

## Chapter Four:

### *Gebofal* - The Gates of Heaven and Practice of the Holy Book

The practice of the Book of *Loagaeth* was given a name late in Dee's journals by the Lunar Angel Levanael:<sup>1</sup>

Now to the work intended, which is called in the Holy Art *Gebofal*, which is not (as the Philosophers have written,) the first step supernatural, but it is the first supernatural step naturally limited unto the 48 Gates of Wisdom; where your holy Book belongeth. The last [Gate]<sup>2</sup> is the speaking with God, as Moses did, which is infinite: All the rest have proper limits, wherein they are contained. But understand that this singular work receiveth Multiplication and dignification, by ascension through all the rest that are limited according to their proper qualities. [*A True and Faithful Relation...*, p. 373]

This is a wonderful description of *Gebofal*, or the ascension through the 48 (really 49) Gates of Wisdom- represented by the Tables of *Loagaeth*. It is no accident if Levanael's description reminds you of what we discussed in chapter one, concerning the Jewish custom of Counting the Omer and entering the 50 Gates of *Binah*. It is here that everything we have learned thus far comes together.

Levanael describes each Gate as having "proper limits" wherein each is contained. This is likely because each Table of the Holy Book represents one aspect of Creation, so the associated Gate of Wisdom would be limited to that aspect. (Compare this to both the 50 Gates of *Binah* and the 36 Tables of *Soyga*- each of which represent one aspect of God or an astrological force.) Only the "last"- actually the First-<sup>3</sup> Table is unlimited and infinite. And, like the Highest Gate of Understanding in the Jewish system, this infinite Table represents direct communication with God. Levanael even mentions Moses in association with the First Table/Gate- as he is the one credited with actually having passed through this Gate at the time of his death.

So the Tables of *Loagaeth* (the Gates of Wisdom) might be intended as a "version" of the Qabalistic Gates of Understanding. A clue to this fact might have been hidden in the Angels' choice of magickal timing for the transmission of the Holy Book- which began on Good Friday, March 29th, 1583. It turns out that Good Friday is something of a Christian parallel to the Jewish Passover. In practical terms, both Good Friday and Passover mark the onset of Spring. As we learned in chapter one, Passover mythologically marks the sparing of the Jewish firstborn during the final Plague of Egypt.<sup>4</sup> That initiates the "Counting of the Omer", a fifty-day period corresponding to the Exodus of

the Children of Israel toward Mt Sinai, and during which the aspirant opens and enters the Gates of Understanding.

On the Christian side of things, Good (or Holy) Friday represents the Crucifixion of Jesus Christ.<sup>5</sup> This is always the Friday preceding Easter Sunday- which is itself a celebration of the eve of Christ's Resurrection. This represents a three-day period corresponding to the three days Christ rested in the tomb (and during which he, according to some traditions, descended into Hell to perform work there).

So, the Angels chose to transmit the text of the Holy Book to Dee and Kelley beginning on the Christian holiday that most corresponds to Passover. Then, similar to the fifty day period of Counting the Omer, the reception of the 48 (really 49) Tables of *Loagaeth* took place over forty-eight days. This relationship might help explain the particular observations of magickal timing used by the Angels throughout the reception of *Loagaeth*, such as this quote from Uriel:

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

For Dee's Angels, the number 40 (and/or 48) took precedence over the more traditional Jewish fifty days.

Another relationship between Counting the Omer and *Loagaeth* can be found in the Angels' descriptions of the 48 Gates themselves. As we saw previously, Levanael described them as the Gates of Wisdom. However, the quote from Uriel in the above paragraph mentions the "spirit of Understanding" (or spirit of *Binah*). The Archangel Raphael also makes a cryptic reference to Understanding in relation to the Gates:

As I have said: the 49 parts of this Book [...] Every element in this mystery is a world of understanding. [*Five Books of Mystery*, p.296]

And Nalvage, later in the journals, makes the point rather clear:

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. [*True and Faithful Relation...*, p.77]

I find the soul of man hath no portion in this first Table. [...] All the rest are of Understanding... [*A True and*

*Faithful Relation...*, p.77]

On the other hand, Levanael is not alone in referring to the 48 Tables as the Gates of Wisdom instead. The Archangel Uriel does so later in the journals:

God shall make clear when it pleaseth Him, and open all the secrets of wisdom when He unlocketh. [*Five Books of Mystery*, p. 351]

As does the Angel Mapsama, even later in the journals when the Angelical Calls were being transmitted:

These Calls are keys into the Gates and Cities of Wisdom. [*A True and Faithful Relation...*, p. 145]

Students of the Qabalah will recognize Wisdom (or *Chockmah*) as the name of *Binah's* co-equal among the Supernal *Sephiroth*.<sup>6</sup> The above evidence suggests that Dee's Angels were treating them as interchangeable.

