

## Chapter Three:

### The Forty-Eight Angelical Keys (or Calls)

And I will give unto thee the Keys of the Kingdom of Heaven. And whatsoever thou shalt bind on Earth shall be bound in Heaven. And whatsoever thou shalt loose on Earth shall be loosed in Heaven. [-Mathew 16:19]

These Calls touch all the parts of the World. The World may be dealt withal, with her parts. Therefore you may do anything. These Calls are keys into the Gates and Cities of Wisdom. [-The Angel Mapsama, *A True and Faithful Relation...*, p. 145]

In chapter two, Kelley's Second Vision of the Holy Book, I highlighted several comparisons between the 36 Tables of *Soyga* and Dee's 49 Tables of *Loagaeth*. Beyond their structural and mathematical similarities, each set of Tables is said to embody specific aspects of Creation, which can be accessed by the aspirant who knows how to open them.

Another important similarity between *Soyga* and *Loagaeth* is the fact that both sets of Tables are opened (or decrypted) with "keys." *Soyga* includes a set of 36 six-lettered names that are used to decipher the encrypted magickal squares. *Loagaeth* also has a set of Keys- 48 in this case- that are promised to open the mysteries of the Tables. However, the "Keys" of Dee's system are not short and simple keywords. Instead, Dee's 48 Keys are long poems (or, perhaps, psalms)- often called the 48 Angelical Callings. They are magickal invocations intended to obtain Divine and earthly secrets from the Angels attached to each Table of *Loagaeth*.

The Angel Nalvage was charged with the transmission of the Keys- though the origins of this entity are uncertain. Unlike most of the Angels encountered by the two men, Nalvage does not appear anywhere in Dee's "Enochian" system of magick. (That is, his name is not found in the *Heptarchia*, in *Loagaeth*, in the Watchtowers, etc.) Neither is he found among the traditional lists of Angels descended from Judaic, Christian or Arabic sources. All we know for certain is that Nalvage is directly subservient to the Archangel Gabriel, and that his primary job in the journals was to deliver the Angelical Keys.

Nalvage first appeared to Dee and Kelley in February of 1584, but he did not begin to transmit the Keys until the following April. That was eight months *after* the date upon which the Angels promised to reveal the mysteries of *Loagaeth*. This delay is likely because Dee had not, by the previous August, completed the “perfected copy” of the Holy Book.<sup>2</sup> Had he completed the project on time, I suspect the Angels would have revealed the 48 Keys at that point.

When Nalvage makes his first appearance, he spends some time teaching the men about the Doctrine contained in *Loagaeth*.<sup>3</sup> He then focuses upon the transmission of a magickal tablet called the *Corpus Omnium*- which seems to bear directly upon the Keys, and which we shall explore in depth later in this chapter. Finally, in mid-April of 1584, Nalvage makes the first mention of the Angelical Keys:

I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for one is not to be opened) Gates of Understanding, whereby you shall have knowledge to move every Gate... [*A True and Faithful Relation...*, p. 77]

So, we know from the very start that these Keys are intended to open the Gates of Understanding.<sup>4</sup> As we learned in chapter two, the First Gate is “not to be opened” by humans. However, the remaining 48 can be accessed with the Angelical Keys.

Much later in the journals, the Angel Illemese makes clear the relationship between the Keys and the 49 Tables of *Loagaeth*:

But you shall understand that these 19 Calls<sup>5</sup> are the Calls, or entrances into the knowledge of the mystical Tables. Every Table containing one whole leaf,<sup>6</sup> whereunto you need no other circumstances. [*A True and Faithful Relation...*, p. 199]

During the transmission of the Keys, the Archangel Gabriel gives us some further information on the Keys and the angelic language in which they are written:

In these Keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was nor shall be to the end of the world, but they are all as plain here, as in their own nakedness. Despise it not, therefore, for unto them that are hungry, it is bread, unto the thirst drink, and unto the naked clothing. [*A True and*

*Faithful Relation...*, p. 94]

In chapter two, we saw many descriptions of the Doctrine of *Loagaeth* that sound very similar to Gabriel's above words. We know that *Loagaeth* represents the mythical Book of Life (or Book of the Lamb), wherein is found the essence of all created things.<sup>7</sup> Both Christian Doctrine and Dee's Angels proclaim the Holy Book as the wellspring of all life. However, without the Keys with which to open the Gates, the Book is merely an inert object in human hands.<sup>8</sup> It is the Keys that activate the Forces in the Tables, and this is why Gabriel claims that the Keys embody the "life of motion."

During a later session in the journals, Dee and Kelley receive further information from the Angel Mapsama:

These Calls touch all the parts of the World. The World may be dealt withal, with her parts. Therefore you may do anything. These Calls are keys into the Gates and Cities of Wisdom. Which [Gates]<sup>9</sup> are not able to be opened, but without visible apparition. [...] You called for wisdom, God hath opened unto you his Judgement. He hath delivered unto you the keys, that you may enter. [*A True and Faithful Relation...*, p. 145-6]

Mapsama's lesson on the Keys is the most practical we have seen. Where Gabriel taught that the Keys are the "life of Motion" (or "initiatory force") behind the 49 Tables, Mapsama adds that the Keys have influence over all parts of the physical world- giving one the power to "do anything." (We can see an example of this in the Parts of the Earth system that Dee and Kelley would later receive from the Angels. That system makes use of one Key- the final one, the Call of the Aethyrs- to skry into the secrets of any nation on Earth.)

Later, we shall see that the Angels also instructed Dee and Kelley to use the Angelical Keys to open *every* Table in the Holy Book – likely over a 48-day period resulting in a 49<sup>th</sup> day of Divine Revelation. This is the primary *Loagaeth* system of magick (see chapter four), which several of the above Angels seem to infer in their lessons on the usage of the Keys.

On the day before the transmission of the Keys began, Dee recorded this exchange between Nalvage and himself:

**Nalvage:** Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical

Creatures. How, therefore, shall I inform you, which know them not? [...]

**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]

We learn here that the Tables of *Loagaeth* were directly involved in the reception of the Keys. The following day, as Dee suggested above, Nalvage directed the men from one Table to another, drawing a single letter from each one along the way. (See below.) Thus, the words of the Keys were not taken whole cloth from the text of *Loagaeth*, but were each compiled from letters drawn from *several* different Tables.

This might tell us something important about the nature of Angelical. As we already know, *Loagaeth* contains the Celestial Language used in the genesis of all things. We also know that each Table represents an individual and pure (even archetypal) aspect of the created universe.

Meanwhile, Angels are the agents of creation- the “workmen” through whom all things manifest. According to Judeo-Christian lore, they accomplish this feat by bearing the creative power to earth as a “message” from God. The “message” itself is a song of praise to the Creator- designed to grant life to something in the world.<sup>10</sup>

Therefore, the creative “message” that is carried by any given Angel should be compiled in some way from the Words of Creation contained in the Holy Book. I say “compiled” because, unlike the Tables of *Loagaeth*, the universe is not separated into “pure aspects” and archetypes. Instead, the universe is a tapestry of mixed forces. Therefore, the Angels must draw forces from several Tables at once- a character from this Word of Creation, and another character from that Word of Creation- in order to manifest anything in reality. This is perhaps what we are seeing in the compilation of the 48 Keys by Nalvage.

## **The Reception of the 48 Keys**

The transmission of the 48 Angelical Keys is divided between three places in *A True and Faithful Relation...* The first section, composed mainly of the Angelical words, appears between pages 79 and 138. Most of the English was given later, during a single session between pages 190 and 194. Finally, the Key of the Aethyrs was transmitted

(also in a single session) between pages 201 and 208.

As we shall discuss below, Nalvage transmitted the Angelical of the first four Keys backward, taking several sessions. He also ended each transmission with the “English sense” of each Key. The rest of the Keys- Five through Eighteen- were transmitted rapidly in a forward fashion, without English, in a single haphazard session. Some of them are mixed up or missing words. Two of them (Keys 14 and 15) are entirely missing.

The missing material was filled in later in the journals- but only in English form. Dee was left to compile the Angelical words from the Keys that had already been Englished. (Thankfully, the results of that work are contained in Dee’s *48 Claves Angelicae*.)

Even the English given to Dee was not entirely complete. Between giving the English for Keys Eleven and Twelve, Nalvage tells Dee:

**Nalvage:** Here must words in the end of the first Call follow, at Move, etc.

**Dee:** But this Call, it differeth a little expressly. They are the 14 last words, in the holy language thus: Zacar e ca, od zamran, odo cicle Qua, Zorge, lap zirdo Noco Mad, Hoath Jaida. [*A True and Faithful Relation...*, p. 193]

These are the words that appear at the very end of Key One. They are an evocational formula that translate “Move, therefore, and appear! Open the mysteries of your creation. Be friendly unto me, for I am a servant of the same God as you, the true worshiper of the Highest.” Dee was subsequently instructed to append these words to Keys 11 through 18 inclusively.

These 14 words have been dubbed the “Repetitive Formula Pattern” by Angelical scholar Patricia Schaffer.<sup>11</sup> We will encounter this phrase again in the *Lexicon*.

### Dee Suspected of Cryptography?

Now we shall explore one of the most obscure (and controversial) aspects of Dee’s angelic records- the transmission of Key One. Had Nalvage simply revealed the text of the Keys like any other magickal invocation or prayer (such as we find in numerous medieval grimoires), it would not likely have attracted much speculation. However, the overly-complex manner in which Nalvage gathered the letters and

transmitted the words of the first Key has led cryptologists to believe that the Tables of *Loagaeth* and their Keys are somehow encrypted messages (or encryption devices).

This is not much of a leap in logic. John Dee was himself a student of steganography (“hidden writing” or cryptography), and has long been associated with English espionage.<sup>12</sup> We also know that he owned a copy of the *Steganographia* by Trithemius- an early 16<sup>th</sup> century compendium of cryptology, entirely disguised as a work of angelic magick.<sup>13</sup> It claimed to reveal the methods of sending secret communications by way of Angels or spirits, but the invocations turned out to be encrypted messages.<sup>14</sup> Therefore, we can see how easy it might be to suspect that Dee was up to the same tricks in his journals.

To begin with, we may note that Nalvage (at first) insisted upon transmitting the Keys *backward*. This was also established the day before the Keys were revealed:

**Nalvage:** Also, in receiving of the calls, this is to be noted: that they are to be uttered of me, backward; and of you, in practice, forward.

**Dee:** I understand it, for the efficacy of them; else, all things called would appear, and so hinder our preceding in learning. [*A True and Faithful Relation...*, p. 78]

The next day, we find that the first word revealed by Nalvage was the *last* word of Key One, and it was spelled backward. (See below.)

Let us consider this convention of backward spelling in a broader context. We have already encountered this in our discussion of the *Book of Soyga* (chapter one). It is perhaps the simplest form of encryption to spell words in reverse- such as *Soyga*, which is supposed to be a mirror-spelling of *Agyos* (Greek: Holiness).<sup>15</sup> This is likely derived from Qabalistic practices that use Hebrew (written right to left, or “backward”) as their sacred language.

Plus, there are forms of encryption that involve words or alphabets spelled “forward” and then transposed with letter sets that are written backward. For instance, take a look at this simple cipher:

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
Z	Y	X	W	V	U	T	S	R	Q	P	O	N	M	L	K	J	I	H	G	F	E	D	C	B	A

The top line of letters is the standard alphabet, written in a forward (or left to right) fashion. The bottom line is the encryption, and contains the same alphabet written backward (or right to left). Any word can be spelled out with the letters in the top line, and then transposed with the letters directly beneath them in the bottom line.

As an example, let's use my own name- Aaron. We find the "A" at the left of the top line, and beneath it we find the letter "Z." Beneath the letter "R" in the top line we find an "I" in the bottom. Beneath the "O" we find the letter "L." Finally, beneath the letter "N" we can see an "M." Therefore, the name "Aaron" can be encrypted as the name "Zzilm." If you compare this with the words in the *Lexicon*, you will see the resulting encryptions are somewhat similar to Angelical. Thus, it is little wonder that Nalvage's insistence on transmitting the words of the Keys backward has suggested encryption to modern scholars.

It is also interesting that Nalvage only followed this convention for the first four Keys- after which, he began transmitting the words forward instead. That means the majority of the Keys were delivered in a forward fashion- calling into question Dee's assumption that they must be transmitted backward or else "all things called would appear." (I should point out that Nalvage never confirmed Dee's comment in that regard.) This lends even more weight to the theory that encryption was involved: It may have been necessary to reverse only the first few Keys in order to give an *example* of how to use the rest of the Keys for decryption.

Dee's journals are also suspected of cryptology thanks to Nalvage's bizarre manner of revealing the letters of each word. Rather than simply pointing from letter to letter in the Holy Book (as Dee previously suggested), Nalvage indicated the letters via cryptic instructions for finding them in the Tables of *Loagaeth* with some very odd strings of numbers.

At the start of the session Nalvage states, "...the soul of man hath no portion in this First Table" of *Loagaeth*, however, "all the rest [of the Tables] are of understanding."<sup>16</sup> Immediately after stressing this, Nalvage launches into the transmission of Key One. It seems that his comments about the Tables bear directly upon the Keys – because Nalvage never draws letters for the Keys from the First Table.

Below, I have transcribed the very first Angelical words received by Dee and Kelley from Nalvage- formatted as they appear in Dee's journal. I have included a large enough sample to illustrate the cryptic manner in which Nalvage transmitted the letters,

and the rather haphazard notations recorded by Dee. Keep in mind that these words are written backward- beginning with the *final* word of Key One:

**A**<sup>17</sup>

(Two thousand and fourteen, in the sixth Table, is) **D**

7003. In the thirteenth Table is **I**.

**A** In the 21<sup>st</sup> Table. 11406 downward.

**I** In the last Table, one less than Number. A word, Jaida [...]

Jaida is the last word of the Call.

**H** 49. ascending

**T** 49. descending

**A** 909. directly,

**O** simply.

**H** 2029. directly. Call it Hoath.

225. From the low angle on the right side,  
continuing in the same and next square.<sup>18</sup>

**D** 225 [The same number repeated]

**A** In the thirteenth Table, 740. ascending in his square.

**M** The 30<sup>th</sup> Table, 13025. from the low angle in the left side, in the square ascending.  
Call it Mad.

**O** The 7<sup>th</sup> Table, 99. ascending.

**C** The 19<sup>th</sup>, descending 409.

**O** The [...]1 from the upper right angle, crossing to the nether left,  
and so ascending 1003

**N** The 31<sup>st</sup>. From the Center to the upper right angle, and so descending 5009.  
Call it Noco.

**O** The 39<sup>th</sup>, from the Center descending, or the left hand, 9073.

**D** The 41<sup>st</sup>, from the Center ascending, and so to the right upper Angle, 27004.

**R** The 43<sup>rd</sup>, from the upper left Angle to the right,  
and so still in the Circumference, 34006.

**I** The 4[...], ascending, 72000.

[...]19 In the same Table descending to the last.



