

The Angelic Alphabet

The illustration shown below is of the “Enochian”, “Angelic” or “Adamical” alphabet as drawn by Edward Kelley on the 6th of May 1583, at the end of the *Loagaeth* (in MS. Sloane 3189 – note that this is not the same as Dee’ copy of the alphabet in MS. Sloane 3188, which is slightly different). Dee’s diary entry contains this note:

But it is to be noted that when E.K. could not aptly imitate the form of the characters or letters as they were shewed, that then they appeared drawn on his paper with a light yellow colour, which he drew the black upon; and so the yellow colour disappearing, there remained only the shape of the letter in black...

Regarding the letters themselves, Dee notes in a conversation with the angel II (28th April 1583):

Dee: *And first I think that those letters of our Adamical alphabet have a due peculiar unchangeable proportion of their forms, and likewise that their order is also mystical.*

II: *These letters represent the creation of man, and therefore they must be in proportion. They represent the workmanship wherewithal the soul of man was made like unto his creator.*

Orthography							
Letter name	Pa	Veh	Ged	Gal	Or	Un	Graph
Pronunciation of letter name (if different)					“Orh”	“Und”	“Graupha”, in the throat
English equivalent	B	C	G	D	F	A	E

Orthography								
Letter name	Tal	Gon	Gon (with point)	Na	Ur	Mals	Ger	Drux
Pronunciation of letter name (if different)	“Stall” or “Xtall”			“Nach”, as it were in the throat	“Our” or “Ourh”	“Machls”	“Gierh”	“Droux”
English equivalent	M	I	Y	H	L	P	Q	N

Orthography							
Letter name	Pal	Med	Don	Ceph	Van	Fam	Gisg
Pronunciation of letter name (if different)	The “p” pronounced remissly (that is, faintly).			“Keph”			
English equivalent	X	O	R	Z	U	S	T

The Angelic script is written right to left, and is commonly accented – see the *Loagaeth*, and the English transliterations of the 48 Calls or Keys.

The letter 'C', as in English, can be pronounced as 'S' or 'K'. Similarly, the letter 'G' also represents the sound 'J'; as can the letter Gon ('I' or 'Y'), though infrequently. Also, the letter Van is pronounced either 'U' or 'V'. The sound 'W' is probably represented literally by a double-'U'. Moreover, it would seem that the Angelic spelling 'PH' is pronounced 'F', as in English. Also, 'CH' may be pronounced as the Greek Chi, or as 'TCH'.

There are further similarities to other languages. For instance, 'AU' is pronounced 'AF', which is reminiscent of Greek. There is also a strong possibility that the letter 'Q' is pronounced gutturally, as the Semitic "Qaf" or "Qoph"; although the English sound 'QU' is present in Enochian.

The letter 'Z' is occasionally given with the pronunciation 'ZOD' which is merely a 16th Century name of the letter "Zed" or "Zee".

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An Essay on Enochian Pronunciation

by **Christeos Pir**

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Do what thou wilt shall be the whole of the Law.

This paper is divided into two sections: a comparison of some systems of pronunciation of the Enochian or Angelic language as used in the nineteen Calls of the tablets, and an attempt to write the Calls in such a manner that they may be pronounced according to Dr. Dee's notes.

Part One:

The first section compares three versions of the Calls: that of the Aurum Solis as published in the Llewellyn edition of Denning and Phillips' *Mysteria Magica*; Geoffrey James' "corrected" calls as published in the Heptangle edition of *The Enochian Evocation of Dr. John Dee*; and Dr. Dee's original notes as published in the Magickal Childe edition of Meric Causabon's *A True and Faithful Relation....* I have compared these systems word-by-word, with the Aurum Solis and James versions on the first two lines, and Dee's on the third.

Example:

Aurum Solis: OL[^] SONuF VORoSiG, GOHO I-AD BALaT,

Geoffrey James: OL SONF VORSG, GOHO IAD BALT,

Dee: Ol sonf vorsg, goho yad balt,

Where Dee has separated a word into its syllables (eg, Im ua mar), I have hyphenated it so as to more easily discern between word divisions and syllable divisions (Im-ua-mar). Where he has shown stress by using an accent, I have used boldface (q-**a**-an). In a number of places his marginalia give more than one version of a word, usually in order to clarify its pronunciation; other times he has occasionally written an example for the same purpose -- these I have placed in footnotes. There are also one or two places where he has offered variant spellings: these, too, I have placed in the footnotes. I have attempted to standardize the punctuation, arbitrarily picking one of several possible systems and applying it to all of them in a manner somewhat reminiscent of Procrustes.

One problem that had to be dealt with in re-typing the Aurum Solis version is their system of transliteration, which uses several symbols outside of the English alphabet. I have made two changes to their system, solely in order to use symbols that my computer could produce, as follows (the revised key, which is adapted from "Mysteria Magica", and applies only to the AS version, is given in the Appendix):

^ represents the neutral vowel, as the first vowel sound in "parade," or the second vowel sound in "column."

represents the guttural, pronounced as the "ch" in German (Woche, suchen).

It is to be noted that James' version contains a number of differences from Dee's originals. These, as I understand it, are the result of his research into, and attempts to rectify, variations among the Calls

themselves, and between the Enochian of the Calls and their English translations. I have not done any research in this area, and leave it up to the reader to decide which version to follow. Some of those corrections which are meant to fix transcription errors on Dee's part directly contradict some of Dee's own pronunciation notes. How Dee could have been able to record the sounds of his typos, I have not been able to determine.

I have chosen not to include the Golden Dawn's "Hebraicized" pronunciation, since it is based on a very different system. This is not meant as any reflection on the remarkable achievements of Westcott, Mathers and their descendants, which just go to prove the amazing versatility of the Enochian system.

Part Two:

The second section is my attempt to rewrite the Calls into some sort of standardized, readable phonetic system. One thing became evident in this process: the pronunciation guide given by Donald Laycock in his *Complete Enochian Dictionary* is the closest thing to Dee's notes I've seen so far. For this reason, some may prefer to follow Laycock's guide in those cases where no indication in Dee's notes was forthcoming (eg: VLCININ = Vul-see-nin or Vul-kih-nin?), a not infrequent problem, unfortunately. I am not completely in agreement with Laycock in all instances, as may be seen by comparing my pronunciation key (see Part Two) with that in Laycock's *Enochian Dictionary*, which I have printed in the Appendix. One such problem, and a bone of contention among scholars and dabblers alike, is over the use of the morpheme "zod." I regret to say that I have been unable to resolve this question. Out of the 127 instances of words with the letter "z" in the nineteen Calls, only 7 use "zod" -- and even then it is inconsistent: one of those words is "zod-a-car" which appears only once in that form, and 13 times as "zacar" (or "zacare"). It is not even clear whether it is intended as a spoken syllable, or merely a clarification:

The letter **z** has not always been called "zed" or "zee"; it has had many names, among them being "izzard", and, at the end of the sixteenth century, "ezod". "Zod" is nothing but a variant of this last name.

(Laycock, *The Complete Enochian Dictionary*, p. 45)

The angels themselves are no help here:

Dee: I pray you, is **Mozod** a word of three letters, or of five?

Nalvage: In wrote three, it is larger extended. [Dee- **Z** extended is **Zod**.]

Dee: Will you pardon me if I ask you another question of this extension?

Nal.: Say on: **Moz** in itself signifieth Joy; but **Mozod** extended, signifieth the Joy of God

(Causabon, *A True and Faithful Relation...*, p. 75)

Also:

"**zod-lida** ... It is a word and a letter."

(Causabon, op. cit., p. 120)

In the end, about all that can be said with any certainty about "zod" is that no one knows exactly how

Dee intended it to be used. In fact, Geoffrey James doesn't even believe Enochian was received as a spoken language at all:

Unfortunately, Kelly never, as the spirits' "mouthpiece", pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded. Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation.

(James, *The Enochian Evocation of Dr. John Dee*, Preface, p. xxiv)

A closer reading of Dee's original records, however, indicates that not only did Kelly hear the sounds spoken by the Angels while the letters were being shown, but that Dee re-checked the Calls with them several times, as a number of corrections and revisions were later recorded. Furthermore, if the pronunciation had been invented by Dee, surely he would have come up with something more consistent!

Dee's records show that the Calls were originally received in a different order than that in which they were later arranged by Dee, at the Angels' orders. For those interested in the original arrangement, I recommend Causabon, pps. 79 - 138, 190 -200.

One last note:

It has been pointed out by several people that one of the most striking things about the whole Enochian system is that How Much You Put Into It seems to matter a great deal more than How You Do It. Perhaps there's something to James' reasoning, after all.

I make no claims that this guide will make you any better (though hopefully no worse) of a magician. My intent was solely to attempt to compare the various systems of pronunciation with Dr. Dee's original notes on the subject. It is to him, and to my many mentors both within and without the Order, that this paper is dedicated with respect and love.

Love is the law, love under will.