There is also a cosmological relationship between Dee's Gates and the Jewish version. By this, I mean that both systems reflect a similar understanding of how the universe is put together. For instance, note this passage from the foundational Qabalistic text called the *Sepher haZohar*, which describes the 50 Gates as related to space:

In that Temple [of *Binah*] there are 50 gates, which are supposed to be closed, meaning that they block the flow of Lights. There are 49 gates engraved upon the 'four winds' of the world. One gate has no direction; it is not known whether it faces up or down. This is how this gate remains closed. [*Sepher Zohar*, The Locked and the Unlocked, vs. 43ff]

Here we can see that forty nine of the Gates are engraved upon the “four winds”- or the four cardinal directions of the compass. Meanwhile, the highest Gate has “no direction”- so it rests in the center of the compass.

Now, in the same light, consider the following words of the Angel Nalvage:

All the rest [of the Tables]<sup>7</sup> are of Understanding, the exact Center excepted. [*A True and Faithful Relation...*, p.79]

Taken by themselves, Nalvage's words appear to indicate that the exact center Table of the 49- which would be Table 25- is not "of Understanding." However, it is more likely the Angel is speaking about the First Table, which is locked and therefore not "of Understanding" as far as we are concerned. What Nalvage reveals here is that Table One is somehow the "exact Center"- which fits perfectly with the description of the Gates of Understanding in the *Zohar*.

This interpretation seems to be confirmed later in the journals. At one point, the Archangel Gabriel gave Dee a list of "things to do", as well as further lessons that were yet to be transmitted. Number seven on the list would appear to relate to our Zoharic view of the 49 Gates of *Loagaeth*:

**Gabriel:** 7) The Angels also of the 48 angles of the Heavens, and their Ministers. For they are those, that have the thunders and the winds at commandment. Those make up the time, and then, cometh the Harvest.

[**Dee's marginal note:**] Ergo Seven degrees and a half to every angle. Thunders, Winds, the Full Time." [*A True and Faithful Relation...*, p. 164]

Dee was thinking like an astrologer in this case, and he likely envisioned this as we might view an astrological chart. Each seven and a half degree division of the chart might represent one of the Gates of Wisdom, with four Gates included within each of the twelve astrological houses. The exact Center, as mentioned by Nalvage, is left over for the First and hidden Gate.

[IMAGE 07: My drawing of the Circle of the Heavens, divided into 12, and then into 48, with the center marked.]

CAPTION: The Circle of the Heavens divided into 48 segments of 7 1/2 degrees, for the 48 Tables of *Loagaeth* plus the central "Hidden" Table.

Gabriel offers no further information about the Angels who "have the thunders and the winds at commandment"- and who presumably reside within the 48 Gates of Heaven. Instead, it is Nalvage who offers this information:

...you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, and make you understand perfectly the [knowledge]<sup>8</sup> contained in the Tables. Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compass of

Nature, and of all things which are subject to an end. [*True and Faithful Relation...*, p.77]

These concepts are not exactly new to us. We have already learned that the 49 Tables of *Loagaeth* encompass the whole of Creation- both space and time, from beginning to end. What Nalvage tells us here is that the Angels who reside in the 48 Celestial Cities beyond the Gates have charge over that Creation. Not just the thunders and the winds, but the entirety of Nature is at their commandment.

What is more, through the practice of *Gebofal*, the mystic can open the Gates to the Cities and summon forth angelic teachers. These teachers will then expound upon the Doctrine contained in the Tables, much like Jewish Angels traditionally invoked during study of the Torah. Furthermore, they will reveal the mysteries of the Celestial Cities that lie beyond the Gates.

The Angel Mapsama assures Dee and Kelley that opening the Gates (with the Angelical Keys/Calls) must result in the visible apparition of such Angels:

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. [*True and Faithful Relation...*, p.145]

The Archangel Gabriel confirms this somewhat later:

Therefore, now examine your Books, confer one place with another, and learn to be perfect for the practice and entrance. [...] There is no other reading of the Book, but the appearing of the Ministers and Creatures of God. Which shewing what they are themselves, shew how they are conjoined in power, and represented formally by those letters. [*True and Faithful Relation...*, p. 209]

Note that Gabriel, in the above, makes a cryptic reference to the "entrance" of the Gates. This was explained earlier in the journals by the Angel Nalvage, when he offered a second (expanded) description of *Gebofal*. Herein, he describes what one would see by entering the Gates and exploring the Celestial Cities directly:

For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself of entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power, as well to speak, as to do for every

1. Palace is above his

2. City, and every City above his
3. Entrance.

Be you therefore diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name, and through the power of the Highest. For great are the mercies of God unto such as have faith. [*A True and Faithful Relation...*, p.88]

The inclusion of Heavenly Palaces that may be visited within the Cities indicates a relationship between *Gebofal* and the ancient Jewish practice of *Merkavah* or *Hechaloth* mysticism. One of the principal goals of the *Merkavah* mystic was to journey in the spirit through the Heavenly Palaces (*Hechaloth*)- as depicted in the Book of Enoch (*1Enoch*). It would appear, then, that Dee's Angels intended a similar practice in relation to the 48 Gates of Wisdom.