Call it Zirdo.

**P** The 6<sup>th</sup>, ascending 109.

**A** The 9<sup>th</sup>, ascending 405.

**L** The 11<sup>th</sup>, descending 603

Call it Lap.

**E** The 6<sup>th</sup>, from the right Angle uppermost to the left, 700.

**G** The 13<sup>th</sup>, descending, 2000.

**R** The 17<sup>th</sup>, from the Center downward, 11004.

**O** The 32<sup>nd</sup>, descending from the right Angle to the Center, 32000.

**Z** The 47<sup>th</sup>. 194000. descending. Call it Zorge (Of one syllable.)

[*A True and Faithful Relation...*, p. 79]

When we gather the above letters and write them out forward, we have the final line of Key One: *Zorge, lap zirdo noco mad, hoath Jaida* (which we saw previously in this section- as part of the “Repetitive Formula Pattern“).

For each letter, it is obvious that one of the Tables of *Loagaeth* is (usually) indicated as the source. Then, we see the notations made by Dee on where in the Table to find the letter. Unfortunately, no one has yet discovered what these directions and numbers mean. At first glance, it might appear that the large numbers would be the result of numbering each and every cell on one of the 49 x 49 Tables (sides A and B). However, that only results in a total of 4802 cells for each Table (2401 on each side)- yet the numbers given by Nalvage are often much larger than that. Some kind of mathematical algorithm might be in use here- once more suggesting a form of cryptography.

After Key One had been transmitted in its entirety, Kelley attempted to question Nalvage’s direct superior- the Archangel Gabriel- about the numbers:

**Kelley:** Why join you numbers with these letters, and added none with those of the former Table?<sup>20</sup>

**Gabriel:** Brother, what is the cause that all the World is made by numbers? The Numbers we speak of, are of reason and form, and not of merchants. [...] Every Letter signifieth the member of the substance whereof it speaketh. Every word signifieth the quiddity<sup>21</sup> of the substance. The

Letters are separated, and in confusion : and therefore, are by numbers gathered together: which also gathered signify a number: for as every greater containeth his lesser, so are the secret and unknown forms of things knit up in their parents. Where being known in number, they are easily distinguished, so that here we teach places to be numbered: letters to be elected from the numbered, and proper words from the letters, signifying substantially the thing that is spoken of in the center of the Creator... [*A True and Faithful Relation...*, p. 92]

Gabriel's above words are often taken as proof that the characters of the Angelical alphabet should have gematric (or numerical) values. When Gabriel says that every letter of a word is a member of the overall body (or "substance") of the word, he *could* be giving a basic lesson in Qabalistic gematria.

However, as we shall now see, Gabriel is *actually* explaining the numbers that Nalvage associated with the Tables of *Loagaeth* and the letters of the Keys. First, he points out that the letters of the words are scattered (viz.- throughout the 49 Tables). He then indicated that (Nalvage's) numbers are used to gather those letters together. Towards the end of his speech, he even describes the method Nalvage used in "decrypting" the Angelical words from the Tables: Places (presumably the cells on the 49 Tables) are numbered, and letters are drawn from those numbered places. Then, the resulting letters are gathered into proper Angelical words- which signify in substance (in this case, Voice) those things that are otherwise conceived only in the heart of the Creator. It is unfortunate, however, that Gabriel reveals nothing about the method of numbering the "places" or gathering the letters.

It is interesting to note that Gabriel insists these numbers are not "of merchants" but are "of reason and form." I interpret this to mean the numbers are such as would be used by mathematicians, architects, astronomers and navigators- as opposed to the simple totals and tallies used by merchants. In other words, the numbers we see involve higher mathematical functions- such as those used by cryptographers.

There is just one instance during Nalvage's transmission of the words of Key One that such higher math is illustrated. Gabriel refers to this instance toward the middle of his above speech- where he explains that the Angelical letters "are by numbers gathered together: which [numbers] also gathered signify a number." We have, of course, already seen the numbers that Nalvage used to gather the letters into words. However, Gabriel further suggests that the numbers of any given word can *also* be gathered to produce an entirely new number. Nalvage explains how to do this during the transmission of the

word *Vooan* (Truth):

- N (The number must needs go to) the sixth, descending 309.  
 A The 7<sup>th</sup> ascending 360.  
 O The 9<sup>th</sup> ascending 1000.  
 O The 13<sup>th</sup> ascending 1050.  
 V The 17<sup>th</sup> ascending 2004.      It is Vooan. It may be sounded Vaoan.

**Nalvage:** Add those last numbers.

**Dee:**      309  
               360  
               1000  
               1050  
               2004  
               -----  
               4723

They make 4723

**Nalvage:** It is called the Mystical root in the highest ascendant of transmutation.

**Dee:** These phrases are dark. When it shall please God they may be made plain.

**Nalvage:** It is the square of the Philosophers work.

**Dee:** You said it was a root.

**Nalvage:** So it is a root square.

**Dee:** The square thereof is 22306729...

[*A True and Faithful Relation...*, p. 80]

As we can see, Dee added together all the numbers associated with the word *Vooan* (Truth), in order to reveal a “secret” square root number. A square number is any number obtained by multiplying another number by itself. As an example, the number 9 is a square, because it is the product of multiplying 3 by itself ( $3 \times 3 = 9$ ). Meanwhile,

the *root* of that square number is 3, because 3 is the *smallest* number that can be multiplied by itself for a product of 9.

When Dee added the numbers of *Vooan* together, Nalvage told him the result (4723) was a mystical square root number “in the highest ascendant of transmutation.” Dee did not understand what Nalvage meant by this (“All these phrases are dark”), but he did understand the concept of a square root. By multiplying the root number 4732 by itself, Dee obtained the square product of 22,306,729.

Sadly, Nalvage showed no interest in explaining why this square root is important to the word *Vooan*. I can only assume that one should be able to *begin* with the square number or its root, and use it in some way to derive the Angelical word form the Tables of *Loagaeth*. However, any suggestions I could offer toward this end would be pure speculation. Perhaps my work here will enable cryptologists to look at Dee’s work in a new light.

In the end, it would appear that Nalvage’s process was too time-consuming, because, after an entire day, only part of Key One had been transmitted. Therefore, Nalvage eventually stated that he would reveal the numbers later, and began to transmit the letters rapidly without numbers or directions. Unfortunately, if Nalvage ever returned with the missing information, the record has not survived.

There are further aspects of Dee’s magickal system that appear to suggest steganography. The magickal tables associated with the *Heptarchia* and the Watchtowers are overflowing with encrypted Divine and angelic Names. (The Watchtowers were even once used by Dee to decode a message delivered by the Angels.)<sup>22</sup> Bearing more directly upon the Keys, we have the *Corpus Omnium* (or “Table of Nalvage”)- which is just as suggestive of cryptography as everything else we have seen from Nalvage in this chapter.

### ***Corpus Omnium: The Round Table of Nalvage***<sup>23</sup>

We first see the so-called “Table of Nalvage” upon that Angel’s first appearance in the shewstone. Kelley describes it as follows:

He standeth upon a white great round Table, like Crystal, all written with letters infinitely. On the middle of the Table is a great swelling or pommel of the same substance the Table is of. Upon that pommel he standeth. [*A True and Faithful Relation...*, p. 63]

Thus, Nalvage appeared to Dee and Kelley standing upon the Table like a dais. As we shall see, this Table apparently bears directly upon the Keys as well as the First Leaf of *Loagaeth*. However, the exact relationship between these things was never explained in the journals.

Before Nalvage began the transmission of the Keys, the Angel delivered several lessons upon the structure of his round Table. At this point, the Table's appearance changed slightly. Where it had first appeared "like crystal"- likely meaning that it was clear and shot through with rainbows-<sup>24</sup> it had now gone opaque, so it looked more like mother of pearl.

Also, the "infinite" lettering had been reduced to a few easily discernible characters, which formed the basis of Nalvage's lessons. Dee recorded this simplified version of the Table in his journal: <sup>25</sup>

	H	C	R	V			
	I	D	Z	S	A	I	
L	A	O	I	G	O	D	H
V	M	Z	R	V	R	R	C
A	B	N	A	F	O	S	A
S	D	A	Z	S	E	A	S
	I	A	B	R	D	I	
	L	A	N	G			

[IMAGE 05: The *Corpus Omnium* or Round Table of Nalvage]

While Nalvage gave his lessons concerning the Table, he used a small three-sectioned rod of gold as a pointing wand. Kelley described Nalvage's actions to Dee as the Angel revealed the mysteries of his curious round Table:

**Kelley:** He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning. He went out to the middle, and measured how many steps it is about.<sup>26</sup>

**Nalvage:** Father, Son, Holy Spirit. Foundation, Substance, and *Principium Omnium* (Universal Principal).<sup>27</sup> *Omnium* is the thing that is in my charge. [...] *Corpus Omnium*.

**Kelley:** He pointeth to the whole or round Table which he standeth on. [*A True and Faithful Relation...*, p. 74]

Thus, we know that the proper name of the Table of Nalvage is *Corpus Omnium*, which is Latin for either “The Body of All” or “Substance of the Universe.” Its letters incorporate the Father, the Son and the Holy Spirit- thereby embodying the essence of the entire universe as understood in the Christian philosophy of the Trinity. Nalvage elaborates on this aspect of the *Corpus Omnium* Table:

1. The Substance is attributed to God the Father.
2. The first circular mover, the circumference, God the Son, the finger of the Father, and mover of all things.
3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, the beginning and end of all things. [*A True and Faithful Relation...*, p. 74]

Here, Nalvage reveals that the actual letters (the “Substance”) of the Table represents God the Father- who is Himself the Substance of the Universe. However, when the Table is divided into its various parts, and the letters decrypted to reveal proper words, this represents God the Holy Spirit.

Meanwhile, the four words written around the circumference- the “first circular mover”- represent God the Son. Dee asked Nalvage about their significance:

**Dee:** If the Order of the Table be the Holy Spirit, the Substance of the Father, how shall we gather the Circumference, which is the Son?

**Nalvage:** The Son is the Image of his Father. Therefore, in his death, he must be the Image of his Father also. If the Substance [of the Table] be in the form of a Cross, then the Son is the Image of his Father. [*A True and Faithful Relation...*, p. 76]

Note that the four circumference words mark the points of a Cross around the Table. As we can see in my illustration, this division creates a cross in the very center- with a circumference word at each point. I assume Nalvage means that the circumference reflects the four-fold division of the Table itself.

Nalvage's three-fold description of the *Corpus Omnium* makes me suspect that the Tablet might be Solar in nature. This is due to a chapter from Agrippa's *Second Book of Occult Philosophy*, called "Of the Sun, Moon and their Magical Considerations." Compare the following quote with Nalvage's above description of the three aspects of *Corpus Omnium*:

For [the Sun] is amongst the other Stars the image and statue of the great Prince of both worlds, viz.- Terrestrial, and Celestial; the true light, and the most exact image of God himself; *whose essence resembles the Father, light the Son, heat the Holy Ghost.*<sup>28</sup> [Three Books..., Book II, Chapter 32]

Another clue to the Solar nature of the *Corpus Omnium* may rest in the words of the circumference. Nalvage relates this to "God the Son" who is the "mover of all things"- or the active principal of the Divine. As we shall see below, the four circumference names are written so they run *counterclockwise* around the Table. For me, this brings to mind the standard zodiacal chart and the twelve zodiacal signs that compose its circumference. These signs are actually the twelve constellations marked by the path of the Sun across the sky. When written upon a zodiacal or natal chart, they are also written counterclockwise:

[IMAGE 06: Simple Zodiacal chart, showing the 12 signs with Aries in the East, and indicating that they are drawn counterclockwise around the circle. Also mark the four cardinal points around the chart as well: E, S, W and N.]

Of course, every Planet and Star depicted on a zodiacal chart actually rotates clockwise- or "sunwise"- around the chart. They rise upon the eastern horizon on the left (where Aries is depicted in the above example), move across the zenith at the top of the chart, and continue in that fashion around the entire circle. Because the 12 Signs are listed counterclockwise, but actually rotate sunwise, we find that each constellation rises in the East in proper zodiacal order- Aries first, followed by Taurus, then Gemini, Cancer, etc.

The same is true of the circumference of Nalvage's *Corpus Omnium* Table. The four names are written so they must be read counterclockwise. However, if the Table itself were rotated with the Sun, we would find that each letter in the four names rises (on the left-hand side) in their proper order. For instance, for the name *Lvas*- the "L" would

rise first, followed by the “V”, then the “A”, and finally the “S.” The word *Lang* would then follow in its proper order, etc.

Nalvage offers Latin translations of the circumference names, but he never explains what/who they represent. The Latin words are both verbs and plural (note the – *antes* endings, see below), which seems to suggest that these are names of groups. (i.e. - they each have the implication of “those who...”) Because of this, many modern Dee scholars have suggested that the names in the circumference are actually those of angelic choirs.

After revealing the three essential aspects of the *Corpus Omnium* outlined above, Nalvage continues to explain the division of the Table into four parts:

Lo, it is divided into four parts: whereof two are dignified, one not yet dignified but shall be, the other without glory or dignification. Understand God, as the substance of the whole (as above said). [*A True and Faithful Relation...*, p. 74]

Note that Nalvage attributes a “dignity” to each portion of the Table. The term “dignity” is likely drawn from astrology: the dignity of a Planet indicates the strength or weakness of its influence in a chart. In the above quote, Nalvage seems to use the term to indicate whether each portion of the Table has been “fulfilled” (or brought to completion). Two portions are already dignified, one is not yet dignified (though it will be), and the last portion is without glory or dignity.

I find it likely that these four portions represent the Ages of the universe as understood in Christian doctrine. Dee describes these divisions of time in the Appendix to the *Five Books...*, as he discusses the *Heptarchic* Angel Baligon with Uriel:

**Uriel:** [Baligon] is the end of the Three last corruptible times; whereof this is the last.

**Dee:** The one, at Noah’s Flood, ended. The second at Christ his first coming, and this is the third.

**Uriel:** It is so. [*Five Books of Mystery*, p 401]

We can apply this cosmology to the four portions of the *Corpus Omnium*. The first portion, which is dignified, would relate to the time period from Genesis 1:1 to the point of the Deluge. The second portion, also dignified, would follow the Deluge and



represent history up to the time of the Crucifixion of Jesus. The third portion, not yet dignified, represents the present- which has not yet been fulfilled. Finally, the fourth portion, without glory or dignity, represents the End Times (Tribulation) and the reign of Antichrist. Therefore, the Table of Nalvage (much like *Loagaeth* itself) encompasses the entire Universe from the beginning of Time to the end.