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Part One

A comparison of the pronunciations in three versions of the Calls

(Black = Aurum Solis, Blue = James, Green = Dee)

The First Call

OL[^] SONuF VORoSiG, GOHO I-AD BALaT, LON[^]Si# KALaZ VO-NuPiHO: SOBRA
OL SONF VORSG, GOHO IAD BALT, LANSH CALZ VONPHO: SOBRA
Ol sonf vorsg,¹ yad balt, lonsh calz vonpho: sobra

ZOL[^] RO-R[^] I TA NAZePiSAD GRA-A TA MALPiRoG: DeS HOLA# #A-A
ZOL ROR I TA NAZPSAD OD GRAA TA MALPRG: DS HOLQ QAA
zol² ror I³ ta nazpsad graa ta malpurg: ds holqu-u q-a-a⁴

NOT[^]HO-A ZIMuZ, OD KOM[^]MA# TA NOBLO# ZI-EN: SO-BA T[^]HIL G[^]NONuP
NOTHOA ZIMZ, OD COMMAH TA NOBLOH ZIEN: SOBA THIL GNONP
nothoa zimz, od commah ta nobloh zien: soba thil gnonp

PiRoGE AL[^]DI, DeS URoBeS OBO-LE# GRoSAM[^]. KASARoM OHO-RE-LA
PRGE ALDI, DS URBS OBOLEH GRSAM. CASARM OHORELA
purge aldi, ds urbs oboleh gursam. Casarm ohorela

KABA PIR[^] DeS ZON[^]RENSiG KAB ERoM I-AD[^]NA#. PILA# FARoZeM
CABA PIR DS ZONRENSG CAB ERM IADNAH. PILAH FARZM OD
caba pir ds zonrensg cab erm Yadnah. P-il-ah⁵ farzm

ZUR[^]SA AD[^]NA GONO I-AD[^]PIL DeS HOM[^] TO#, SO-BA
ZNRZA ADNA OD GONO IADPIL DS HOM OD TOH, SOBA IAOD
znurza⁶ adna (ds)⁷ gono iadpil ds hom toh, soba

IPAM, LU IPAMIS, DeS LO-HO-LO VEP[^] ZOMuD
IPAM, OD UL IPAMIS, DS LOHOLO VEP ZOMD
⁸ ipam, lu⁹ ipamis¹⁰, ds loholo¹¹ vep zomdv¹²

PO-AMAL OD BOG[^]PA A-A-I TA PI-AP[^] PI-AMOL OD VO-O-AN.
POAMAL OD SONF AAI TA PIAP BALTOH OD VAOAN.
poamal (s)od¹³ bogpa aai¹⁴ ta piap piama¹⁵ e1¹⁶ od¹⁷ vaoan.¹⁸

ZAKAR[^], KA OD ZAM[^]RAN; ODO KIKLE #A-A; ZOR[^]GE, LAP[^]
ZACAR, CA, OD ZAMRAN; ODO CICLE QAA; ZORGE, LAP
Zacar(e)¹⁹ c-a²⁰, od²¹ zamran; odo cicle²² qaa²³; zorge²⁴, lap

ZI-R[^]DO NOKO MAD, HO-ATa# I-A-IDA.
ZIRDO²⁵ NOCO MAD, HOATH IAIDA.
zirdo noco mad, hoath Jaida.

- 1 Text has **GOTTO** - this is evidently a typo for **goho**.
- 2 "**Zol ... zod** ^, as **ol**" [The ^ represents the Delta, or triangle, that Dee used as his personal sign in the original.]
- 3 "a word by itself"
- 4 "Three syllables"
- 5 "Three syllables. **P** is distinctly pronounced by itself."
- 6 "**ZNRZA** Call it **Zurza**. ^ As ... **Znurza**."
- 7 Removed by later correction from the Angel.
- 8 Text at this point reads "Labiis clausis, [Span] [um um] ... He hummed twice, signifying two words more, which were not to be pronounced till they were read in practise."
- Then "**OD**, as you had before" followed by "**BALTOH**," then "**PIAP**". After this, some discussion as to errors in words here. Apparently "**od baltoh piap**" was removed at this point; it is unclear if the preceding "**soba**" is to stay or not.
- 9 "**LU** ... Call it **UL** ... with such sound to **U** as we pronounce yew, whereof bows are made."
- 10 "The **A** pronounced short."
- 11 "long, the first syllable accented."
- 12 "**ZOMDVX** `Call it **Zome**.' ... With great difficulty this Letter was discerned: Nalvage himself said, he knew it not yet; but it seemed to E.K. to be an **X**. Nalvage denied it to be an **X**, and said he know not yet the mystery: `Say the Lord's Prayer, for I cannot open it. Although my power be multiplied, yet I know not this letter.' At length he said it was **V**."
- 13 "**POAMAL SOD Poamal Od**, put out the **S**. Make it two words ... It may be all one word with **S** or **T** but it would be hard for your understanding."
- 14 "The first **A** may be an **A** or an **O** or an **E**."
- 15 "**PIAMO** This **o** must be sounded as **a**."
- 16 "Call it **Piamo el**. It is **Piatel Baltale** to be sounded." In fact, the record is unclear, and shows **Baltale** first, and **Piamo el** as a correction.
- 17 "Drawing the **O** long."
- 18 "**VOOAN** is spoken with them that fall, but **VAOAN** with them that are, and are glorified. The devils have lost the dignity of their sounds."
- 19 "**E** must come after **R**: but without number, and so, it is **Zacare**."
- 20 "two syllables"
- 21 "or **OT**"
- 22 "That **C** is called C minor." (The second **c**.)
- 23 "Three syllables, with accent on the last **A**."
- 24 "Of one syllable" (thus **Zorj**)
- 25 **ZIR DONOCO**? See James, op. cit., p. 68, footnote 1.88

Second Call

AD^GaT V^PA-A# ZON^GOM FA-A-IP^ SALD^, VI-IV aL^, SO-BAM
ADGT UPAAH ZONG OM FAAIP SALD, VIV L, SOBAM
Adgt V-pa-ah zong om fa-a-ip sald, vi-iv L, s-o-bam

I-ALPiRoG IZA-ZAZ PI-AD^PI#; KA-SAR-MA AB^RAM^G^ TA TAL^HO
IALPRG IZAZAZ PIADPH; CASARMA ABRAMG TA TALHO
i-al-purg izazaz piadph; casarma abramg ta talho

PA-RA-KLEDA, #aTA LORoSiLa# TURoBeS O-OGE BAL^TO#. GI-VI K^HIS
PARACLEDA, Q TA LORSLQ TURBS OOG E BALTOH. GIUI CHIS
paracleda, quu-ta lors-l-qua turbs ooge baltoh. Giui chis¹

LU-SiD OR^RI, OD MIKALaP K^HIS BI-A O-ZON^GON, LAP^ NO-AN TaROF^
LUSD ORRI, OD MICALP CHIS BIA OZONGON, LAP NOAN TROF
lud orri, od mi-calp chis² bia ozongon, lap no-an trof

KO-RoS TA-GE O#^ MA-NIN I-A-I-DON. TOR^ZU GOHEL^: ZAKAR^ KA
CORS TA GE OQ MANIN IAIDON. TORZU GOHEL: ZACAR CA
cors tage o-qua manin ia-i-don. Torzu go-hel: zacar ca

K^NO#-OD, ZAM^RAN MIKAL^ZO OD OZAZeM U-RE-LaP, LAP^ ZI-R^ I-O-I-AD.
CNOQOD, ZAMRAN MICALZO OD OZAZM VRELP, LAP ZIR IOIAD.
c-no-quod, zamran micalzo od ozazm vrelp, lap zir ioiad.

1 "as Xis" (Gr. Chi-Iota-Sigma)

2 "the I long"

Third Call

MIK^MA GOHO PI-AD^, ZI-R^ KOM^SE-L^# A ZI-EN^ BI-AB OS LON^DO#;
MICMA GOHO IAD, ZIR COMSELH AZIEN BIAB OS LONDOH;
Mic-ma goho pi-ad, zir com-selh azien biab¹ os lon-doh;

NO-RoZ K^HIS O-Ta-HIL GI-GI-PA#; U-N^DeL K^HIS TA PU-IM
NORZ CHIS OTHIL GIGIPAH; UNDL CHIS TA PUIM
norz chis² othil gi-gi-pah; vnd-l³ chis⁴ ta-pu-in⁵

i#^ MO-SiP-LE# TE-LO-Ka#, #U-I-IN TOL-TORoG K^HIS I K^HIS GE EM
Q MOSPLEH TELOCH, QUIIN TOLTORG CHIS ICHISGE M
q-mospleh⁶ teloch⁷, qui-in toltorg⁸ chis⁹ i chisge¹⁰ em¹¹

OZI-EN DeST^ B^RoGDA OD TO-RoZUL I LI E OL^ BAL-ZARoG OD A-A-LA
OZIEN DS BRGDA OD TORZUL I LI F OL BALZARG, OD AALA
ozien dst burgda¹² od torzul Ili eol balzarg¹³ od a-ala

TaHILaN OS NETA-AB, DeLUGA VO-MuSARoG LON-SA KAP^MI-ALI VO-RoS K^LA
THILN OS NETAAB, DLUGA VOMSARG LONSA CAPIMALI VORS CLA
thilnos netaab, dluga vomsarg¹⁴ lonsa capmiali vors cla

HO-MIL KOKASiB; FA-FEN IZ-IZ-OP^ OD MI-INO-AG DE GaNETA-AB VA-UN
HOMIL COCASB; FAFEN IZIZOP OD MIINOAG DE GNETAAB VAUN
homil cocasb; fafen izizop od mi-i-no-ag¹⁵ de gnetaab vaun

NA NA-E-EL^, PAN^PIR^ MAL-PIRoGI KA-OSiG PILaD; NO-AN U-NA-LA# BALaT
NANÆEL, PANPIR MILPIRGI PILD CAOSG; NOAN UNALAH BALT
na-na-e-el, panpir malpirgi caosg pild; noan unalah balt

OD VO-O-AN. DO-O-I-AP MAD, GOHO-LOR^ GOHUS A-MIRAN. MIK^MA I-E-HUSOZ
OD VOOAN. DO-O-IAP MAD, GOHOLOR GOHUS AMIRAN. MICMA IEHUSOZ
od voo-an. Do-oi-ap mad, goholor gohus amiran.¹⁶ Micma jehusoz

KAKAKOM OD DO-O-A-IN NO-AR^ MIKA-OLaZ A-A-I-OM. KA-SARM^G^ GOHI-A
CACACOM OD DOOAIN NOAR MICAOLZ AAIOM. CASARMG GOHIA:
ca-ca-com od-do-o-a-in¹⁷ noar mi-ca-olz a-ai-om. Casarmg gohia:

ZAKAR U-NI-Ga-LAG OD IMU-AMAR, PUGO PiLA-PiLI A-NA-NA-EL^

ZACAR UNIGLAG OD IMUAMAR, PUGO PLAPLI ANANÆL

zod-a-car¹⁸ vniglag od im-ua-mar, pugo plapli ananael

#A-AN.

