

Chapter Two:

John Dee's *Book of Enoch* (The *Book of Loagaeth*)

And I saw in the right hand of Him that sat on the Throne a Book with writing upon both sides, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the Book, and to loose the seals thereof?” And no man in heaven, nor in earth, neither under the earth, was able to open the Book, neither to look thereon. [*The Revelation of St. John*, chapter 5:1-5]

O Book, Book, Book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your Seal. The light of my medicine, for you. [- Archangel Raphael, *Five Books of Mystery*, p. 274]

The traditions outlined in the previous chapter converged in Europe in 1583 CE, within the magickal journals of Dr John Dee and Edward Kelley.¹ These journals record the Christian esotericism the men received from their angelic contacts- with a heavy focus upon the Biblical books of Genesis and the Revelation of St. John, and the foundational assumption that Dee and Kelley were already living within the “End Times” - when the Antichrist would plunge the world into Tribulation and chaos. At the heart of all of this stood the Christian version of Enoch’s Celestial Tablets, known in this case as the “Book of Life” or the “Book of the Lamb.” (See Revelation 5- part of which is quoted at the head of this chapter.)²

The bulk of what Dee and Kelley received from their Angels was a system of mysticism, by which one might gain access to the mysteries contained within the Book of the Lamb. As we shall see in this chapter, Dee’s mysticism combines elements of the 50 Gates of *Binah*, the practice of the Counting of the Omer, encoded magickal tables similar to those of the *Book of Soyga* and the legends of Enoch’s Celestial Tablets.

Of course, neither Dee nor Kelley would have had access to the Apocryphal Books of Enoch in the late 1500s. As we saw in chapter one, these were not re-discovered until the 18th Century and later. An avid seeker of the fabled Book of Enoch, Dee may certainly have tracked down a few scraps of text here and there, but a full copy of any of the Enochian texts ultimately eluded him.³

However, the legends that began with these books were current and popular in Dee's time. (*Merkavah* Mysticism had long fascinated Hermeticists and mystics of the

West.) John Dee- a Hermeticist, alchemist, and mystic- had a particular interest in these legends, as he records in his own words:

O God... I have read in thy books and records how Enoch enjoyed thy favor and conversation. With Moses thou wast familiar. And also that to Abraham, Isaac and Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, thy good Angels were sent, by thy disposition, to instruct them, inform them, help them, yea in worldly and domestical affairs; yea and sometimes to satisfy their desires, doubts and questions of thy Secrets. And, furthermore, considering the Shewstone, which the high priests did use- by thy own ordering- wherein they had Lights and Judgments in their great doubts.⁴ And considering also that thou (O God) didst not refuse to instruct thy prophets (then, called Seers) to give true answers to common people of things economical, as Samuel [did] for Saul,⁵ [...]

And remembering the good counsel thy good Apostle James giveth, saying, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." And that Solomon the Wise, did so, even immediately by thy self, attain to his wonderful wisdom.

Therefore, seeing I was sufficiently taught and confirmed, that this wisdom could not be attained by man's hand,⁶ or by human power, but only from thee (O God) indirectly, or directly.⁷ [-*Five Books of Mystery*, Preface, p. 58-59]

Thus it is no surprise that, when Dee finally made contact with angelic beings, the legends of the ancient prophet Enoch were of some importance. For instance, Dee once asked the Angel Illemese about the apocryphal Book of Enoch (as mentioned in the Epistle of Jude):

Dee: Belike then, they were delivered from one to another by tradition or else Enoch his book, or prophesy, doth- or may seem to be- written in the same language. Because mention is made of it in the New Testament in Jude his Epistle where he hath said, "Enoch also, the seventh from Adam, prophesied of these..."⁸

Illemese: I must distinguish with you. Before the flood, the spirit of God was not utterly obscured in men. Their memories were greater, their understanding more clear, and their traditions, most unsearchable. Nothing remained of Enoch but (and if it please your mastership) might have been carried in a cart. I can not bring you the brass, but I can shew you the books. [-*Five Books of Mystery*, p. 354-355.]

Illemese here speaks of the Enochian mythos as it has existed for centuries- including the central role of the Biblical Deluge in the loss of the Wisdom of Enoch.

Another Angel to discuss the prophet Enoch with Dee and Kelley was named Ave- who offers a rather detailed version of the legend of Enoch. In fact, Ave's Enochian speeches⁹ are the principal reasons why Dee's journals are classified as "Enochian" literature.¹⁰ Ave says:

The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown unto his Parents, by reason of their fall.¹¹ For the Lord said, Let us shew unto Enoch, the use of the earth. And lo, Enoch was wise, and full of the spirit of wisdom. And he said unto the Lord, Let there be remembrance of thy mercy, and let those that love thee taste of this after me. O let not thy mercy be forgotten. And the Lord was pleased. And after 50 days Enoch had written, and this was the Title of his books, *Let Those That Fear God, and are Worthy, Read.*'

But behold, the people are waxed wicked, and became unrighteous, and the Spirit of the Lord was far off, and gone away from them. So that those that were unworthy began to read. And the Kings of the earth said thus against the Lord, What is it that we cannot do? Or who is he, that can resist us?

And the Lord was vexed, and he sent in amongst them an hundred and fifty Lions, and spirits of wickedness, error, and deceit. And they appeared unto them, for the Lord had put them between those that are wicked, and his good Angels. And they began to counterfeit the doings of God and his power, for they had power given them so to do, so that the memory of Enoch washed away.

And the spirits of error began to teach them Doctrine, which from time to time unto this age, and unto this day, hath spread abroad into all parts of the world, and is the skill and cunning of the wicked. Hereby they speak with Devils. Not because they have power over the Devils, but because they are joined unto them in the league and Discipline of their own Doctrine.

For behold, in the knowledge of the mystical figures, and the use of their presence is the gift of God delivered unto Enoch, and by Enoch his request to the faithful, that thereby they might have the true use of Gods creatures, and of the earth whereon they dwell. [*True and Faithful Relation...*, p. 174.]

This legend suggests that the wickedness of mankind (presumably before the Great Deluge) was the result of giving too much knowledge into the hands of those who were not ready. ("Those who were unworthy began to read.") After this, the wisdom contained in the Tablets of Enoch was obscured among humanity. Ave then continues:

Now hath it pleased God to deliver this Doctrine again out of darkness, and to fulfill His promise

with thee (for the Books of Enoch), to whom he sayeth as he said unto Enoch,. "Let those that are worthy understand this, by thee, that it may be one witness of my promise toward thee." Come therefore, O thou Cloud, and wretched darkness, come forth I say out of this Table: for the Lord again hath opened the earth: and she shall become known to the worthy. [*True and Faithful Relation...*, p. 174.]

Therefore, the Angels' plan was to deliver the Celestial "Book of Enoch" to Dee and Kelley. (We shall explore their motives for this revelation below.) In fact, by the time Dee recorded the above words from Ave, he had already received the entire text of a "Holy Book" written in the angelic Language. However, it was not directly referred to as the "Book of Enoch" until Ave does so later in the journals:

My brother, I see thou dost not understand the mystery of this Book, or work, thou hast in hand. But I told thee, it was the knowledge that God delivered unto Enoch. [*A True and Faithful Relation...*, p. 196]

And so, let us take an in-depth look at this Doctrine- delivered again out of darkness:

The Holy *Book of Loagaeth* (Speech from God)

Dee and Kelley had already been at work with the Angels for some time, receiving the particulars of the angelic skrying tools and the *Heptarchic*¹² system. (This comprises the bulk of books One through Four of Dee's *Five Books of the Mysteries*- Sloane MS 3188.)¹³ Book Five, then, is where we find the first descriptions of a new "Holy Book." The next manuscript in the Sloane collection- MS 3189- contains the Holy Book itself. This is technically classified as the *Sixth and Holy Book of the Mysteries*, and is also called the *Book of Enoch*, and the *Book of Loagaeth* (Speech From God).¹⁴

The Holy Book was formally introduced to Dee and Kelley, by the Archangel Raphael, with these words:

Behold! Behold, yea, let heaven and earth behold: For with this, they were created. And it is the voice and speech of Him, which proceeded from the First, and is the First, whose glorious Name be exalted in his own horn of honor. Lo, this it is. And it is truth; whose truth shall endure forever. [*Five Books of Mystery*, p. 268]

The concept of "He who proceeded from the First, and is the First" comes from ancient Gnosticism. In Gnostic mythology, the *Christos* (or *Logos*- Word) was born directly and entirely from the Divine Source itself. Therefore, the *Logos* was both God *and* the Son of God- two facets of the same Gem. See the Book of John, Ch. 1: "In the beginning was the Word, and the Word was with God, and the Word was God."

Note, also, that Raphael claims this Book contains the "voice and speech" of the *Christos*, and that both heaven and earth were created therewith. (Dee notes in the margin: "The Book, the first language of God-Christ.") This is another ancient Gnostic concept related directly to the *Christos*. To the Gnostics, the Highest God was far removed from the imperfect physical realm. However, the *Christos* was an active and creative aspect of Divinity. All things in the universe were created after patterns established by the *Christos*. Once again, see the Book of John, Ch. 1: "All things were made by him, and without him was nothing made... In him was life, and the life was the light of mankind."

Therefore, we have in this Holy Book the very words that the God-Christ used to create the universe. (See Genesis Ch. 1, where each phase of creation is initiated with the words "God said..." Consider that Dee's Holy Book will eventually be entitled *Loagaeth*, the Speech From God.)

Three Types of Knowledge

The Biblical Creation is not the whole of what is contained within the Book. Later in the journals (in the Appendix to the *Five Books*), Dee records a conversation with the Angel Illemese¹⁵ that expands our understanding of the nature of the Holy Book:

It only consisteth in the mercy of God, and the Characters of these books. For, behold, as there is nothing that cometh or springeth from God, but it is as God, and hath secret Majestical and inexplicable Operation in it: So every letter here bringeth forth the Names of God. But, indeed, they are but one Name; but according to the local and former being, do comprehend the universal generation corruptible and incorruptible of every thing. It followeth, then, it must needs comprehend the end of all things. Thus much, hitherto. [-*Five Books of Mystery*, p. 382]

This is the first time we are told that the Book is associated not only with Creation, but also comprehends "the end of all things." Remember my statement at the beginning of this chapter, that both Genesis and the Revelation of St. John play prominent roles in this

system.

Later in the Appendix to the *Five Books*, Dee and Kelley make contact with the Archangel Uriel. This entity, too, has something to say concerning the contents of the Holy Book:

This book, and holy key, which unlocketh the secrets of God His determination- as concerning the beginning, present being, and end of this world- is so reverent and holy, that I wonder (I speak in your sense) why it is delivered to those that shall decay. So excellent and great are the Mysteries therein contained, above the capacity of man. [-*Five Books of Mystery*, p. 393]

So, the mystical text comprehends (encompasses) the beginning, present, *and* end of the Universe. In other words, all things in Creation and Time are represented in the Holy Book. (Just like the Celestial Tablets, *Sepher Raziel* and *Book of Thoth* described in chapter one.) Uriel later returns to this subject, revealing the three types of knowledge contained in the text:

For it is said before that the Book containeth three types of knowledge:

1. The knowledge of God, truly.
2. The number and doing of His Angels, perfectly.
3. The beginning and ending of Nature, substantially.

And this hath answered a great doubt. [-*Five Books of Mystery*, p. 399]

Later in the journals, after Dee and Kelley have received all but the last page of the Book, a female entity named Galvah- apparently the Mother of Angels, as we shall see later- takes over the sessions. She speaks further about the nature and contents of the Holy Book:

For herein is the creation of Adam with his transgression. The Dignity and wisdom he had. The error and horror wherein he was drowned, yea herein is the power spread of the highest working in all creatures. [...]

The life of all things is here known: The reward of death for those who are rewarded for life. [...] Whatsoever hath been from the beginning (since it was said in Divine Determination, Be it done) is here enclosed. [-*A True and Faithful Relation...* p. 18]

Still later in Dee's journals, an Angel by the name of Nalvage offers his own description

of the Book:

These Tables are to be written, not by man, but by the finger of her which is mother of Virtue.¹⁶ Wherein the whole World, (to flesh incredible) all Creatures, and in all kinds, are numbered, in being, and multitude. The measure and proportion of that substance, which is Transitory, and shall wax old. These things and mysteries are your parts, and portions sealed, as well by your own knowledge, as the fruit of your Intercession. The knowledge of Gods Creatures. [-*A True and Faithful Relation*, p. 64]

I note that Nalvage above refers to a “substance” that is transitory (that is to say, mortal) and will grow old. This substance is likely the “material essence”- or physical matter of the universe- described by Plato. (Plato described three essences, which were also adopted by the Gnostics: The first is the Spiritual Essence, which is pure and immortal. The second is the Material Essence, which is mortal and will eventually die. The third is the Animate Essence, which is a mixture of the previous two. Human beings are composed of the Animate Essence.)

The Last Prophecy of the World

The Angels also had a few things to say about the Holy Book and its relation to the Christian concept of the End Times. (Keep in mind that Dee was a devout Christian in 16th Century Europe. He would have taken the subject of the End Times very seriously, and would have firmly believed they were near.)

