

The Angelical Language

Volume 1: History and Mythology of the Tongue of Angels

[IMAGE 01: Vol I Title Page]

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In the same spirit, I wish to acknowledge Patricia Shaffer. Her work on gathering Dee's pronunciation notes for the Angelical Keys was an indescribable help to me! Finally, I also thank her for taking the time to work with me, and to answer all of my challenges to her work. I also wish to thank everyone on the *Enochian-L* e-mail list (at gnostica.net), who collectively make up the very elite of Enochian scholarship.

I would also like to mention Ben Rowe (aka "Josh Norton"), who was one of the brightest minds in Enochian scholarship of the late 20th and early 21st centuries. Like James, Peterson, Laycock and the others, he has been instrumental in the resurrection of Dee's lost system of Angelic Magick. I know you're studying with the *Pir* now, Mr. Rowe!

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

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

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

Introduction to Volume 1

The work you are now holding is the end product of an intensive ten year project. In fact, this undertaking was so massive, I had little choice but to split it between two volumes- part one of which you are currently reading. If you are at all familiar with Dr. John Dee, Sir Edward Kelley and/or their system of angelic magick, you may be shocked (and I hope delighted) to discover this is *not* a typical book about “Enochian magick.” Instead, it is an exhaustive analysis of the Angelical tongue recorded in Dee's magickal journals- including its history (regarding its reception by Dee), its mythology (as expounded to Dee by the Angels) and (in volume 2) its grammar and linguistics. This work does not merely *present* Angelical, but will actually help the student *understand* the language.

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

John Dee (1527-1608 CE) was a world famous mathematician, scholar and inventor. He was also a mystic and an astrologer, in which capacity he acted as an advisor to Queen Elizabeth I. (It was Dee who, in 1559, cast a horoscope to choose the most fortunate time for Elizabeth's coronation.) There is even a long-standing tradition that Dee was England's first official spy- traveling across Europe on the Queen's business, but under the guise of an eccentric old wizard.

Dee was interested in angelic magick throughout his life, but his real work did not begin until he met one Edward Kelley (introduced as Edward Talbot) in the year 1582 CE. Kelley (1555-1597) has an uncertain and perhaps dark history, but we can be certain that he was an avid student of Alchemy. This was likely what brought him to Dee.

During their very first meeting, Dee learned that Kelley had a knack for mediumship that he himself lacked. Dee performed an invocation to bring Angels into

his mystical shewstone, and Kelley was able to see, hear and speak to the Angels with ease. Thereafter, the two men formed a years-long partnership dedicated to a series of angelic *seances*. They began by contacting one of the seven Planetary Archangels- Annael, ruler of Venus- who claimed to be the current successive ruler of the cosmos.¹ Annael, then, introduced the men to the four Archangels known as Michael, Gabriel, Raphael and Uriel. It was these four Angels, and lesser Angels directed by Them, who delivered the entirety of Dee's magickal systems. The *seances* effectively ended by 1587, and the two men went their separate ways by 1589 CE.

Dee recorded his angelic sessions in several journals, and condensed the main points of the magick into a grimoire. Before he died, he hid a number of his journals and the grimoire in the false-bottom of a wooden chest. After his death, the papers remained hidden there for over 50 years. The chest was sold to a confectioner as a gift for his wife, who owned the chest for 20 years before the papers were finally discovered. An illiterate maid used several leafs to kindle fires, but the wife eventually discovered this and rescued what remained.

Finally, her second husband sold the papers to Elias Ashmole, the famous English Mason, mystic and scholar. Ashmole discovered that the papers included Dee's journals from December 1581 to May 1583 (comprising the *Five Books of the Mysteries*, in which we find the bulk of the *Heptarchic* system and parts of the *Loagaeth* system), a copy of the Angelical Book of *Loagaeth* and Dee's personal grimoire. These three are preserved today as Sloane MSS 3188, 3189 and 3191 respectively.

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

It was in the Cotton library that Meric Casaubon discovered them. Somewhere, Casaubon also obtained journals covering March to September of 1607. He combined these (composed of 13 individual books) into the compendium entitled *A True and*

Faithful Relation of What Passed for Many Years Between Dr. John Dee [...] and Some Spirits. Published in 1659, this work contains the remainder of the *Heptarchic* system, the bulk of instruction concerning *Loagaeth* and the Angelical Keys and Dee's advanced magick involving the Parts of the Earth and the Great Table of the Earth (or Watchtowers). A copy of this book is preserved as Sloane MS 3190.