At the beginning of this section, we saw the Angel Levanael describe *Gebofal* as the practice of "ascension through all" of the Gates of Wisdom. It is likely that the Angels intended one to open all 48 Gates in succession- with the exception of the First Table, of course- just as we see in the practice of Counting the Omer. Much later in the journals, the Angel Mapsama confirms this:

**Mapsama:** Which [Gates]<sup>10</sup> are not able to be opened, but without visible apparition.

**Dee:** And how shall that be come unto?

**Mapsama:** Which is according to the former instructions.<sup>11</sup> And to be had, by calling of every Table. You called for wisdom, God hath opened unto you his Judgement. He hath delivered unto you the keys, that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For, many have ascended, but few have entered. [*A True and Faithful Relation...*, p. 145]

Mapsama here tells Dee that every Table must be called, and (therefore) all the Gates of Wisdom must be opened. His instructions on the proper attitude toward entering the Gates (which echo Nalvage's above instructions) are also fairly similar to Jewish sources- for both the 50 Gates and the *Hechaloth*.

Note, also, that the ordering of Dee's 49 Tables matches the traditional Jewish ordering of the 50 Gates of Understanding- beginning with the Infinite Divine Table on the first leaf, and progressing *downward* through the cosmos to the physical realm on the final leaf. Therefore, if the practice of *Gebofal* is also similar, than one would open the Gates of *Loagaeth* from the highest accessible to man (the second Table) to the lowest (Table 49, the Aethyr of *Tex*).<sup>12</sup> After progressively opening all 48

Gates, revelations and/or blessings from God should pass to the aspirant through the First (Central) Gate.

## **Being Called by God, and to a Good Purpose**

Dee's journals also record what the Angels had to say about the purpose of *Gebofal*. Nalvage describes the system as prophetic, suggesting the words of the Holy Book are the voice of angelic Inspiration heard by the Apostles:

You have 49 Tables: In those Tables are contained the mystical and holy voices of the Angels, dignified. And, in state, disgrorified and drent in confusion: which pierceth Heaven, and looketh into the Center of the Earth: the very language and speech of children and innocents, such as magnify the name of God, and are pure. Wherein the Apostles understood the diffuse sound of the World, imperfected for mans transgression. [*A True and Faithful Relation...*, p. 64]

Nalvage calls these forces "in state, disgrorified and drent in confusion" because they relate to the chaotic physical realm.<sup>13</sup> However, the words of the Tables still represent the pure and dignified voices of the Angels- who are the agents of Creation.

The meeting between the aspirant and these Angels- who apparently govern the natural world- seems to be the principal goal of the system. Nalvage stresses this point somewhat later in the journals:

Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. How, therefore, shall I inform you, which know them not? [*A True and Faithful Relation...*, p. 78]

However, some vague rules are established concerning *when* the magick can be put into use. Of course, we have already seen some amount of magickal timing used by the Angels in the transmission of the 49 Tables. However, the Angel Mapsama seems to indicate that no traditional magickal timing is necessary to perform *Gebofal*:

**Mapsama:** Then (as occasion serveth) you may practice at all times. But you being called by God, and, to a good purpose.

**Dee:** How shall we understand this Calling by God?

**Mapsama:** God stoppeth my mouth, I will answer thee no more. [*A True and Faithful Relation...*, p. 145-6]

Therefore, the concepts of Solomonic timing- such as magickal days and hours- are ruled out of the *Loagaeth* system.<sup>14</sup> Instead, the timing utilized is strictly prophetic or inspirational- one should work only when moved by God to do so. (Note this is similar to the instructions Galvah gave to Dee for writing the perfected Holy Book.) This makes perfect sense, because the *Loagaeth* system invokes the *Logos*, a force that transcends the Angels, Days and Hours that govern magickal timing.

The day after Mapsama gave his above instruction, the Archangel Gabriel arrived to provide a slight elaboration. (Note number two in his list below):

I give you a short warning. God will fulfill his promises. And (as he hath said) by this August, you shall understand:

1. How to know and use God his Creatures, good and bad.
2. But when, and for what, is the gift of the Highest, and shall be fulfilled in you (if you will be obedient) when it pleaseth him. Even with a sound from his own mouth, saying, Come and hear!

For these Actions are twofold. Consider it, if you can. And they are the greatest, because they are the last, and contain all that hath been done before them. Which if you consider well, and to what you are called, you shall perceive that the Judgments of God are not a tennis-ball.<sup>15</sup> Thus much I thought to warn you my brethren. Have a little patience for the Action. [*A True and Faithful Relation...*, p. 146]

Gabriel reiterates that God will call upon the aspirant to use the magick. However, he appends this by saying one must "consider well, and to what you are called." This suggests that the would-be prophet has some personal responsibility to recognize when the magick should be employed.