During one of their sessions with Uriel, the Archangel told the two men that the testimony of the Holy Book heralds the Second Coming (of Christ), and will not be reserved for a single Nation or People:

The second of the greatest prophesy, is this, O ye mortal men! For the first was of Himself, that He should come.¹⁷ And this, is from Him, in respect that He will come.¹⁸ Neither are you to speak the words of this Testimony in one place, or in one people, but that the Nations of the whole world may know that there is a GOD which forgetteth not the truth of His promise, nor the safeguard of His chosen, for the greatness of His glory. [-*Five Books of Mystery*, p 394]

In this same session, Uriel warns the two men (at length) to prepare, for the Antichrist is already born and the End Times are at hand. In fact, Uriel associates the reception of *Loagaeth* by Dee and Kelly with the initiation of the Tribulation.¹⁹

For why? The Lord hath sent His angels already to visit the earth, and to gather the sins thereof together, that they may be weighed before him in the balance of Justice. And then is the time that the promise of God shall be fulfilled. Doubt not, for we are good Angels. [-*The Five Books of Mystery*, p. 394]

Later, the Archangel Gabriel elaborates upon the Tribulation, highlighting the advent of the Holy Book (the “last Prophecy of the World”) and the involvement of Dee and Kelley in the End Times:

But in you two is figured the time to come. For many shall cleave unto the Lord, even at the first call.²⁰ [...]

And these are the latter days. And this is the last Prophecy of the World.²¹ Now! Now, shall one King rise up against another, and there shall be bloodshed throughout all the World. Fighting between the Devil his Kingdom, and the Kingdom of Light.

As for you, thus sayeth the Lord: I ... have delivered unto you the Testimony of my Spirit to Come. For, my Barn hath been long without Threshers. And I have kept my flails for a long time hid in unknown places. Which flail is the Doctrine that I deliver unto you. Which is the Instrument of thrashing, wherewith you shall beat the sheafs, that the Corn which is scattered, and the rest may be all one. [-*A True and Faithful Relation...*, p. 161]

The last lines of Gabriel’s above speech invokes the image of threshing wheat in a barn as an analogy to the Tribulation and the threshing of the “wheat from the chaff” among human souls. Most important for us here, we see that the doctrine of *Loagaeth* is described as the flail that shall be the “instrument of thrashing.”

Returning to Uriel’s above sermon about the End Times, we find the Archangel reveals what may be the most profound words yet in relation to the Holy Book:

Out of this shall be restored the holy books, which have perished even from the beginning, and from the first that lived.²² And herein shall be deciphered perfect truth from imperfect falsehood, True religion from false and damnable errors with all Arts, which are proper to the use of man, the first and sanctified perfection. Which when it hath spread a while, THEN COMETH THE END. [-*Five Books of Mystery*, p 395]

Thus, according to Uriel, the Angels were seeding this "Testimony" into the world through Kelley and Dee. The influence of the Book was to spread among humanity for a

time, and then would come the end of the world of man and the establishment of God's kingdom. (See the final chapter of the Revelation of St. John.)

What is so profound here is Uriel's suggestion that this Book will "restore the holy books" and "decipher ... true religion." Dee and Kelley encountered several Angels who referred to the Holy Book as a new "Testimony" or "Doctrine"- Uriel included:

Behold, Behold, Mark O, and Behold. Each line hath stretched himself even to his end, and the Midst is glorious to the good, and dishonor to the wicked. Heaven and earth must decay. So, shall not the words of this Testimony. [*-Five Books of Mystery*, p. 328]

The Angel Nalvage also refers to a Doctrine when giving his own explanation of the virtues of the Holy Book:

In our Doctrine there is nothing taught but the state of the world, here, and to come. The prophecies of time, and the knitting up of God his mysteries, opened from time to time, to those that are his sanctified: as testimonies in the Creation and Operation of his Creatures; whereof this doctrine is a part. The Prophets in their times were not ignorant by revelation of the good will of their Creator. The Apostles, in Christ his Kingdom, were made partakers of the mysteries to come... So that this doctrine is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in One unity established unto the end. [...] The fruit of our doctrine is that God should be praised. [...] The very key and entrance into the secret mysteries of God, (in respect of His determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure. [*-A True and Faithful Relation...* p. 64]

Considering the time and place in which Dee lived, Nalvage is treading on some dangerous religious ground in his above speech. He points out that revelations were given to the Prophets of old- from whence we get the Old Testament of the Bible. Then, revelations were opened to the Apostles of Christ- whereby we derived the New Testament of the Bible. Therefore, Nalvage is here suggesting that new prophesies will be revealed through Dee's Holy Book- which would logically result in an entirely new Testament. Several weeks later, Nalvage returns to the subject of this new Doctrine:

And lo, He called you, and you became drunken, and foolish with the spirit of God: And it was said Descend, for he calleth, and hath called. And Raphael that brought up the prayers descended: and he was full with the power, and spirit of God:²³ and it became a Doctrine, such was never from the beginning. [...]

This selfsame Art is it, which is delivered unto you as an infallible Doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocence, wherein you are taught to find out the Dignity and Corruption of nature. Also, [you will be]²⁴ made partakers of the secret judgments of the Almighty to be made manifest, and to be put into execution. [-*A True and Faithful Relation...* p. 77]

Later in the journals, Nalvage and (his superior) the Archangel Gabriel are speaking in unison about this same Doctrine:

These things, that is to say, this Doctrine, delivered by us, is of God; and of his mercies granted unto you, which cannot be in vain. And therefore to be performed, for the secret determinations of God are unknown unto us. [*A True and Faithful Relation...*, p. 92]

The idea of a brand new Doctrine or Testament was quite alarming to Christians of Dee's time- especially as the Church was already segmenting into Catholic and Protestant sects. For instance, Meric. Casaubon, who published many of Dee's journals in *A True and Faithful Relation...* in 1659, had this to say of the Holy Book:

This Book (had things succeeded) should have been instead of a Bible; as the *Al Koran*,²⁵ (and much of the same subject), is among the Islamic peoples.²⁶ [...] A very effectual way to draw people, under color of a New Law, new lights, and doctrines ... from Heaven. [-*A True and Faithful Relation...*, VI p. 10.]

This description from Casaubon may be a bit unfair. While the Holy Book is certainly described by the Angels as a Doctrine delivered from God to mankind, they never indicated to Dee and Kelley that it would *replace* any existing Scripture. Instead, it would "restore" all of the world's holy books. (I.e.- removing errors from them that have crept in over generations.) This would be much more in line with Dee's Hermetic thinking - as he would have recognized all religions and their scriptures as containing some amount of Truth and some amount of error. He would have been looking for a Universal Religion (akin to Gnosticism) that underlay all existing religions.

The last entity to appear for Dee and Kelley, during the reception of the Holy Book, was the Mother of Angels, Galvah. Before delivering the final page of the Book, Galvah gives the following important information:

Touching the Book, it shall be called Logah: which in your language signifieth Speech from God. Write after this sort L O A G A E T H:²⁷ it is to be sounded Logah. This word is of great signification, I mean in respect of the profoundness thereof. [-*A True and Faithful Relation...* p. 19]

Note that Galvah has just named the Holy Book "*Loagaeth*" (pronounced "loh-gah"), which signifies "Speech from God." Even though all but the final page of the Book had been transmitted previously, it was never referred to as *Loagaeth* until Galvah does so above. (As we shall see later in this chapter, the Holy Book bears angelic words other than *Loagaeth* on its cover. However, these words are not necessarily the proper Title of the Book itself.)

In the same session, Galvah also adds:

Happy are they, which are covered with the Pearls of Righteousness, and on whose head there is a Garland of gladness: For unto those belongeth to taste of the Fountain of true wisdom. Is it not written of this book, that it teacheth nature in all degrees? The judgment hereof is Intellectual. [...] How thou art God knoweth: But comfort yourselves in this; that neither this Testimony can perish, neither unto you can remain any slavery. [-*A True and Faithful Relation...* p. 20.]

As might be expected, only those who "are covered with the Pearls of Righteousness" can gain benefit from the Holy Book of *Loagaeth*. Uriel made a similar statement (shown previously in this section) when he said that the text of the Holy Book was "glorious to the good, and dishonor to the wicked."

This would have been a given to Christians like Dee and Kelley, considering the Book's relationship with the End Times and the Revelation of St. John. The Book of *Loagaeth*, according to this worldview, represents the fountain of God's Wisdom from which only the Chosen are to partake.²⁸

Let Those That Fear God, And Are Worthy, Read

Kelley's First Vision of the Holy Book

On March 24th, 1583, the Archangel Raphael granted Kelley his first vision of the Holy Book of *Loagaeth*.²⁹ It appeared as a book with 48 leafs of gold. (A "leaf" is a sheet of paper- in this case, gold- bound into a book. Each leaf in a book has a front and

a back- so there are two pages printed upon it.)

The writing within this Holy Book appeared wet, as if written with fresh blood. (According to Christian Tradition, the Celestial *Book of Life* is written in the Blood of the sacrificed Lamb, or Christ. See the Revelation of St. John, Ch. 5 for the Book and the Lamb.) The letters and words themselves were not English, but written in some kind of hieroglyphic or magickal alphabet that neither Dee nor Kelley had ever seen.

Once Kelley had counted 48 leafs in the Book, Raphael replied:

It is finished. One is one [that]³⁰ neither is, was or shall be known. And yet there are just so many. These have so many names, of the so many mysteries that went before. [-*Five Books of Mystery*, p. 263]

Raphael's above statement is certainly obscure. It is only thanks to information given by the Angels in later sessions that it makes any sense at all. Put simply, Raphael is confirming the 48 leafs reported by Kelley, but also hinting that there is another leaf that "...neither is, was, or shall be known." (Therefore, the true number of leafs is 49.) Not only this, but this "extra" leaf is, in fact, considered number One of the 49.

Later, the text of the First "unknown" leaf is revealed to Kelley and recorded by Dee (complete with accenting and a few pronunciation notes). However, even then, Raphael reminds the men that the mysteries of the First leaf must remain closed for now:

It is not to be spoken, but in the time of His own time. [-*Five Books of Mystery*, p. 291]

Since the text of *Loagaeth* is composed of the Words of God, I assume it is the message contained in the First leaf that is "not to be spoken" until the time "of His own time." Because we already know of the Holy Book's relationship to the Book of Revelation, we can assume that "His own time" represents the promised Second Coming of Christ and establishment of the Kingdom of God.

We will learn more about the First leaf of *Loagaeth* later in this chapter.

Kelley's Second Vision of the Holy Book

On March 26th, 1583, Kelley received his second vision of the Holy Book.³¹ It appeared exactly as it had previously, but this time with a bit more detail. This time,

Kelley could see that each page was a huge 49 x 49 Table (49 columns and 49 rows). This made for a total of 2401 cells in each Table- which Kelley described as filled with letters, "...some more than other."³²

The fact that Kelley saw some of the cells with "more [letters] than other" cells indicates that he was already seeing the 49-leaf version of *Loagaeth*. As recorded later in the journals, the First ("hidden") leaf of the Book contains an entire word in each cell, while most of the remaining 48 had only a single character in each cell. Therefore, Kelley was likely seeing the First Leaf when he described some cells with "more letters" (i.e.- entire words) than the others.

The fact that there are really 49 leafs in *Loagaeth* (rather than the 48 originally reported) is confirmed later in the journals. For instance, several days after Kelley's second vision of the Holy Book, Raphael discusses its "49 parts":

As I have said: the 49 parts of this Book - 49 voices, whereunto the so many powers, with their inferiors and subjects, have been, are, and shall be obedient.³³ [...] Every Element hath 49 manner of understandings. Therein is comprehended so many languages. They are all spoken at once, and severally, by themselves, by distinction may be spoken. Until thou come to the City, thou canst not behold the beauty thereof. [-*Five Books of Mystery*, p 296-297]

By "49 voices", Raphael likely means 49 *voicings*- or Speeches- of God. From these 49 Speeches of the God-Christ, can be drawn *forty-nine* interpretations.³⁴ There are even forty-nine languages contained in the text- though they are all interwoven and spoken at once.³⁵

Obviously, the number 49 (or 7x 7) plays a vital role to the *Loagaeth* system. As the Angel Nalvage explains (after Dee and Kelley had recorded the text of all 49 leafs of the Holy Book):

You have 49 Tables: In those Tables are contained the mystical and holy voices of the Angels, dignified. [-*A True and Faithful Relation*, p. 64]

Remember that there are *two* pages for every leaf of a book. Thus, there are technically *ninety-eight* Tables (each one 49 rows by 49 columns) found upon the pages of *Loagaeth*. However, in the above quote, Nalvage teaches that these are counted as only 49. Each Table, then, has both a front and a back- thereby occupying *both* sides of a single leaf in

the Book.

It is quite interesting to compare Dee's 49 Tables of *Loagaeth* with the 36 Tables of *Soyga* (see chapter one). Both of them are composed of magickal squares based upon square-root numbers. (A number multiplied by itself.) The Tables of *Soyga* (36 by 36 cells) are based upon $6 \times 6 = 36$.³⁶ Meanwhile, Dee's Tables of *Loagaeth* (49 by 49) are simply the next step in the square-root pattern, based upon $7 \times 7 = 49$.³⁷ The holy number seven plays a major role in the ancient *Merkavah* traditions of the Judaic people, as well as quite a few of the classical grimoiric texts to which Dee and Kelley had access.³⁸

The *Heptarchic* mysteries are also based upon this seven-fold design- including the Seal of Truth, Holy Table, the seven Ensigns of Creation and the 49 Good Angels.³⁹ As we shall see later in this chapter, the mysteries of *Loagaeth* are intimately connected with the *Heptarchic* system through this seven-fold relationship.