Q-A-AN.

q-a-an.¹⁹

1 or "biah"

2 "as **kisse**" (therefore pronounced like modern "kiss".)

3 "it may be **Vd L** or **Vnd L**"

4 "as **kis**"

5 "you may call it **Tapui** also"

6 "**Q Mos Pleh** as two words"

7 "as **och** in **hotch-pot**"

8 "**org** as in **George**"

9 "**kis**"

10 "**kis-ge**"

11 "**EM** it is a word"

12 "as **burgen**, to bud"

13 "**arg** as in **Barge**"

14 "**arg** as in **barge**"

15 "it may be called **mi-moag** or **diuph**."

16 "He pronounced the **i** so remissely, as it is scarce heard, and in the pronunciation of the whole word he seemeth not to move his lips."

17 "it must be sounded with one breath"

18 "**ZACAR ... Zod a car**"

19 "It is **q å an**"

Fourth Call

OT^HIL LASDI BA-BA-GE OD DO-RoPiHA, GOHOL^, aG^ K^HIS GE AVAVAGO

OTHIL LASDI BABAGE OD DORPHA, GOHOL, GCHISGE AUAUAGO

O-thil las-di ba-bage od dor-pha, go-hol, g-chis-ge ava-va-go

KO-RoMP^ PiD^ DeSONuF VI UDIV^? KA-SARMI O-ALI MAPiM SOBAM AG

CORMP PD DSONF VIV DIU? CASARMI OALI MAPM SOBAM AG

cornp pe-de dsonf vi-v-di-v? Ca-sarmi o-a-li map-m so-bam ag¹

KO-RoMPO K^RoPiL, KA-SARM^G^ KRO-ODZI K^HIS OD U-GE-G^, DeST^

CORMPO CRIP L, CASARMG CROODZI CHIS OD UGEG, DS T

corm-po crpl, casarmg² cro-od-zi chis³ od v-geg,⁴ dst

KAPI-MA-LI K^HIS KAPI-MA-ON, OD LONuSiHIN K^HIS TA LO K^LA. TORoGU

CAPIMALI CHIS CAPIMAON, OD LONSHIN CHIS TA LO CLA. TORZU

ca-pi-ma-li chis⁵ capi-ma-on, od lonshin chis ta-l-o cla. Torgu

NO-R^ #U-ASAHI OD iF^ KA-OSiGA; BAGLE ZI-RENA-I-AD DeSI OD APILA.

NOR QUASAHI OD F CAOSGA; BAGLE ZIR ENAY IAD DSI OD APILA.

nor-qua-sa-hi od f-gaos-ga; ba-gle zire-nai-ad dsi od api-la.

DO-O-A-IP^ #A-AL, ZAKAR OD ZAM^RAN OBELI-SONuG RESTEL A-AF

DO-O-A-IP QAAL, ZACAR OD ZAMRAN OBELISONG RESTEL AAI

Do-oa-ip qa-al, zacar od zamran obelisong rest-el a-af

NO-RoMO-LAP^.

NOR MOLAP.

normolap.

1 "as **agg** in **nag**"

2 "the **g** as in **seurge**"

3 "**kis**"

4 "as **Wedge**"

5 "**kis**"

Fifth Call

SA-PA# ZIMI-I DU-IB OD NO-AS TA#U-ANIS A-DeROKa#, DO-RoPiHAL

SAPAH ZIMII D DIV OD NOAS TA QUANIS ADROCH, DORPHAL

Sa-pah zi-mii du-iv od noas ta-qu-a-nis ad-roch,¹ dorphal

KA-OSiG OD FA-ONTaS PERIPSOL TABLI-OR^ . KA-SARoM A-MIP^ZI NA-ZARTa#

CAOSG OD FAONTS PERIPSOL TA BLIOR. CASARM AMIPZI NAZ ARTH

ca-osg od fa-onts pir-ip-sol ta-blior. Casarm a-mip-zi na-zarth

AF OD DeLUGAR ZI-ZO-P^ Z^LIDA KA-OSiGI TOL TO-R^GI, OD

AF OD DLUGAR ZIZOP ZLIDA CAOSGI TOLTORGI, OD

af od dlugar zizop zod-lida² ca-os-gi toltorgi, od (zizop)

ZeK^HIS ESI-A-SiKa# eL^ TA-VI-U OD I-A-OD TaHILaD DeS

ZCHIS ESIASCH L OD VIV OD IAOD THILD DS PERAL

zod-chis³ e-siach l ta-ui-u od i-a-od thild⁴ ds

HUBAR^ PE-O-AL SOBA KO-RoMFA K^HIS TA LA ULaS OD i#^-KOKASiB.

HUBAR PEOAL SOBA CORMFA CHIS TA LA ULS OD QCOCASB.

hubar pe-o-al so-ba cormfa chis-ta⁵ la uls od qcocasb.

KA NI-IS OD DARoBeS #A-AS; FET^HARZI OD BLI-ORA; I-A-I-AL ED^NAS

CA NIIS OD DARBS QAAS; F ETHARZI OD BLIOR; IAIAL EDNAS

Ca⁶ ni-is od darbs⁷ q-a-as; feth-ar-zi od bli-o-ra; ia-ial ednas

KIKLES; BAGLE? GE-I-AD I aL^.

CICLES; BAGLE? IAD I L.

ci-cles; ba-gle? ⁸ Ge-jad il.

1 "as **otch**"

2 "it is a word and a letter"

3 "It is better than the other, I mean that **Zod-chis** being of one signification, with **Zizop** that **Zod-chis** is better to be

used." (Instead, or along with?)

4 "one syllable"

5 "**kista**"

6 "sa"

7 "one syllable"

8 "ie in as **ientle iad** as **iade**"

Sixth Call

GA^ SiDI-U K^HIS EM^, MIKAL^ZO PIL^ZIN; SOBAM EL HARoG MI-R^

GAH S DIU CHIS EM, MICAOLZ PILZIN; SOBAM EL HARG MIR

Gah es-di-u chis em, micalzo pilzen; sobam el harg¹ mir

BA-BA-LON OD OBeLOK SAMU-ELaG; DeLUGAR MALPiRoG ARKA-OSiGI

BABALON OD OBLOC SAMVELG; DLUGAR MALPRG AR CAOSGI

(pizin)² babalon od ob-loc sam-velg; dlugar mal-purg ar-ca-os-gi

OD AKAM KANAL^ SOBOL ZAR eF-BLI-ARoD KA-OSGI OD K^HIS ANETAB

OD ACAM CANAL SOBA ELZAP F BLIARD CAOSG OD CHIS ANETAB

od acam canal³ so-bol-zar F-bli-ard⁴ ca-os-gi⁵ od chif⁶ a-ne-tab

OD MI-AM TA VI-U OD eD^ . DARoSAR SOL PETa# BI-EN^; BeRITA OD ZAKAM

OD MAIM TA VIV OD D. DARSAR SOLPETH BIEN; BRITA OD ZACAM

od miam ta-vi-v odd. Darsar sol-peth bi-en; brita od za-cam

aG^ MIKAL^ZO; SOB-HA-ATa# TRI-AN LU-I-AHE OD-EKRIN^ MAD #A-A ON.

GMICALZO; SOBA HAATH TRIAN LUIAHE OD ECRIN MAD QAAON.

g-mi-calzo; sob-ha-ath trian lu-i-a-he o-de-crin mad q-a-a-on.

1 "**argenton**" (!?)

2 Later: "put out the last **pilgin**."

3 "**sanal**"

4 Originally **tbliord**, then "it is better if the **T** be made an **F**, and pronounced **F bli ard**."

5 "**kaosgi**"

6 "**kis**"

Seventh Call

RA-AS ISAL^MAN PARADIZOD O-EKRIMI A-A-O I-ALPI-RoGA# #U-I-IN

RAAS I SALMAN PARADIZ OECRIMI AAI IALPIRGAH QUIIN

Ra-as i salman pa-ra-di-zod o-e-cri-mi a-ao **yal**-pir-gah qui-in

E-NA-I BUT^MON; OD INO-AS NI PARADI-AL^ KA-SARM^G^ UGE-AR^

ENAY BUTMON; OD INOAS NI PARADIAL CASARMG UGEAR

enay but-mon; od in-o-as ni pa-ra-di-al casarmg¹ v-ge-ar

K^HIRoLAN, OD ZONAK LUKIF-TI-AN KO-RoS TA VA-UL^ ZI-RoN TOLHAMI.