Having thus revealed the general mysteries of the *Corpus Omnium* Table, Nalvage pressed onward to teach Dee and Kelley about the words contained therein. This lesson is given in a rather disjointed fashion in the journals, so I have consolidated the information for this chapter:<sup>29</sup>

### *Vita Suprema* (First Life) – pre-Deluge

Nalvage begins with the upper left-hand (pre-Deluge) portion of the Table- which he calls *Vita Suprema* (and might translate as Celestial-, Supreme- or First-Life). The Angel points to three letters in the upper-left corner of the Table, and says:

I find it (by addition) in this language, Iad, but written thus, toward the left hand, in three angles:<sup>30</sup>

<b>I</b>	<b>D</b>	
<b>A</b>		

The Angelical word *Iad* translates as “God.” Notice that these three letters appear in all four corners of the *Corpus Omnium*, which makes sense if the Table is intended to represent God.<sup>31</sup> As we shall see, the direction in which the letters are written in each corner indicates which direction every word in the portion should be read. In the above example, we can see that words in the upper left-hand portion of the Table should be read diagonally upward to the right.

Nalvage continues with the definition of the next word in this portion of the Table. Notice that it- like *Iad*- is written diagonally upward to the right:

<b>I</b>	<b>D</b>	<b>Z</b>
<b>A</b>	<b>O</b>	
<b>M</b>		

Say, *Gaudium* (To Rejoice)<sup>32</sup> ... Moz.

Finally, Nalvage reveals the final word of the upper left-hand portion:

I	D	Z
A	O	I
M	Z	R

Say, *Presentia* (In Person)... I find it called Zir.<sup>33</sup>

Therefore, we have learned that the upper left-hand portion of the *Corpus Omnium- Zir Moz Iad*- translates as “I am the Joy of God.”

Stemming directly from this pre-Deluge portion, in the circumference of the Table, is the word *Lvas*. The given Latin translation is *Laudantes*- which roughly means “Those Who Praise.” (Nalvage also suggests they can be called *Triumphantes* or “Those who Triumph.”)

### *Vita Secunda* (Second Life) – post-Deluge to Christ

The next (post-Deluge), or lower left-hand, portion of the Table is called *Vita Secunda* (Second Life). Here, we find the following letters along with Nalvage’s translations:

B	N	A
D	A	Z
I	A	B

Say, *Potestas* (Dominion)... I find it Bab.

*Motus* or *Motio* (Movement or Motion)... I find it Zna.

The second portion of the Table (*Zna Bab Iad*) translates as “The Moving Dominion of God” (or, perhaps, “The Active Dominion of God”). The words are formed by reading the letters diagonally upward to the left.

In the circumference, we find the name of another (possible) angelic choir stemming from this portion. The name is *Lang*, and translates in Latin as *Ministrantes*

(“Those Who Serve”). There are, at least, various references to “the Ministering Angels” in Biblical literature.<sup>34</sup>

### *Vita Tertia* (Third Life) – post-Crucifixion to Present

Following this, we find the third (Present-time) portion of the Table on the upper-right hand- called *Vita Tertia* (Third Life). The text in this portion appears as follows:

S	A	I
G	O	D
U	R	R

*Actio* (Action- especially that taken by a King)... Sor

*Factum* (To cause, or bring about)... Gru

So we have the words of the third portion of the Table (*Gru Sor Iad*), which translate as “The Cause of the Actions of God.” The words are formed by reading the letters diagonally downward to the right.

The circumference name stemming from this portion is *Sach-* which translates as *Confirmantes* (the “Establishers” or “Supporters”).

### “Life, but also Death” (Fourth Life) – Tribulation

When Nalvage finally turns his attention to the final, lower right-hand (Tribulation), portion of the Table, he begins to tremble, speaks of death in Latin, and finally says, “Those that do their duty shall receive their reward.”<sup>35</sup> The fourth portion of the Table appears thus:

F	O	S
S	E	A
R	D	I

Life, but also means Death.<sup>36</sup>

*Luctus* (Sorrow)... Ser

*Discordia* (Discord)... Osf

Finally, we have the last sentence of the Table (*Osf Ser Iad*), translating as “The Discord

and Sorrow of God.” The words are formed by reading the letters diagonally downward to the left.

The circumference name associated with this portion is *Urch*- which means *Confundantes* (The Confusers). The Latin *Confundo* indicates “to mix, pour together, stir up” in the sense of “to confuse, disturb, upset, disorder”, etc. This chaotic state goes hand in hand with the End Times. It is perhaps significant that this is the only one of the four circumference names that is not written directly alongside of its associated portion of the *Corpus Omnium* Table.

Finally, I have also created the following table, which will allow for easy reference to Nalvage’s above lessons:

#### **The Four Portions of *Corpus Omnium***

<i>Table Portion</i>	<i>Biblical Time Period</i>	<i>Text Within Portion</i>	<i>Circumference</i>
1. Upper-Left (First Life)	Pre-Deluge (Dignified)	Zir Moz Iad (I am the Joy of God.)	Luas (The Praisers or The Triumphant)
2. Lower-Left (Second Life)	Post-Deluge to Christ (Dignified)	Zna Bab Iad (Active Dominion of God.)	Lang (The Servants)
3. Upper-Right (Third Life)	Post-Crucifixion to Present (Not Yet Dignified)	Gru Sor Iad (Cause of the Actions of God’.)	Sach (The Establishers)
4. Lower-Right (Life / Death)	Tribulation (Without Glory or Dignity)	Osf Ser Iad (Discord and Sorrow of God.)	Urch (The Confusers)

#### *The Corpus Omnium* and the Angelical Keys

I previously suggested that the *Corpus Omnium* has a close relationship with the Tables of *Loagaeth* and their Angelical Keys. Part of this relationship was established upon Nalvage’s next visit, when he delivered his final lesson on the subject of the round Table. This particular session has long puzzled modern scholars, because Nalvage transmitted the material without preamble or explanation. In fact, it is only because of several cryptic statements made by Kelley that we know this lesson applies to the *Corpus Omnium* at all.

Below, I have transcribed the letters revealed by Nalvage exactly as they are formatted in Dee’s journal:

DPCETEIRSMSSS  
 ESAIIMMENSES. {24}<sup>37</sup>

**Kelley:** All this was in one line, in the lowermost portion, and lowermost line thereof.

IEEEETNOEDMETMMM  
 MMDMAETSEAM (27)

**Kelley:** Now he standeth still.

AERTISANSSEASDMMSEAOA  
 EVIIIIA OAOIIVITSEITT<sup>38</sup>  
 SDAIN (43)<sup>39</sup>

**Kelley:** These seemed to be taken out of diverse lines, in the three lower portions; but none out of the uppermost or fourth.

RSHDDSRRESOLSNRERE  
 SFRHEIEEEEIEEOETISOE  
 RTTHDEOISEOESMETFEDE  
 TSEEEERSESEORSMET  
 D. R. FE    DETSEERSE<sup>40</sup>  
 SISEHENOESMEFSFEEDI[I/E]<sup>41</sup>OE  
 SSSISEOESHE  
 DSDFTIEORSOEDHTET  
   OESHEOTETEREOEHSER  
 EEIRESRISOEHHEDEIEHE  
 DTRNDDHDN (81)<sup>42</sup>

**Nalvage:** The rest of this lesson the next morning. [*A True and Faithful Relation...*, p. 78]

Notice that Kelley describes Nalvage as pointing to various places within four “portions,” which likely indicates the four-fold division of the *Corpus Omnium* Table. Of course, it would be impossible to derive such long strings of letters from such a simple magickal square. Therefore, I find it probable that the Table had once again reverted to the “infinitely lettered” version upon which Kelley had first seen Nalvage standing.

The Angels never give an explanation for these letter strings. (The next morning,

Nalvage does arrive as promised- but he launches directly into the transmission of Key One.) The only clues we are given are short marginal notations made by Dee much later in the journals. In the first instance, Dee is discussing the First Table of *Loagaeth*:

**Dee:** For the first Table, [there]<sup>43</sup> is no Call. Although there be letters gathered, but made into no words, as you may see, before the first Call of all. [*A True and Faithful Relation...*, p. 194]

Dee is directing us to the place in his journals just previous to the reception of the first Call (or Key), and that happens to be the session where Nalvage delivered the above-quoted letter strings. Thus, we know that these letters represent the “Key” of the First Table of *Loagaeth*. (We might refer to this as “Key Zero.”) However, as Dee points out, the letters are never gathered into words because we are not intended to open the First Table.

The second notation is found a short while later, as Dee is discussing the progress of the reception of the 48 Keys with the Angel Illemese:

**Dee:** There are but 18 besides the first [Call]<sup>44</sup> to God.

**Illemese:** There are nineteen besides the first. [*A True and Faithful Relation...*, p. 199]

Dee had only received eighteen Keys at this point in the journals, and Illemese is telling him that one more is coming.<sup>45</sup> What is important here, though, is that mention is made of 19 Calls *besides* “the first [Call] to God.” This excluded first Call is one and the same with the letter strings transmitted by Nalvage as “Key Zero” for the First Table of *Loagaeth*. Therefore, we have learned that this hidden Key is, appropriately, a Call to God.

I have yet to discover where the Angels explained “Key Zero” to Dee and Kelley. (It is possible that the records have been destroyed.) However, I feel it is quite possible that they represent yet another example of steganography in Dee’s angelic journals. Because these letter strings represent the “Key” of the First Table of *Loagaeth*, it is entirely possible they are an encryption algorithm of some sort.

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Nalvage completes his lesson on the *Corpus Omnium* Table with the following words:

Thus I have made plain this body generally. The particulars are long, hard, and tedious. Thy name be blessed, O God, which canst open a means, whereby Thy powers immediate<sup>46</sup> may be opened unto man. Power, glory, and honor be unto Thee, for thou are the true body of all things and are life eternal. [*A True and Faithful Relation...*, p. 76]

In the above prayer, Nalvage refers to God as the “true body of all things”- thereby confirming that the *Corpus Omnium* is a representation of God. In fact, it seems to be a talisman representing the Divine Source of Dee’s entire “Enochian” system. It relates directly to the First Table of *Loagaeth*, which is associated with the *Logos* (or God-Christ), and the “Key” derived from it is described as a “Call to God.”

I assume the “means” whereby God’s powers may be “opened unto man” is the *Corpus Omnium* Table itself. Nalvage does involve the Table- indirectly- in the transmission of the 48 Keys. I say “indirectly” because, after delivering the letters of “Key Zero”, he does not draw anything further from the round Table. However, he does sometimes stop the transmission of the Keys to strike the Table with his golden rod. This causes it to spin extremely fast- so that it appears to be a solid globe rather than a flat round Table. (Elsewhere, Kelley states that the letters on the spinning Table could still be read as if they were standing still. I assume this is similar to the effect one sees when a propeller is spinning so fast that, in the proper light, it appears to stand still.) While it is not clear what all of this striking and spinning is about, the *Corpus Omnium* does seem to represent a source of power or authority throughout the transmission of the 48 Keys.

### **The Angelical Keys: What We Know**

The below information is similar to the “what we know” section from chapter two. It consolidates all the information recorded by Dee about the nature of the Angelical Keys. What the Angels had to say about the Keys will further illuminate the nature of the corresponding Tables of *Loagaeth*. Therefore, the student will want to compare the following material with the matching section in chapter two.<sup>47</sup>

### Key “Zero” (First Table):

There is never a usable Key (or Call) given for the First Table of the Holy Book. As Nalvage said previously, "the soul of man hath no portion in this first Table." Later in the journals, Dee confirms this with the following marginal notation:

...for the First Table can have no Call, it is of the Godhead. [*A True and Faithful Relation...* p. 98]

However, as we have seen above, the strange letter-strings transmitted by Nalvage from the *Corpus Omnium* are intended to represent “the first [Call] to God.” Dee notes that the strings are “letters gathered, but made into no words.” In the surviving records, the Angels never offer an explanation for what the letters mean or how they might be used. Therefore, the *Loagaeth* magickal system has no method of opening the First Table. (See chapters one and two, concerning the Jewish 50 Gates of Understanding.)

### Key One (Second Table):

Because the First Table of *Loagaeth* has no Key, the first of the 48 Angelical Keys applies to the *Second* Table. The Angel Illemese confirms this in the journals:

But you must understand that in speaking of the First Table, I speak of the Second. So that the second, with you, is the first. [*A True and Faithful Relation...*, p. 199]

This is an important note for modern researchers, because Illemese (and other Angels in Dee’s journals) often refer to the Second Table of *Loagaeth* as the first- because it is the first *accessible* Table.

After Nalvage revealed Key One and its translation (or “English sense”), he proceeded to discuss the nature of the Key and the Table it opens:

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. The utterance of which is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by His Spirit) to render obedience and faithful society. Wherein, they will open the mysteries of their creation, as far as shall be necessary, and give you understanding of many thousand secrets, wherein you are yet but children. [...]  
This is therefore the key of the first seven, according to the proportion of the first Creation. No



more for this time. [*A True and Faithful Relation...*, p. 88]

We discussed some of this in chapter two, concerning the Second Table of *Loagaeth*. According to Nalvage, the First Key summons the “Kings and Ministers of Government” who are “the first seven.” Thus, it is likely that this Key refers to the Seven Archangels of the Seven Days of Creation, as well as to other angelic rulers of the universe.

Much of Nalvage’s above speech is aimed at explaining how Key One works. It is “of force, and moveth [the Kings and Ministers of Government] to visible apparition.” Moreover, the recitation of the Key forces them to “render obedience and faithful society”, etc. However, Nalvage continues the above thoughts by relating them to *all* the Keys as applied to the *Loagaeth* Tables.<sup>48</sup>

### Key Three (Fourth Table):

After Nalvage transmitted the Third Angelical Key, the Archangel Gabriel appeared and said:

Hark, O ye sons of men: [this]<sup>49</sup> is the first of nature, and the beginning of your being in body. Whereby the things of the world have life and live. Let him that hath wisdom understand. Grow together, for this<sup>50</sup> hath its fruit in due time. [*A True and Faithful Relation...* p. 98]

It is unclear if Gabriel’s speech is intended to describe Key Three, or the Fourth Table of *Loagaeth*. He did say these words directly after the revelation of the Key- but I feel that he was speaking equally about the Key *and* its Table.