Given what the Angels have said about the contents of the Holy Book (the beginning, contents and end of Time), it is reasonable- as with the *Heptarchia*- to associate the 49 Tables with the Seven Days of Creation. (Technically, the Seven Days- along with a hypothetical "Eighth Day" associated with the End Times- encompass the entire span of the Universe from beginning to end. We are currently living in the Seventh Day of Rest.)

Supporting this, the Mother Galvah makes the following cryptic statement just after delivering the text of the 49th Leaf of *Loagaeth*:

These are those seven. [-*A True And Faithful Relation...*, p. 19]

Later in the journals, the Angel Nalvage makes an equally cryptic statement just after delivering the Key to the mysteries of the Second Leaf:⁴⁰

This is therefore the key of the first seven, according to the proportion of the first Creation. [-*A True And Faithful Relation...*, p. 88]

These two statements associate both the Second⁴¹ and Final Leafs of the Holy Book with a mysterious "seven." ("According to the proportion of the first Creation.") I suspect they are indications that *Loagaeth*- from the Second to the Forty-Ninth Tables- encompasses the Seven Days of Creation as depicted in Genesis 1 (plus the dreaded

“Eighth Day” of the Tribulation).

Kelley's Third Vision of the Holy Book

On April 6th, 1583, Kelley received what I call the "third vision of the Holy Book."⁴² Of course, Kelley had seen the Book many times by this point- as this occurs after he had recorded 48 lines of the First Leaf (side A). However, this is the third time Kelley saw something new about the appearance and construction of the Book itself.

Just after the transmission of the 48th line, the cover of the Book was suddenly displayed to Kelley. It was blue in color, and made from a thin, light silk.⁴³ On this cover were the words *Amzes naghezes Hardeh*. (Note that this is some weeks before Galvah entitles the Book *Loagaeth*.) Kelley reported that these words signify "The Universal Name of Him that created universally be praised and extolled forever."

However, later in the journals, an Angel named Ave suggests that Enoch's Book was entitled "Let Those that Fear God, and are Worthy, Read."⁴⁴ Dee notes at this point, "The title of Enoch's Books expounded into English." Therefore, it is possible that Ave's version is the more literal translation of the title *Amzes naghezes Hardeh*.

From the Right-hand to the Left... as in the Hebrew Bible

Another important, and unique, feature of *Loagaeth*, is that it is written entirely from right to left. That is, it is unique among *Western* mystical texts. Meanwhile, it shares this feature with all books written in Hebrew- a Semitic language that also runs from right to left.

Once Raphael showed Kelley his second vision of the Holy Book (where we first see the 49 x 49 tables full of letters), the Archangel's next action was to draw a series of 21 hieroglyphic characters from the pages.⁴⁵ The characters, as recorded in Dee's journal, are the letters of the Angelical Alphabet. (I will cover this Alphabet in depth in chapter five.) However, more important now, this Holy Alphabet is recorded as running from right (the first letter- *Pa*) to left (the last letter- *Gisg*). This is the first indication in the journals that the Language is written in the leftward Semitic fashion.

The next indication is found just after Raphael transmitted the first word of the First leaf: *Zuresch*- a word of seven letters.⁴⁶ Dee then drew a 7 x 7 table showing the numbers 1-7 (relating to the seven letters of *Zuresch*) running "backward"- that is, from right to left. (I think perhaps Dee, after hearing the first word was exactly seven letters,

drew the 7 x 7 table in case he was about to receive another magickal square. However, no square was revealed, and Dee left the table blank except for the numbers 1-7 in the top row.)

I should point out that Dee recorded *Zuresch*, and all of the words transmitted by Raphael, both in English letters and the usual Western rightward-style of writing. Apparently, it is only when the text is written in Angelical characters that it must be written leftward. (The same convention is followed with Hebrew.)

Of course, if a book's text is written leftward, it follows that the pages of the book must do likewise. For instance, take any book written in English,⁴⁷ and lay it face-down so the book's spine is toward your right hand. (You'll be looking at the back cover.) Now, open the back cover so you are looking at the last leaf of the book. If the same book were written in Hebrew, what you just saw as the back cover would have actually been the front cover. And the leaf you saw after opening the cover would contain the *first page* in the book. The text would begin in the upper right-hand corner of the paper and run toward the left margin.

Dee's journals highlight this difference in page ordering several times. In one instance, Dee outright states that Angelical reads leftward:

...in my mind it seemeth requisite⁴⁸ that as all the writing and reading of that holy language is from the right hand to the left, so the beginning of the book must be (as it were, in respect of our most usual manner of books, in all languages of Latin, Greek, English, etc.) at the end of the book. And the end, at the beginning, as in the Hebrew Bible. [-*Five Books of Mystery*, p. 411]

Uriel confirmed Dee's observation (on the next page of the journal) by suggesting that Dee's judgment was directed by God above, "He that sayeth, "Do this," directeth thy judgment."

After Kelley had recorded most of the Holy Book in the usual rightward fashion (and in English characters),⁴⁹ the Mother Galvah arrived to instruct Dee on writing a "perfected copy."⁵⁰ In part, this meant the text had to be re-written in the leftward fashion, so the last page of the book would fall upon what we Westerners consider the "first leaf":

The first leaf (as you call it) is the last of the book.⁵¹ [...] Write the book (after your order) backward, but alter not the form of the letters, I speak in respect of the places. [-*A True and*

Faithful Relation, p. 19]

I assume that by “places”, Galvah meant the proper ordering of letters had to be preserved for the words when written leftward as when written rightward. In Angelical, the text would be a mirror-image of the text in English, but both texts would sound the same when read aloud. (This is different from *Soyga*, which actually spelled words backward to form new- but still rightward-reading- words. Such as “*Soyga*“ which is a reversal of the Greek word *Agyos*.)⁵²

The Reception of the 49 Tables

The reception of the Tables of *Loagaeth* began on Good Friday, March 29th, 1583.⁵³ When Kelley received the text of the 49 Leafs, he did so by first entering a kind of trance. As he sat gazing into the crystal, Dee records, a "sword of flame" came from the shewstone and thrust into Kelley's head. The skryer described “a thing immediately creeping within his head, and in that pang became all in a sweat.” He greatly disliked this feeling, which continued for about 15 minutes before it subsided (or “came to rest”) somewhat.⁵⁴

This process took place each time Kelley sat down to transcribe the language in the Holy Book. It appears to be a form of shamanic ecstasy, and seems to parallel the Christian mystery of the invocation of the Holy Spirit, often associated with speaking in tongues.⁵⁵ Kelley, while in his trance, could read the language within the Book fluently. After each session, the fire would withdraw from his head back into the shewstone- after which he no longer understood the language.

The Archangel Raphael delivered the initial lines of the First leaf of *Loagaeth* in a very meticulous fashion. With a rod of gold, Raphael pointed to the first cell on the Table in the Holy Book- indicating the word written there in fresh blood. He then spelled the word letter by letter, which Kelley repeated for Dee to record.

Previously, I used this first word- *Zuresch*- as an example of the Holy Book’s leftward style of writing. Since it happens to be the very first word of *Loagaeth*, we can continue to use it as an example here. What Raphael actually transmitted to the two men was not the completed word, but a string of angelic letter-names: *Ceph* (Z), *Van* (U), *Don* (R), *Graph* (E), *Fam* (S), *Veh* (C), *Na* (H).⁵⁶ By working in this manner, there would

be a very low error-rate in the transmission, and words could be quickly and easily reviewed and corrected later on.

However, with thousands of words to receive, Dee was concerned the project would soon become overwhelming. The first two lines alone had consisted of ninety-eight words transmitted letter-by-letter, and there were yet forty-seven lines to go on just Side A of that Table!⁵⁷ Therefore, Dee asked Raphael if some kind of abridgment of this letter-by-letter method might be used instead.⁵⁸

Apparently, this angered Raphael- as the vision of the Holy Book suddenly vanished from Kelley's sight. After a prayer from Dee, the vision appears to Kelley once more, and Raphael returns to lecture the two men. Apparently because of Dee's "inappropriate" request, the Archangel states that he will not appear in the crystal again until *Loagaeth* has been transmitted entirely.

However, before leaving, Raphael assures them that his *office* will remain present. Indeed, the remainder of the Tables (the last excluded, see below) are delivered to the men by "a Voice" coupled with a vision of the Holy Book in the stone. This Voice, then, can safely be considered the voice of Raphael.

Nevertheless, Dee was granted his request for an abridgment to the transmission process. Beginning with line three, the text of the First Table of *Loagaeth* is delivered word by word, rather than letter by letter. While this took a huge work-load off of Dee and Kelley, it did create something of a problem for us today. With the first two lines, we have no doubt exactly how the words are to be spelled in Angelical characters- because each letter was named individually. However, with the rest of the First Table, we have only words that Kelley spoke aloud and Dee recorded phonetically.

My own analysis of the text⁵⁹ suggests that several words are spelled phonetically- depending on how Dee heard each word at the time. Therefore, the same word might appear in different lines of the text spelled in slightly different ways. Yet, in other cases, the spellings do seem to be exact- and Dee even makes notes here and there help us with proper Angelical spelling or pronunciation. (Any such notes will, of course, be included with words found in the *Lexicon*.)

In 40 Days Must the Book be Perfected

The overall reception of the Holy Book was marked as a magickal operation in its own right. Note that it began on Good Friday (March 29th), as this was not coincidental.

Exactly eight days into the reception of the text, the Archangel Uriel appeared to inform the men that there was a time-limit on their work:

Behold (sayeth the Lord) I will breathe upon men, and they shall have the spirit of Understanding. In 40 days must the Book of the Secrets, and Key of this World, be written. [...] To the end he may see and perform the time of God his Abridgment. [-*Five Books of Mystery*, p. 327]

This is the first of two references to a 40-day period in relation to the reception of the Holy Book. This would seem to make sense. The Old Testament of the Bible records forty days and nights in the Great Deluge, and the same amount of time for Moses' spiritual retreat on Mt. Sinai. Plus, in the New Testament, Jesus is depicted as fasting for forty days and nights during his own spiritual retreat in the wilderness. However, there may yet be a deeper mystery to the forty-day time period associated with *Loagaeth*.

Notice that Uriel does not mention this 40-day "deadline" until eight days into the process. That means that the total time-period of the reception would come to 48 days—exactly the number of Tables in *Loagaeth* whose mysteries the Angels have promised to open. (And, as we shall see in a following chapter, the same number as the Angelical Keys used to open those mysteries.)

Forty-eight days from Good Friday (March 29th) puts the deadline at May 8th. Just three days before that time (on May 5th), Uriel appears in the shewstone once again to establish another forty-day period. This time it is for re-copying the Holy Book from Kelley's English-lettered originals into a "perfected" copy:

In 40 days more must this book be perfected in his own manner, to the intent that you also be perfected in the workmanship of Him, which hath sealed it.⁶⁰ [-*Five Books of Mystery*, p. 395]

If this "perfected copy" of the Book were completed 40 days after the original May 8th deadline, then Dee would have had to complete the project by June 17th. However, this does not appear to be the case in Dee's journals. As we shall see below, Dee is later told to begin writing the perfected copy on June 18th. If Dee begins the project on that day, 40 days will take him to the very beginning of August.

The perfected copy of *Loagaeth* must also be written in Angelical characters, as Dee notes after the above sessions in his journal:

I required the perfect form of the 21 letters, that I might imitate the same... in the Holy Book writing, etc. [-*Five Books of Mystery*, p. 398]

And here, in a later conversation Dee had with the Angel Nalvage:

You mean the mystical Letters, wherein the holy book is promised to be written. [*True and Faithful Relation...*, p. 78]

Plus, as we know, the Book must be written in the Semitic leftward fashion. This perfected version would have to be completed before the Book could be put to practical use.

Dee had many further questions regarding the construction of the perfected Holy Book. However, the Angels were unconcerned with minor details:

Dee: I was desirous to know whether the book were to be written in paper or parchment; in what color the lines were to be ruled (green or blue, etc) and of diverse other doubts, necessary to be dissolved, I was careful to have some advisement. [-*Five Books of Mystery*, p. 406]

Uriel: Fulfill those things that are commanded. Form and write thy book after thine own judgment. God His determination is just. Therefore, put-to your hands. More than hath been said, and more plainly, cannot be uttered. [-*Five Books of Mystery*, p. 408]

Also, of interest is Dee's eventual observation about the First Table of *Loagaeth*.⁶¹ Because it contained an entire word- rather than a single letter- in each cell, Dee knew the text would never fit into two 49 x 49 Tables on a single leaf. So, he asked Uriel for permission to write the text without a Table, over several pages. The Archangel accepts this necessary convention. The remaining 48 pages, however, do contain Tables.

Begin to Practice in August

The 40 day periods are only one example of the shamanic style of magickal timing utilized by the Angels. From the Archangel Uriel, the two men learned that a "time" has been established for the practical use of the (perfected) Holy Book. It is only at this set time, and not before, that the Mysteries contained within the Tables of *Loagaeth* will be revealed:

You are chosen by God His mercy to an end and purpose. Which end shall be made manifest by the first beginning in the knowledge in these Mysteries. God shall make clear when it pleaseth Him, and open all the secrets of wisdom when He unlocketh. Therefore seek not to know the mysteries of this book, till the very hour that He shall call thee. For then shall His power be so full amongst you, that the flesh shall not be perceived, in respect of His great glory. [*Five Books of Mystery*, p. 351]

One is not to be lightened, but all.⁶² ...for until the 40 days be ended, shalt thou have no[t] one more shew of us. [*Five Books of Mystery*, p. 352]

Uriel's reference to "the 40 days" should indicate the period that fell roughly between June 18th and August 1st- that is, the period during which Dee was to create the perfected copy of the Holy Book. Therefore, we can assume that the mysteries of the Tables of *Loagaeth* will be revealed only after the perfected copy of the Book has been written. Then, the mysteries of the Tables would be revealed all at once (or in a single extended magickal operation).