CHIRLAN OD ZONAC LUCIFTIAN CORS TA VAUL ZIRN TOL HAMI.

chir-lan² od zo-nac lu-cif-ti-an cors-ta vaul-zirn tol-ha-mi.

SOBA LO-N[^]-DO# OD MI-AM K[^]HIS TAD O-DES UMA-DE-A OD PI-BLI-AR[^],
SOBA LONDOH OD MIAM CHIS TA OD ES UMADEA OD PIBLIAR,
Soba lon-doh od mi-am³ chis-tad⁴ o-des v-ma-de-a⁵ od pib-li-ar

OT[^]HIL[^] RIT OD MI-AM. KaNO#U-OL RIT; ZAKAR[^], ZAM[^]RAN; O-EKRIMI
OTHIL RIT OD MIAM CNOQUOL RIT; ZACAR, ZAMRAN; OECRIMI
o-thil-rit od mi-am cno-quol⁶ rit; za-car, zamran; o-e-crimi

#A-DA# OD OMIKA-OLaZ A-A-I-OM. BAGLE PAPIⁱNOR[^] IDE^lLUGAM LONuS-HI
QAADAH OD OMICAOLZ AAIOM. BAGLE PAPBOR IDLUGAM LONSHI
q-a-dah od o-mi-ca-ol-zod a-a-i-om. Ba-gle pap-nor id-lu-gam lon-shi

OD UM-PiLIF UGE-GI BIGaLI-AD.
OD UMPLIF UGEG BIGLIAD.
od ump-lif v-ge-gi big-li-ad.

- 1 "The dg as dg"
- 2 "kir"-
- 3 "or Od Nuâm"
- 4 "kistad"
- 5 Very clearly v and not u.
- 6 -"kol"

Eighth Call

BA-ZeMELO ITA PIRIPiSON OLaN NAZA-U-ABe# OKS[^]; KA-SARM[^]G[^] URAN[^]
BAZME LO I TA PIRIPSON OLN NAZ AVABH OX; CASARMG URAN
Baz-me-lo i-ta pi-ri-pson oln na-za-vabh ox; casarmg v-ran

K[^]HIS U-GE-G[^] DeS-AB[^]RAM[^]G[^] BALTO-HA GOHO I-AD; SOBA MI-AN TaRI-AN
CHIS UGEG DS ABRAMG BALTOHA GOHO IAD; SOBA MIAM TRIAN
chis v-geg dsabramg¹ bal-to-ha go-ho-i-ad; so-la-mi-an tri-an

TA LOL[^]KIS ABA-I-U-ONIN OD AZI-AGI-ER[^] RI-OR[^]. IRoGIL[^] K[^]HIS DA
TA LOLCIS ABAl VOVIN OD AZIAGIER RIOR. IRGIL CHIS DA
ta-lol-cis² a-ba-i-uo-nin od a-zi-a-gi-er rior. Ir-gil-chis-da

DeS PA-A-OKS[^] BU-SiD KA-OSiGO, DeS K[^]HIS, ODI-PU-RAN[^] TE-LO-A#,
DS PAAOX BUSD CAOSGO, DS CHIS OD IPURAN TELOCH
dspa-a-ox busd ca-os-go,³ ds chis odi-pu-ran te-lo-ah,

KAKaRoG O ISAL[^]MAN LONuK-HO OD VO-VI-NA KARoBAF[^]? NI-ISO,
CACARG O SALMAN LONCHO OD VOVINA CARBAF? NIISO,
ca-curg o-i-sal-man lon-cho⁴ od vo-ui-na car-baf? Ni-i-so,

BAGLE A-U-A-U-AGO GOHO-N[^]; NI-ISO, BAGLE MOMA-O SI-A-I-ON OD
BAGLE AVAVAGO GOHON; NIISO, BAGLE MOMAO SIAION OD

bag-le a-ua-ua-go go-hon; ni-i-so ba-gle mo-ma-o si-a-i-on od

MA-B^ZA I-AD O I, AS, MOMA-R^, PO-I-LaP. NI-IS, ZAM^RAN KI-A-OFI
MABZA IADOISMOMAR, POILP. NIIS, ZAMRAN CIAOFI
mab-za iad-o-i-as-mo-mar, poilp.⁵ Ni-is⁶ zam-ran ci-a-o-fi

KA-OSiGO OD BLI-ORoS OD KO-RoS-I TA AB^RAMIG.
CAOSGO OD BLIORS OD CORSI TA ABRAMIG.
ca-os-go⁷ od bli-ors od cor-si ta a-bra-mig.

- 1 "g not as dg"
- 2 "or SIS"
- 3 "Ca, or Ka os go"
- 4 "or ko"
- 5 "one syllable"
- 6 "small sound of i"
- 7 "ka"-

Ninth Call

MIKA-OLI BeRANSiG PiRoGE-L^ NAPiTA I-AL^POR^ DeS BeRIN EFA-FA-FE
MICAOLI BRANSG PURGEL NAPTA IALPOR DS BRIN EFAFAFE
Mi-ca-oli bransg pur-gel nap-ta yalpor ds-brin e-fa-fa-fe¹

iP^ VO-NuPiHO OLANI OD OB^ZA; SOBeKA UPA-A# K^HIS TA-TA-N^ OD
P VONPHO OLANI OD OBZA; SOBA UPAAH CHIS TATAN OD
p² von-pho o-la-ni od ob-za; sob-ca³ v-pa-ah chis ta-tan od

TaRA-NAN BA-LI-E, ALAR^ LUSiDA SOBOLaN OD K^HIS HOLa# K^NO#U-ODI
TRANAN BALYE ALAR LUSDA SOBOLN OD CHIS HOLQ CNOQUODI
tra-nan ba-ly-e a-lar lus-da so-boln od chis-hol-q cno-quo-di

KI-AL. U-NAL AL^DON MOM^ KA-OSiGO TA LAS O-LaLO-R^ Ga-NA-I
CIAI. UNAL ALDON MOM CAOSGO TA LAS OLLOR GNAY
ci-al.⁴ V-nal al-don mom ca-os-go ta las-ol-lor gnay

LIMuL-AL; AM^MA K^HIS SOBeKA MAD^RID eZ^ K^HIS; O-O-ANO-AN K^HIS
LIMLAL; AMMA CHIIS SOBA MADRID ZCHIS; OOANOAN CHIS
lim-lal; am-ma chi-is sob-ca⁵ ma-drid zod-chis;⁶ o-o-a-no-an chis

AVINI D^RI-LaPI KA-OSiGIN, OD BU-TaMONI PARoS ZUMU-I KaNI-LA;
AVINY DRILPI CAOSGI OD BUTMONI PARM ZUMVI CNILA;
a-vi-ny dril-pi ca-os-gin od but-mo-ni parm zum-vi cni-la;

DAZIS ET^HAMuZ A K^HILDA-O, OD MI-RoS OZOL^ K^HIS PIDI-A-I
DAZIZ ETHAMZ ACHILDAO, OD MIRC OZOL CHIS PIDIAI
dazis e-tham-zod a-chil-da-o,⁷ od mirc⁸ o-zol chis p-i-di-a-i

KOLaLAL. UL-KININ A SOBAM UKIM. BAGLE? I-AD BAL^TO# K^HI-RoLAN

COLLAL ULCININ ASOBAM UCIM. BAGLE? IAD BALTOH CHIRLAN

col-lal ulci-nin a-so-bam u-cim. Ba-gle? I-ad-bal-toh chir-lan⁹

PAR^! NI-ISO, OD IP OFA-FA-FE, BAGLE A KOKASiB I-KORoS-KA UNIG^

PAR! NIISO, OD IP EFAFAFE, BAGLE COCASB I CORS TA UNIG

par! Ni-i-so od ip o-fa-fa-fe, ba-gle a-co-casb i-cors-ca¹⁰ v-nig

BLI-OR^.

BLIOR.

bli-or.

1 "otia thus **EFAFAFI**"

2 "You must after **E fa fa fe**, put a **P**."

3 -"**ka**"

4 "**si-i**"

5 -"**ka**"

6 "**kis**"

7 -"**kil**" -

8 "**mirk**"

9 "**kir**" -

10 -"**ka**"