Dee and Kelley were not immune to making mistakes in this regard. There is one saga recorded in Dee's journals in association with the reception of the Holy Book, which (due to concerns over length) I have not included in this chapter.<sup>16</sup> In short, the story involves a small grimoire full of talismans- found by Kelley and a friend- that promised to lead one to buried treasure. As the Angels attempted to deliver the text of the 49 Tables, both Kelley and Dee persisted in asking questions about this little book, its talismans and the supposed buried treasure.

In what might have been some kind of joke, or perhaps a simple case of Dee and Kelley's own mental focus, the Angels began to refer to the mysteries of the Holy Book as a "Treasure" which the

men would collect in August. Because of this, Dee and Kelley came under the mistaken impression that the magick of *Loagaeth* would lead them to their buried treasure.

The entire saga of this treasure ends when the Daughter of Light named Aath appears in the crystal, and finally sets the men straight. This is important to us here, because she explains the proper use of the Holy Book, and why the men would never find their buried treasure through it:

All that is spoken of, is in very deed, vanity. The book may be used to a good purpose. They were wicked ones.<sup>17</sup> But as these things are the least part of the action, so are they not much to be looked after. [*A True and Faithful Relation...*, p. 9]

I can only assume that the Angels recognize a contrast between purely physical and spiritual pursuits. The Holy Book is not to be used for physical purposes- such as money or sex or personal power. Entering the Gates of Wisdom- like Counting the Omer- involves a journey away from the world of mankind and its corresponding Gates of Impurity. (See chapter one.) Therefore, *Gebofal* is a transcendent and theurgical practice intended to move one closer to the Divine. This supports the inspirational and prophetic nature of the system. It is primarily a form of mysticism.

However, there is also a definite physical application for the magick. (That is, the magick one might receive *through* the mystical practice of *Gebofal*.) We have already seen the promises that one might summon the Angels who govern the natural world from the 48 Gates, and through them perform miracles. However, how can one apply such mysticism only "to a good purpose" in the world of mankind? This question is answered much later in the journals, by the Angel Mapsama:

But the practices that are in the instructions of the Highest, are not but in lawful causes and for necessity, to glorify God; and against Pharaoh. [*A True and Faithful Relation...*, p. 145]

This sums it up rather succinctly. It is the key to the judgment one must use in deciding whether or not one is called by God. The magick can only be used for "lawful" causes- that is, purposes that do not break with religious taboos. Plus, it must be used only in cases of necessity (for the "glorification of God," of course). All in all, these are not uncommon restrictions in the medieval and renaissance Christian magical traditions- such as grimoires like the *Book of Abramelin*.

It is most fascinating that Mapsama states the magick can be used "against Pharaoh." Pharaoh simply means "Ruler", and this is the term used to describe the king of Egypt in the Book of Exodus.

Over time, Egypt (as described in Exodus) became a Judeo-Christian mystical symbol of the oppressive and corrupt world of mankind. Pharaoh, as well, became a symbol of Emperors and Kings of all kinds who govern the world, enslave nations, etc.

Therefore, Mapsama is here suggesting that the magick of the Holy Book can be wielded against political ruling powers. This would have set very well with Dee on two fronts. He was passionately dedicated to the ascension of an English Empire, and he firmly believed that God and His Angels were also behind that cause. If Dee wished to influence the world at all, it was to influence the destinies of both his own and foreign nations.<sup>18</sup>

On the other hand, Mapsama's mention of "Pharaoh" might also be bound into the relationship between the Holy Book and the Christian belief in the End Times. As Pharaoh of Exodus was the cruel king who enslaved and oppressed the Children of Israel, so was he also a symbol of (and forerunner to) the Antichrist. We might remember that Dee was assured by the Angels- during the reception of the 49 Tables- that the Antichrist was already born and the End Times had begun. He had also been told that the mysteries contained in the Holy Book would be wielded in some way by Dee and Kelley themselves through the Tribulation. (Remember the speech of Gabriel in chapter two, where he called the Holy Book a flail and Dee and Kelley God's threshers!) Therefore, Mapsama may have had the Antichrist in mind when he referred to using the magick "against Pharaoh."

### **All These Things Must be Used - *Gebofal* and the *Heptarchia***

There is also an intimate connection between the practice of the *Loagaeth* system and Dee's *Heptarchia* mysteries. We saw clues to this earlier in chapter two, when we found *Heptarchic* angelic names in the text or titles of the Holy Book. We might also take note that many of the mysteries of *Loagaeth* were delivered by *Heptarchic* Angels such as the Sons and Daughters of Light.