Dee and Kelley had heard a hint of this "appointed time" previously, from the Archangel Raphael (while the first Table of *Loagaeth* was in transmission). Apparently, the men were not to repeat the words of the book aloud while writing it- because to speak the words was to invoke the magick. This, Raphael assures the men, would not be desirable:

If you use double repetition⁶³ in the things that follow, you shall both write and work, and all at once, which man's nature can not perform. The troubles were so great that might ensue thereof, that your strength were nothing to prevail against them. When it is written, read it no more with voice, till it be in practice.⁶⁴ All wants shall be opened unto you. [*Five Books of Mystery*, p. 311]

Apparently, it is dangerous to read the text aloud while writing it. What concerns us here, however, is the fact that Raphael promises there will be a time for the actual practice of *Loagaeth*, when all "wants" (that is, all questions) will be answered.

Soon after Uriel instructed the men to "seek not to know the mysteries of this Book", Dee and Kelley made contact with the Angel Illemese, who provided specific information about the "appointed time" in lyrical form:

Illemese: I will sing a short song:

Your doings are of God, your calling great.
 Go down and seek the Treasure, and you shall obtain it.
 Take no care, for this Book shall be done in 40 days.
 Begin to practice in August.⁶⁵ Serve God before.
 You shall know all things, with a stroke of the eye.⁶⁶
 And so, praise, glory and eternal singing
 with incessant humility be unto thee, Creator that
 hath framed, made and Created all things, for
 ever and ever. Now say you (if you will)
 Amen.

Dee: Amen Amen Amen.

Itemese: After the end of 40 days, go down for the Treasure. When those 40 days are done, then this book shall be finished. The rest of the time until August, is for rest, labor and prayer. [*Five Books of Mystery*, p. 357-358]

It is once again Uriel who appears, later in the journals, to reveal more information about the "appointed time" for the practical use of the *Loagaeth* system:

This book (I say) shall, tomorrow, be finished;⁶⁷ one thing excepted- which is the use thereof. Unto the which the Lord hath appointed a day. But (because I will speak to you, after the manner of men) see that all things be in readiness against the first day of August next. [*The Five Books of Mystery*, p. 394]

Thus we learn, for certain, that August 1st was the target date for the practice of *Loagaeth*. As stated previously, that would be roughly 40 days after Uriel instructed Dee to begin writing the perfected copy of the Holy Book.

Interestingly, all of this together represents three distinct periods of 40 days. During the first period (which began eight days after Good Friday), Kelley received the text of the 48 Tables. The second period was one of rest, during which Dee received some answers and clarifications from the Angels. Then, the third period should have consisted of the creation of the perfected Holy Book- ending on August 1st and the revelation of the Mysteries.

Begin the Book Next Tuesday - the Mother Galvah

By June 14th (just four days before Dee was to begin work on the perfected Holy Book), the men had not yet received the text of the final- 49th- Table. This was withheld, apparently, because it was specifically under the jurisdiction of a female Spiritual Creature who (on June 14th) appeared and took over the transmission process.

Dee first records the appearance of "a Maiden."⁶⁸ She tells the two men that She is far from home, on a journey that will end six or seven weeks in the future. Dee points out (as he had noted previously in the journals) that Angels are unaffected by physical distances. Therefore, it is the time of the Maiden's journey, and not any distance, that establishes its length. If we count forward on the calendar about seven weeks from June 14th, we find ourselves in the close vicinity of August 1st. Therefore, this is our first veiled clue that this Maiden is associated in some way with the mysteries of the Holy Book of *Loagaeth*.

The Maiden, in Kelley's vision, continues on Her journey and encounters several people along the way. At this point in the journals, the identity of this Maiden is hidden. However, as we shall see later, this vision of the Maiden's journey is directly related to Her true identity.

Dee eventually asks the Maiden for Her name. She replies that Her "name" is not from the human tongue, likely meaning that it is Angelical:

My name is Galva'h, in your language I am called *Finis*. [-*A True and Faithful Relation*, p 12]

To Trithemius I say, "I am *Finis*, I am a beam of that Wisdom which is the end of man's excellency."⁶⁹ [-*A True and Faithful Relation*, p 13]

Finis is Latin for "The End." However, later during the same session, She adds that the name *Galvah* is not the general angelic word for "End",⁷⁰ but is instead used here in a very particular (specific) sense:

Understand my name particularly, and not generally. I speak it to avoid error. Persevere to the end. [-*A True and Faithful Relation*, p 14]

In other words, *Galvah* is not the true name of this Maiden. It is, instead, a title- relating in some way to Her function or office in these transmissions. As we saw previously, Gavlah has appeared to guide Dee and Kelley to August 1st- which is *the end* of the

Loagaeth operation. ("Persevere to the end.") Plus, as we shall see below, it will be Her job to reveal the *final* Leaf of the Holy Book to the two men.

On the first day She appeared (June 14th), Galvah took control of the skrying sessions and became Dee's principal instructor on the Holy Book:

Galvah: Begin the Book next Tuesday. Myself will be the director; and as my name is, so I will lead unto the end. All other things use, according to thy judgment and proportion of his Spirit that guideth you. I myself will be the finger to direct thee. [-*A True and Faithful Relation...*, p 13]

Note that Galvah tells Dee to begin the Book "next Tuesday"- which would be June 18th. Of course, Kelley had already received forty eight of the Tables by this point- all transcribed by Kelley from the shewstone in English letters, and written in the Western rightward fashion. Therefore, Galvah must be telling Dee to begin the *perfected copy* of the Holy Book. This appears to be what Dee assumes as well, and he asks Galvah if She will answer his questions regarding its writing:

Dee: At the beginning to write the Book, shall I require your instructions?

Galvah: Do so. [-*A True and Faithful Relation...*, p 13]

An example of Galvah's direction regarding the writing of the Holy Book can be found a few pages later- on June 20th, two days after the project began. Here, Dee is given several very Solomonic instructions to follow while he works on the Book- although Solomonic or other traditional magickal timing are not used. Instead, the work is to be done when Galvah inspires Dee to work:

Galvah: Labour in the writing of the Book diligently. See thou cleanse thyself on both sides. Be alone while it is done: that is to say, while thou art in doing it. [...] In a pure action all things ought to be pure.

Dee: May I be writing every day, and at any time, when it shall come in my mind?

Galvah: Ever as thou shalt feel me move thee. I will stir up thy desire.

Dee: How shall I do for the letters? Shall I simply translate the letters as I find them?

Galvah: Aye.

Dee: The titles of the sides, are they to be written only in the holy Characters?⁷¹

Galvah: As thou sayest... [*A True and Faithful Relation...*, p. 23]

Dee goes on to ask several technical questions about his copy of the Holy Book. However, Galvah promises all further questions will be answered during the last seven (of the 40) days before August first. More than likely, Dee was expected to have the perfected Holy Book nearly written by that time. Here, Galvah only assures Dee, "Thou shalt want no direction."

The true identity of Galvah is a puzzle that plays out slowly in the journals. During their first session together, when Galvah instructed Dee to begin work on the Holy Book, She also gave him a very cryptic hint to her identity:

The finger of God stretcheth over many mountains. His Spirit comforteth the weakness of many places. No sense is unfurnished where His light remaineth. For understand what I am, and it is a sufficient answer. [*A True and Faithful Relation...*, p. 13]

Dee had, earlier in this session, mentioned that Galvah did not appear to be one of the Daughters of Light, or their Daughters- the only family of female Angels the two men had met at that point. Just before her short speech above, Galvah confirms that She is not one of those Angels, but that all of the Daughters (and their Daughters) of Light are comprehended⁷² within Her:

These also that are called Daughters and Daughters of Daughters are all comprehended in me, and do attend upon True Wisdom. Which if Trithemius mark, he shall perceive that true Wisdom is always painted with a woman's garment. For, [other]⁷³ than the pureness of a Virgin, nothing is more commendable. [*A True and Faithful Relation*, p 13]

A few sessions later,⁷⁴ one of the Daughters of the Daughters- named Madimi- appeared in the stone. (Dee and Kelley had met her earlier in their angelic skryings.) During their conversation, Madimi brought her Mother to the shewstone to speak with Dee. Madimi's Mother, of course, is Galvah. Yet, She introduces Herself to Dee in this instance by the name I AM.⁷⁵ (We will return to this encounter between Dee and Madimi later in this chapter.)

It would seem that the solution to the puzzle is found on page 14 of *A True and Faithful Relation...* Here, Galvah appears, in a vision, to be completely entrapped by a surrounding hedge. The Angel Illemese appears briefly and has an exchange with Her:

Galvah: Here is no way out.

Illemese: Come, I will do somewhat for you. It is a strange thing that Wisdom cannot find a way through a hedge.⁷⁶ [-*A True and Faithful Relation*, p 14]

Illemese knocks down part of the hedge and departs the vision. Galvah, then, continues with the allegorical vision- in which She (now revealed as Wisdom) vainly attempts to find lodging amongst corrupt mankind.⁷⁷

This vision is likely a continuation of the very first vision Galvah showed Kelley- concerning Her journey toward August 1st.⁷⁸ In that vision, Wisdom also journeyed along Her way, encountering humans who either embraced Her or could not tolerate Her, and those who made good use of Her guidance along with those who did not.

Through all of this we learn that "Galvah" is, in fact, Wisdom Herself. Throughout Western history, Wisdom has been depicted as a female figure- Her symbolism dating back to images of the Goddesses Inanna (in Mesopotamia) and Isis (in Egypt).⁷⁹ The Gnostics worshiped Her directly as *Sophia* (Wisdom), and Judaism adopted *Sophia* as its own *Shekinah* (the Presence of God). From these, the later Hermeticists developed their concept of the Soul of the World. This is the Alchemical Bride of God.

It is my impression that the name "Galvah" is intended to represent the Biblical *Omega* (The End), as we see it in the first and last chapters of Revelation, "I Am the *Alpha*, and the *Omega*. The First, and the Last." Therefore, *Sophia*- as Galvah/*Omega*-

represents the Passive and Feminine aspect of Creation. Her Bridegroom- the *Christos/Alpha*- represents the Active and Masculine aspect. (In Gnosticism, the union of *Sophia* and the *Christos* represents the Holy Spirit, symbolized by the White Dove.)

Every Monday is the Seventh - the "Enochian Sabbath"?

One of the more inexplicable examples of magickal timing in Dee's records concerns the Angels' strange observation of Mondays. Others have classified this as some kind of "Enochian Sabbath"- comparable to the Christian Sabbath on Sunday, or the Jewish Sabbath on Saturday.⁸⁰ In both of these latter cases, the Sabbath is established according to the "Day of Rest" observed by God on the Seventh Day of Creation. (See Genesis 1.) The Jewish custom was to begin the week with Sunday- meaning that Saturday was the last day of the week, and therefore the Seventh Day of Rest. (In fact, this is why we refer to the Day of Rest as the "Sabbath"- because the root of this word is the Hebrew name for Saturn/Saturday- *Shabbathai*.) For the Christian, the week began on Monday- so that Sunday was the Seventh Day and the Sabbath. (A custom our secular culture follows to this very day.)

I find it hard to judge whether or not the Angels intended Mondays to be a Sabbath in this sense. No special consideration of this day appears in relation to the *Heptarchia*- which precedes the *Loagaeth* system in Dee's journals. However, the ordering of Planetary Forces revealed to Dee in the *Heptarchic* system does happen to end with Luna- the Planet of Monday. (The list runs: Venus, Sol, Mars, Jupiter, Mercury, Saturn and Luna.⁸¹ The Angels did associate this ordering directly with the Seven Days of Creation.⁸²)

Mondays are first mentioned in the journals when Galvah instructs Dee to begin writing the perfected copy of the Holy Book:

Galvah: That is to say, while thou art in doing it, henceforth and till the time come⁸³ use speech with us no more; every seventh day accepted.

Dee: How shall those days be accounted?

Galvah: From Tuesday last: Tuesday being the first of the seven,⁸⁴ and the next Monday, the seventh, and so forth every Monday is the seventh. [*A True and Faithful Relation...*, p. 23]

Therefore, Dee was to work on the Holy Book on every day of the week from Tuesday to Sunday. The seventh day, Monday, was one of rest from that work, whereupon Dee might enjoy conversation with the Angels. Oddly enough, Dee does not seem to have followed this observation of Mondays at this point, as the next journal entries are on various days other than Monday.

Mondays are next mentioned in the journals during the period when Dee and Kelley received the 48 Angelical Keys. During one session, which took place on a Monday, the Archangel Gabriel delivered the following message from God:

Gabriel: Listen unto my words, for they are a Commandment from above. Behold (saith He) I have descended to view the Earth, where I will dwell for seven days, and twice seven days. Therefore, let them be days of rest to you. But every seventh day, I will visit you, as Now I do.

Dee: I understand that this rest is, that every Monday, for three Mondays else next after other, we shall await our lessons, as now we receive, and that we may all the rest follow our affairs of study or household matters.

Gabriel: It is so, for one day shall be as a week. But those days you must abstain from all things that live upon the Earth.