It would seem that Table Four (opened by Key Three) incorporates the creation of Adam- the beginning of mankind’s “being in body.” (See Genesis, chapter 2.) Both Gnostic and Qabalistic cosmology associate the creation of the physical realm with the formation of Adam’s body. As such, it is likely the physical realm itself which Gabriel promises will “come to fruition in due time.”<sup>51</sup>

### Keys Nineteen – Forty-Eight (Twentieth – Forty-Ninth Tables):

#### The Call of the Aethyrs

The Keys to the final 30 Tables of *Loagaeth* were introduced by Nalvage with the following speech:

There are 30 Calls yet to come. Those 30 are the Calls of Ni[nety-One] Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and again dispose Kings and all Governments upon the Earth, and vary the Nature of things with the variation of every moment. Unto whom, the providence of the eternal Judgment, is already opened. Those are generally governed by the twelve Angels of the 12 Tribes: which are also governed by the 7 which stand before the Presence of God. Let him that can see look up, and let him that can hear, attend, for this is wisdom. They are all spirits of the Air: not rejected, but dignified. And they dwell and have their habitation in the air diversely, and in sundry places. For, their mansions are not alike, neither are their powers equal. Understand therefore, that from the fire to the earth, there are 30 places or abidings: one above and beneath another: wherein these aforesaid Creatures have their abode, for a time. [*A True and Faithful Relation...* p. 139-140]

Refer again to chapter two, where I described “what we know” of the final 30 Tables of the Holy Book. These represent the 30 Aethyrs (or Heavens) that extend from the foot of God’s Throne to the surface of the Earth. (This is likely adopted from ancient Gnosticism, which recognized- in some sects- a 30-Heaven cosmology.)

Furthermore, Nalvage teaches that the 30 Aethyrs are subdivided into 91 spiritual provinces set over geographical locations here on Earth. The names of these 91 “Parts of the Earth” are also the names of the angelic Governors who rule the Parts.<sup>52</sup> This is also similar to Gnosticism- which described the *Aeons* simultaneously as transcendent Divine Realms, long expanses of time, *and* as super-celestial Archangels.<sup>53</sup> In Gnostic cosmology, the Divine *Aeons* were mirrored in the created world by the *Archons* (Rulers) - Angels whose function was to direct and maintain both human and natural law.

It would appear, then, that the *Archons* are mirrored in Dee’s magickal system by the 91 Governors. They direct and maintain the natural and human events that take place upon present-day Earth. (Establishing and deposing governments, varying the “nature of things” with every moment, etc.) By opening the proper Aethyr, one can summon the Governor and his legion of servient Angels set over any nation in the world. (Dee’s hope was to learn the secrets of these nations, as well as influence them for the good of the English Empire.)

Nalvage’s above speech makes it clear that the 30 Aethyrs and their 91 Parts are astrological in nature. To begin with, the division of the world into spiritual provinces is described in Agrippa’s *First Book of Occult Philosophy*, Ch. 31, “How Provinces and

Kingdoms are Distributed to Planets.” Therein, Agrippa states that every nation in the world comes under the influence of a Planet and Zodiacal Sign. He goes on to give examples of Nations influenced by all seven Planets (and the Signs they each rule), which he drew from the works of the ancient Greco-Roman cartographer Ptolemy.

Nalvage, meanwhile, relates the same information in a slightly different manner. He states that the 91 Parts/Governors are collectively ruled by the Angels of the 12 Tribes of Israel.<sup>54</sup> In Agrippa’s work, these are also the Angels of the 12 Signs of the Zodiac.<sup>55</sup> Then, Nalvage states that these 12 Angels are governed directly by the Seven Archangels who “stand before the presence of God.”<sup>56</sup> These are the Angels of the Seven Days of Creation as well as the seven ancient Planets. The 7 Archangels govern the 12 Archangels, just as the 7 Planets are given rulership over the 12 Signs of astrology.

Of course, as I said in chapter two, I do not wish to outline the entire system of the Parts of the Earth in this book. Here, we are concerned with the Tables of *Loagaeth* and the Keys that open them- and in this case we are focused upon the final 30 Keys of the Aethyrs.

Interestingly, it was not Nalvage that delivered the Aethyric Keys. Apparently, his period as Teacher ended at some point after he revealed the mysteries of the 91 Parts of the Earth.<sup>57</sup> When it came time to transmit the final 30 Keys, Gabriel had established Illemese as a substitute Teacher. The Angel even appeared with the *Corpus Omnium* and Nalvage’s small golden pointing-rod.

The next two days were spent in the transmission of a single, and *very* long, Angelical Call. The English given for the text makes it obvious that it represents the Biblical loss of Paradise, and thus represents the end of the initial creative period of Genesis (or, the Seventh Day).<sup>58</sup>

After the Call was transmitted, Illemese revealed the Angelical names of the 30 Aethyrs (see chapter two for a list). He then stated:

There is all. Now change the name, and the Call is all one.” [*A True and Faithful Relation...*, p. 209]

Thus, Dee and Kelley learned that the 30 Keys that open the Aethyrs are all composed of the *same* Angelical Call. The only thing that makes each of the final 30 Keys individual is the changing of a single word – the Angelical name of the Aethyr one desires to access.

The first line of the Call of the Aethyrs reads as follows:

O you heavens which dwell in \_\_\_\_\_ are mighty in the Parts of the Earth...

When written in English, the blank space is filled with “the First Aethyr”, “the Second Aethyr”, etc. However, when written in Angelical, the space is filled with the proper name of the Aethyr.

Because of this repetition, there are technically only 19 Calls in existence. (Remember Illemese previously told Dee, “There are nineteen [Calls] besides the first.”)<sup>59</sup> However, by changing the single word in the 19<sup>th</sup> Call thirty times, we obtain a total of 48 Angelical Keys.

In the following chapter, we will explore the instructions given to Dee and Kelley by the Angels for the proper use of the Holy Book of *Loagaeth* and its 48 Angelical Keys.

## Addendum:

### The Poetry of the 48 Calls

The Angelical Calls are more than just keys to mystical gateways. In fact, they consist of a kind of Biblical poetry- psalms, really- that appear to outline a connected message about the life of the Universe. However, exactly what that message says has been debated by Enochian scholars for decades (if not centuries). Like proper Biblical literature, the wording is obscure enough that different readers see entirely different messages. Over the years, many have offered their own explanations of the “meaning” behind or within the 48 Calls. Here, I will present my own analysis of the poetry, and attempt to demystify the obscure language.

The poetry of the Calls appears to draw from a range of Biblical literature. The first, third and final Calls each contain very Genesis-like aspects- describing the establishment of the physical world as we know it. Calls two and twelve through eighteen are reminiscent of Psalms or verses from the Song of Solomon- being invocations of the Divine through praise.

The Calls are generally classifiable as Apocalyptic writings- which (like *Loagaeth*) commonly focus upon the cycle of Time and the life and death of the Universe. Apocalyptic texts include such canonical books as Ezekiel, Isaiah, Daniel and the Revelation of St. John.<sup>60</sup> Calls four through fourteen, especially, remind one of verses from the Revelation, Isaiah, etc.

The word “apocalypse” is an archaic word for “revelation”- especially in the spiritual/mystical sense. It is through such apocalypse that the prophets Ezekiel, St. John and (of course!) Enoch were able to glimpse the Divine Throne.<sup>61</sup> It therefore makes sense that the Calls- and even *Loagaeth* itself- should be associated with apocalyptic literature. Not only were they received by Kelley and Dee via direct angelic revelation (making them prophets in their own right), but the practice of the system (called *Gebofal*, see chapter four) is intended to result in the *revelation of mysteries*. Not to mention the fact that the Angels associated the whole system with the Tribulation.

Finally, I must give some attention to the classical Gnostic influence upon these poems. As we have seen in previous chapters, there is an undeniable Gnostic imprint upon Dee's entire system of magick.<sup>62</sup> For example, the “30 Aethyrs” are apparently

based upon the 30 Heavens of the Gnostics.<sup>63</sup> Just as we see in *Loagaeth*, the Gnostic aspirant was expected to ceremonially open “gateways” leading into the 30 heavens, receive purification and baptism within each realm, and finally obtain ultimate reunion with God. (See the Gnostic text entitled *Pistis Sophia*, for just one example.)<sup>64</sup>

Meanwhile, the Calls seem to contain a direct Gnostic borrowing in their name for God: *Iadbaltoh*, translating as “God of Justice (or Righteousness).” This name is suspiciously close to the ancient Gnostic name of the Creator- *Ialdabaoth*. The etymology of this name is obscure, however Gnostic scripture records *Ialdabaoth's* title of honor as “The God of Righteousness.”

There is also a Gnostic literary style to the poetry. For instance, the Calls written from *Iadbaltoh's* viewpoint bring to mind such ancient writings as *The Thunder-Perfect Intellect*- wherein the Gnostic Goddess *Sophia* speaks to Her followers. (Remember that *Sophia*- or Wisdom- appears in Dee's journals as the Mother of Angels: *Galvah*.) The treatment of the *Christos* (“He That Liveth and Triumpheth”) in the poetry is also very Gnostic in its imagery.

However, I must remind the reader that the classical Gnostic texts we know today were unknown to Dee and Kelley. During their lives, the classical (or Sethian) Gnostic sects had long since been exterminated, and the discovery of the *Nag Hammadi* texts in Egypt was hundreds of years away.<sup>65</sup>

In the meantime, Gnosticism had lived on in the very foundations of Western esotericism- at the hearts of such movements and philosophies as Hermeticism, Rosicrucianism and Alchemy. Its imagery survived in medieval and renaissance engravings and the Tarot trumps. Its literature was a heavy influence upon canonical Biblical texts (such as the Book of John and the Revelation). Many of its mysteries were shared with and adopted by Jewish *Merkavah* mystics and *Qabalists*. And its doctrines were preserved and taught by isolated mystics and secret societies.

There had also been a Gnostic sect within the Catholic Church for a time- founded by a Christian teacher named Valentinus- until it was also exterminated. It would appear that Valentinian philosophy was the primary source of Gnosticism for much of the West, including for men such as Dee. With all of this taken into account, it is no surprise that the 48 Calls should bear the mark of Gnostic symbolism, without being technically classified as Gnostic literature themselves.

For brevity's sake, I will conclude this introduction and proceed to the analysis of

the Calls. In what follows, I have provided the text of each Call in *italics*. Then, each is broken into "sections" of related passages, and I have included my commentary with each section. The commentary will include further references to the above-discussed influences upon the poetry.

### Call One:

*"I reign over you," sayeth the God of Justice, "in power exalted above the firmaments of wrath: in whose hands the Sun is as a sword, and the Moon a through-thrusting fire:*

Most of Call One appears to be composed of the words of God Himself. As we see in the line above, the Speaker of the Call establishes that he is not speaking his own words, but those of the God of Justice (*Iad Balt* or *Iadbaltoh*). By quoting the very words of the Creator at the time of their creation, the Speaker is reminding the Angels of the promises they have made, and the commands given to them by God. (We shall see this elsewhere in the Calls.) The Speaker is also proving that he knows these secret words, and thus establishes his own authority.

Remember that Call One is intended to move the "Kings and Ministers of Government", who are also the "First Seven." (See earlier in this chapter.) These are likely the seven Archangels who stand "before the Face of God" as depicted in the Revelation of St. John and elsewhere. Among these seven planetary Archangels, those of the Sun and Moon stand as chiefs. The above line of the Call reveals that the God of Justice is so far exalted (likely super-celestial, as in Gnosticism), even the mighty Sol and Luna are but tools or weapons in His hands- a sword and a "through-thrusting fire" (fiery arrow).

*Which measureth your garments in the midst of my vestures and trussed you together as the palms of my hands. Whose seats I garnished with the fire of gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered you a rod (with the ark of knowledge.*

In the first line above, the initial word "which" most likely refers to the Sun and Moon described in the previous line. In the study of astrology, the path of the Sun and Moon across the sky is used to distinguish the twelve principal constellations from among the chaotic mass of stars. Because of this, the Sun and Moon are credited with

bringing order to chaos, as well as the government of the Planetary and Zodiacal Angels. From the standpoint of astrology, it is Sol and Luna who “truss together” the Signs and Planets (the Kings and Ministers of Government). It is they who mark out (measure) the paths of the stars through the vault of the heavens- the vestures (territories) of *Iadbaltho*.

The next line suggests that God has garnished the seats of Sol and Luna with the “Fire of Gathering.” This makes sense when we consider that the Sun and Moon are said to burn with a mere reflection of the Fire from Heaven. The line then addresses the Kings and Ministers once again, and suggests that the Sun and Moon have “beautified your garments.” The planets in our solar system are beautified by glowing with the light reflected from the Sun.

The next line seems to refer to the natural laws set by *Iadbaltho*- those that govern the Holy Ones (Angels), and those which they enforce upon the created realm. As the Kings and Ministers of the universe, they both hold the rod (scepter) of rulership and represent the ark (or storehouse) of all knowledge. (Remember that Dee was an astrologer, and regularly read the stars for knowledge.)

*Moreover, you lifted up your voices and swore obedience and faith to Him that liveth and triumpheth; whose beginning is not, nor end cannot be; which shineth as a flame in the midst of your palace, and reigneth amongst you as the balance of righteousness and truth.”*

With the word “moreover”, *Iadbaltho* changes the subject of his speech. He is, of course, still addressing the Kings and Ministers, but He suddenly appears to refer to a Divinity distinct from Himself- “Him that Liveth and Triumpheth.” This would seem to be a direct reference to the *Christos*- the Anointed One who descends from heaven to take on a body of flesh and triumph over evil (“Liveth and Triumpheth”). In the Book of Revelation, the *Christos* conquers the physical realm and is established as eternal King.

We have already discussed the Gnostic *Christos* (also called the *Logos*, or Word). It is both self-created and eternal, both distinct from and part of the Highest God. The descriptive terms used in Call One to describe “Him that Liveth...” are typical of the *Christos*. He is described as eternal, and (in the same spirit of the Call thus far) is associated intimately with solar imagery. He “shineth as a flame” in the midst of the palace of the Holy Ones, as the Sun shines in the center of our solar system. Both the *Christos* in heaven and the Sun in the celestial realm are the central pillar and balance.



(Interestingly, Gnostic texts describe the *Christos'* first act as that of bringing balance to the realm of the *Aeons*. It then descended to the physical realm, to do the same here.)<sup>66</sup>

Therefore, Call One serves to remind the angelic rulers of the universe that they have sworn themselves to both *Iadbaltoh* and the *Christos*.

*Move, therefore, and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.*

Finally, the Call ends with an evocational formula- or conjuration.<sup>67</sup> As we shall see, all of the Calls end with similar conjurations. All of them are spoken by the Speaker, though there are a couple of instances where *Iadbaltoh* is quoted within the formula.

## Call Two:

*Can the wings of the winds understand your voices of wonder, O you the Second of the First,*

Here in Call Two, we find no Genesis-like quotes from *Iadbaltoh*, but instead a more Psalm-like adoration spoken by the Speaker himself. I feel that this is a necessary companion to the commanding tone of Call One.

At first, I was tempted to see the *Christos* once more in the title “Second of the First.” Yet, I am bothered by the fact that this Call will later refer to the Second of the First in the plural. If such is the case, then this Call is likely addressed to the same Kings and Ministers (or Holy Ones) as the First Call. Occult philosophy commonly refers to the Gods and Angels as “Second Causes”- as opposed to God, the “First Cause.”

The “voices of wonder” mentioned in this first line likely have a double meaning. Taken at face value, the phrase appears to refer to the “wonderful voices” of the Holy Ones. However, the Angelical used here is *Faaip* (voices), while the standard Angelical word for “voices”- used later in this same Call- is *Bia*. Thus, I have conjectured that *Faaip* is meant to indicate “voicings” - as in songs or psalms. In this light, the “Second of the First” both have wonderful voices *and* are singing Songs of Wonder.