Before the Holy Book was even transmitted to Dee and Kelley, the Archangel Raphael made the connection between *Loagaeth* and the *Heptarchia* quite clear. When he first reveals the Holy Book to Kelley in the crystal, he directly states that it represents "the measure" of all three magickal systems given to the two men. (That is, the *Heptarchia*, the Holy Book, and the Great Table of the Earth.)<sup>19</sup>

This is the Second and the Third: the Third and the last. This is the measure of the whole. (O what is man, that is worthy to know these secrets? Heavy are his wickednesses, mighty is his sin!) These shalt thou know. These shall you use. [...] Yet must there be a third, whom God doth not yet choose.<sup>20</sup> The time shall be short, the matter great, the end greater. [*Five Books of Mystery*, p. 263]

Raphael's first words above most likely indicate that the Holy Book (the second of the magickal systems) will be the source of the third system (the Great Table). We will not explore this relationship here, however, because we are more concerned with the relationship between *Loagaeth* and the *Heptarchia*.

Later, in the Appendix to the *Five Books...*- after the first Leaf of the Holy Book had been recorded- Dee shifts the sessions briefly back to the *Heptarchic* system in order to clear up some points. The Archangel Uriel re-appears, as he was the principal instructor to Dee and Kelley while the *Heptarchia* was the subject. At one point, he is giving further instruction concerning the *Heptarchic* magickal tools, when he suddenly makes a most cryptic comment about *Loagaeth*:

**Uriel:** All these things must be used, as that day.

[**Dee in margin:** On the first of August next.] [-*Five Books of Mystery*, p. 396]

Without Dee's marginal note, Uriel's comment might be meaningless. However, we already know that the first of August is the "appointed time" for the revelation of the mysteries of the Holy Book. The Archangel is simply telling Dee that the tools of the *Heptarchia* ("all these things") must be used in conjunction with the Holy Book on that day. This makes sense, of course, as the *Heptarchic* tools are, collectively, a set of angelic skrying tools. This equipment would have established the atmosphere necessary for the Angels of the Holy Book to manifest. (Note that both systems share a seven-fold symbolism.)

Uriel also suggests to Dee that further *Heptarchic* mysteries will be revealed by the use of the Holy Book. For instance, at one point, Dee asks for further information about the various uses of the names of the *Heptarchic* Kings and Princes. Uriel replies:

**Uriel:** That secret is not to be delivered but by the distinction of the Book. [-*Five Books of Mystery*, p. 397-8]

During the same session, Dee attempts to gain further information about certain letters that appear upon the Talismans of the *Heptarchic* Kings. Uriel once again directs Dee to *Loagaeth*:

Whereof notice shall be given at large, by the Book. [...] For it is said before that the Book containeth three types

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

Indeed, it has answered a great doubt. We know for certain, now, that the *Heptarchic* tools are intended for use with the Book of *Loagaeth*. Unfortunately, a full description of these necessary tools is outside the scope of this volume. I hope to follow this work with another volume that will focus upon the construction and practical use of the *Heptarchic* and other "Enochian" tools and systems of magick.

### ***Gebofal* Instruction and Ave's 'Prayer of Enoch'**

When Galvah instructed Dee to write the perfected Holy Book, She included some essentially Solomonic considerations. Specifically, Dee must be alone when working on the text, and all things involved in the work must be pure.<sup>21</sup> Similar instructions on purity were later given by the Archangel Gabriel for the practical use of the book:

But yet is not August come. [...] See that your garments be clean. Herein be not rash, nor over hasty. For those that are hasty and rash, and are loathsomely appareled, may knock long before they enter. [*A True and Faithful Relation...*, p. 209]

Ritual cleanliness was of prime importance throughout medieval grimoiric mysticism- something it adopted from its Judeo-Christian roots. By itself, this stress on ritual purity is simply Biblical, rather than directly "Solomonic." However, further instruction given by the Archangel Uriel would appear to draw a line almost directly from the *Key of Solomon the King* itself:

But (because I will speak to you, after the manner of men) see that all things be in readiness against the first day of August next. Humble your senses nine days before. Yea, unrip (I say) the cankers of your infected souls, that you may be apt and meet to understand the Secrets that shall be delivered. [*Five Books of Mystery*, p 394]

Compare Uriel's above speech with this excerpt from the *Key of Solomon*:

He who hath attained the rank or degree of Exorcist, [...] whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised. [*The Key of Solomon the King*, Book II, Ch. 13]

It would almost appear that both Uriel and Gabriel were drawing from this same portion of the *Key of Solomon*. The concept of "humbling" one's senses (as Uriel instructs) includes seclusion, fasting, prayer, sexual abstinence and several other observances intended to deprive the senses of their usual flood of input. It is the essence of ritual purification.

That was all the Angels had to say about preparations for *Gebofal*. Fortunately, they had a bit more to say about how to accomplish the practice itself. We have already seen the Angel Mapsama instruct Dee and Kelley to call "every Table" from the Book of *Loagaeth*. We have also seen the close relationship between *Gebofal* and Counting the Omer, which provides some further clues into the nature of the practice.