Dee: You mean these three Mondays ensuing next. [April 30th 1584. *A True and Faithful Relation...*, p. 114]

The journals indicate that Dee followed the instruction this time, as the next three sessions with the Angels take place on Mondays.⁸⁵ (Though, we are not told if he or Kelley abstained from “all things that live upon the earth” on these Sabbath days.) This, unfortunately, is all the journals of Dr. Dee have to say about Mondays.

The 49 Tables of *Loagaeth*: What We Know⁸⁶

In this section, we are going to explore the particulars, as recorded by Dee, of some of the 49 Leafs (or Tables) of the Holy Book of *Loagaeth*. Dee made a few comments in his journals that suggest, to me, that he had more information about the contents of the Tables than has survived to the present day. It is entirely possible that he recorded this information in another journal that has been lost. Therefore, we will have to

gather what we can from the *Five Books...* and *A True and Faithful Relation...*
Unfortunately, this means we only know a few details about a few of the Tables:

Titles of the Tables⁸⁷

Almost all of the Tables of *Loagaeth* are headed with titles- one for Side A and another for Side B of each Leaf. Those Tables that do not have specific titles are instead “entitled” with the first words that appear on the page. We have precious little in the way of translations for these titles. In the *Lexicon*, I have referenced any of these words that appear similar to known Angelical words. Following are the titles themselves:

Table 1A [zuresch od adaph mal zez geno au marlan oh muzpa]

Table 1B [Oxar varmol pan sampas os al pans orney andsu]

Table 2A alla opnay qviemmah.

Table 2B zvreth aho dan lanfal cramza

Table 3A pandobna ox adroh azimcholdrux.

Table 3B dlod Alged zvreth. ["dlod allged zvrath"]

Table 4A Zvbla ox arnogan Algors aclo.

Table 4B Danfal gest Axamph acrosta.

Table 5A Gonzahoh alch arge oho Adanch.

Table 5B Zvchastors plohodmax argednon aho

Table 6A Sancgonfal aldex, Ave goh adatqvan,

Table 6B pvrcha ges maxgem adroth vaxox ahó

Table 7A Dam lethgath onzar avoxalgeth

Table 7B chvmaxchaberexmapha

Table 8A algebadreth

Table 8B Oylzongs

Table 9A pagesgem

Table 9B Avallacax

Table 10A Gorvemgemps

Table 10B Bacap Laffos

Table 11A Ozimba londorh

Table 11B ylchvzzapg

Table 12A Nopham

Table 12B Signeh gax

Table 13A t-lallaah gethnoh

Table 13B Iaialgh lercol zinrox

Table 14A Pincal vexlan

Table 14B Phin potagar giron

Table 15A Se ger pcpalph

Table 15B Oroh Zvn.compvxoh

Table 16A Dadavar gedrong

Table 16B varahhatraglax pligeo

Table 17A Hidrahah glazipvangel

Table 17B Engidexol; neolchiph

Table 18A Polacax cvbagod

Table 18B Zad, ron anchal

Table 19A Gedmarg alpon

Table 19B Bvzalq long arnap

Table 20A Zicha lezach.

Table 20B Drem phingel oxah oho

Table 21A algonzib virbalox

Table 21B Avriz ommaphily geld

Table 22A Cehergol naoal

Table 22B Fál mexicamps vrom

Table 23A Conar vomfagal

Table 23B Toxarxh nerhoh gel podnon

Table 24A Zichidpha lvziph

Table 24B Nervag pranlan

Table 25A Demphoz prang oho

Table 25B Harodan lempric dohoh

Table 26A Chy pled sagnaronph

Table 26B Draxph intayfalg

Table 27A Vlnen razo vilcomb

Table 27B Vincal leorna rvh

Table 28A Dababel gel zozaah

Table 28B Larvh gohonp babbabor

Table 29A Famfax lep axax.

Table 29B Zirzach bvmazon.

Table 30A Tar, vin gabax orho.

Table 30B Glonz alnoptd.

Table 31A Gemnarv Hvncol.

Table 31B Rynh zichzor chalan.

Table 32A yayger balpaoeh.

Table 32B Car vanal geldons.

Table 33A Vio nilg onpho.

Table 33B Toxhencol ylnorox ziborh.

Table 34A Balvomph chiphan.

Table 34B Vingelg laxih parcan.

Table 35A Zvda vig pancar.

Table 35B Dexvlnq chirony gavv.

Table 36A Qnabazeb vil pvdar.

Table 36B Xanpa phaphingeth.

Table 37A Ronlox bapvabap orh.

Table 37B Calbahhah genrox.

Table 38A Dohvnam gethgo axah.

Table 38B Vantavong nargax.

Table 39A Pvlgaao ner gisch.

Table 39B Archi septh lorox.

Table 40A Damponpha nexo gel.

Table 40B Dexph geld onchen.

Table 41A Ellaxor Natoglan

Table 41B Fam filgisch larvouch

Table 42A Cemgealg ralphos

Table 42B Zodagrap zilpob

Table 43A Necprilga lvpvarn

Table 43B Depsah onge phialox

Table 44A Nelziar pol dolgon

Table 44B Parni volchemph

Table 45A Acvirzilg chiparal

Table 45B Alged on chipráxal

Table 46A Clarn nancal

Table 46B Lexrox pingh lardol

Table 47A Zvrzvh genvox

Table 47B Chiromonph zarchan olinorg

Table 48A Calgs sedph panglox

Table 48B Bapporgel bvrioldepnay

Table 49 N/A (See below note)

Note: Table 49 was not given its own title. See later in this chapter for a full explanation of the reception and contents of the final Leaf of *Loagaeth*.

First Table:⁸⁸

[IMAGE: First-Table.jpg]

We've already discussed a few points about the "hidden" First leaf of *Loagaeth*. Raphael gave us the first clue when he said, "One is one [that] neither is, was or shall be known." The mystery of these cryptic words is not solved until after the appearance of the Angel Nalvage, who delivered the Angelical Keys (or Calls) to Dee and Kelley.⁸⁹ Nalvage says of the Table on the First leaf:

I find the soul of man hath no portion in this first Table. It is the Image of the Son of God, in the bosom of his father, before all the worlds. It comprehendeth his incarnation, passion, and return to judgment: which he himself, in flesh, knoweth not. [*A True and Faithful Relation...*, p. 79]

The image of the "Son of God, in the bosom of his father, before all the worlds" brings to mind, once again, the first chapter of the Book of John- where both God and the *Logos* (Word) existed together- as One- before all of Creation.

We already know that the entire Holy Book is supposed to contain the words of

the *Logos / Christos*, who used the words to create the Universe, Time and all of the contents of both. Here, Nalvage reveals that the First Table of *Loagaeth* is, especially, reserved for the *Christos* Himself. It contains the archetypal patterns upon which the birth, life, and death of Jesus would later be based. (I further suspect that the pattern for the entire Book of *Loagaeth* is indicated here as well.)

Therefore, the *Loagaeth* magickal system has no method of opening the mysteries of the First Table. However, there are several clues to its nature recorded in Dee's journals- given by Kelley as he recited the words from the Book. The reception of the entire First leaf is recorded in Dee's *Fifth Book of the Mysteries*, and it is the only Table of the Holy Book to contain entire words, rather than single characters, in its cells. Because Kelley could understand the language during these sessions, he would often make comments on the definitions (or "significations") of the words. (Raphael even tells Kelley, on occasion, to cease explaining the definitions of the words as he spoke.⁹⁰ After all, the mysteries of the First Table *were* supposed to remain closed!)

Of the nearly 4802 words in the first Table (2401 cells on the front, and the same number on the back), we only have a few precious definitions to work with. Yet, these few words are fairly telling about the contents of the text itself.

For example one of the words (*Gascampho*) is defined as "Why didst thou so? - as God said to Lucifer." Another word (*Donasdogamatastos*) indicates "the furious and perpetual fire enclosed for the punishment of them that are banished from Glory", while yet another (*Padgze*) means "Justice from Divine Power without defect." Therefore, one might assume that Lucifer's Rebellion in Heaven is described or referenced in this text, along with his sentencing by God afterward.

There are also other clues to such pre-Genesis events in the text. One word, for example, (*Amgedpha*) translates as "I will begin anew." (Qabalistic Tradition holds that our Universe was not the first attempt at Creation. Or, perhaps, this phrase indicates God's rebuilding of his Kingdom after the War against Lucifer. Yet again, maybe it is a word Lucifer himself spoke after being cast down?) There is also a word (*Galsagen*) that indicates the creation of the Angel of the Sun by God. (This could be a reference to the Archangel Michael,⁹¹ who is credited in Christian Tradition with the defeat and casting-down of Lucifer.)

There also appear to be some elements of the Biblical Genesis in the text. One word (*Pola*) translates as "Two Together" - which may be a reference to Adam and Eve

before their separation into two bodies, if it is not in reference to the Waters of the Abyss before their division. There is also a word (*Apachana*) that indicates the "slimy things made of dust"- reminiscent of the Fifth and Sixth Days of Creation, where God brought forth "creeping things" from the sea and earth.⁹² Another word (*Tohcoth*) encompasses "all the number of faeries" (or spirits)- who, according to Jewish legend, were created on the twilight of the Sixth Day of Creation.

The only reference to Christ in this Table, that made it into Dee's records, is a word (*Iurehoh*) that indicates "What Christ did in Hell." This is a reference to an obscure Christian legend in which Christ- during his three days in the Tomb- descended into Hell.⁹³ While there, he literally stormed the place- smashing open gates, knocking down bridges and liberating a large number of souls who had been wrongly imprisoned there.⁹⁴ This is a controversial legend, mentioned in passing in the Apostles' Creed.

There are also two words (*Samhampors* and *Semhaham*) that hint at some relationship between the *Loagaeth* system and the Qabalistic 72-Fold Name of God- called in Hebrew *Shem haMephoresh* (the Name of Extension).

There are even a couple of words that mention *Heptarchic* Angels (who were likely heavily involved in the Seven Days of Creation). One Angel mentioned is the angelic Prince of Tuesday Befafes. In this Table of *Loagaeth*, the word *Befas* appears- which Dee notes is the "vocative" form of Befafes' name. (This means that someone in the text is addressing Befafes directly.) Another *Heptarchic* Angel- the King of Sunday Bobogel- seems to figure into the word *Bobagelzod*. (Dee does not record if this is also a "vocative case.")

Of course, all of the Angelical words mentioned above are included later in this book, in the Angelical Lexicon.

Beyond this, Kelley reported some interesting information concerning several lines of the text. After recording line twenty-three of Side A of the First Table, Dee records:

There are no points [in line 23], neither in the last before [i.e.- line 22]. They be parcels of Invitations very pleasant to good Angels. Before [i.e.- line 21] was, as it were, a preface of the creation and distinction of Angels, etc.⁹⁵ [*-Five Books of Mystery*, p. 312, Footnote.]

Therefore, we learn that lines 22 and 23 are parts of invitations to Good Angels. The line

before these, number 21, is the preface to the creation of Angels. Then, after the 26th line was transmitted, Kelley made note that all of these lines- 21-26- appertain to Good Angels.⁹⁶

This is all that is recorded of the mysteries of the First Table of *Loagaeth*. After Raphael delivered the first line of this leaf, he told Dee and Kelley:

I teach. Let this lesson instruct thee to read all that shall be gathered out of this book hereafter.
[...] It shall be sufficient to instruct thee. Farewell. [*-Five Books of Mystery*, p. 291]

I feel this applies equally to the entire First Table (Sides A and B). Organizing and analyzing the words provided there are likely key to distinguishing the text of the other Tables. Because the other Tables have a single letter in each cell, the words all run together without spaces between them.⁹⁷ We would have to recognize basic words- and compounds- from Table One, in order to distinguish them in the later Tables.)

Second Table:

The Angel Nalvage had a few words to say about the Second Table, just after he delivered the translation (or “English sense”) of the Angelical Key needed to open it:

It is the sense in your tongue of the holy and mystical Call before delivered: which followeth in practice for the moving of the second Table, the Kings and Ministers of Government. [...]
This is therefore the key of the first seven, according to the proportion of the first Creation. [*A True and Faithful Relation...*, p. 88]

Therefore we know that the Second Table of *Loagaeth* represents the “Kings and Ministers of Government.” In this light, I would assume that the “first seven” indicates the seven “Spirits of God”- the seven Planetary Archangels who were the principal active forces during the Seven Days of Creation.⁹⁸ It is probable, then, that the Second Table relates in some way to the Archangels who govern Creation.

This fits well with what we already know of *Loagaeth*. The first, unattainable, Table incorporates events that took place “before the worlds”- from the blueprints of the Christ saga, to the creation of the Angels, and even the rebellion and fall of Lucifer. The

Second Table, then, would initiate the Creation as seen in Genesis I.

Fourth Table:

The journals record nothing about the mysteries of the Fourth Table until the Angelical Keys are revealed. At that point, the Archangel Gabriel states that this Table (and its Key) is “the first of nature, and the beginning of your being in body.”⁹⁹ It is likely, then, that this Table relates to (or incorporates) the creation of Adam in Genesis 2. However, because this information was revealed with the Keys, I will save further discussion on this point for chapter three, when we discuss the Key of this Table.