*whom the burning flames have framed within the depths of my jaws; whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness.*

Here we find a small change. While the Holy Ones were first credited with the

“voicings of wonder”, it is now the *Speaker* who claims to be singing them. (This makes sense, if the *Speaker* is reciting the Keys in their Angelical. Remember that Nalvage previously referred to the Calls as “voices: “In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 [...] Gates of Understanding.”)

The “burning flames” (of passion) have framed the voicings in “the depths of my jaws”- or deep within the *Speaker's* heart where such psalms of passion would be inspired. It is these psalms that have been prepared as one would prepare a wedding or a bridal chamber. (Interestingly, the Holy Temple- wherein resides the Presence of God, or the *Sheckinah*- is often described in Judaic tradition as a bridal chamber.)

*Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds. For, you are become a building such as is not but in the mind of the All Powerful.*

Here we see the adoration of the Second of the First (clearly in the plural). I note that comparison is made between Them and elements of the earthly realm- wind and stone. They are greater than the elements, and are in fact the building blocks of the physical world.

Also, as we see in Gnosticism, the created world was preconceived only in the mind of the All Powerful- which might indicate *Iadbaltho* and/or the *Christos*. (John 1 describes the *Logos* as both “God” and “with God.” In the same chapter, John affirms that the *Logos* is the Creator, or the agent of the Creation.)<sup>68</sup> In the Calls, *Iadbaltho* is the primary Creator, though the *Christos* may be granted the same status, because the two are One.

*“Arise,” sayeth the First. Move therefore unto His servants. Show yourselves in power and make me a strong seething. For, I am of Him that liveth forever.*

The Call finally ends with another conjuration formula. There is a short quote from God once again- called “the First” in this case, as the Kings and Ministers were called “the Second of the First” in the first line of the poem. The final line ends with “Him that Liveth Forever”, which is likely a reference to Call One's “Him that Liveth...” who has no beginning or end- the *Christos*.<sup>69</sup>

### Call Three:

*“Behold,” sayeth your God. “I am a Circle on whose hands stand 12 Kingdoms. Six are the seats of living breath; the rest are as sharp sickles or the horns of death; wherein the creatures of the earth are and are not except by mine own hand; which sleep and shall rise.*

Call Three returns to quoting *Iadbaltoh*. He once again describes the universe as viewed through the eyes of an astrologer, and this entire Call is reminiscent of a zodiacal chart. The Circle is that of the heavens, whose boundary is marked by the band of fixed stars. This Circle is then divided among twelve astrological houses (called “Kingdoms” in the poetry of the Call) through which the stars pass in their daily courses. Quite often, the houses and their 12 Signs are divided between positives and negatives, or fortunate (the seats of living breath) and unfortunate (sharp sickles or the horns of death). It is through these “Kingdoms” that God directs the fate of the world- or where the creatures of the earth are and are not.

Remember that Call Three was described by Gabriel as “the first of nature, and the beginning of your being in body; whereby the things of the world have life and live.” (See previous in this chapter.) This makes perfect sense in light of the above information. The Circle of the heavens marks the boundary between the highest Divine realm and the created physical universe. If the focus of this Call is upon the establishment of the zodiacal forces, then it is necessarily also about the establishment of the physical world.

The final words of the above passage- “which sleep and shall rise”- are something of an enigma. They could simply mean that God directs who lives and dies- but that pesky word “shall” throws doubt upon the issue. If the creatures of the earth sleep (die) and *shall* rise, it would seem to suggest the Judeo-Christian concept of the Resurrection.<sup>70</sup> That would certainly fit with the apocalyptic nature of the Calls and the Book of *Loagaeth* itself. It would imply that the establishment of the Twelve Kingdoms will last until the End Times.

*In the first I made you stewards and placed you in 12 seats of government, giving unto every one of you power successively over 456, the true ages time, to the intent that from the highest vessels and the corners of your governments you might work my power; pouring down the fires of life and increase upon the earth continually. Thus, you are become the skirts of justice and truth.”*

At this point, the poetry resumes a more Genesis-like tone, with God placing His

Angels in their seats of government at the beginning of Time. The subject in this case is that of the twelve “Kingdoms” of the zodiac, and the Angels that govern them. It is their job, under the direction of the Seven Archangels, to direct the activities of the world, and to animate it by “pouring down the fires of life and increase continually.”

In the second line of the above passage, we learn the celestial governors (stewards) are given power *successively* over “the true ages of Time” (or universe). In fact, Dee began his angelic evocations by contacting Annael, the Archangel of Venus who was the then-current successive ruler of the cosmos.<sup>71</sup> Dee's system followed those of Trithemius' *Septum Secundus* and the *Arbatel of Magic*, where the Seven Archangels govern in an aeonic succession.

It is difficult to say with any surety what is indicated by the numbers “456.” Most of these numbers were added by the Angel *Illemese* some time after the Angelical had been transmitted, as if they were an afterthought or a special consideration. Going strictly by context, I assume that the phrase “456, the true ages of time” is a reference to the zodiacal Kingdoms (or Angels) governed by the Seven Archangels. (The “456” will appear again in the following Call.)

Finally, notice the mention of the “skirts of justice and truth” at the end of the above passage. In Call One we saw the *Christos* described as the “balance of righteousness (or justice) and truth”, and associated with the Sun at the heart of the solar system. Here in Call Three, we find the Governors of the twelve zodiacal Kingdoms described as the outer boundaries (skirts) of that central balance. A fairly cohesive depiction of the universe has developed, particularly from an astrological standpoint.

*In the Name of the same your God, lift up, I say, yourselves. Behold, His mercies flourish and Name is become mighty amongst us. In whom we say, move, descend and apply yourselves unto us as partakers of the secret wisdom of your creation.*

The quotes from *Iadbaltoh* complete, the Speaker again speaks for himself, and closes the Call with a general conjuration.

Calls Four through Seven seem to address a group of stellar Angels collectively referred to as the “Thunders.” These particular Angels appear in the Book of Revelation:

And [the mighty Angel] cried with a loud voice, as when a lion roareth: and when he had cried, seven *thunders* uttered their voices. And when the seven *thunders* had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven *thunders* uttered, and write them not.”

[*Revelation 10:3-4*]

With this in mind, let us take a look at the Thunders described in the Angelical Calls:

### Call Four:

*“I have set my feet in the south and have looked about me saying, Are not the Thunders of Increase numbered 33 which reign in the Second Angle; under whom I have placed 9639 whom none hath yet numbered but One.*

Call Four returns to quoting *Iadbaltoh*, once again establishing his angelic rulers in their seats of power. In this case, He has focused his attention on the south- called the “Second Angle.” (No “First Angle” is ever mentioned – however those who see a description of a zodiacal chart in Call Three have suggested it should be associated with the east- the place of the ascendant, where the horoscope begins. If this is the case, then Call Four likely moves clockwise upon that chart to the “Second Angle” which is indeed associated with the south.)

The final line above directs this Call toward the “Thunders of Increase”- who reign in the south- and their direct subordinates. (The Angelical for “Thunders of Increase” is *Avavago*- and that name will appear again in Call Eight, also associated with the South.) These Angels have not been “numbered” (counted) by anyone except “One.” The Angelical word for “One” (*L*), was used earlier in the Calls as “The First”- a name of God. Therefore, it is likely that *Iadbaltoh* is referring to Himself in this instance- though it is possible that the reference is to the *Christos*.

*In whom the second beginning of things are and wax strong; which also successively are the number of time; and their powers are as the first 456.*

Here we are told more about the Angels (Thunders) of the Second Angle. Apparently they are related to the zodiacal Angels described in Call Three- who were given government in succession over “456, the true ages of time.” Here in Call Four, the

Thunders *also* govern “the number of time” in succession, and are equated with “the first 456.” I suspect that these Angels of the South are zodiacal, directly subordinate to the rulers of the 12 Kingdoms. (See the following three Keys for more evidence toward this interpretation.)

The Call also credits the Thunders with “the second beginning of things.” On the surface, this might be a reference to the foundation of the New World after the Tribulation. (See the final chapter of the Book of Revelation.) However, I should point out that the Angelical word used here- *Croodzi* (beginning)- includes no indication of “second” (*Viv*). Perhaps the intent here is to indicate that these Angels govern a cyclic Time which periodically “re-starts.”

*Arise you sons of pleasure and visit the earth, for I am the Lord your God which is and liveth.” In the Name of the Creator, move and show yourselves as pleasant deliverers; that you may praise Him amongst the sons of men.*

This Call ends with another conjuration formula. This one is unique, because it begins *before* the end of *Iadbaltoh's* speech.<sup>72</sup> God Himself tells the Angels to arise and visit the Earth. Note how He refers to Himself at this point as He who “is and liveth”- similar to the title He previously gave to the *Christos*. Remember earlier, I explained this blending of the Highest God and the *Christos* in Biblical literature.<sup>73</sup> The Creation was accomplished by God *through* the power of the *Christos*.

Finally, the Speaker concludes with his own words of conjuration “in the Name of the Creator.”

### Call Five:

*“The Mighty Sounds have entered into the third Angle and are become as olives in the olive mount looking with gladness upon the earth and dwelling within the brightness of the heavens as continual comforters, unto whom I have fastened pillars of gladness 19, and gave them vessels to water the earth with Her creatures;*

Call Five is again spoken almost entirely by *Iadbaltoh*. He is never mentioned directly in the text, but we can see the use of first-person in the phrase “...unto whom I have fastened pillars...” Thus, this Call fits with the others that quote God during the

creation of the universe and the establishment of His angelic rulers.

Previously, in Call Four, we first met the Thunders of Increase- a group of Angels ruling in the Second Angle (south). That imagery is continued into Call Five, where we meet “Mighty Sounds” (Thunders) in the Third Angle. If this is descriptive of a zodiacal chart, then the Third Angle should represent the western quarter.

Notice that these Mighty Sounds are very numerous (“as olives in the olive mount”) and dwell within the “brightness of the heavens”, “looking with gladness upon the Earth.” I believe this is a poetic description of stars in the sky, which further supports the interpretation of these Angels as zodiacal. This is further indicated by the following passages:

*and they are the brothers of the First and Second; and the beginning of their own seats which are garnished with continually burning lamps 69636; whose numbers are as the first, the ends, and the contents of time.”*

The Mighty Sounds of the Third Angle are the brothers of (that is, equated with) the Angels of the “First and Second” Angles. Also note how they are described as “the first, ends, and the contents of time”- which is analogous to the descriptions of the zodiacal Angels in Calls Three (the true ages of time) and Four (the number of time). Therefore, the Mighty Sounds in the third angle (west) are equated with the zodiacal Angels in the first two angles (east and south).<sup>74</sup>

I also suspect that the reference to “continually burning lamps” is another poetic description of the stars, shining in the night sky.

*Therefore, come you and obey your creation. Visit us in peace and comfort. Conclude us as receivers of your mysteries. For why? Or Lord and Master is all one.*

The quotes from *Iadbaltoh* have ended once more, and the Call returns to the viewpoint of the Speaker, who employs a conjuration as we've come to expect.

## Call Six:

*The spirits of the fourth Angle are nine, mighty in the Firmaments of Water; whom the First hath planted a torment to the wicked and a garland to the Righteous; giving unto them fiery darts to van the earth and 7699 continual workmen whose courses visit with comfort the earth; and are in*

*government and continuance as the second and the third.*

For some reason, this Call does not quote *Iadbaltoh* at all, though it does mention Him as “the First.” While it is spoken entirely by the Speaker, it does not take the style of a Biblical Psalm.<sup>75</sup> Instead, it retains the Genesis-like style of the previous three Calls, describing the establishment of the angelic spirits of the “Fourth Angle.”

For some reason, these Spirits of the Fourth Angle go unnamed. However, it is most likely their name would be another take on Thunders, Mighty Sounds, etc. These particular entities reside in the “Fourth Angle”, which should be the northern quarter of a zodiacal chart.

This Call also outlines the intimate relationship between these Angels and the zodiacal Angels described in the three previous Calls. They are “as the Second and the Third”- meaning they are equated with the Angels in the second (southern) and third (western) angles.

Likewise, they are described as residing in the “Firmaments of Water” (the nighttime sky) and in charge of “continual workmen” whose “courses visit with comfort the earth.” I feel we are again looking at a poetic description of the stars in the sky.

*Wherefore, hearken unto my voice. I have talked of you and I move you in power and presence, whose works shall be a song of honor and praise of your God in your creation.*

Finally, this Call concludes like all the others, with a formula of conjuration for the above-described Angels.

### Call Seven:

*The east is a house of virgins singing praises amongst the flames of the First Glory;*

Like Call Six, this poem is not spoken by *Iadbaltoh*, and He is only mentioned herein as “the Lord” (see below). The style remains that of Genesis over that of the Psalms.

In this case, the east is directly addressed as such. It is not called an “Angle”, but we will see a reference to the Angles later in the poem. Going by the pattern we have followed thus far, the east should be the First Angle of the zodiacal chart.



I am unsure if there is any deep significance to the phrase “house of virgins.” It could simply be a poetic description of the Angels who reside in the east. These are the Angels who sing praises as the Sun rises at dawn (viz.- the flames of the First Glory), or those who sing in the direct presence of the Divine Throne. Their relationship to the newborn Sun (or, in Christian imagery, the newborn Son) would explain their description as “Virgins.”

However, just like the Angels in Call Six, the Virgins are not given a name. However, because they are equated with the Angels of the other three angles of the heavens, I suggest they are also “Thunders.”

*wherein the Lord hath opened His Mouth, and they become 28 living dwellings in whom the strength of men rejoiceth and they are appareled with ornaments of brightness such as work wonders on all creatures.*

Here we see the establishment of these Angels by *Iadbaltoh*. Though the focus of this Call is obviously upon the east, I still suspect that the “28 living dwellings” represent the astrological mansions of the Moon. This fits the zodiacal focus of the previous three Calls, and it recalls the imagery of the Moon that was mentioned only once in Call One.

In the “ornaments of brightness” I see yet another poetic image of the stars in the nighttime sky.

*Whose kingdoms and continuance are as the Third and Fourth; strong towers and places of comfort, the seats of mercy and continuance.*

Here we see that the Angels of the east are “as the Third and Fourth”- or as the Angels of the third and fourth angles. This supports the idea that they are zodiacal Angels along with those of Calls Four, Five and Six. By moving from the north to the east of the horoscope, the Calls have now completed the Circle begun in Call Four- encompassing all of the angelic rulers of the zodiac.

*O you servants of mercy, move, appear, sing praises unto the Creator, and be mighty amongst us. For to this remembrance is given power and our strength waxeth strong in our Comforter.*

The Call finally comes to its concluding conjuration. However, this time an extra

line is added to the end, which seems very formal and almost prayer-like. I suspect this is a conclusion of sorts, indicating a break between the previous seven Calls and those that follow.