Finally, we have the famous Enochian "Prayer of Enoch" delivered by the Angel Ave.<sup>22</sup> (You might remember that Ave previously delivered the "Enochian Mythos" most often associated with Dee's magick.) We know that the Prayer of Enoch is intended to relate practical instruction, for Ave says at the very end of the prayer itself:

Consider well my words, and what I have now said unto thee. For here thou mayst learn wisdom, and also see what thou has to do. [*A True and Faithful Relation...*, p. 197]

Therefore, we will now consider Ave's Prayer of Enoch and the implications it has on the practice of *Gebofal*:

I said also, that Enoch laboured 50 days. Notwithstanding, that thy labour be not frustrate, and void of fruit, be it unto thee, as thou hast done. [...] I will tell thee, what the labour of Enoch was for those fifty days. [...] He made (as thou hast done, thy book) Tables, of Serpasan and plain stone: as the Angel of the Lord appointed him; saying, tell me (O Lord) the number of days I shall labour in. It was answered him 50. [*A True and Faithful Relation...*, p. 196]

In the above, we learn that Enoch first constructed the Tables, and then received instruction on how to use them. This mirrors the pattern of transmission the Angels attempted to use with Dee and Kelley. (Of course, I highly doubt we are intended to make Tablets of stone. The legendary Enoch may have carved them in stone, but Dee had already received ample instruction to write them on paper.)

We also see, above, that Enoch was to perform his work over a fifty-day period. Technically, this conflicts with the structure of *Loagaeth*- where one should work a total of 49 days. (That is, 48

days to open the Gates plus the final day of Revelation.)

However, I do not think Ave's above words are intended to conflict with *Loagaeth* particularly. Remember that Dee would have taken the Bible literally, and thus would have considered Enoch a historical Jewish personage. Being "Jewish", Enoch would certainly have worked fifty days, coinciding yet once again with the Counting of the Omer. Meanwhile, Dee perceived the material he was receiving as distinctly Christian, and distinctly unique. I feel it is an educated assumption to say that Dee would have naturally translated Enoch's 50 days of labor into 49 days for *Gebofal*.

From here Enoch is said to have recited a prayer, three times a day, over the Tables of *Loagaeth*. This, at last, is the Prayer of Enoch:

Then [Enoch]<sup>23</sup> groaned within himself, saying: "Lord God the fountain of true wisdom, thou that openest the secrets of thy own self unto man, thou knowest mine imperfection, and my inward darkness: How can I (therefore) speak unto them that speak not after the voice of man; or worthily call on thy name, considering that my imagination is variable and fruitless, and unknown to myself? Shall the sands seem to invite the Mountains: or can the small rivers entertain the wonderful and unknown waves?

"Can the vessel of fear, fragility, or that is of a determined proportion, lift up himself, heave up his hands, or gather the Sun into his bosom? Lord it cannot be: Lord, my imperfection is great: Lord I am less than sand: Lord, thy good Angels and Creatures excel me far: our proportion is not alike; our sense agreeth not: Notwithstanding I am comforted; For that we have all one God, all one beginning from thee, that we respect thee a Creator: Therefore will I call upon thy name, and in thee, I will become mighty. Thou shalt light me, and I will become a seer; I will see thy creatures and will magnify thy name among them. Those that come unto thee have the same gate, and through the same gate, descend, such as thou sendest. Behold, I offer my house, my labour, my heart and soul, If it will please thy Angels to dwell with me, and I with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify thy name. Then, lo, the Tables (which I have provided and, according to thy will, prepared) I offer unto thee, and unto thy holy Angels, desiring them, in and through thy holy names: That as thou art their light, and comforted them, so they, in thee will be my light and comfort. Lord, they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them: What it pleaseth thee to offer, they receive; so what it pleaseth them to offer unto me, will I also receive. Behold, I say (O Lord) If I shall call upon them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them also manifest unto me, how, by what words, and at what time, I shall call them. O Lord, is there any that measure the heavens, that is mortal? How, therefore, can the heavens enter into mans imagination? Thy creatures are the glory of thy countenance: Hereby thou glorifiest all things, which Glory excelleth and (O Lord) is far above my understanding. Is it great wisdom, to speak and talk according to understanding with Kings: But to command kings by a subtle commandment, is not wisdom, unless it come from thee. Behold, Lord, how shall I therefore ascend into the heavens? The air will not

carry me, but resisteth my folly; I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that canst, and mayst, and dost command the heavens; behold I offer these Tables unto thee, Command them as it pleaseth thee: and O you Ministers, and true lights of understanding, Governing this earthly frame, and the elements wherein we live, Do for me as for the servant of the Lord: and unto whom it hath pleased the Lord to talk of you.