Tenth Call

KO-RAKSO K^HIS KO-RoMP OD BLANuS LUKAL^ AZI-A-ZOR^ PA-EB, SOBA

CORAXO CHIS CORMP OD BLANS LUCAL AZIAZIOR PÆB, SOBA

Co-rax-o¹ chis cormp od blans lu-cal a-zi-a-zor pa-eb, so-ba

LI-LONON K^HIS VIRo# OP E-OPiHAN OD RAKLIR^ MA-ASI BAGLE

LILONON CHIS VIRQ OP EOPHAN OD RACLIR MAASI BAGLE

li-lo-non chis op² vir-quu e-o-phan od ra-clir ma-a-si ba-gle

KA-OSiGI, DeS I-AL^PON DOSIG OD BASiGIM; OD OKSEKS^ DAZIS

CAOSGI, DS IALPON DOSIG OD BASGIM; OD OXEX DAZIZ

ca-os-gi, ds jalpon do-sig³ od bas-gim; od ox-ex daz-**is**

SI-AT^RIS OD SAL-BeROKS KINuKS-IR^ FABO-AN. UNAL^ K^HIS KON^SiT DeS

SIATRIS OD SALBROX CIXIR FABOAN. UNAL CHIS CONST DS

si-a-tris od sal-brox cynx-ir fa-bo-an. U-n-al-chis const⁴ ds

DA-OKS KOKASiG OL O-ANI-O I-O-R^ VOHIM OL GIZI-AKS OD

DAOX COCASB OL OANIO YOR EORS MICAOLI OL GIXYAX OD MATB

da-ox co-casg⁵ ol o-a-ni-o yor vo-him ol giz-y-ax od

E-ORoS KOKASiG PiLOSI MOLU-I DeS PA-GE-IP^ LARAG OM D^ROLaN

COCASB PLOSI MOLUI DS PAGEIP LARAG OM DROLN

e-ors co-casg plo-si mol-ni ds pa-ge-ip la-rag om droln

MATORoB KOKASiB EM-NA. eL^ PATRALaKS I-OL^KI MATaB, NO-MIG^

MATORB COCASB EMNA. L PATRALX YOLCI MATB, NOMIG

(ma-torb) co-casb em-na. L-pa-tralx yol-ci (matorb)⁶ nomig

MO-NONuS OLO-RA GaNA-I AN-GELARoD. OHI-O, OHI-O, OHI-O, OHI-O,

MONONS OLORA GNAY ANGELARD. OHIO, OHIO, OHIO, OHIO,

mo-nons o-lo-ra gnay an-ge-lard. O-hi-o, o-hi-o, o-hi-o, o-hi-o,

OHI-O, OHI-O, NO-IB OHI-O KA-OSiGON! BAGLE MAD^RID I ZI-ROP^

OHIO, OHIO, NOIB OHIO CAOSGON! BAGLE MADRID I ZIROP

o-hi-o, o-hi-o, no-ib o-hi-o ca-os-gon! Ba-gle ma-drid i zi-rop

K^HI-SO D^RI-LaPA. NI-ISO: KaRIP^ IP NIDALI.

CHISO DRILPA. NIISO: CRIP IP NIDALI.

chi-so⁷ dril-pa. Ni-i-so: crip ip ni-da-li.

1 or "**coraaxo**"

2 "Between **Chis** and **Virq**, you must put in **Op**, a word."

3 "as **fig**"

4 "**k**"

5 "as **dg**"

6 "This word must come next after **Om droln**." (-only, or both places?)

7 "**k**"(iso)

Eleventh Call

OKSI-A-I-AL HOL^DO OD ZIROM O KO-RAKSO DeS ZIL^DAR^ RA-ASI; OD

OXIAYAL HOLDO OD ZIROM O CORAXO DS ZILDAR RAASY; OD

Ox-i-ay-al hol-do od zir-om o co-rax-o ds zil-dar ra-a-sy; od

VABeZIR^ KAM^LI-AKS OD BA-HAL^, NI-ISO: SAL^MAN TE-LO-Ka#

VABZIR CAMLIAX OD BAHAL, NIISO OD ALDON SALMAN TELOCH

vab-zir cam-li-ax od ba-hal, ni-i-so sal-man te-loch¹

KA-SARoMAN HOLa# OD TI TA eZ^ K^HIS, SOBA KOR^MuF I GA. NI-ISA

CASARMAN HOLQ OD T I TA ZCHIS, SOBA CORMF I GA. NIISO

ca-sar-man hol-q od ti ta zod-chis, so-ba cormf i-ga ni-i-sa

BAGLE AB^RAM^G^ NON^KaP. ZAKAR^ KA, OD ZAM^RAN, ODO KIKLE #A-A,

BAGLE ABRAMG NONCP. ZACAR CA, OD ZAMRAN, ODO CICLE QAA,

bagle ab-ramg² noncp.³ Zacar e ca, od zamran, odo cicle Qaa,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.

ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.

Zorge, lap zirdo noco mad, hoath Jaida.⁴

1 "**hotch**"

2 "**g**, not as **dg**"

3 "**nonsp**"

4 "They are the 14 last words, in the holy language thus: **Zacar e ca, od zamran, odo ic. Qua, Zorge, lap zirdo Noco Mad, Hoath Jaida.**"

Twelfth Call

NON^KI DeSONuF BABAGE OD K^HIS OB, HUBA-I-O TIBIBeP, AL^LAR
NONCI DS SONF BABAGE OD CHIS OB, HUBARO TIBIBP, ALLAR
Non-ci¹ dsonf ba-ba-ge od chis ob hu-ba-i-o ti-bibp, allar

A-TaRA-A# OD EF^ . D^RIKS^ FAFEN MI-AN AR ENA-I O-U-OF^, SOBA
ATRAAH OD EF. DRIX FAFEN MAIN AR ENAY OVOF, SOBA
a-tra-ah od ef. Drix fa-fen mi-an ar e-nay o-vof, so-ba

DO-O-A-IN A-A-I VON^Pi#. ZAKAR^ GOHUS OD ZAM^RAN, ODO KIKLE #A-A,
DOOAIN AAI I VONPH. ZACAR GOHUS, OD ZAMRAN, ODO CICLE QAA,
do-o-a-in a-a-i i-vonph. Zacar e ca, od zamran, odo cicle qaa,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
zorge, lap zirdo noco mad, hoath Jaida.

1 "nonsi"

Thirteenth Call

NAPE-A-I BABAGEN^ DeS BeRIN UKS O-O-A-ONA LaRINuG VON^Pi#
NAPEAI BABAGEN DS BRIN VX OOAONA LRING VONPH
Na-pe-ai ba-ba-gen¹ ds brin ux o-o-a-na lring vonph

DO-ALIM, E-OLIS O-LaLOG O-RoSi-BA DeS K^HIS AF^FA. MIK^MA ISiRO MAD
DOALIM, EOLIS OLLOG ORSBA DS CHIS AFFA. MICMA ISRO MAD
do-a-lim, e-o-lis ol-log ors-ba ds chis af-fa. Mic-ma is-ro mad

OD LONuS-HI-TOKS DeS I-UMuD A-A-I GROSiB. ZAKAR OD ZAM^RAN, ODO OD
LONSHI TOX DS IUMD AAI GROSB. ZACAR OD ZAMRAN, ODO
od lon-shi-tox ds j-umbd. Zacar e ca, od zamran, odo

KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
cicle qua, zorge, lap zirdo noco mad, hoath Jaida.

1 -"jen"

Fourteenth Call

NO-RO-MI BAGI-E PASiBeS O-I-AD, DeS TaRINuT MIRoK OL^ T^HIL, DODeS
NOROMI BAGIE PASBS OIAD, DS TRINT MIRC OL THIL DODS
[No record of this call in Causabon.]

TOL^HAM KA-OSGiGO HOMIN, DeS BeRIN ORO-Ka# #U-AR; MIK^MA BI-AL
TOL HAMI CAOSGO HOMIN, DS BRIN OROCH QUAR; MICMA BIAL

O-I-AD, A-IS^RO TOKS DeS-I-UM A-A-I BAL^TIM. ZAKAR OD ZAM^RAN, ODO
OIAD, AISRO TOX DS IUMD AAI BALTIM. ZACAR OD ZAMRAN, ODO

KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.

Fifteenth Call

ILaS TABA-AN LI-ALPiRoT KASARoMAN UPA-AHI K^HIS DARoG DeS-OKIDO
ILS TABAAM L IALPRT CASARMAN UPAAH CHIS DARG DS OADO
[No record of this call in Causabon.]

KA0OSiGI O-RoSiKO-R^; DeS OMAKS MONASiKI BA-E-O-U-IB OD EMET^GIS
CAOSGI ORSCOR; DS OMAX MONASCI BÆOVIB OD EMETGIS

I-A-I-ADIKS. ZAKAR OD ZAM^RAN, ODO KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO
IAIADIX. ZACAR OD ZAMRAN, ODO CICLE QAA, ZORGE, LAP ZIRDO

NOKO MAD, HO-ATa# I-A-IDA.
NOCO MAD, HOATH IAIDA.

Sixteenth Call

ILaS VI-U-I-ALPiRoT SAL^MAN BALaT, DeS AKRO-ODZI BU-SiD OD
ILS VIV IALPRT SALMAN BALT, DS BRIN ACROODZI BUSD OD
[Beginning of this call not recorded in Causabon.]

BLI-ORAKS BALIT; DeS-IN-SI KA-OSiG LUSiDAN EMOD DeS-OM OD T^LI-OB;
BLIORAX BALIT; DS INSI CAOSG LUSDAN EMOD DS OM OD TLIQB;
...lus-dan e-mod dsom od tli-ob;

D^RI-LaPA GE# ILaS MAD ZILO-DARoP. ZAKAR OD ZAM^RAN, HAMI
DRILPA GEH ILS MADZILODARP. ZACAR OD ZAMRAN,
dril-pa geh¹ yls² Mad-zi-lo-darp. Zacar e ca, od zamran,

ODO KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ODO CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
odo cicle qua, zorge, lap zirdo noco mad, hoath Jaida.

1 "jeh"

2 as "Yils"

Seventeenth Call

ILaS DI-ALPiRoT SOBA UPA-A# K^HIS NAN^BA ZIKSiLA-I DO-DeSI#
ILS D IALPRT SOBA UPAAH CHIS NANBA ZIXLAY DODSIH

Ils di-al pert soba v-pa-ah chis nanba zixlay dod-sih

OD BeRINT^ FAKSiS HUBARO TASiTAKS IL^SI, SOBA-I-AD I VON^PO-UN^Pi#,
OD BRIN FAXS HUBARO TUSTAX YLSI, SOBA IAD I VONPOVNPB,

od-brint tax¹ Hu-ba-ro tas-tax yl-si, so-bai-ad i-von-po-unph,

AL^DON DAKS IL OD TO-ATAR^ ZAKAR OD ZAM^RAN, ODO KIKLE #A-A,
ALDON DAXIL OD TOATAR. ZACAR OD ZAMRAN, ODO CICLE QAA,

al-don dax-il od to-a-tar. Zacar e ca, od zamran, odo cicle qua,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.

ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.

zorge, lap zirdo noco mad, hoath Jaida.

1 "Faxes ... Faxes or Faxis to be sounded. I find in the Call **T**axs. I finde also in some words **T** or **F** indifferently used."

Eighteenth Call

ILaS MIKA-OLaZ OL-PIRoT I-ALP^RoG BLI-ORoS DeS ODO BU-SiDI-R^
ILS MICAOLZ OLPIRT OD IALPRG BLIORS DS ODO BUSDIR

Ils mi-ca-ol-zod ol-pirt yal-purg b-liors ds odo bus-dir

O-I-AD O-U-O-ARoS KA-OSiGO, KA-SARM^G^ LA-I-AD ERAN BeRINTaS

OIAD OVOARS CAOSGO, CASARMG LAIAD ERAN BRINTS

o-i-ad o-vo-ars ca-os-go ca-sar-mg la-i-ad e-ran brints

KA-FA-FAM^, DeS I-UMuD A#iLO ADO-HI MOZ OD MA-OFiFAS;

CASASAM, DS IUMD ACLONDOH MOZ OD MAOFFAS

ca-fa-fam, ds i-umd a-quu-lo a-do-hi (qz) moz¹ od ma-~~of~~-fas

BOLaP KOMO-BLI-ORoS PAM^BeT. ZAKAR OD ZAM^RAN, ODO KIKLE #A-A,

BOLP COMO BLIORT PAMBT. ZACAR OD ZAMRAN, ODO CICLE QAA

bolp co-mo-bli-ort pambt. Zacar e ca, od zamran, odo cicle qua,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.

ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.

zorge, lap zirdo noco mad, hoath Jaida.

1 "QZMOZ ... Moz"

The Call of the Thirty Aethyrs

MA-DRI-AKS DeS PiRAF [LIL¹], K[^]HIS MIKA-OLaZ SA-ANIR[^] KA-OSiGO, OD
MADRIAX DS PRAF [LIL], CHIS MICAOLZ SAANIR CAOSGO, OD
Madriax¹ ds-praf [LIL], chis² micaolz sa-anir ca-os-go, od

FI-SIS BAL-ZI-ZeRAS I-A-IDA! NON[^]KA GO-HU-LIM, MIK[^]MA ADO-I-AN
FISIS BALZIZRAS IAIDA! NONCA GOHULIM, MICMA ADOIAN
fisis bal-ziz-ras Ya-i-da! Nonca³ go-hu-lim, micma⁴ ado-i-an

MAD, I-A-OD BLI-ORoB, SOBA O-O-A-ONA K[^]HIS LUKIF-TI-AS
MAD, IAOD BLIORB, SOBA OOAONA CHIS LUCIFTIAS
mad, I-a-od bliorb, sa-ba-o-o-a-o-na⁵ chis⁶ lu-cif-ti-as

PERIPSOL, DeS ABRA-ASiSA NON[^]KaF NETA-A-IB KA-OSiGI OD TILaB
PERIPSOL, DS ABRAASSA NONCF NETAIB CAOSGO OD TILB
peripsol, ds abraassa noncf⁷ ne-ta-a-ib ca-os-gi od tilb

AD[^]PiHA-HaT DAM-PiLOZ, TO-O-AT[^] NON[^]KaF aG[^]-MIKAL[^]ZOMA L[^]RASiD
ADPHAHT DAMPLOZ, TOOAT NONCF GMICALZ OM LRASD
ad-phaht dam-ploz, to-o-at noncf⁸ gmi-cal-zo-ma l-rasd

TOF-G[^]LO MARoB I-AR[^]RI IDO-IGO OD TORoZULaP I-A-ODAF, GOHOL[^];
TOFGLO MARB YARRY IDOIGO OD TORZULP IAODAF, GOHOL;
tof-glo marb yarry idoigo⁹ od tor-zulp ya-o-daf, go-hol;

KA-OSiGA TABA-ORoD SA-ANIR[^] OD K[^]-HoRIS-TE-OS I-R[^]PO-IL TI-OBEL,
CAOSGI TABAORD SAANIR OD CHRISTEOS YRPOIL TIOBL,
ca-os-ga ta-ba-ord sa-a-nir od chris-te-os yr-po-il ti-o-bl,

BU-SiDI-R[^] TILaB NO-AL-IR[^] PA-ID O-RoSi-BA OD DO-DRoM-NI ZIL[^]NA.
BUSDIR TILB NOALN PAID ORSBA OD DODRMNI ZYLNA.
bus-dir tilb no-aln pa-id ors-ba od dodrumni zyl-na.

EL[^]ZAP TILaB PARoM GI PERIPSAKS OD TA #U-R[^]LaST[^] BO-O-APIS. L[^]-NiBeM
ELZAP TILB PARMGI PERIPSAX OD TA QURLST BOOAPIS. L NIMB
El-zap-tilb parm-gi pe-rip-sax od ta kurlst bo-o-a-pis. L-nibm

O-UK[^]HO SIMuP, OD K[^]-HoRIS-TE-OS AG TOL[^]-TORoN MI-RoK i#[^] TI-OBEL LEL;
OUCHO SYMP, OD CHRISTEOS AG TOLTORN MIRC Q TIOBL LEL;
o-v-cho symp, od chris-te-os a-g-tol-torn mirk q ti-o-bl lel;

TON[^] PA-OMBeD DILaZ-MO AS PI-AN, OD K[^]-HoRIS-TE-OS
TOL PAOMBD DILZMO ASPIAN, OD CHRISTEOS
ton pa-ombd dil-zmo as-pi-an, od¹⁰ chris-te-os

AG aL[^] TOR[^]-TORoN PARAKA# A SIMuP; KORoD-ZIZ DO-DePAL OD FI-FALaZ
AG L TORTORN PARACH ASYMP; CORDZIZ DODPAL OD FIFALZ
ag-l-ter-torn¹¹ parach a-symp; cordziz dod-pal od fi-falz

L[^]-SiMuNAD, OD FAR[^]GaT BAMuS OMA-O-AS; KO-NIS-BeRA OD A-VA-VOKS
L SMNAD, OD FARGT BAMS OMAOAS; CONISBRA OD AVAVOX

ls-mnad, od farg-t bams o-ma-o-as; co-nis-bra od a-ua-vox

TO-NUG[^], O-RoSka-T[^]BeL NO-ASMI TAB-GES LE-VIT[^]-H[^]MONuG. UN-K[^]-HI
TONUG, ORSCA TLB NOASMI TABGES LEVITHMONG. UNCHI

to-nug,¹² ors-cat-bl no-as-mi tab-ges levith-mong. Un-chi¹³

OMuP TILaB ORoS. BAGLE? MO-O-O-A# OL[^] KORoD-ZIZ. aL[^] KAPI-MA-O
OM TILB ORS. BAGLE? MOOOAH OL CORDZIZ. L CAPIMAO

omp-tilb ors. Bagle? Mo-o-o-ah ol-cord-ziz. l-ca-pi-ma-o

IKSO-MAKSIP OD KA-KOKASiB GOSA-A; BAGLEN[^] PI-I TI-AN[^]TA A
IXOMAXIP OD CA CAPIMAO GOSAA; BAGLEN PI I TIANTA

ix-o-max-ip od ca-co-casb go-sa-a; baglen pi-i ti-an-ta

ABA-BA-LONuD, OD FA-OR[^]GaT TELOK[^] VO VIM. MA-DRI-I-AKS TORoZU;
ABABALOND, OD FAORGT TELOCVOVIM. MADRIIAX TORZU;

a-ba-ba-lond, od-fa-ordgt te-loc-vo-v-im.¹⁴ Ma-dri-yax tor-zu;

O-A-DRI-AKS OROK[^]HA ABO-A-PiRI. TABA-ORI PRI-AZ AR-TABAS;
OADRIAX OROCHA ABAOAPRI. TABAORI PRIAZ AR TABAORI;

o-adriax orocho¹⁵ a-bo-a-pri. Taba-o-ri priaz ar-ta-bas;

ADeRoPAN KO-RoS TA DOBIKS. I-OL[^]KAM PRI-AZI ARKO-AZI-OR[^], OD
ADRPAN CORS TA DOBIX. YOLCAM PRIAZI AR COAZIOR, OD

a-dr-pan¹⁶ cor-sta dobix. Yol-cam pri-a-zi ar-co-a-zior, od

#U-ASiB #[^]TINuG. RIPIR[^] PA-A-OKSiT SAGA-KO-R[^]; UMuL OD PRoDZAR[^]
QUASB QTING. RIPIR PAAOXT SAGACOR; UML OD PRDZAR

quasb qting.¹⁷ Ri-pir pa-a-oxt sa-ga-cor;¹⁸ vm-l od prdzar¹⁹

KAKaRoG A-O-IVE-A-E KO-RoMPiT. TORoZU, ZAKAR, OD ZAM[^]RAN ASPiT[^]
CACRG AOIVEÆ CORMPT. TORZU, ZACAR, OD ZAMRAN ASPT

ca-crg²⁰ a-oi-ve-a-e cormpt. Tor-zu, zacar, od-zamran aspt

SIB[^]SI BU-T[^]MONA, DeS SUR[^]ZAS TI-A BALTAN. ODO KIKLE #A-A; OD
OZAZeMA SIBSI BUTMONA, DS SURZAS TIA BALTAN. ODO CICLE QAA; OD

OZAZMA sib-si but-mo-na, ds sur-zas tia baltan. Odo cicle qaa; od ozazma

PiLA-PiLI I-AD-NA-MAD[^].