For illustration, I have outlined my concept of the pattern found through the first seven Calls:

**-Calls One and Two:** Evocation of the Seven Planetary Archangels.

**-Call Three:** Evocation of the Archangels of the Twelve Signs/Houses.

**-Calls Four through Seven:** Evocation of stellar Angels associated with the four quarters of the universe, and governed by the Seven and Twelve.

Therefore, we see in these Calls the formation of the entire universe, expressed in astrological terms. The Seven Planetary Archangels are the “Seven Spirits of God” mentioned several times in the Revelation of St. John. They direct the Archangels of the Twelve Kingdoms of the zodiac, who are themselves described in Revelation 21 as the guardians of the 12 gates of the Holy City.

In turn, the twelve zodiacal Kingdoms are populated with innumerable Angels (or Thunders) who are grouped into the four quarters of the universe - likely according to elemental triplicity. I base the latter assumption on a diagram Dee drew of St. John's description of the Holy City.<sup>76</sup> Dee labeled the 12 gates with the secret names of the Twelve Archangels, the associated Hebrew Tribes and their corresponding Signs of the zodiac.<sup>77</sup> This diagram indicates that the fiery triplicity (Aries, Leo, Sagittarius) is associated with the east; the earthy triplicity (Capricornus, Taurus, Virgo) is associated with the south; the airy triplicity (Libra, Aquarius, Gemini) is associated with the west; and the watery triplicity (Cancer, Scorpio, Pisces) is associated with the north. This is the traditional zodiacal attribution of elements to the four quarters.<sup>78</sup>

Having thus established the angelic rulers who will govern Creation, the following Calls seem to focus upon the Angels who will purify that Creation by fire during the Tribulation.

Therefore, from this point onward, we shall see a marked increase in apocalyptic imagery. Much like the Revelation of St. John and other apocalyptic literature, the poetry of the Calls is extremely obscure and difficult to interpret. If the student wishes to gain a deeper understanding of the remaining Keys, I suggest a study of such books as the

Revelation of St. John, Daniel, the Book of Enoch (*IEnoch*) and related Biblical texts.

We will also see more of the Thunders below, though it is uncertain if they are exactly the same Thunders outlined in Calls Four through Seven. They are either entirely separate Angels in charge of the End Times, or they are simply the previous Thunders who will act in that capacity in the future.

### Call Eight:

*“The midday the first is as the third Heaven made of hyacinth pillars 26; in whom the Elders are become strong; which I have prepared for my own righteousness,” sayeth the Lord,*

Call Eight suddenly returns to quoting *Iadbaltoh*- and it will be the last to do so until the final Call (that of the 30 Aethyrs). Once again, God is describing the establishment of some aspect of the universe.

In classical texts, the reference to the "midday" sometimes indicates the south.<sup>79</sup> (This Call will later reference the “Thunders”- or *Avavago* (see below)- who are said in Call Four to reign in the south.) However, it is unclear if the south is the intended meaning of “midday” in this case. The southern angle of a horoscope also doubles as the *zenith*, or the highest point in the heavens through which the Planets and Stars pass. The first line of Call Eight could be interpreted in that way, as midday is the time when the Sun passes through the zenith.

God places into the zenith a series of mysterious “pillars.” The poem is not clear on whether or not these pillars are Angels – however, the Speaker will later address them directly in his conjuration. Thus, I can only assume that they are angelic intelligences of some sort. (The Call does say they are made of “hyacinth”- which may mean *lapis lazuli*, a stone used to symbolize the night sky.)<sup>80</sup>

The Call does tell us that the pillars are associated in some way with the Elders of the Apocalypse. (First mentioned in Revelation 4:4.) These 24 beings are described as Tribal Elders (two for each Hebrew Tribe) and direct advisors to the Divine Crown. In occultism, They are often associated with the zodiac (as are the Tribes)- a positive and negative Elder for each Sign. (It is a shame, of course, that the number of pillars given in the Call is 26, rather than 24 to match the number of Elders.)<sup>81</sup>

*“Whose long continuance shall be bucklers to the stooping dragons and like unto the harvest of a*

*widow.*

The pillars are intended, as long as they last, to act as barriers against the “stooping dragons.” (“To stoop” means to dive, as a bird after its prey.) This imagery reminds me of the four “Watchtowers” described in Dee's advanced magick, and introduced by the Angel Ave with the following words:

The Four houses are the Four Angels of the Earth, which are the Four Overseers, and Watchtowers, that...God...hath placed against the...Great Enemy, the Devil. [*A True and Faithful Relation...*, p. 170]

So, the Watchtowers serve the same function as the pillars of Call Eight- to hinder the demonic forces of the universe. (Satan will be referred to as “the Dragon” later in this same Call.) Furthermore, the names of the 24 Elders are found (in groups of six) in the four Watchtowers<sup>82</sup>- suggesting yet another connection between the Watchtowers and the pillars.

The final description of the pillars in Call Eight is the most enigmatic, for the pillars are “like unto the harvest of a widow.” I have seen it suggested that sorrow and hardship are the “harvest of a widow”, and I have to agree.<sup>83</sup> Yet, we have to question why pillars established to hinder the Dragon(s) would also be a source of sorrow.

A simple interpretation might be that the sorrow and hardship are experienced by the *Dragons* who desire to dive past the pillars. A more involved interpretation would draw from Gnosticism, which referred to the band of fixed stars as a “Great Barrier” that must be overcome, through ordeal and tribulation, by each aspirant who wishes to gain entry to Heaven. (This is applied to the story of Jesus, who suffered torture and final crucifixion upon the Cross in order to propel his Soul beyond the Great Barrier.) If the pillars are associated with the Elders (the zodiac), then Call Eight may be referring to *both* their function of keeping the Dragons out as well as their function of keeping the unworthy sealed in.

*How many are there, which remain in the glory of the earth, which are and shall not see death until this house fall and the dragon sink.”*

This is the most apocalyptic line of Call Eight. We saw earlier that the pillars

only keep out the Dragon(s) so long as they are in place. This line warns that the removal of the pillars will result in an immediate attack by the Dragon. (The word “sink” is used here in the same sense as “stoop”- to dive and attack.)

I believe this is a direct reference to the Tribulation. The above line seems to indicate such by asking “how many are currently alive on the earth who will still be alive when the pillars are removed?” Compare this to Matthew 24, where Jesus tells his disciples of the End Times, “Verily I say unto you, This generation shall not pass, till all these things be fulfilled.”

*Come away, for the Thunders have spoken. Come away, for the crowns of the Temple, and the coat of Him that is, was, and shall be Crowned, are divided. Come, appear to the terror of the earth; and to our comfort; and of such as are prepared.*

At last, we reach the concluding conjuration, in the Speaker's own words. This is a longer and more involved conjuration than we have seen so far – likely “geared up” due to the apocalyptic nature of the Call.

The Thunders (or the *Avavago* from Call Four) are mentioned again, which I assume in this case is a direct reference to the Thunders of Calls Four through Seven. It is likely that Their having “spoken” carries a double meaning. On the one hand, it may indicate the description in the Revelation of St. John (shown previously), where each of Seven Thunders utters “a voice.” On the other hand, it may indicate the fact that Calls Four through Seven have already been spoken.

Lastly, note the reference to “Him that Is, Was, and Shall Be Crowned.” This appears to be another reference to the *Christos* as we saw in Calls One and Two- especially in His aspect as the eternally crowned King. The divided “crowns of the Temple” and “Coat” of the *Christos* likely represent a disrupted universe- as in the Tribulation.

## Call Nine:

*A mighty guard of fire with two-edged swords flaming (which have vials 8 of wrath for two times and a half; whose wings are of wormwood and of the marrow of salt), have settled their feet in the west and are measured with their ministers 9996,*

In Call Nine, a platoon (guard) of fiery Angels land in the west. Their physical

aspect is terrifying- wings of wormwood (a poison) and salt, flaming swords and of course the horrible “vials of wrath.” These vials appear to draw from the Revelation 15, where we find seven Angels with the vials of plagues.<sup>84</sup> Therein, as each Angel pours out its vial of God's wrath, horrible catastrophes take place on Earth- such as water turning to blood, people stricken with sores and the land burning with scorching sunlight.

The western orientation of this Call appears to be a smooth transition from the southern angle (or zenith) of the previous Call- though I am unsure if that pattern truly applies after Call Seven. (See Calls Ten through Thirteen, where the apparent clockwise pattern breaks down entirely.)

*These gather up the moss of the earth as the rich man doth his treasure. Cursed are they whose iniquities they are.*

A thesaurus suggests that “moss” is a synonym of words such as “muck”, “mire”, “quagmire”, “slime”, etc.<sup>85</sup> (In the *Lexicon*, I have settled upon the word “dross.”)<sup>86</sup> If that is the correct interpretation, then the “moss of the earth” may be one and the same with the “cursed” in the next line. The phrase “they whose iniquities they are” likely indicates those iniquitous humans toward whom the terrible Angels will direct their wrath. It is they who will be “gathered” (likely cut down, as in gathering a crop) in huge numbers (as the rich man gathers treasure).

*In their eyes are millstones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamond and upon their hands are marble sleeves. Happy is he on whom they frown not. For why? The God of Righteousness rejoiceth in them.*

Here the Call returns to describing the terrifying aspect of these Angels – and the picture is far worse than previously imagined. Notice how often hard things are used to describe them- eyes of millstones, heads of diamond and marble gloves. The image is that of unstoppable juggernauts, impervious to cries for mercy. Why should *Iadbaltoh* rejoice in such terrible creatures? Because they are the mighty forces that will someday scour the “moss” from the face of the Earth.

These Angels are never named in this Call, however we will see the Thunders mentioned once again in Call Ten. It is possible that these Angels are Thunders as well- though it is uncertain what relation (if any) they have to the Thunders of Calls Four

through Seven.

*Come away, and not your vials. For the time is such as requireth comfort.*

The concluding conjuration formula is very short this time. It calls for them to come, but to leave their vials behind. (We wouldn't want them to bring *those* down until the Final Day!) Finally, apparently as a defense against the wrathful nature of these Angels, the Speaker informs them that the time requires *comfort*.

### Call Ten:

*The Thunders of Judgment and Wrath are numbered and harbored in the north in the likeness of an oak whose branches are 22 nests of lamentation and weeping laid up for the earth; which burn night and day and vomit out the heads of scorpions and live sulfur mingled with poison.*

At last, we find a new reference to the apocalyptic Thunders. However, note the change from “Thunders of Increase” who rained down life and comfort upon the Earth in previous Calls, to “Thunders of Judgment and Wrath” (Angelical: *Coraxo*) who store up lamentation and weeping for the Earth. This may support the view that these Thunders are not the same as those previous to Call Eight.

Notice that these Angels have a terrifying aspect like those of Call Nine, in this case vomiting scorpions, poison and fire. Imagery suggesting hardness is invoked again in the description of these Angels as an “oak tree”- which is known as rigid and unbending.

This Call focuses upon the north, which seems to be the natural progression from the west in the previous Call. However, this is the last Call that seems to follow that smooth pattern,<sup>87</sup> and I therefore suspect an entirely different pattern exists from Call Eight onward. Sadly, I have been unable to “decode” the directional references in these later Calls.

*These be the thunders that 5678 times in the 24<sup>th</sup> part of a moment roar with a hundred mighty earthquakes, and a thousand times as many surges, which rest not neither know any (long) time here. One rock bringeth forth 1000 even as the heart of man doth his thoughts.*

Here the descriptions of the Thunders of Judgment and Wrath continue. These

Angels apparently bring great earthquakes, similar to catastrophic events described in the Revelation and elsewhere.<sup>88</sup>

*Woe, woe, woe woe, woe, woe, yea, woe be to the earth. For her iniquity is, was, and shall be great.*

These seven “woes of the Earth” are likewise drawn from the Revelation (chapters 8-11), where St. John mentions only three.<sup>89</sup> However, they are associated with the sounding of seven trumpets blown by the Seven Archangels. Each trump results in disaster upon the Earth (hail, blood, fire, death, the Star Wormwood,<sup>90</sup> etc), and the woes are associated with the final three. Of course, each of the seven trumps causes “woe” in the world. Thus, the above poetry likely addresses the results of all seven trumps by repeating the word “woe” seven times.

*Come away, but not your noises.*

The concluding conjuration asks the Thunders to come, but to leave behind their “noises” (earthquakes, fire-vomiting, etc). I find it significant that Call Ten ends with an extremely abbreviated conjuration, very similar to that found in the previous Call. It is, once more, as if the Speaker wishes to summon these Angels without gaining *too much* of their attentions.

Calls Nine and Ten certainly appear to be a connected pair. They are similar in their basic structure, appear to describe similarly terrifying Angels, and they are the most laden with apocalyptic imagery. The following Call has a slightly different structure and imagery that the preceding two, but it does reference the *Coraxo* (“Thunders”) first mentioned in Call Ten.

### Call Eleven:

*The Mighty Seat groaned and they were 5 Thunders which flew into the east, and the Eagle spake and cried with a loud voice, “Come away!”*

Even though the imagery of Call Eleven is slightly different, I do find that its relationship to the Revelation of St. John is as close or closer than what we see in Calls



Ten and Eleven. This close relationship is made apparent right away: The Thunders flying out from the “Mighty Seat” and the Eagle (one of the Four Holy Living Beasts, or *Chaioth haQodesh*) are both seen in Revelation 4.<sup>91</sup> In fact, the above lines sound as if they could have been quoted right out of the Revelation itself.

This Call is also unique for the very same reason. While the other Calls have drawn imagery from the Revelation, they have all been descriptions of the Creation in action, or adorations, or quotes from *Iadbaltoh*, etc. Call Eleven, alone among the 48 Calls, is written as if it were telling a story. It gives the sense that a prophet is recording a vision in action, like St. John, Ezekiel or Issiah.

In the passages above, five of the Thunders (*Coraxo*) fly from the Divine Throne and head toward the east. However, the Eagle speaks up and calls them back. I presume the Eagle calls them to the north- the natural position of the Eagle / Scorpius in the four zodiacal quarters.<sup>92</sup> Therefore, I suspect that Call Eleven is associated with the north rather than the east.

*And they gathered themselves together and became the house of death, of whom it is measured, and it is as they are whose number is 31.*

The northern association of this Call may be supported by the fact that the returning Thunders gather themselves together and become “the house of death”- which could be a reference to Scorpius (the Sign that rules the eighth astrological House of Death / Generation) in the north.<sup>93</sup>

*Come away, for I have prepared for you. Move, therefore, and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.*

The concluding conjuration is much more elaborate than we saw in the preceding two Calls. I note the Speaker makes a specific reference to being “prepared” for the arrival of the Thunders, which could have some relationship to the House of Death concept. That is the astrological House of wills, inheritance, and all things one must prepare before passing. Plus, as Call Eleven is an apocalyptic vision, it suggests that the speaker is spiritually prepared for Divine Judgment.