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

Unfortunately, the instructions for the correct use of these systems were not included in Dee's grimoire. (Likely because the grimoire was simply working notes, intended for his personal use.) Therefore, mystics began to adopt Dee's material into the structure of their own systems, and even expanded the material on the same basis. The invocations contained in the *Book of Supplication* were expanded until the book was ten times its original size, and the *48 Claves Angelicae* were applied directly to the four Watchtowers.⁴ This “neo-Enochian” system eventually made it into the hands of the esoteric Masons who, in 1888 CE, founded the Hermetic Order known as the Golden Dawn.⁵

The study of Enochian magick through most of the 20th century descended almost entirely from the Golden Dawn and those who followed (such as Aleister Crowley's *Thelema*, the *Aurum Solis*, and many others). Even when students returned to Dee's original manuscripts, they merely continued the tradition of adopting bits and pieces of what they found into their own systems. This is no surprise, because Dee's journals were obscure at best- the handwriting was hard to decipher, the material was scattered

throughout the books, and Dee's English was archaic. In the end, most of Dee's original material was ignored.

It wasn't until the later years of the 20th century that scholars began to take a fresh interest in the Dee journals, and what they had to say about the skeletal material found in his grimoire. The first was Donald Laycock, who published *The Complete Enochian Dictionary* in 1978. This book was transitional between standard “neo-Enochian” and the newer study of Dee's original material (which I call “Dee-purist”). While Laycock included all the Angelical words he could find from the systems of the Golden Dawn and Aleister Crowley, it was Dee's versions of the words that formed the basis of his work.⁶ Plus, Laycock's preface to the *Dictionary* was the first to delve deeply into actual journal entries written by Dee and Kelley.

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

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

Finally, by the turn of the century, the Internet had revolutionized research and scholarship of all kinds. Enochian studies were no exception, and I eventually joined a mailing list called “Enochian-L”- where I found many of the top minds in this field of study. (Ben Rowe, Clay Holden, Patricia Shaffer, Callisto Radiant, Christeos Pir, Dean

Hildebrandt, Al Billings, Runar Karlsen... and the list could go on!) These folks spent hours of their time discussing Dee's system, answering questions, uploading obscure Enochian material to websites and mailing manuscripts to one another.⁷ Thanks to these wonderful people, Dee-purist Enochian scholarship was no longer open only to those few who could gain reading time at the British museum.

That is where I found myself in 1997, a member of this new generation of Enochian students. I was certainly interested in all aspects of Dee's system, but it was the Angelical language of the 48 Keys that fascinated me the most. I had been learning from the sources mentioned above, but the scholars with whom I communicated pointed out the texts' many shortcomings. (I will cover these in the introduction to volume 2.)

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

The Scope of this Work

I actually wrote the two parts of *The Angelical Language* as a single volume. I had, in fact, intended to provide a brief overview of the history and mythology of the Language, then jump right into the Linguistics. However, I quickly found my brief overview expanding into several long chapters- all containing information vital to understanding Angelical overall. Once it was all done, I realized I either had one *very* large textbook to publish, or two separate yet interdependent books of smaller size. I opted for the two volume approach, so as not to frighten potential students with an overwhelming "door-stop" of a book!

This first volume- *The History and Mythology of the Tongue of Angels*- explores the reception of the language by Dee and Kelley, and the Biblical mythology behind the language as related to them by the Angels. This alone is a groundbreaking resource, as the

full saga of Dee's reception of the magick has never before been told in such depth! You will find in these pages detailed and concise descriptions of aspects of Dee's work that are often ignored or marginalized in other books on "Enochian Magick."

Chapter one, for example, outlines several of the mystical traditions that influenced Dee's work. I briefly explain the Qabalistic concept of the "50 Gates of Understanding" and a related Jewish observance called "Counting the Omer." It involved a series of meditations by which the faithful could pass through the 50 Gates of the Tree of Life to gain an ever-increasing understanding of God and the universe. If you understand this tradition while reading Dee's journals, there can be little doubt that this practice fascinated him, and played an important role in the mysticism he received from the Angels.