Ninth Table:

[IMAGE: Pagesgem Table.jpg]

Table 9, Side A is the Table that appears in the front of *A True and Faithful Relation...*, labeled as "A specimen of the Tables or Book of Enoch, etc." This Table is entitled "*Pagesgem*".¹⁰⁰

The *Pagesgem* Table is special in many respects. It is, by far, the most unique and fascinating Table in the entire Holy Book- making it little wonder why Casaubon chose it as a sample for the front of his *A True and Faithful Relation....* Most notably, this Table possesses four 7 x 7 number-squares in the four outer corners of the grid. Surrounding the center of the grid, in a large clockwise circle, are the numbers 1 through 9 repeating. Within the circle are the numbers 1 through 7 written in triplicate (111, 222, 333, etc.) in a counter-clockwise pattern. The rest of the squares within the circle are filled with capital letters (I, B, A, G, A, F, and A repeating).

Furthermore, the very center of the Table displays the name of the *Heptarchic* Prince of the Sun and Sunday- *Bornogo*- in a star-pattern. (The name is written once vertically, once horizontally, and twice in opposing slants. All four share the central cell-

the letter N- and therefore make an eight-pointed star.)

B			B			B
	O		O		O	
		R	R	R		
B	O	R	N	O	G	O
		O	O	O		
	G		G		G	
O			O			O

Outside of the central circle and the four number squares in the corners, the rest of the Table is filled with letters as usual. Most unique is the fact that this is the *only* Table in the Holy Book to incorporate numbers with the text.

Nineteenth (or Eighteenth?) Table:

[IMAGE: GedmargAlponTable.jpg]

On April 15th, 1583, Kelley was at work transcribing what Dee called the 18th Leaf of *Loagaeth*.¹⁰¹ However, it is unclear if Dee was counting the First "hidden" Leaf in this case. He sometimes described the Second Leaf as the "first", because it represented the first accessible Gate of Wisdom. Therefore, there is some possibility that, on April 15th, Kelley was actually working on Table *Nineteen*.

Dee notes that this Leaf was "of the spirits of the earth." (Hinting that Dee may have had more information on the contents of each Leaf of the Holy Book than has survived.) In this session, we actually get to meet these Earth spirits. During his transcription work, Kelley made the mistake of reading some of the Angelical text aloud. Three or four spirits appeared:

...and thereupon suddenly at his side appeared three or four spiritual creatures like laboring men, having spades¹⁰² in their hands and their hair hanging about their ears, and hastily asked Edward Kelley what he would have, and wherefore he called them.

Kelley, of course, insisted that he had not intended to call them. Dee agreed, saying that a

prayer spoken only to get "the sense thereof" was not a true prayer. At this, the annoyed spirits attacked Kelley- leaving a red circular welt on his skin. During the commotion, Dee grabbed a wand and heroically banished the spirits.

I find it very interesting that this Table should relate to the spirits of the Earth. As I pointed out previously, the entire Book of *Loagaeth* relates to the Seven Biblical Days of Creation.¹⁰³ As we shall see below, the final thirty Tables collectively represent the Seventh Day of Rest. That means the first nineteen Tables should encompass the first Six Days of Creation- beginning with the Divine Source in the First Table and ending with the completed universe in the Nineteenth.

Therefore, it is not surprising to find the spirits of the Earth in the last Table associated with the Six Days of active Creation. This further indicates that the occult forces represented by the Tables of *Loagaeth* do indeed run from the highest divinity in the first Leaf to the lowest and most earthly forces in the final Leaf- in a fashion similar to both the Tables of *Soyga* and the Jewish 50 Gates of *Binah*.¹⁰⁴

Tables Twenty – Forty-Nine:¹⁰⁵

The last 30 Tables of the Book of *Loagaeth* are set somewhat apart from the previous nineteen. As a group, Tables 20 - 49 represent the Gates into the Thirty Aethyrs that extend from God's Throne to Earth.¹⁰⁶

By "Aethyrs", Dee means to indicate the various levels of the Firmament, or the Heavens. (This is the root of our modern word, *ether*- as used to describe the "etheric plane" or spiritual realm.) If we look at chapter one of the Book of Ezekiel, we see the plane of the Firmament (the sky or heavens) upheld by the four Kherubic Archangels. The same Firmament appears as a "sea of glass" (a description of the sky) in the fourth chapter of the Book of the Revelation of St. John.

The Heavens that extend between God and Earth are counted as seven by Jewish Mysticism. This descends from Chaldean and Babylonian sources, who associated the Heavens with the orbital spheres of the seven ancient Planets. (The lowest Heaven corresponded with the "Planet" closest to Earth- Luna- and extended all the way to the furthest Planet- Saturn. Beyond Saturn was a cosmic Barrier between the Divine and Natural realms marked by the band of Fixed Stars.)

Later Biblical traditions re-interpreted these Seven Heavens in various ways. Most significantly, the ancient Gnostics (depending on sect) described anywhere from 30 to 365 Heavens!

It was the 30-Heaven Gnostic cosmology that apparently reached Dee¹⁰⁷ and found itself embedded in the *Loagaeth* system. We know that the First Table of the Book represents the Highest God (the *Logos*), and that the Creation of the Universe is outlined in the text of the 19 Tables that follow. Table 20, then, must address a completed and working Universe, and therefore correspond to the Seventh Day of Creation. The rest of the final thirty Tables follow suit- although Table 49 stands out and will be discussed further below.

The Thirty Aethyrs contained within Tables 20 through 49 run in order from the highest most Divine Heaven (called *Lil* by Dee's Angels) to the lowest and most earthly Heaven (called *Tex*).¹⁰⁸ However, this "stacked" illustration of the Aethyrs is merely an intellectual model- based upon Jewish and Gnostic convention. In practice, the 30 Aethyrs described by Dee's Angels are set over various geographical locations- called "Parts of the Earth." Thus, these Heavens actually permeate one another, rather than existing as "highest to lowest" in the sense of Newtonian space-time.

Technically, this is also an aspect of *Merkavah* Mysticism, as can be seen in the *Book of Enoch the Prophet (1Enoch)*, where the Patriarch not only explores the Seven Heavens but also astrally visits several geographical locations.¹⁰⁹ The same is found throughout the Biblical Book of Ezekiel.¹¹⁰ In Dee's case, each of the Thirty Aethyrs contained three Parts of the Earth (except for the lowest, *Tex*, which contained four¹¹¹). angelic governors set over the nations in those Parts could be contacted, and the people of those nations could be observed by opening the Gate (Table) of the appropriate Aethyr.

I consider the Parts of the Earth system to be an example of the kind of magick one can work with the Book of *Loagaeth*. However, our purpose here is to explore the Holy Book itself. Magickal systems based *upon* it will follow in a later work. In this chapter, I have only included what is said above of the Aethyrs and the Parts, plus I have added the names of the Aethyrs to the *Lexicon*.¹¹²

Meanwhile, for ease of reference, I will here offer a list of the 30 Aethyrs and the Tables of *Loagaeth* with which they correspond:

03. <i>Zom</i> -	Table 22	17. <i>Tan</i> -	Table 36
04. <i>Paz</i> -	Table 23	18. <i>Zen</i> -	Table 37
05. <i>Lit</i> -	Table 24	19. <i>Pop</i> -	Table 38
06. <i>Maz</i> -	Table 25	20. <i>Chr</i> -	Table 39
07. <i>Deo</i> -	Table 26	21. <i>Asp</i> -	Table 40
08. <i>Zid</i> -	Table 27	22. <i>Lin</i> -	Table 41
09. <i>Zip</i> -	Table 28	23. <i>Tor</i> -	Table 42
10. <i>Zax</i> -	Table 29	24. <i>Nia</i> -	Table 43
11. <i>Ich</i> -	Table 30	25. <i>Uti</i> -	Table 44
12. <i>Loe</i> -	Table 31	26. <i>Des</i> -	Table 45
13. <i>Zim</i> -	Table 32	27. <i>Zaa</i> -	Table 46
14. <i>Uta</i> -	Table 33	28. <i>Bag</i> -	Table 47
15. <i>Oxo</i> -	Table 34	29. <i>Rii</i> -	Table 48
16. <i>Lea</i> -	Table 35	30. <i>Tex</i> -	Table 49

Forty-Ninth Table:

As mentioned previously in this chapter, the Mother Galvah appeared to Dee and Kelley in order to bring them to the end of the *Loagaeth* transmission. As such, it was within Her jurisdiction alone to reveal the text of the 49th- or Final- Leaf to Dee and Kelley. Like the First ("hidden") Table, the text of the 49th Leaf is also comprised of whole words. However, it is unique in that it is not made of two 49 x 49 Tables, but (as we shall see later) of five small Tables of 21 letters a piece.

Just after Galvah reveals the name of the Holy Book as "*Loagaeth*", She turns to the subject of the 49th Table:

The first leaf (as you call it) is the last of the book.¹¹³ And as the first leaf is a hotchpotch without order; so it signifieth a disorder of the world, and is the speech of that Disorder or Prophecy. [*A True and Faithful Relation...* p. 19]

This quote has caused some confusion among modern Enochian students. Galvah here suggests that the last leaf of the book would have been called the "first leaf" by Dee. Remember our previous discussion of the "leftward" direction in which the Holy Book is written (like a Hebrew Torah). Thus, if Dee opened up the Book to what he considered the "first leaf" by Western standards, he would find himself looking at the *last page* of the

Book- containing Table 49.

This "first leaf" (really the last!) is then described as "a hotchpotch without order" that signifies a "disorder of the world." In the margin, Dee notes: "I understand not this unless it be the first leaf, being indeed the last, is of the wicked hellish one." This is a reference to the Antichrist, who (according to Dee's belief) would rule the world during the End Times to come. This seems to be confirmed several pages later, when Galvah elaborates slightly on this "hotchpotch":

Thou beginest in the world to look up to heaven: So was it begun in earth to look up to the doing above. The last life is Hotchpotch of the wicked in the World, and damned in Hell. [*A True and Faithful Relation...* p. 24]

So, Leaf 49 of the Holy Book represents the "last life", and a time when the wicked of the world and the damned in hell would create chaos. (i.e.- the Tribulation and following Armageddon.) The final leaf of *Loagaeth*, like the final book of the Bible, would necessarily comprehend the reign of Antichrist, along with his defeat and the establishment of the Kingdom of God. (See the Book of Revelation 13-22.)

Galvah finally transmits the text of Leaf 49 on June 18th, 1583.¹¹⁴ First, She points out that Dee and Kelley have only received forty-eight of the Tables so far. She then proceeds to deliver the text of Her Table:

Write the 49[th]. You have but 48 already. Write first in a paper apart:

Loagaeth feg lovi brtnc
Larzed dox ner nagzilb adnor
[Now seas appear]¹¹⁵
doncha Larb vors hirobra
exi vr zednip taiip chinrvane
chermach lendix nor zandox. [*A True and Faithful Relation...* p. 19]

During the transmission of the above text, Kelley also described the vision of Galvah he saw in the crystal. This vision has provided some confusion for Enochian scholars over the years- though what we have learned of Galvah previously in this chapter may throw some light on the subject.¹¹⁶

As She spoke the above words, Galvah's head glowed so brightly it could not be

looked upon, and the light would flash brighter each time She spoke. This would be recognizable to Christians and artists as a "halo"- a Divine Glory said to surround the heads of Prophets, Saints and Angels as often depicted in Christian Iconography. This is understood as the Presence of God- or the Holy Spirit. (See Exodus 33:14 and 34:29-30.) As we know Galvah is the *Sheckinah* (Divine Presence), it makes sense that She would manifest such a halo while speaking the powerful words of Her Table.

There were also two further beams of Light that entered Galvah during Her transmission, adding themselves to the Light of the halo. These three sources of Light seem to be significant to the text itself. This is suggested as, later in the same session, Galvah reveals part of the mysteries of the words She has transmitted:

There are only the words of the first leaf.¹¹⁷ [...] In them is the Divinity of the Trinity, the Mysteries of our Creation, the age of many years, and the conclusion of the World. Of me they are honored, but of me, not to be uttered: Neither did I disclose them myself: For, they are the beams of my understanding, and the Fountain from whence I water. [-*A True and Faithful Relation...*, p. 20]

Galvah's "beams of understanding" are likely the three beams of Light- or halos- from the vision. Here, we learn that they are related to two three-fold concepts: on one hand, the Trinity (who Galvah credits for the words of Her Table), and on the other, the Creation, Age and Conclusion of the World.

Therefore, in some sense, Leaf 49 is a compendium of all that precedes it in the Holy Book. Note that it begins with the title of the Book- "*Loagaeth*"- which (as far as I am aware) is the only place in the entire Book this word appears.¹¹⁸ I also notice that there are only three capitol letters in the text, and all of them are "L" - which is Angelical for "The First."¹¹⁹ Therefore, we have three distinct sentences here, probably encompassing the Trinitarian mystery hinted at by Galvah.

Also notable in the vision, are the appearance of seas and all the beasts of the earth. As we can see above, Dee recorded the appearance of the seas in the middle of the text of Leaf 49, between the words *adnor* and *doncha*. This, according to Dee's notes, would be just before the second beam of Light entered the Mother.

Then, just after that second beam, all the "Beasts and Creatures of the World" appeared in the shewstone. I would assume they arose from both the earth and the seas around Galvah; in a manner reminiscent of the appearance of animals in the first chapter

of Genesis.¹²⁰ These hoards of animals made threatening gestures toward Kelley- as one might expect of any wild beast. However, they would then turn toward Galvah and fawn upon Her.

I believe what we have in this vision is, in fact, an image of the Soul of the World- the version of the *Sheckinah* or *Sophia* most familiar to Hermeticism. Galvah is Mother Nature, and we see Her in that role in Kelley's Vision.

[IMAGE 04: Soul of the World. From Secrets.]