As a final note, this is the first Call that resumes the use of the “Repetitive

Formula Pattern” established in the concluding conjuration of Call One. This formula will be the standard conjuration found from here through Call Eighteen.

The next seven Calls (Twelve through Eighteen) break with the previous literary patterns. While they certainly remain very apocalyptic in nature, they suddenly look less like Biblical passages and more like grimoiric conjurations composed of Biblical imagery. (Though nothing as specific as we saw in Calls Nine through Eleven.) They are spoken by the Speaker from start to finish, and some of them address rather powerful Celestial forces.

I also note that each of these seven Calls contains a specific name or title of God. (I have indicated each in what follows with bold characters.) This further supports the interpretation of these Calls as straight conjurations, associating them with occult literature common in Dee's time.

### Call Twelve:

*Oh you that reign in the south and are 28 the lanterns of sorrow, bind up your girdles and visit us. Bring down your train 3663 that the Lord may be magnified whose name amongst you is **Wrath**.*

This is the second Call that mentions the number 28 (see Call Seven), though this instance is associated with the south rather than the east. I find it unlikely that the two are related, as the 28 in Call Seven were associated with strength and rejoicing, while the 28 in this Call are associated with the “lanterns of sorrow.”

Who these Angels are who reign in the south, or why they should be “lanterns of sorrow”, is not explained. These could be a new set of apocalyptic Angels, or they could be the same Angels we have previously seen in the south. The use of lantern imagery may suggest Stars, as it did in earlier Calls.

Note that both this Call and the next are addressed to the Angels in the south. It is difficult to imagine why two Calls in a row should be assigned to the south- though we might compare this to Calls Nine and Ten, both of which appear to be assigned to the north.

*Move, I say, and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.*

Finally, the Call ends with the conjuration formula (“Repetitive Formula Pattern”) from Call One- with the exception that the usual word “therefore” has been replaced with “I say.” No explanation for this change exists- it is an alteration Dee made between recording the Calls in his journals and transcribing them to his *48 Claves Angelicae*.<sup>94</sup> (Compare this to the following six Calls, which contain the same “RFP” without either “therefore” or “I say.”)

### Call Thirteen:

*O you swords of the south, which have 42 eyes to stir up wrath of sin, making men drunken which are empty. Behold the promise of God and His power which is called amongst you a **Bitter Sting**. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.*

Call Thirteen addresses the Angels of the south once again- though we can not be certain if these are the same entities. They are called the “swords of the south”, which is likely a reference to sword-bearing Angels. (The name “Bitter Sting” also carries the connotation of a sword-stroke or attack.) The Call only tells us that they are stirred up by sin, and they seem to direct their wrath against those who are spiritually “empty.”

The Call concludes with the “RFP” from Call One, missing only the second word “therefore.” (Compare to Call Twelve, which replaces “therefore” with “I say.”) The “RFP” as we see it here in Call Thirteen will remain unchanged throughout the following five Calls.

### Call Fourteen:

*O you sons of fury, the daughters of the just, which sit upon 24 seats, vexing all creatures of the earth with age, which have under you 1636; Behold the voice of God, promise of him which is called amongst you **Fury** (or **Extreme Justice**). Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.*

The identity of the “Sons of Fury and Daughters of the Just” is unclear. We can see that they vex all creatures upon the earth with age – so they are related to the progress of Time. They also sit upon 24 seats, which evokes the imagery of the 24 Elders seen in

the Revelation, and mentioned in Call Eight. The Elders represent the positive and negative aspects of each zodiacal Sign, and this could explain the above reference to “sons and daughters.”

On the other hand, it is also possible that these Sons and Daughters are associated with the 24 hours of the day and night. There is too little descriptive evidence to be sure.

The concluding conjuration is the “*RFP*” seen in Calls One, and Eleven through Eighteen.

The next four Calls (Fifteen through Eighteen) address the “Governors of the Four Flames.” We never learn the identity of the Governors or the meaning of the Four Flames. (In just one case- Call Eighteen- the Governor is referred to *as* a Flame). We are only given the impression that these Governors are extremely exalted and powerful.

Personally, these beings bring to mind the four *Kherubim* of Jewish and Christian mysticism (usually described as Michael, Gabriel, Raphael and Uriel).<sup>95</sup> Closely related to these four are the *Chaioth haQodesh*- the Holy Living Beasts we discussed in relation to Call Eight, who represent the zodiacal triplicities in Ezekiel 1 and Revelation 4. Depending upon which text you read, these great Beasts uphold the Throne of God, or the firmament (Aethyrs). Of course, the Angel Nalvage, in *A True and Faithful Relation...*, describes them as Watchtowers against the attacks of Satan.<sup>96</sup>

Even more than the above, the “Governors of the Four Flames” remind me of four Gnostic beings called the “Great Luminaries”- *Harmozel*, *Oroiael*, *Daueithai*, and *Eleleth*.<sup>97</sup> These four Luminaries are treated as both intelligent beings and as vast Heavenly realms (or Aeons). They were created by the *Christos* for the purpose of bringing balance and order to Heaven. Therefore, the twelve lesser Aeons were categorized and established within their realms:

*Harmozel*: Loveliness, Truth, and Form.

*Oroiael*: Afterthought, Perception, and Memory.

*Daueithai*: Intelligence, Love, and Ideal Form (or Idea).

*Eleleth*: Perfection, Peace, and Wisdom.<sup>98</sup>

The twelve lesser Aeons are archetypal concepts, representing varying aspects of the Mind of God. According to Gnostic thought, when *Ialdabaoth* created the Signs of the zodiac, he modeled them upon the twelve lesser Aeons. Likewise, when he created the four *Kherubim* of the triplicities, He modeled them upon the Great Luminaries.

With all of the above in mind, I feel it is likely the “Governors of the Four Flames” from the next four Calls are representative of the four Luminaries of the triplicities, the Holy Living Beasts and perhaps even Dee's own four Watchtowers.

### Call Fifteen:

*O thou the Governor of the First Flame, under whose wings are 6739 which weave the earth with dryness, which knowest the great name **Righteousness** and the seal of honor. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.*

Though none of these four Calls will give us directional references, I suspect we might be able to relate the “First Flame” with the “First Angle” seen in previous Calls. If so, then the ordering probably follows the same clockwise direction we saw in Calls Four through Seven. Therefore, the “Governor of the First Flame” (along with the 6739 ministers under him) would represent the Stars of the east.

The concluding conjuration is the “*RFP*” seen in Calls One, and Eleven through Eighteen.

### Call Sixteen:

*O thou of the Second Flame, the house of justice which has thy beginning in glory and shalt comfort the just; which walkest upon the earth with feet 8763 that understand and separate creatures; Great art thou in the **God of Stretch Forth and Conquer**. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.*

Here we meet the Governor of the Second Flame, which likely relates to the southern quarter. I am unsure if the “house of justice” is intended to refer to one of the astrological houses- though I do find it unlikely. It appears to be the Governor himself who is the “house of justice” and will “comfort the just.” This is apparently related to the Tribulation and final judgment of mankind.

There is an obscure reference here to “walking upon the earth” and “understanding and separating creatures.” Later in the Key of the Aethyrs, we will find a similar reference to the “reasonable creatures of the earth”, which indicates mankind. It is difficult to decide, here in Call Sixteen, if the Governor of the Second Flame (and the 8763 ministers under him) is walking upon the Earth *as* a human, or merely *with* humans.

The concluding conjuration is the “*RFP*” seen in Calls One, and Eleven through Eighteen.

### Call Seventeen:

*O thou whose wings are thorns to stir up vexation, and hast 7336 lamps living going before thee; whose God is **Wrath in Anger**. Gird up thy loins and hearken. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.*

In Call Seventeen we see no reference to a Flame, though we can assume this is the Governor of the Third Flame based on the progression from Call Fifteen through Eighteen. This particular Governor (and his 7336 ministers) most likely represents the Stars of the western quarter. (Note the reference to lamps again- which has previously indicated stars.)

We are only told that this Governor has wings that “stir up vexation” upon the Earth- which seems to fit well with the name “Wrath in Anger.” This is apocalyptic imagery once again. (As a note, the phrase “gird up thy loins” means “to prepare oneself.”)

The concluding conjuration is the “*RFP*” seen in Calls One, and Eleven through Eighteen.

### Call Eighteen:

*O thou mighty Light and Burning Flame of comfort, which openest the glory of God to the center of the earth. In whom the secrets of truth 6332 have their abiding, which is called in thy kingdom **Joy**, and not to be measured. Be thou a window of comfort unto me. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.*

The final Governor is called a “Flame of Comfort” and a “window of comfort.” I

notice that the Governors have been alternately hostile (weaving the Earth with dryness, stirring up vexation) and comforting (comfort the just, window of comfort). This appears to be standard apocalyptic imagery, wherein the Tribulation is a nightmare for the unworthy, but exalts the true believers. (Note Call Six, where *Iadbaltoh* is said to have established Angels to be “a torment to the wicked and a garland to the Righteous.”)

The Governor of the Fourth Flame is described as revealing (opening) the Glory of God “even unto the center of the Earth”- meaning “everywhere on Earth without exception.” This fits well with the Divine Name “Joy”- or measureless joy. (See the *Lexicon* concerning *Moz* (Joy), which can also mean “Joy of God.”)

This Call, like the one before it, does not offer a number for the Governor of the Flame. However, if we follow the same pattern we have so far, this should be the Fourth Flame and represents the northern quarter. And, though it is unclear, his 6332 ministers appear to be called the “Secrets of Truth.”

The concluding conjuration is the “*RFP*” seen in Calls One, and Eleven through Eighteen.

Thus ends the first Eighteen Calls- which should collectively represent the establishment of the universe throughout the six Biblical Days of Creation. (See chapter two.) While there is much in the above drawn from the Book of Revelation and other End-Times literature, I find that the Tribulatory events are all set in the future. (That is, what we see in these Calls is the creation and placement of the Angels who *will* bring the world to an end, but we are not witnessing the Tribulation in action.)

The final Call (which represents Keys Nineteen through Forty Eight) concerns itself with the Fall from Eden- officially beginning the Seventh Day of Rest. This Seventh Day, and its fallen state, continues to the present time. It will not end until the Tribulation itself- which (at least in Dee's mysticism) is considered the “Eighth Day” leading to the founding of the New Kingdom.

The story of Eden is often considered one of the oldest stories of mankind. In fact, this is a misconception. The story of Eden is among the oldest *written* stories. Meanwhile, the human race is much older than language. (We've had only about ten thousand years of writing. We've had spoken language for much longer- though without written records we can never know exactly how long.)

In fact, the story of Eden (including its original predecessors)<sup>99</sup> are *later* versions of an older legend. The tale of the “first shaman”- in oral form- has existed among tribal cultures for many thousands of years.<sup>100</sup> The legend describes a paradisaical period for humanity (“In the beginning...”), when people had familiarity with the Gods and lived in harmony with animals and nature. Then, usually through some misunderstanding on the part of the first shaman, humanity became estranged from the Gods. They lost their hope of immortality, lived in enmity with the animals and found themselves out of sync with nature. The unfortunate soul who caused the disaster became the first shaman, because it was his duty, and the duty of all shamans who followed him, to labor to bridge the gap between Man and the Divine. That is the foundation of the Great Work to this very day.

When this story was finally written down<sup>101</sup>, it was done by one of our ancestors in a city *after* the agricultural revolution. Therefore, the first shaman was placed in a Garden. The Garden had been planted by the Gods, who alone know the secrets of agriculture- and all of the “arts of civilization” that come along with it. (Kingship, mathematics, astrology, priesthood, etc.) In the earliest versions of the Garden legend, Man is invited in by the Gods, who have deemed him worthy to join their ranks. In the later Biblical version, Man is created for the sole purpose of tending the Garden. This is purely a reflection of agricultural society.

Therefore, in the Biblical Eden we find the Tree of Knowledge of Good and Evil- the source of the Fall in this agricultural version of the legend. Eating the fruit of this Tree is the “mistake” that causes Adam and Eve to lose their place in paradise. Even worse, their expulsion comes with a curse upon the Earth.<sup>102</sup> Many see in this tale a petty God casting angry curses against its own creation. However, I believe the story of the Fall from Eden is, quite literally, a moral tale.

Adam begins the story in paradise, where the environment was comfortable, and there was no toil associated with survival. God gives Adam every fruit-tree and seed-bearing plant, so food is always an arm's length away. This, in fact, mirrors the state of humanity in its earliest infancy (or “in the beginning”), when we lived in temperate climates, surrounded by trees and plants that freely provided us food. Compared to the current human condition, life on earth for the earliest humans *was* a paradise.

As time progressed, the human animal began to distinguish itself from other animals by one thing alone- language. From the most primordial *ma-ma* (thought by some to be the very first word), humans were set to become “the reasoning creatures of



the earth.”<sup>103</sup> We developed logical consciousness (or, as Call Sixteen says, we began to “understand and separate creatures.”) This is represented in the Eden tale by Adam naming all things. By applying names to the things and animals around him, Adam (Man) laid the foundation of all language, magick, science and technology.

But the advent of language among humanity sent them on an unalterable collision course with the loss of paradise. As language develops, both thought and the *capacity for thought* increase. Language eventually brought technological revolutions that altered the way humans lived on this planet. Eventually, language and technology molded humanity into what we know today as “cultures.”

I feel this is where the Tree of the Knowledge of Good and Evil enters the story. As human culture developed, social taboos were the inevitable result. For the first time ever, we began to create a sense of “right vs. wrong”- or, to put it poetically, we partook of the fruit of the Tree of the Knowledge of Good and Evil.

Once we established “good vs. evil”, the vast array of human *mores* grew as if from a seed. Notice that Adam and Eve, once they had eaten of the fruit, suddenly “knew they were naked.” Body consciousness did not exist before we developed our moral consciousness. It was the forbidden fruit that caused Adam and Eve to do something so silly as seek cover to hide their “nakedness” from God and each other.

This knowledge (or discernment) of right and wrong became the source of humanity's ultimate downfall. God was not uttering a petty curse against Adam at the expulsion from Eden, He was simply stating what He knew to be true. Man had created a moral world for himself in which he was destined to labor and weep. It would lead to hatred and warfare, persecution and death. The paradise in which the Earth provided for us freely, like a Garden given by God, was no more.

By the time we reach the Tribulation, the entire universe is being judged on a cosmic scale, with the “righteous” (the Right) on one side, and the “Iniquitous” (the Wrong) on the other. Humanity, as we know it, collapses under the weight.

I believe the above is the essence of the Call of the Aethyrs. It represents the physical world in its current state, in political and environmental disarray.