PLAPLI IADNAMAD.

pla-pli iad-na-mad.

1 "MADRIIAX ... O you Heavens ... ^ I think this word wanteth as may appear by **Madriax**, about 44 words from the end."

2 "kis"

3 -"sa"

4 "mikma"

5 "o or a" (But which one?)

- 6 "kis"
 - 7 "nonsf"
 - 8 "nonsf"
 - 9 "Id ui go"
 - 10 "long or short"
 - 11 or "ah"
 - 12 "g dg"
 - 13 -"ki"
 - 14 "lotch, or loch."
 - 15 -"ka"
 - 16 -"dir"-
 - 17 -"dg"
 - 18 -"kor"
 - 19 "pur"-
 - 20 -"cúrg"
-

Part Two

As noted before, there is a lot of room for debate in those areas where Dee's notes are inconclusive or contradictory. This guide is my own interpretation (and occasionally, I admit, extrapolation) of Dee's pronunciation. Another, that of Donald Laycock, is in the Appendix to this paper. It is my opinion that often the differences between these variations are more of emphasis rather than any fundamental discord: between "ee" and "ih" for instance.

In the version of the Calls that follows, the first line is that of the Calls as printed in Causabon (except where noted), the second and third are my phonetic version with possible variations.

PRONUNCIATION KEY

A - as in "father", except "ag" rhymes with "nag"

C - as **k** before **a, o, u** (some exceptions)

- as **s** before **i, e** (some exceptions)

E - stressed: as in "obey"

- unstressed: as in "beg" (some exceptions)

G - as (hard) **g** before **a, o, u**

- usually as **j** before **i, e**, and word-final, occasionally in other places, some exceptions

H - usually as **h**, except in combinations (**ch, ph, sh, th**); either silent or slightly aspirated in certain locations (eg: **Comselh**). This last does not apply to the phonetic notation that follows: duh-loo-gah (**dluga**) does not end with an aspirated sound.

I - stressed: as in "machine"

- unstressed: as in "pill"

I,J - as **y** or **jh** ("ge" as in "garage") in initial position and before a vowel

O - stressed: as in "go"

- unstressed: as in "go" or as in "pot", especially in **-och-** (rhymes with "botch")

Q,QU - as "kuh", or "kwuh" (as in "quick")

U - usually as in "rule", but occasionally as in "mug"

- in initial position may be pronounced as "yew"

X - as in "fox"

Y - usually as under key for I and I,J

Z - as in "zoo"; in a very few words, as **zod**

CH - as **k** in most positions, but **-och** rhymes with "botch"

PH - as **f**

SH - as **sh**

TH - as **th**

Double vowels should be pronounced only partly separately, with an elided pause between them: **QAA** becomes Kuh-ah-ah, with only the barest hesitation.

The First Call

Ol sonf vorsg, goho iad balt, lansh calz vonpho: sopra zol ror I

[Ol sonf vors-juh, goho yad balt, lonsh calz vonfo: sopra zol ror ee](#)

ta nazpsad graa ta malprg: ds holq qaa

[ta naz-puh-sad grah-ah ta malpurj: des hol-kwuh-uh kuh-ah-ah](#)

(hol-kuh-uh, kwuh-ah-ah)

nothoa zimz, od commah ta nobloh zien: soba thil gnonp

[no-tho-ah zeemz, od com-mah ta no-blo zee-en: soba theel guh-non-puh](#)

(zimz, thil, guh-nomp)

prge aldi, ds urbs oboleh grsam. Casarm ohorela caba pir

[purj aldee, des yoorbs o-bo-lay gursam. Kasarm oho-ray-la kaba peer](#)

ds zonrensg cab erm iadnah. Pilah farzm znrza adna

[des zon-reng-juh kab erm yad-nah. Puh-ee-lah far-zum znur-zah adna](#)

(zon-reng-guh)

gono iadpil ds hom toh, soba ipam, lu ipamis, ds lohoho
gono ee-**ad**-peel des hom toh, soba ee-pam, yool ee-pamis, des lohoho
(ee-**ad**-pil)

vep zomdv poamal od bogpa aai ta piap piamo l od
vep zom po-ah-mal od bogpa ah-ah-ee ta pee-**ap** pee-**ah**-ma el od

voan. Zacar(e) ca, od zamran; odo cicle qaa; zorge,
va-oh-an. Zakar(-ay) kuh-ah, od zamran; odo kee-klay kuh-ah-**ah**; zorj,

lap zir do noco mad, hoath Iaida.
lap zeer-do noko mad, ho-ath Yah-ee-dah.
(Jhah-ee-dah.)

Second Call

Adgt vpaah zong om faaip sald, viiv L, sobam
Ad-get vuh-pah-ah zong om fah-**ah**-eep sald, vi-**eev** el, sobam
(A-jet, zonzj)

ialpurg izazaz piadph; casarma abramg ta talho paracleda,
yal-poorj ee-za-zaz pee-**adf**; kasarma abram-guh ta talho paraklayda,

qta lorslq tvrbs ooge baltoh. Giui chis lUSD
kuh-ta lor-sel-kwah toorbs oh-oh-gay baltoh. Gee-oo-ee kis loosd
(Jee-oo-ee, loos-duh)

orri, od micalp chis bia ozongon, lap noan trof cors tage
orree, od mee-kalp kees bee-ah oh-zong-on, lap noan trof kors tah-jeh
(oh-zonzj-on, tah-gay)

oq manin iaidon. Torzu gohel: zacar ca cnoqod,
oh-kwah manin yah-**ee**-don. Tor-**zoo** go-hel: zakar kah kuh-**no**-kwod,
(ca = sah)

zamran micalzo od ozazm vrelp, lap zir ioiad.
zamran mee-kal-**zo** od oh-zaz-muh vrelp, lap zeer yo-ee-ad.
(mih-kal-**zo**, vuh-relp)

Third Call

Micma goho piad, zir comselh azien biab os londoh;
Mik-ma goho pee-ad, zeer kom-saylh a-zee-en bee-ab os lon-doh;
(Meek-ma)

norz chis othil gigipah; vndl chis tapvin qmospleh
norz kis oh-theel jih-jih-pah; vndl kis ta-poo-in kwuh-mos-play(h)

(oh-thil, gee-gee-pah)

teloch, qviin toltorg chis i chisge m ozien dst brgda od
[telotch, kwee-in toltorj kis ee kisjeh em o-zee-en dest burjda od](#)
(kwee-een, kisgay)

torzul Ili eol balzarg od aala thilnos netaab, dluga
[torzool eelee ay-ol balzarj od ah-al-ah thil-nos ne-ta-ab, duh-loo-gah](#)
(ill-lee)

vomsarg lonsa capmiali vors CLA homil cocasb; fafen
[vomsarj lonsa kap-mee-ah-lee vors kla homeel ko-kas-buh; fafen](#)
(homil)

izizop od miinoag de gnetaab vaun nanaeel,
[ee-zee-zop od mee-ee-no-ag day guh-neh-tah-ab va-oon na-na-ay-el,](#)
(iz-ee-zop)

panpir malpirgi caosg pild; noan unalah balt od vooan.
[panpeer malpeerjee kah-os-guh peeld; no-an oonalah balt od voh-oh-an.](#)
(malpeerjee ka-os-juh)

Dooiap mad, goholor gohus amiran. Micma iehusoz
[Doh-oh-ee-ap mad, goholor gohoos ah-mih-ran. Mik-ma yay-hoo-soz](#)
(Meek-ma jhayhoo-soz)

cacacom od dooain noar micaolz aaiom.
[kakakom od-do-oh-ah-eeen no-ar mee-kah-olz ah-ah-ee-om.](#)
(od-do-oh-ah-in mi-kah-olz)

Casarmg gohia: zacar uniglag od imuamar, pugo
[Ka-sarm-juh go-hee-ah: zod-a-kar oo-neeg-lag od eem-wah-mar, poogo](#)
(oo-nig-lag, im-oo-ah-mar)

plapli ananael qaan.
[plah-plee ah-nah-nah-el kah-an.](#)
(kwuh-ah-an)

Fourth Call

Othil lasdi babage od dorpha, gohol, g chisge avavago
[O-theel las-dee ba-ba-jeh od dor-fa, gohol, guh-kis-jeh avavago](#)
(O-thil, ba-ba-gay, guh-kis-gay)

cormp PD dsonf vivdiv? Casarmi oali MAPM
[kormp payday duh-sonf vee-vuh-dee-vuh? Kasarmee oh-ah-lee map-em](#)
(duh-son-fuh)

sobam ag cormpo crpl, casarmg croodzi chis od vgeg,
[sobam ag kormpo kur-pul, ka-sarm-juh kro-od-zee kis od vuh-gej,](#)

dst capimali chis capimaon, od lonshin chis talo CLA.

[dest ka-pee-ma-lee kis ka-pee-ma-on, od lon-shin kis talo kla.](#)

(ka-pih-ma-lee, ka-pih-ma-on)

Torgv norquasahi od fgaosga; bagle zirenaiad

[Torgoo nor-kwah-sah-hee od f-gah-os-gah; bah-gl原因 zee-ray-nye-ad](#)

(ef-gah-os-gah, zee-reh-nah-ee-ad)

dsi od apila. Dooaip qaal, zacar od zamran

[des-ee od ah-pee-la. Do-oh-ah-eeep kah-al, zakar od zamran](#)

(ah-pih-la.)

obelisong restil aaf normolap.