Consider, also, that Table 49 embodies the lowest of the 30 Aethyrs, called *Tex*. This is the one Aethyr that contains four different Parts (rather than three)- probably symbolic of the physical realm. Therefore, it is fitting that the Table associated with *Tex* should embody the Soul of Nature and the physical world itself. (The end product of the Seven Days of Creation.)¹²¹

However, there was also a down side to this vision of Galvah. As She warned, the 49th Table is "a hotchpot without order" that signifies "a disorder of the world." Perhaps because of the inclusion of the End Times in the mysteries of this Table, the creatures Kelley saw in the stone were predominated by loathsome things like serpents, dragons, toads and "all ugly and hideous shapes of beasts."

This is common in medieval magickal texts like the *Goetia*, where infernal spirits appear in hideous shapes- often composite forms made of serpents, toads, dragons and the like. These texts warn that the horrible countenances of these creatures can be stressful to the mind of the exorcist. Kelley, according to Dee's record, seems to have experienced this during this aspect of Galvah's vision:

Note, also, that the manner of the fiery brightness was such, and the grisly countenances of the Monsters was so tedious and grievous and displeasing to Edward Kelley that partly the very grief of his mind and body ... such grievous sights necessary to be exhibited with the Mysteries delivering unto us, had in a manner forced him to leave off all. But I again with reasonable exhorting of him, and partly [thanks to]¹²² the providence and decree Divine, wrought some mitigating of this grief and disquieting. [-Dee. *A True and Faithful Relation...*, p. 19]

The view of such dark chaotic (even infernal) forces as fundamental to the physical world is a very Gnostic one. In fact, both Gnosticism and the Qabalah teach that the physical

world (as we know it) came about only after Adam's fall from the Celestial Eden. The physical world of suffering, in this view, is an intermixing of Divine Light and the earthly demonic Shells that attempt to obscure it. (A concept illustrated rather well here in Galvah's vision of the 49th Leaf.)

The concept of the End Times, of course, is the rectification of Adam's Fall, and the re-elevation of the world back to the Celestial Paradise. Therefore, the entire process of Creation comes full cycle here in Leaf 49 of the Holy Book- the final product of 7 x7. Nature in all Her winding chaos is here, as well as the World of Man and its conclusion. Later in the journals, Galvah would provide a further clue in this direction:

One thing I will teach thee. The End is greater than the Beginning, or the Midst. For the End is witness of them both, but they both cannot witness of the End. [-*A True and Faithful Relation...*, p. 27]

The End is the final result- or product- of the Beginning and Middle. In this sense, the End (or end result) always encompasses the whole of what led to it. (Consider this in relation to the First Table, which contains the blueprints- or potential- for all that will come after it.) This fits well with Galvah's previous description of the words of the 49th Leaf: "In them is the Divinity of the Trinity, the Mysteries of our Creation, the age of many years, and the conclusion of the World."

After Galvah had completed her vision and the transmission of the 49th Leaf, Dee asked Her for details on how this text should be written in the perfected copy of the Holy Book:

Dee: What shall I do with these 21 words now received? [...] I beseech you, how shall I write these names in the first leaf?¹²³

Galvah: They are to be written in 5 tables, in every Table 21 letters. [-*A True and Faithful Relation...*, p. 20]

There are a couple of problems with this exchange between Dee and Galvah. First, Dee

refers to "twenty-one words received", while there appear to be twenty-two words in the text Galvah transmitted. I suspect two possibilities in this case. The first is that Dee may have simply miscounted the number of words here- though I find that rather unlikely, as Dee had the text right in front of him at the time. The second possibility suggests that Dee broke a word in half when he paused to write [Now Seas Appear] in the middle of the transmission. Therefore, what appears to be two words- *adnor doncha*- may actually be a singular (or compound) word- *adnordoncha*.

More problematic, however, is the response given by Galvah- where Dee is told to write the text of Leaf 49 in five tables of 21 letters each. That makes a total of one hundred and five letters ($5 \times 21 = 105$). Yet, the text- written in English letters- contains a total of 113 characters.

The solution is found by transcribing the letters into Angelical characters. First, note there are four instances of the digraph "ch" in the text (*doncha*, *chinrvane* and *chermach*). This digraph is usually intended to produce a throaty "kh" sound in the Angelical tongue, and it is possible this is represented by a single character (called *Veh*- often transliterated as the English letter "K"). If so, this reduces the number of letters in this text by four, from 113 to 109.

Next, I notice that two of the words contain the letters "zed." Zed happens to be the common name for the letter Z outside of America (sometimes also called "ezod" or "zod"). There are several instances in Dee's journals where he spells out the name of this letter (though usually choosing the "zod" form),¹²⁴ rather than using the Z character alone. If we replace the two instances of "zed" here on Leaf 49 (*Larzed* and *zednip*) with the Angelical character for Z (called *Ceph*), it further reduces the total of letters to 105.

Now that we have arrived at the necessary 105 letters, we can set them into the 5 Tables of 21 letters each:

L	O	A	G	A	E	T
H	F	E	G	L	O	V
I	B	R	T	N	C	L

A	R	Z	D	O	X	N
E	R	N	A	G	Z	I
L	B	A	D	N	O	R

D	O	N	K	A	L	A
R	B	V	O	R	S	H
I	R	O	B	R	A	E

X	I	V	R	Z	N	I
P	T	A	I	I	P	K
I	N	R	V	A	N	E

K	E	R	M	A	K	L
E	N	D	I	X	N	O
R	Z	A	N	D	O	X

Following the above exchange, Dee continues asking Galvah questions about these five little Tables. However, as usual, insignificant details were left for Dee's discretion:

Dee: How shall I place the five tables upon the two sides: three in the first and two in the second, or one in the first and four in the second, or how else?

Galvah: As thou seest cause.

Dee: Shall I write them in letters of gold?

Galvah: The writing hath been referred to thy discretion with colors, and such things as appertain to the writing thereof. Upon the first side write three tables, and on the second two. [*-A True and Faithful Relation...*, p. 20]

The next day, Dee has set the words into the five Tables, and presents it to Galvah for approval:

Dee: I have assayed divers ways to place the five tables, on the two sides on this first leaf. Is it to your liking as I have done it, in the five little Triangles?

Galvah: As concerning the setting down of the five tables, it is sufficient as it is done. [*-A True and Faithful Relation...*, p. 21]

It is unclear why Dee chose to make the five tables into triangles, even though Galvah finds it "sufficient." Personally, I would rather keep the five tables each 7 x 3 squares, as these two numbers obviously play a significant role in Leaf 49 and the Holy Book overall.

Be It Unto Thee, As Thou Hast Done - The Anti-climax of the *Loagaeth* Saga?

The process of creating a perfected copy of the Holy Book- written in Angelical characters, and from the righthand to the lefthand- is an understandably monumental task. It only took Dee a matter of days to become overwhelmed with the project, and by June 29th, 1583 (he was working on Table Seven) he was already asking the Angels for help.

On that day, it was the *Heptarchic* Angel Madimi who appeared in the shewstone. Dee had a special relationship with this spiritual creature- who appeared as a little girl-¹²⁵ and therefore felt comfortable in asking her for intervention. In response, Madimi brings her Mother- who is introduced to Dee and Kelley as I AM (a Biblical name of the Highest Divinity), and who we also know as Galvah, or Wisdom:

Dee: While I was about to write the Title of the second side of the seventh leaf: and (E.K. sitting by me), Madimi appeared as before like a young girl, and I saluted her in the Name of God, as coming from God for good, and said to her, that I was wonderfully oppressed with the Work prescribed to me to perform before August next, and desired her to help me to one to write the holy Book as it ought to be written: seeing I did all I could, and it seemed almost impossible for me to finish it as it is requisite. Madimi promised to help me to one to write the Book; and thereupon appeared to her (but unseen to E.K.) her Mother. [&]

Madimi: Mother, I pray you let him have one to write his Book.

Mother: I am of the word, and by the word.¹²⁶ I say, Seal up those things thou hast. And I myself will take charge of Galvah to the end.¹²⁷

Dee: Truth it is, it must grow to a great mislikeing grudge, that God should seem to have laid burdens on our shoulders, greater than we are able to bear: and then if we fall and fail under them, he would find a cause not to perform his promises made for carrying of those burdens.

Mother: Whatsoever is thy part, the same will I perform. I will put thy yoke (in this one thing) upon my shoulders.

Dee: Will you then write it as I should have written it?

Mother: I have said I will.

Dee: Where shall I leave the Book?

Mother: Leave it where you will: your locks are no hindrance to us. Even when the time cometh believe and you shall find it written.

Dee: You have eased my heart of a thousand-pound weight.

Mother: Because ye shall not fall into error. Dost thou believe?

Dee: Yea, verily.

Mother: Then verily will I do it. [&]

Dee: I pray, tell me your name.

Mother: I AM; what will you more?¹²⁸ [*A True and Faithful Relation...*, p. 26-7]

In my opinion, this is one of the most unbelievable scenes in the journals. By all appearances, Dee receives a promise from the Mother to write the perfected Holy Book *for* him. I simply find it hard to accept that Dee would have seriously expected such a direct and astounding miracle to take place. I have to wonder if he wasn't merely trying to shift the responsibility of having the project completed on time from his own shoulders onto the Angels'. If the Mother had made such a promise, then what Angel could accuse Dee of failure?

Apparently, the project was not completed on time after all. First, the entire month of August is missing from the journals.¹²⁹ The entries simply end with July 4th and pick up again- without comment- on September 21st 1583. Almost three entire months are obscured from modern study.

Then, by April 12th of the following year (1584), Dee mentions to Nalvage that the Holy Book "is promised to be written"- suggesting that it is not complete, and Dee still believes the Mother and Her Angels are going to do it for him:

Nalvage: How, therefore, shall I inform you, which know them not? [...] The Characters, or Letters of the Tables.

Dee: You mean the mystical Letters, wherein the holy book is promised to be written. And if the book be so written and laid open before us, and then you will from Letter to Letter point, and we to record your instructions. [*A True and Faithful Relation...*, p. 78]

This is a full eight months after the original August deadline, and Dee is still receiving instructions for how to work with the *Loagaeth* Tables. In fact, the above discussion takes place just before the 48 Angelical Keys are transmitted. That means that the very Keys needed to open the Gates had not been delivered to Dee on or before the August deadline.

Kelley's exuberance also provides us with evidence that the original deadline was missed. As might be understandable, the men were not likely happy that the much-anticipated day of August 1st resulted in no great Revelations. The Angels had told them so often not to rush the time of God's choosing, but to wait patiently for August. Nearly nine months later, on the date of April 21st, the Angels Gabriel and Nalvage once again tell the men not to rush God. Kelley has a sarcastic response to that:

Gabriel + Nalvage: He never heard of any man that would ask, if God would perform his promises.

Edward Kelley. - By August next?

Gabriel + Nalvage: What if it were a hundred Augusts? You may be weary before August next, as the Children of Israel were of their Manna. [*A True and Faithful Relation...*, p. 92]

It is hard to appreciate this exchange out of the context of the journals. As I stated above, Kelley's words here are likely sarcastic in nature. I read it as a kind of challenge, bringing up the fact that the Angels had already failed to deliver on one of God's biggest "promises"- the revelation of the *Loagaeth* mysteries on August 1st, 1583. Kelley likely fixated on this fact, as he constantly looked for evidence that the Angels were actually liars and devils. (He apparently failed to consider that neither himself nor Dee had the Holy Book written as they had been instructed.)

Kelley was not alone in letting his frustration slip through into the records. It was only a few days later, on April 27th, that Dee asks Gabriel and Nalvage for an update (or confirmation) on the Mother's promise:

Dee: As concerning the book writing by the Highest,¹³⁰ what shall I expect thereof?

Gabriel and Nalvage: There is no point of faith.

Dee: I believe verily that it shall be written by the power of the Highest.

Gabriel and Nalvage: The power of the Highest confirmeth me, but not my power, the Highest.

Dee: Be it as the will of God is. [*A True and Faithful Relation...*, p. 104]

When the Angels tell Dee that the Mother's promise is "no point of faith", I tend to see that as an indication that Dee had it wrong. However, Dee certainly didn't want to see it that way, and therefore re-affirms that he believes the Highest (I AM) will indeed write the Holy Book for him. The Angels put the issue off on the Highest and that ends the issue for that session.

In the end, Dee does appear to have produced the Book on his own. At least, he created a copy to the best of his ability. It was only two months later, on July 7th, 1584, when Ave came to reveal the Prayer of Enoch and the secret to *Gebofal*.¹³¹ Perhaps, Ave appeared at that time with that information because Dee had *finally* produced the Book:

Ave: My brother, I see thou doth not understand the mystery of this Book, or work, thou hast in hand. [...] Notwithstanding, that thy labour be not frustrate, and void of fruit, be it unto thee, as thou hast done.

Dee (in margin): The Book confirmed.

Dee: Lord I did the best that I could conceive of it. [*A True and Faithful Relation...*, p. 196]

Here we see that Dee does have the Book "in hand." He claims it is the best he could do, and Ave appears to say that it will be sufficient to result in *some* fruit for his labor. The marginal note indicates that Dee took this as a confirmation of his perfected copy of the Book of *Loagaeth*.