“Behold, Lord, thou hast appointed me 50 times; Thrice<sup>24</sup> 50 times will I lift my hands unto thee. Be it unto me as it pleaseth thee, and thy holy Ministers. I require nothing but thee, and through thee, and thy honour and glory: but I hope I shall be satisfied, and shall not die, (As thou hast promised) until thou gather the clouds together, and judge all things: when in a moment I shall be changed and dwell with thee forever.”<sup>25</sup> [*A True and Faithful Relation...*, p. 196-7]

In this prayer we see many shades of what we have already discussed concerning *Gebofal*. The prayer asks for the vision and companionship of the Angels, calls upon them from the Gates and asks for their guidance (rather than imposing control over them). It even speaks of the *Merkavah* concept of ascending into the Heavens.

The final paragraph of the prayer gives us more solid practical instruction. The prayer must be spoken over the Tables of *Loagaeth* three times a day. In traditional Solomonic magick, this usually means to work at dawn, noon and dusk. Of course, to use this prayer for *Gebofal*, it would be necessary to replace the term "50 times" with "49 times" in order to match the Holy Book. (I assume one would recite this prayer three times on the final day of Revelation as well.)

Finally, Ave describes the results of Enoch's labor, which once again mirror the promise of the Jewish 50 Gates of *Binah*:

These words were thrice a day talk betwixt Enoch and God: In the end of 50 days, there appeared unto him, which are not now to be manifested nor spoken of. He enjoyed the fruit of God his promise, and received the benefit of his faith. Here may the wise learn wisdom: for what doth man that is not corruptible? I have not that I may say any more to you. But, believe me, I have said great things unto you. [*A True and Faithful Relation...*, p. 197]

## ***Gebofal* and the Angelical Keys**

The 48 Angelical Keys are necessary to access the 49 Tables of *Loagaeth*. In this section, I have gathered all of the practical instructions outlined above, and added them to the instructions for using the Keys. Finally, I have organized all of this into a step-by-step procedure for the performance of *Gebofal*.

As we have seen, there are two specific uses given for the 48 Keys in Dee's journals. Their primary use is to open the Tables of *Loagaeth* in the practice of *Gebofal*. Their secondary use was given with the 30 Keys of the Aethyrs- to open the Parts of the Earth and summon the Archonic rulers of the world's nations. Because I have promised to outline the Parts of the Earth system in a later work, I will here concentrate on *Gebofal*.

Keep my explanation of Ave's Prayer of Enoch in mind: On each of 48 successive days, it is necessary to open the Book of *Loagaeth* to the proper Table, and recite the Prayer of Enoch over it three times. (Perhaps once in the morning, once at noon and once again at dusk.) Now, I will add that one should follow the Prayer with a recitation of the Angelical Key assigned to the Table.

For convenience, I am including an outline of the usage of the Keys in (and in fact the entire process of) *Gebofal*- including instructions first mentioned in chapter two:

### Final Outline for *Gebofal*

**-The Tools:** One should first construct the so-called *Heptarchic* tools for Angelic evocation, as described in Dee's *Five Books of Mystery*. This would include the Holy Table and its seven 'Ensigns of Creation' talismans, wax seals, silk coverings, crystal shewstone, etc. It would also include the Ring of Solomon shown to Dee by Michael- without which Dee was "to do nothing"- as well as the enigmatic Holy Lamén which promised to reconcile Dee's human nature with that of the Angels. Space precludes me from including in-depth instructions for these "Enochian" implements. However, I will be dedicating a future book to the creation and application of the *Heptarchic* tools.

Establish a sacred space or Oratory to erect the furnishings and within which to carry out the 49-day Operation. In Dee's time, it was common for wealthy or affluent Christians to have Oratories (prayer rooms) built directly into their homes. Dee's own Oratory was adjacent to his study. Kelley would usually sit in the study at Dee's desk, while Dee entered the Oratory and recited prayers and invocations until Kelley reported a vision (either in or outside of the crystal shewstone). The methods for creating such an Orator of your own are the same as those described in the Medieval Solomonic literature and in the work of Agrippa. Once again, space prohibits me from outlining these techniques in full here, but they have been described at length elsewhere.<sup>26</sup>

You will also need to construct a copy of the Book of *Loagaeth*. It will be a very large book- as each page has to bear a 49 x 49 Table. The characters must be written in Angelical, and remember that they *must* be written from right to left as we would with Hebrew! That means you open the book to what would (to an English speaker) be the "last page" of the book. The first character of the first Table is written in the *upper right* corner of the page, and the following characters are written toward the left. The final Tables of the Book will appear on what an English speaker would consider the "first page."

At the time of this writing, I know of two ready sources for the text of *Loagaeth*. One is on Joseph Peterson's "Twilt Grotto" website. From there you can order an inexpensive CD containing a vast amount of Solomonian and related literature- including the complete text of the Tables of *Loagaeth*. The other source is The Magickal Review website, which includes an Enochian section containing scans of Dee's journals in their original form. Both of these sites are included in the bibliography of this book.

Once you have the text of the Tables in English characters, you must undertake the task of transliterating them to Angelical characters and writing them into the Book. The English version of the Tables *do* read from left to right- so do not forget to reverse each line! You will quickly discover why Dee was overwhelmed by the task, especially since he was given just 40 days to complete it!