### The Call of the Aethyrs:

*O you heavens which dwell [in the --- Aethyr] are mighty in the Parts of the Earth, and execute the judgment of the Highest. To you it is said, Behold the face of your God, the beginning of*

*comfort; whose eyes are the brightness of the heavens; which provided you for the government of the earth, and her unspeakable variety; furnishing you with a power (of) understanding to dispose all things according to the providence of Him that sitteth upon the Holy Throne;*

The Call of the Aethyrs is a conjuration all the way through. It begins by addressing all the (Angels of the) Heavens or Aethyrs. I feel these are all of the Angels and Governors invoked by the first 18 Calls. This would fit with the above passages describing them as the governors of the Earth. These are the Kings and Ministers who maintain Natural Law, as described in Call One.

The “Parts of the Earth” are spiritual jurisdictions over geographical locations (or nations), and distributed among the zodiacal Angels within the 30 Aethyrs. This is outlined in detail in Dee's advanced magick- where this Call of the Aethyrs is used as a stand-alone conjuration for accessing the Parts of the Earth.<sup>104</sup>

*and rose up in the beginning saying, “The earth, let her be governed by her parts, and let there be division in her; that the glory of her may be always drunken and vexed in itself. Her course, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one creature equal with another. The reasonable creatures of the earth (or men), let them vex and weed out one another; and the dwelling places, let them forget their names. The work of man and his pomp, let them be defaced. His buildings, let them become caves for the beasts of the field. Confound her understanding with darkness. For why? It repenteth me I made man. One while let her be known, and another while a stranger; Because she is the bed of an harlot, and the dwelling place of him that is fallen.*

Here we see *Iadbaltho* uttering the infamous Curse itself. (See above for my full interpretation of the Curse of the Fall.) In the case of the Call of the Aethyrs, notice that the Curse is phrased in astrological terms. The Earth's course is to “run with the stars” and she is to “serve them as a handmade.” One season will confound another, the earth will be divided and governed by her Parts, etc.<sup>105</sup> These passages evoke images of a chaotic Earth governed by the ever-shifting Stars. We can, of course, see this celestial chaos in any zodiacal chart.

*O you heavens, arise! The lower heavens beneath you, let them serve you. Govern those that govern; cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered.”*

Here, we return once more to the angelic governors of the world, and the (Angels of the) lower Heavens or Aethyrs who serve them. These subservient Angels are likely the various Thunders mentioned throughout the Calls- such as seen in numbers Four through Seven.

The phrase “govern those that govern, cast down such as fall” indicates the Angels directing the *human* governors of the world- to bring in and depose kingdoms as the stars shift. (In other words, they represent Fate.) The next line also attributes the Angels to the direction of Nature- to bring life where it might increase and to tear down what decays.

The final two lines above once again indicate the ever-changing astrological influence upon the Earth. It has also been suggested the phrase “until the stars be numbered” has an apocalyptic ring to it. To be “numbered” (or “measured”) may have the connotation in this case of “having run their course.”

*Arise, move, and appear before the covenant of his mouth, which he hath sworn unto us in his justice. Open the mysteries of your creation, and make us partakers of undefiled knowledge.*

At long last, we reach the final conjuration. It calls upon a covenant with God, which is likely associated with Man's place in the universe as expressed Biblically. As the Image of God, the aspirant has the right to converse with Angels- if only he can return to his pre-Fall state.

- <sup>1</sup> That is, 48 Keys with one withheld, for a total of 49. See below.
- <sup>2</sup> The first indication we are given that Dee has completed the Perfected Holy Book is on July 7, 1584- where Dee tells the Angel Ave that he made the book "...the best that I could conceive of it."
- <sup>3</sup> See chapter two.
- <sup>4</sup> See chapters one and two
- <sup>5</sup> There are 19 actual Keys/Calls. The 19th Call is repeated with slight modification 30 times- so there are technically 48 individual Keys.
- <sup>6</sup> Remember that each Table of *Loagaeth* consists of the front *and* back of a single leaf.
- <sup>7</sup> See Revelation, chapter 5.
- <sup>8</sup> Revelation 5:2 - And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?"
- <sup>9</sup> I have added this word in brackets for clarification. -Aaron
- <sup>10</sup> Consider the ancient Qabalistic axiom- "Every blade of grass has over it an Angel bidding it, "Grow." In an unpublished manuscript entitled *The Tongue of the Angels*.
- <sup>11</sup> In an unpublished manuscript entitled *The Tongue of the Angels*.
- <sup>12</sup> Dee's personal number- which he used to sign secret documents- was 007. That is the reputed source for the signature of James Bond.
- <sup>13</sup> It is also the first printed book on cryptography in the world.
- <sup>14</sup> See "*Solved: The Ciphers in Book III of Trithemius's Steganographia*" by Jim Reeds (at <http://www.dtc.umn.edu/~reedsj/>).
- <sup>15</sup> This method of encryption was used very successfully by Leonardo Divinci.
- <sup>16</sup> See chapter two.
- <sup>17</sup> Dee actually recorded this letter on the same line as "(Two thousand and fourteen...)" – but those numbers seem to relate to the "D" rather than the "A." It would appear, then, that the very first letter revealed by Nalvage was given no number or location.
- <sup>18</sup> This notation likely refers to the "D" directly beneath it.
- <sup>19</sup> The "Z" appears to be missing from the manuscript.
- <sup>20</sup> As we shall see later, Nalvage had previously transmitted several strings of letters- taken from the *Corpus Omnium* Table- that are associated with the First (unknowable) Table of *Loagaeth*. They did not come with numbers or directions as we see with the letters of Key One.
- <sup>21</sup> Quiddity means "the essence of the thing."
- <sup>22</sup> I outline this incident in full in my commentaries on Dee's journals, which I will release at a later date.
- <sup>23</sup> Some modern scholars refer to this as the "Tablet of God."
- <sup>24</sup> Such as we see with quartz crystal.
- <sup>25</sup> See a *True and Faithful Relation...*, p. 76. Dee recorded only the letters of the Table. I have added the lines showing the principal divisions as taught by Nalvage.
- <sup>26</sup> about = around
- <sup>27</sup> Nalvage said all of this in Latin. I have translated, but left "*Principium Omnium*" (meaning "Universal Principal") intact due to Nalvage's references to the phrase below.
- <sup>28</sup> I have added the emphasis on this line.
- <sup>29</sup> See *A True and Faithful Relation...* p. 74-76
- <sup>30</sup> I have added the table-cells and the bold lettering for clarification. -Aaron
- <sup>31</sup> This reminds me somewhat of the Horned Altars (of Burnt Offering and of Incense) in the Bible, which had horns upon their four corners. (See Exodus 27 and 30.)
- <sup>32</sup> I am appending these Latin translations. -Aaron
- <sup>33</sup> Later, in the Angelical Keys, the word *Zir* appears as a form of "to be" and often indicates "I am." See the *Lexicon*.
- <sup>34</sup> See Hebrews 1:14 - Are they [Angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?
- <sup>35</sup> Revelation 22:14 - Blessed are they that do His Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.
- <sup>36</sup> I believe this refers to the entire fourth portion of the Table, because Nalvage never labels it the "Fourth Life."
- <sup>37</sup> Dee notes, in the margin of his journal, the number of letters in each string.
- <sup>38</sup> As recorded, the first letters of this line were "V I I I I...", but Dee corrected this in the margin, adding the E as the first letter.
- <sup>39</sup> There are actually 46 letters in this line.

40 The last letters of this line were recorded as “E E R S E”. However, Dee later added the correction, placing a symbol- )( -to indicate that the first two Es should be joined as one. To the side of this symbol, he added the correct letters- resulting in “E E R S E.”

41 Dee notes in the margin that this letter can be either I or E.

42 There are 188 letters in this last group. However, it is likely that there is more than one line intended here, though Dee did not record the number of letters in each.

43 I have added the bracketed word for clarification. -Aaron

44 I have added the bracketed word for clarification. -Aaron

45 This “19th Key” is the Key of the Aethyrs- which is repeated 30 times to open the final 30 Tables of *Loagaeth*. (18 + 30 = 48) See below in this chapter.

46 Immediate = Directly

47 Also note that I have included an addendum to this chapter that analyses the English given for the Keys.

48 This part of the quote is not included above. See chapter two, section Gebofal – the Gates of Heaven...: “For every Table hath his Key, and every Key openeth his Gate...” etc.

49 I have added this word for clarification. -Aaron

50 This = Nature, the Things of the World.

51 See chapter two for further apocalyptic statements made by the Angels in relation to *Loagaeth*.

52 I have included the names of the 91 Parts/Governors in the Lexicon, with the entries for the 30 Aethyrs.

53 Later, the Qabalah would adopt the *Aeons* as the *Sephiroth* (see chapter one)- which are usually considered Heavenly Spheres, but were depicted in early Qabalistic texts as Archangelic beings. See the *Sepher Bahir*.

54 Revelation 21:12.

55 Note that Agrippa’s list of Zodiacal Angels (see the “Scale of the Number Twelve”) is not the same as Dee’s. Apparently, Dee received a new set of 12 names from the Angels. However, the session where this happens has not survived. The 12 names appear for the first time in Dee’s grimoire (Sloane 3191).

56 Revelation 4:5.

57 The Parts of the Earth led into the revelation of the Great Table of the Earth (Watchtowers)- during which Ave was Teacher.

58 The English given for the Keys will be covered in the addendum to this chapter.

59 *A True and Faithful Relation...*, p. 199

60 There are also Apocalypses of Adam, Paul, Thomas, Daniel, Peter and a host of other Biblical figures.

61 See Ezekiel 1, Revelation 4 and throughout 1 Enoch.

62 See the preface to James; *The Enochian Magick of Dr. John Dee*, where we find one of the earliest comparisons between Dee’s system and Gnosticism.

63 See chapter two, the section outlining Tables 20-49

64 This practice was also shared by the Jewish *Merkavah* mystics, who traveled through the 7 traditional heavens.

65 See *Gnosticism: Sethian to Valentinian*.

66 See *Gnosticism: Sethian to Valentinian* concerning the story of the *Christos*.

67 We shall see this same formula again in Calls eleven through eighteen. This is called the “Repetitive Formula Pattern”, see the *Lexicon* for more information.

68 Also see Revelation 10:6.

69 See Revelation 10:6, “...and swear by *him that liveth for ever and ever*, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:”

70 The Resurrection involves the return of all who have died throughout history during or after the Tribulation. See 1 Corinthians 15:51-54 and 1 Thessalonian 4:15-18. Revelation 20 is also considered a depiction of the Resurrection of all the dead for the final Judgment.

71 See *John Dee’s Five Books of Mystery*, p. 56 and 61ff.

72 The closing conjuration of Call Two does contain a single quoted word from *Iadbaltoh*.

73 John 1 - “In the beginning was the Word, and the Word was with God, and the Word was God.” and “All things were made by him; and without him was not any thing made that was made.”

74 Previously, we met only those of the Second Angle (south)- in Call Four. We will meet those of the east in Call Seven.

75 See Call Two for an example of this Psalm-like style.

76 Found in Dee’s grimoire, or Sloane 3191. The diagram is also found in *The Enochian Magick of Dr.*

- John Dee* (James), p. 103.
- <sup>77</sup> Dee numbered the signs from 1 to 12 in order from Aries to Pisces. He then placed each number by the corresponding Hebrew Tribe, as outlined in Agrippa's Book II, ch. 14, "Of the number eleven and the number twelve..."
- <sup>78</sup> Looking at an astrological chart, we see that Aries (the cardinal fire sign) is in the east, Capricorn (earth) is at the southern point, Libra (air) is at the western point and Cancer (water) is at the north. Therefore, the triplicities are each associated with these same directions.
- <sup>79</sup> This appears in *IEnoch* 55:2: "And they came upon the wind from the East, from the West, and from the Midst of the Day."
- <sup>80</sup> This was suggested by Patricia Shaffer on the *Enochian-L* mailing list.
- <sup>81</sup> Also see Call 14, where "24 Seats" are mentioned directly.
- <sup>82</sup> The "Enochian Watchtowers" (properly called the Great Table of the Earth) are four magickal squares full of Divine and Angelical Names.
- <sup>83</sup> See Donald Tyson's *Tetragrammaton* or *Enochian Magick for Beginners*.
- <sup>84</sup> Revelation 15:6-7, "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever."
- <sup>85</sup> <http://thesaurus.reference.com/> It has been suggested that "moss of the earth" is a reference to the dead. Looking into it, I could only find archaic references to "gathering moss" as a euphemism for the state of being dead. It was then I turned to the trusty thesaurus.
- <sup>86</sup> See *Mom* (moss, dross).
- <sup>87</sup> We shall see that the next Call may relate to the north as well. Then, Calls Twelve and Thirteen both focus upon the south.
- <sup>88</sup> Revelation 16:18 - "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. " Matthew 24:7 - "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. "
- <sup>89</sup> Revelation 8:13 - "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! "
- <sup>90</sup> Note the use of the word "wormwood" in Call Nine, just previous to this one.
- <sup>91</sup> Revelation 4:5 - "And out of the throne proceeded lightnings and thunderings and voices..." Revelation 4:6-7 - "...and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.
- <sup>92</sup> Remember the traditional zodiacal attribution of elements to the four quarters- which associates Scorpio/Water with the north. There is also a branch of astrology called "sidereal" which places Leo in the east instead of Aries. If we look at such a zodiacal chart, we find the four Fixed Signs at the four compass points instead of the Cardinals, but with the same arrangement of Elements. This illustrates the four Holy Living Beasts, showing Scorpio (the Eagle) at the northern point.
- <sup>93</sup> See previous footnote. Also take note of the "heads of scorpions" mentioned in Call Ten- which is itself associated with the north.
- <sup>94</sup> See Sloane 3191.
- <sup>95</sup> See various places throughout *IEnoch*.
- <sup>96</sup> I included this quote from Nalvage with my commentary upon Call Eight.
- <sup>97</sup> See *Gnosticism: Sethian to Valentinian*
- <sup>98</sup> Notice that the final and lowermost of the lesser Aeons is Wisdom- known as *Sophia* to the Gnostics, and who appeared to Dee and Kelley as *Galvah*. In Gnostic mythos, *Sophia* is the mother of *Ialdabaoth*.
- <sup>99</sup> See *Adapa: The First Man*, an ancient Sumerian tale.
- <sup>100</sup> See *Shamansm: Archaic Techniques of Ecstasy*, by Eliade, Especially pages 99, 133, 484 and 493.
- <sup>101</sup> Impressed on clay, actually.
- <sup>102</sup> See Genesis 3: 17-19
- <sup>103</sup> This is a quote from the Call of the Aethyrs.
- <sup>104</sup> See chapter two, concerning *Loagaeth's* Tables 20-49.
- <sup>105</sup> Agrippa outlines the astrological divisions of the Earth in his *Occult Philosophy*, where it had a direct

influence upon Dee's "Parts of the Earth" system of magick. The reference to the Parts and this division in the Call of the Aethyrs is related to that system.