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

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

Chapter two, then leads us directly into Dee's own book of indecipherable magickal tables, called the *Book of Loagaeth* (the "Book of the Speech From God"). This book is another aspect of Dee's work that is often mentioned by Enochian scholars, but hardly ever explained in any depth. It is either marginalized to the point that students

assume it is unimportant to their studies of Dee's magick, or it is presented in a fashion *entirely* removed from the context of his journals. Yet, in truth, it is the very heart and soul of the entire system of magick Dee received from the Angels- linking together what Enochian scholars often assume are three distinct branches of the system.

The *Book of Loagaeth* had an even larger scope, besides. It was not presented as a grimoire at all. Instead, it was called the Book of Enoch- not the apocryphal Biblical text, but the actual celestial tablets that Enoch was said to have copied during his journeys through the heavens. It was said to be one and the same with the "Book of Life" or the "Book of the Lamb" described in the Revelation of St. John- sealed with seven seals and opened only by Christ himself during the final tribulation of the Earth.

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

From there, beginning in chapter three, I continue to outline and explain the saga of the Angelical Language itself. Dee did not merely receive a few magickal orations to use in summoning Angels. In fact, the 48 Angelical Keys were presented as the means to "open" and access the mystical knowledge encoded into the Tables of *Loagaeth*. Besides this, the Angels communicated much information about their language to Dee and Kelley- some of which falls outside the realm of the Keys, and is sadly ignored by (or unknown to) most Enochian students. Therefore, I have explained in this book every scrap of information the Angels shared with Dee about the Keys and the language in which they are written. (I even include a bonus addendum that analyses the English translations of the Keys given by the Angels- which also sheds much light on the meaning and purpose of both the Keys and the celestial tongue.)

To make this volume complete, I decided to also include a chapter on the instructions given to Dee on how to use the 48 Keys with the Book of *Loagaeth*. Yet, even this is not standard "Enochian Magick" material! Students have long been confused about the proper application of the 48 Keys, and have even argued that they have no

relation at all to *Loagaeth*! In chapter four, you will find the records set straight, and I am sure you will have little doubt how the Angels intended Dee to use the system!

Finally, in chapter five, I focus entirely on the Angelical Language itself. If you read the first four chapters diligently, then you will- at last!- be able to understand what the Angels had to say about their tongue in its proper context. You will understand the intentions of both Dee and the Angels in relation to such things as the 50 Gates of Understanding, Counting the Omer and the Book of Enoch.

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

Finally, I have decided to end this volume with *An Angelical Psalter*. This is something of a bridge between this volume and volume two. It is a presentation of all 48 Keys- shown in proper Angelical, English translation *and* my own pronunciation key- all organized in such a way the practicing student can use the *Psalter* in practical work. (Meaning one can hold the Palter open and read directly from it during ritual or prayer.) I do not spend much time explaining the rational behind my pronunciations or translations, as these will be covered in exhaustive depth in volume two. This volume is perfect for anyone who wishes to learn *about* the Angelical Tongue, without necessarily wishing to sit down and *learn* the Language.

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

Zorge,

Aaron Leitch

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- 1 See the *Arbatel of Magic* as well as Trithemius' *Septem Secundus* for descriptions of this universal rulership by the Seven Archangels. Dee was familiar with both texts.
- 2 See *The Enochian Magick of Dr. John Dee*, p. 65
- 3 See *The Enochian Magick of Dr. John Dee*, p. 117 There were several other sections in the grimoire, but only the two mentioned thus far are relevant here. The others are the *Heptarchia Mystica*, and *Earthy Knowledge and Victory* (i.e. - the 91 Parts of the Earth).
- 4 Though ultimately in error, there was good reason for modern mystics to assume the Keys should apply to the Watchtowers. The final Angelical Key contains an invocation for use with the "91 Parts of the Earth", and the names of those Parts are used to make up the Great Table of the Earth. (Shown in Sloane 3191, in a section entitled "Earthy Knowledge and Victory.") Thus, it seemed natural to assume the first 18 Keys also applied to the Watchtowers- the first two standing alone as Grand Orations, and the remaining 16 addressing the 16 sub-divisions of the four Watchtowers.
- 5 Reference the Golden Dawn's "Book H"- their foundational Enochian document. The entire story leading from Dee's original papers to "Book H" is contained in *The Practical Angel Magic of Dr. John Dee's Enochian Tables*. That is the only book so far to tackle this important historical thread.
- 6 Dee's words formed the basic entires for Laycock's dictionary, and the GD and Crowley recensions were included for comparison.
- 7 Today the amount of Enochian material available online is enormous – including scanned copies of Dee's handwritten journals. (See www.themagickalreview.org/enochian/)