You will also, like Dee, discover that the First Table cannot be written inside a grid-square and still fit on a single leaf. The Angels gave dispensation for that text to be written out line by line- so it will likely take up several pages, depending on the size of the characters. So, sadly, the physical Book of *Loagaeth* will be a bit longer than just 49 leaves.

The Holy Book must also be covered in light blue silk. Its title: *Amzes naghezes Hardeh*, is painted (also in Angelical characters, from right to left) onto this cover in gold. I would suggest purchasing shell gold in order to paint the title with real gold. Or, if you have or know someone with the skill to do so, you could have the words gold-leafed instead. Only as a last resort would I use paint merely colored metallic gold. Do not forget, the front cover of *Loagaeth* is what an English speaker would normally consider the *back cover*! When looking at the title painted on the front, the book should open from the left-hand side.

Also follow the instructions given by *Galvah*: work when inspired to do so, and undertake ritual purification before working. One might even go so far as to observe the

“Enochian Sabbath”- resting from the Work on Mondays, observing ritual seclusion and abstinence, etc.

**-Nine Days Purification:** For the sake of illustration, I will assume you wish to begin on the morning after Good Friday- mirroring the Jewish Passover practice of “Counting the Omer.” If so, count back exactly nine days from that morning- and begin a general process of purification ending on the day of Good Friday.<sup>27</sup>

**-Opening the Gates, Day One:** On the morning after Good Friday, wash your body, don clean garments, and enter the Oratory at dawn. Open *Loagaeth* to the Second Table. Recite the Prayer of Enoch, followed by Key One. Then sit back and meditate or skry- considering what we know (if anything) about the mysteries of the Table and the implications of its Key. Record the subject of your meditations, and any thoughts, inspirations or visions that strike you during this time. Repeat the process again at noon, and then again at dusk.

**-Opening the Gates, Days 2-48:** At dawn on the following day, wash yourself and enter the Oratory again. Turn the Book of *Loagaeth* to the Third Table, and recite the Prayer of Enoch followed by Key Two. Meditate as described above. Continue this process- one Table a day, three times each day- until you have opened the Forty-Ninth Table with Key Forty-Eight.

**-Completion, Day 49:** Finally, on the forty-ninth day, wash and enter the Oratory at dawn. Open *Loagaeth* to the text of the First “hidden” Table, and recite *only* the Prayer of Enoch. Repeat this at noon and dusk, recording your experiences as previously described. This day represents the final Gate of Understanding, which is locked to our entrance, but slightly parts for one who has opened the previous 48 Gates. Divine blessing and/or inspiration should result, and the results of the magick should manifest over the next weeks, months *and* years.

- 1 This Angel's name is found on the Seal of Truth from the *Heptarchia*.
- 2 I have added this word for clarification. -Aaron
- 3 Remember *Loagaeth* is written right-to-left, so Table One is on the "last" leaf of the book by Western (left-to-right) standards.
- 4 See the Exodus 12.
- 5 See John 13:1 for the relationship between Passover and the Crucifixion of Jesus.
- 6 See chapter one for basic information on the Supernal *Sephiroth*.
- 7 I have inserted these bracketed words for clarification. -Aaron
- 8 The word "knowledge" was missing from the text. I have re-inserted it for clarification. -Aaron
- 9 I have inserted the bracketed word for clarification. -Aaron
- 10 I have inserted the bracketed word for clarification. -Aaron
- 11 These former instructions were the use of the 48 Angelical Keys to open the Gates of Wisdom. See chapter three.
- 12 As we shall see in the following chapter, the ordering of the Angelical Keys used to open the Tables of *Loagaeth* supports this downward direction for "ascension" through the Gates.
- 13 We shall see later that the last of the Angelical Keys addresses this confusion of nature.
- 14 Similar to what we see in the *Book of Abramelin*.
- 15 Probably meaning that God's judgments are solid, and do not bounce from position to position.
- 16 However, I have outlined it in other works. They are currently unpublished, but check my website for updates.  
<http://kheph777.tripod.com>
- 17 "They" = Dee and Kelley's intentions of finding the buried treasure.
- 18 This would become most evident in the Parts of the Earth and Watchtower systems.
- 19 The Great Table, or Watchtower, system had not yet been transmitted or discussed.
- 20 The third being the Great Table of the Earth.
- 21 Covered previously in this chapter.
- 22 Ave is one of the *Heptarchic* Sons of the Sons of Light.
- 23 I have added this bracketed word for clarification. -Aaron
- 24 Dee notes in the margin: "Ave: That is to say, thrice a day."
- 25 Remember that Enoch was said to have never experienced death, and was instead translated body and soul into the Heavens.
- 26 See my *Secrets of the Magickal Grimoires*, for in-depth instructions on establishing such an Oratory or similar sacred space.
- 27 Again, *Secrets...* also contains information on ritual purification, including the Solomonic 9-day Purification.