However, the August date seems to have been put aside. Perhaps this is what Ave means by the phrase "...be it unto thee, as thou hast done." When the long-awaited August 1st finally arrives, Dee and Kelley do not commence a ritual opening of the 48 Gates. Instead, at the command of the Angels, they pack up and head toward the court of Emperor Rudolph in Prague.¹³²

Records of whether or not Dee or Kelley ever made use of *Loagaeth* do not exist. They have either never existed, meaning the men never used this material, or they have simply not survived or been discovered. Meanwhile, if we consider the legacy that Dee left behind in Prague, it is likely that the Angels finally had their own agenda fulfilled after all. Even if neither of the men achieved their personal goals with the magick, the historical mark left by Dee in Prague cannot be denied.¹³³ As promised, the Angels *did* initiate a new current into a new world- and the Age of Enlightenment soon followed.

- 1 See *John Dee's Five Books of Mystery, and A True and Faithful Relation...*
- 2 Also see Psalms 69:28, Daniel 12:1, Luke 10:20, Philippians 4:3 and Revelation 3:5, 13:8, 17:8, 20:12-15.
- 3 To further explore Dee's search for the Book of Enoch, the following references have been highly recommended: *John Dee's Occultism*, by Szonyi (p. 145). *Concordial Mundi: The Career and Thought of Guillaume Postel*, by W. J. Bouwsma (p. 13, 36, 37). *John Dee's Natural Philosophy: Between Science and Religion*, by N. Clulee (p 208-220, 297n25).
- 4 Lights and Judgments = The *Urim* and *Thaumim*, associated with the Breast Plate of the High Priest of Israel, were likely skrying stones of some sort. (See Exodus 28:30)
- 5 See I Samuel 9 for the story of Saul's consultation with Samuel, as well as the explanation of the term "Seer" as applied to prophets.
- 6 Dee has: "could not be come by at man's hand."
- 7 Dee has: "from thee (O God) mediately or immediately". Peterson suggests in his footnote that "mediately" indicates "through a medium." Therefore "immediately" must indicate "without a medium." (Dee employed Kelley because he personally lacked mediumistic skills.)
- 8 Epistle of Jude 14-15. Jude quotes from *I Enoch*, but Dee seems to assume that Jude is quoting the legendary Book of Enoch written in the angelic Language. (See "The Holy Book" below.)
- 9 Found on p. 174 (June 25, 1584) and 196 (July 7, 1584) of *A True and Faithful Relation...*
- 10 Had they been legends of Solomon, Dee's journals would be considered "Solomonic."
- 11 Adam and Eve, who were the distant grandparents of Enoch.
- 12 *Heptarchia* means "Seven-fold Hierarchy" or "Seven-fold Rulership." This system of magick revolved specifically around the Seven Archangels who "stand before the Throne of God." (Rev. 4:5.)
- 13 Published- with all Latin translated- as *John Dee's Five Books of Mystery*, edited by Joseph Peterson.
- 14 To see the original manuscripts of Dee's journals, visit <http://www.themagickalreview.org/enochian/enochian.html>. Also, for transcriptions of Dee's work, see <http://www.esotericarchives.com/>
- 15 An Angel from the *Heptarchic* system of magick.
- 16 I.e.-, the Celestial Tablets (of Enoch) are written by the hand of *Sophia* (Wisdom). *Sophia* is the name of the ancient Gnostic Bride of God (or Mother of the World).
- 17 That is, the First Great Prophecy was of the coming of Christ.
- 18 That is, this Holy Book contains the Second Great Prophecy, which is the return of Christ.
- 19 The Tribulation is a period of war and suffering that precedes the end of the world in Christian myths.
- 20 We will see later that there are Calls (or Keys) associated with the Holy Book. However, I suspect Dee saw the above as a reference to the first sounding of the Trumpet, an aspect of the Christian Rapture. See Revelation, chapter 8 (and forward) for the Trumpets.
- 21 Referring to the Holy Book- which has already been described as containing the Second Great Prophecy of the End Times.
- 22 The first that lived = Adam.
- 23 It was Raphael who delivered the Holy Book. See chapter five.

- 24 I have added this for clarification. -Aaron
- 25 Casaubon has "*Alcoran*." The Koran was a new "Testament" which was delivered to Muhammad by the Archangel Gabriel, and which founded the Muslim Faith.
- 26 Casaubon has "Mahometans" - as in "Muhammad-ians."
- 27 *TFR* does not show the first "A", leaving "Logaeth" - but this is an error on the part of Casaubon.
- 28 See the Book of the Revelation of St. John, chapter 5.
- 29 See the *Five Books of Mystery*, p. 263.
- 30 I have added the bracketed word to clarify the speech.
- 31 See the *Five Books of Mystery*, p. 268-9.
- 32 The journals do not mention it at this point, but there is also a title above each Table of the Holy Book.
- 33 Dee adds in the margin: (49 Powers with their inferiors... 48 after a sort: and 1.) Again, we see the isolation of one leaf of the Book from the others.
- 34 Compare this to the *Qabalistic* convention of attributing four manners of interpreting the Torah- one for each of the Four Qabalistic Worlds.
- 35 One of these appears to be the language we will see later in the 48 Angelical Calls, or Keys.
- 36 Six is the number attributed to the Sun in works like Agrippa's *Three Books*...
- 37 Seven is the number attributed to Venus.
- 38 For instance, see the material in the *Arbatel*.
- 39 All of these are associated with the Seven Archangels who stand before the Throne of God in Revelation Ch. 4. These are the Archangels (or *Elohim*) directly involved in the Seven Days of Creation, in Genesis 1.
- 40 We will return to the subject of the Angelical Keys (or Calls) in the following chapters.
- 41 That is, the first Leaf that is accessible to the aspirant.
- 42 See pages 324-325 of the *Five Books of Mystery*.
- 43 Dee makes this marginal notation: "Note this covering to be made for the book."
- 44 See *A True and Faithful Relation*... p. 174.
- 45 See the *Five Books of Mystery*, p. 269.
- 46 See the *Five Books of Mystery*, p. 288.
- 47 Or Spanish, Latin, etc.
- 48 Requisite = Required.
- 49 See Sloane 3189 for Kelley's English-lettered copy of the Holy Book.
- 50 We shall return to the subject of the perfected Holy Book later in this chapter.
- 51 We shall see later in this chapter that Galvah continues to refer to the 49th leaf of *Loagaeth* as "the first leaf" - though it is in fact the last.
- 52 See chapter one.
- 53 See the *Five Books of Mystery*, p. 286-343. Remember, only the First Table (Sides A and B) is found in the *Five Books*. The entire Holy Book is preserved in Sloane MS 3189.

- 54 See the *Five Books of Mystery*, p. 286-7.
- 55 See Laycock's Introduction to *The Complete Enochian Dictionary*, p. 33-35.
- 56 I have added the English-letter equivalents in parentheses for clarification.
- 57 This would not be a concern for the other 48 Tables, which contained single letters in each cell.
- 58 See the *Five Books of Mystery*, p. 296.
- 59 As of this writing, my analysis of the text is unavailable to the public. However, it may be available on my website by the time this book is published. (See <http://kheph777.tripod.com>)
- 60 This is likely a reference to the Book sealed with 7 seals in the Revelation of St. John. Evidence suggests that *Loagaeth* is intended, on some level, to be this same Book.
- 61 See the *Five Books of Mystery*, p. 411.
- 62 That is- all Tables will be explained at once, rather than one here and another there, etc.
- 63 By "double repetition" I assume Raphael means to both write and speak the text at once.
- 64 The Holy Book. Kelley was reading the words aloud to Dee so he could record them. However, Raphael here warns against speaking the words again "till it be in practice."
- 65 Here is the first time August is mentioned as the time to put *Loagaeth* into practice.
- 66 I.e.- "at a glance" within the Book.
- 67 Though the transmission of the Tables does halt the next day, I should point out that the final- 49th- Table was withheld for some time afterward. We shall explore this below.
- 68 See *A True and Faithful Relation...*, p. 10.
- 69 Earlier in this speech, Galvah had made reference to the negative view of women seen in Trithemius' work. She said, "If Trithemius can separate the dignity of the Soul of Woman from the excellency of man..." Therefore, the above quote is Galvah's (slightly sarcastic) response to Trithemius' take on women as the "end of man's excellency."
- 70 See *Ul* (End) in the *Lexicon*.
- 71 Each Table of *Loagaeth* has a Title- one for the front Table and one for the back Table on each Leaf.
- 72 Encompassed.
- 73 I have added this word for clarification. -Aaron
- 74 See *A True and Faithful Relation...* p. 27.
- 75 See Exodus 3:13-14, where God gives Moses the Hebrew Divine Name *Eheieh asher Eheieh* (I Am that I Am). The Qabalah assigns this Name to the Highest Divine Sphere.
- 76 The hedge would have been symbolic of ignorance.
- 77 See Proverbs 1:20-33.
- 78 See *A True and Faithful Relation...*, p. 10-12.
- 79 Remember Galavah saying, "...true Wisdom is always painted with a woman's garment." (Garment = Body.)
- 80 See *Enochian Magick for Beginners*, by Donald Tyson.
- 81 To date, this strange ordering of the Planets has not been explained.

- 82 This association is via the Seven Ensigns of Creation from the *Heptarchia*.
- 83 "The time to come" is August 1st, and the revelation of *Loagaeth's* mysteries.
- 84 Remember previously, Galvah instructed Dee to begin work on the perfected Holy Book on a Tuesday.
(See *A True and Faithful Relation...* p. 13)
- 85 *A True and Faithful Relation...* has the first couple of these sessions mislabeled as Saturdays. The dates given indicate that each should be a Sunday.
- 86 In chapter three, I have included a similar section on the Angelical Keys that open the Tables. What we know of the Keys further illuminates what we know of the Tables.
- 87 Thanks to Joseph Peterson's "Esoteric Archives" for these titles. See:
<http://www.esotericarchives.com/dee/sl3189.htm>
- 88 See the *Five Books of Mystery*, p. 288-343.
- 89 We will examine the Keys in chapter three.
- 90 See the *Five Books...* p. 306, footnote 228. Also p. 319, footnote 321 ("Interpret not yet.")
- 91 Traditionally the Archangel of the Sun.
- 92 Genesis 1:20-26.
- 93 Called, in Latin: *Descensus Ad Inferos*.
- 94 This was a common practice in tribal Shamanism, where the Shaman would descend to the underworld to retrieve the lost souls of the sick and dying.
- 95 I have added the bracketed line numbers for clarification. - Aaron
- 96 *Five Books of Mystery*, p. 312, footnote 277.
- 97 Except for Table 49, which was also delivered in full words, instead of letters. See below.
- 98 Revelation 4:5
- 99 *A True and Faithful Relation...* p. 98
- 100 Casaubon also put the title "*Bacap Laffos*" on this Table, as if it were the title of Side B. However, it is actually the title of Side B of Leaf10.
- 101 See p. 348 of the *Five Books of Mystery*.
- 102 Shovels.
- 103 See the section entitled "Kelley's Second Vision of the Holy Book."
- 104 See chapter one.
- 105 Table 49 also has it's own entry. See below.
- 106 See *A True and Faithful Relation...*, p. 139-59, 201-09.
- 107 Via the Valentinian Gnostics.
- 108 This is yet another indication that the 49 Tables of Loagaeth begin at the Highest and proceed to the lowest point- just like the Jewish 50 Gates of *Binah*.
- 109 See *IEnoch*, chapters 21-36.
- 110 See Ezekiel 40:1-2 for one example.
- 111 Probably symbolic of the Four Elements and Zodiacal Triplicities, the four cardinal directions, the four winds and other four-fold concepts associated with the physical realm. See Agrippa's *Three Books of*

Occult Philosophy, Book II, Chapter 7, "Of the Number Four, and the Scale Thereof."

112 Also see chapter three, where I discuss the Angelical Keys that open the Aethyrs.

113 Remember the first page in a Western book would necessarily be the last page if the book were written in the Semitic leftward fashion.

114 See p. 19 of *A True and Faithful Relation...*

115 This is a note made by Dee. It is in relation to the vision Kelley is having as these words are spoken. See below.

116 The entire vision is found on page 19 of *A True and Faithful Relation...*

117 First leaf by Western standards, but it remains Leaf 49.

118 It does not appear in the First Table. It may yet be hidden somewhere among the text of Tables 2 through 49.

119 See the Lexicon. *L* or *El* (The First). This is a Name of God in the angelic tongue.

120 See Genesis 1:10, 20-25.

121 The Qabalah would refer to this as *Malkuth* (the Earthly Kingdom).

122 I have added this for clarification. -Aaron

123 Leaf 49.

124 It is possible that Kelley was the one who pronounced the Z's as "zed" in this case.

125 Dee would later name his own daughter after Madimi.

126 The Mother (*Aima Elohim*), or Bride of God, is intimately connected with the Word (*Logos*) or *Christos*. Together, their marriage results in the Holy Spirit as understood by the ancient Gnostics.

127 Though the Mother appears to refer to Galvah in this statement, Dee actually records the Mother's name as Galvah later in this session. See *A True and Faithful Relation...*, p. 27

128 Exodus 3:14- "So God said to Moses, 'I AM that I AM.'"

129 See *A True and Faithful Relation...* p. 32-33.

130 Remember that I AM (*Eheieh*) is the Highest Divine Name in the Qabalah.

131 See Chapter Four.

132 See *A True and Faithful Relation...*, p. 212

133 See *The Rosicrucian Enlightenment*, by Francis Yates. Dee's work (such as the *Hieroglyphic Monad*), and perhaps Dee personally, had an apparent influence on the unknown authors of the foundational Rosicrucian documents. Also see my own condensed and annotated version of Dee's journals, where Dee's trip to Prague is outlined.