
10°-20° ♁	♃	41	6 of Pentacles	Material Success
20°-30° ♁	♃	42	7 of Pentacles	Success Unfulfilled
0°-10° ♁	♄	43	8 of Swords	Shortened Force
10°-20° ♁	♅	44	9 of Swords	Despair and Cruelty
20°-30° ♁	☉	45	10 of Swords	Ruin

0°-10° ☾	♀	46	2 of Cups	Love
10°-20° ☾	♃	47	3 of Cups	Abundance
20°-30° ☾	♄	48	4 of Cups	Blended Pleasure

To Skry²² to the Plane of any Zodiacal Square, first prepare a Truncated Pyramid for the Square colored according to the following rules and constructed according to the principles set forth in *The Book of the Concourse of the Forces*.²³ All of these colors are in the King's Scale. Fill in side one with the color of the Zodiacal Sign governing the Row containing the Square. Fill in side two with the color of the Planet governing the Column containing the Square. Fill in side three with the color of the Planet ruling the Zodiacal Sign or Decan corresponding to the Square. Fill in side four with the color of the Planet ruling the Zodiacal Sign that governs the Row containing the Square.



²² For more information on Skrying in the Spirit Vision, see the author's introduction of the present book.

²³ Regardie, *Golden Dawn*, p. 630.