[oh-bel-ee-song rest-el ah-af normolap.](#)

(oh-bel-ih-song)

Fifth Call

Sapah zimii duiv od noas taqanis adroch, dorphal

[Sa-pah zee-mee-ee doo-eev od no-as tah-kwah-nis ad-rotch, dor-fal](#)

(**zih**-mee-ee)

caosg od faonts piripsol tablior. Casarm amipzi

[ka-os-juh od fa-onts pee-reep-sol ta-blee-or. Kasarm ah-meep-zee](#)

(ka-os-guh, pir-eeep-sol, ah-mip-zee)

nazarth af od dlugar zizop zlida caosgi toltorgi,

[na-zarth af od duh-loo-gar zee-zop zod-lee-dah ka-os-jee tol-tor-jee](#)

(ka-os-gee, tol-**tor**-gee)

od zizop zchis esiasch l tauiu od iaod thild ds

[od zee-zop zod-kis ay-see-ak el ta-wee-oo od ee-ah-od theeld des](#)

(eh-see-ak, **yah**-od)

hubar peoal soba cormfa chista la vls od qcocasb.

[hoo-bar pay-oh-al soba kormfa kis-ta la yulz od kuh-ko-kas-buh.](#)

(kwuh-**ko**-kas-buh)

Ca niis od darbs qaas; fetharzi od bliora; iaial

[Sa nee-ees od darbz kah-as; feth-ar-zee od blee-oh-rah; ya-ee-al](#)

(nih-ees, kuh-**ah**-as, ya-yal)

ednas cicles; ba-gle? Ge-jad il.

[ednas kee-klayz; ba-gl原因? Gay-yad eel.](#)

(kih-klayz, Gay-jhad)

Sixth Call

Gah sdiu chis em, micalzo pilzin; sobam el harg mir
Gah es-**dee**-oo kis em, mee-**kal**-zo pilzen; sobam el harj meer

babalon od obloc samvelg; dlugar malpurg arcaosgi od
babalon od ob-**lok** sam-**velj**; duh-**loo**-gar mal-**poorj** ar-**ka-**os****-jee od
(sam-velg, ar-**ka-**os****-gee)

acam canal sobolzar F bliard caosgi od chif anetab od
akam sanal sobolzar ef-**blee**-ard ka-**os**-jee od kif ah-**nay**-tab od

miam taviv odd. Darsar solpeth bien; brita od
mee-**am** ta-**veev** od-**duh**. Darsar sol-**peth** bee-**en**; bree-**tah** od

zacam gmicalzo; sobhaath trian lusiahe odecrin
za-**kam** guh-**mee-**kal****-zo; sob-**ha**-ath **tree**-an loo-**ee**-ah-hay oh-**deh-**kreen****

mad qaaon.
mad kuh-**ah-ah**-on.

Seventh Call

Raas i salman paradiz oecri-mi aao ialpirgah
Rah-as ee salman pa-**ra-dee**-zod oh-**ay**-**kree**-mee ah-**ah-**oh**** yal-**peer**-gah
(yal-pir-gah)

quuin enay butmon; od inoas ni paradiial casarmg
kwee-in en-**ah-ee** boot-**mon**; od in-**oh**-as nee pa-**ra-**dee****-al ka-**sarm**-juh
(kwee-**een**, en-**ai**)

vgear chirlan od zonac luciftian corsta vaulzirn
vuh-gay****-ar **keerlan** od zonak loo-**kif-**tee****-an korsta **vah**-ool-zirn
(kir-lan, loo-sif-**tee**-an)

tolhami. Soba londoh od miam chistad odes vmadea od
tol-ha****-mee. Soba lon-**doh** od **mee**-am kis-tad o-**des** vuh-**ma**-day-ah od

pibliar othilrit od miam cnoquol rit; zacar, zamran;
pib-lee-ar oh-**thil**-reet od **mee**-am kuh-**no**-kol reet; zakar, zamran;

oecrimi qadah od omicaolz aaiom. Bagle
oh-**ay**-**kree**-mee kuh-**ah**-dah od oh-**mi**-kah-ol-zod ah-**ah-ee**-om. Ba-**glay**

papnor idlugam lonshi od umplif vgegi bigliad.
papnor id-**loo**-gam lon-**shee** od oom-**pleef** vuh-**gay**-jee big-**lee**-ad.
(vuh-gah-gee, bee-**glee**-ad.)

Eighth Call

Bazmelo ita piripson oln nazavabh ox; casarmg

Baz-may-lo ee-ta pih-reep**-son oln na-za-**vabh** oks; ka-sarm-juh**

vrans chis vgeg dsabramg baltoha gohoiad;

vuh-ran** kis vuh-gej duh-sa-bram-guh bal-to-ha go-**ho**-ee-ad;**

solamian trian talolcis abaiuonin od aziagier

so-la**-mee-an tree-an ta-lol-sis a-ba-**ee**-wo-nin od a-zee-**ah**-jee-er**

(a-zee-**ah**-gee-er)

rior. Irgilchisda dspaaox busd caosgo, ds chis

ree-or. Eer-gil-kees**-da duh-**spa**-ah-oks boosd ka-os-go, des kis**

(Ir-geel-kis-da)

odipurans teloah, cacrg oisalman loncho od vouina

o-dee**-poo-ran **tay**-lo-ah, ka-koorj o-ee-sal-man lon-ko od vo-**wee**-na**

(ka-koorg, vo-**vee**-na)

carbaf? Niiso, bagle auauago gohon; niiso bagle

kar-baf? Nee-ee**-so, ba-glaj ah-**wah**-wah-go go-**hon**; nee-**ee**-so ba-glaj**

(ah-**va**-va-go)

momao siaion od mabza iadoiasmomar, poilp. Niis

mo-ma-oh see-ah-ee-on od mab-za yad-oh-ee-as-mo-mar, po-eelp. Nih-ees

(po-ilp, Nih-is)

zamrans ciaofi caosgo od bliors od corsi ta abramig.

zam-ran kee-ah-oh-fee ka-os-go od blee-ors od kor-see ta a-bra-mig.

(see-ah-oh-fee)

Ninth Call

Micaoli bransg purgel napta ialpor dsbrin

Mee-ka-oh-lee brans-guh poor-gel nap-ta yal-por des-breen

(Mih-ka-oh-lee, brans-juh, poor-jel, des-brin)

efafafe p vonpho olani od obza; sobca vpaah chis

ay-fah-fah-fay puh von-fo oh-la-nee od ob-za; sob-ka vuh-pah-ah kis

(pay)

tatan od tranan balye alar lusda soboln od chisholq

ta-tan od tra-nan ba-lee-ay a-lar loos-da so-boln od kis-hol-kwah

cnoquodi cial. Vnal aldon mom caosgo ta lasollor

kuh-no-kwo-dee see-al. Vuh-nal al-don mom ka-os-go ta las-ol-lor

gnay limlal; amma chiis sobca madrid zchis; ooanoan
[guh-nay lil-lal; am-ma kee-ees sob-ka ma-drid zod-kis; oh-oh-ah-no-an](#)
(guh-nah-ee, kih-ees)

chis aviny drilpi caosgin od butmoni parm zumvi
[kis ah-vee-nee dril-pee ka-os-jin od boot-mo-nee parm zoom-vee](#)
(ah-vih-nee, ka-os-gin)

cnila; dazis ethamz achildao, od mirk ozol chis
[kuh-nee-la; daz-ees ay-tham-zod ah-kil-da-oh, od mirk oh-zol kis](#)

pidiai collal ulci-nin asobam ucim. Bagle?
[pee-dee-ah-ee kol-lal ool-see-nin a-so-bam oo-seem. Ba-gl原因?](#)
ool-see-need oo-kim

Iadbaltod chirlan par! Niiso od ip ofafafe, bagle
[Yad-bal-toh kir-lan par! Nee-ee-so od eep oh-fa-fa-fay, ba-gl原因](#)

acocasb icorsca vnig blior.
[ah-ko-kasb ee-kors-ka vuh-nig blee-or.](#)

Tenth Call

Coraxo chis cormp od blans lucal aziazor paeb, soba
[Ko-rak-so kis kormp od blanz loo-kal ah-zee-ah-zor pa-eb, so-ba](#)

lilonon chis op virq eophan od raclir maasi bagle
[lee-lo-non kis op veer-kwuh ay-oh-fan od ra-kleer ma-ah-see ba-gl原因](#)
(vir-kwuh)

caosgi, ds ialpon dosig od basgim; od oxex dazis
[ka-os-jee, des yal-pon do-sig od bas-geem; od oks-ayks dah-zees](#)
(ka-os-gee, jhal-pon, bas-gim, okx-eks)

siatris od salbrox cynxir faboan. Unalchis const
[see-ah-trees od sal-broks sinks-eer fa-bo-an. Yoon-al-kis konst](#)
(seenks-eer)

ds daox cocasg ol oanio yor vohim ol gizyax od
[des da-oks ko-kas-juh ol oh-ah-nee-oh yor vo-heem ol giz-ee-aks od](#)
(vo-him, jiz-ee-aks)

eors cocasg plosi molni ds pageip larag om droln
[ay-orz ko-kas-juh plo-see mol-nee des pa-gay-eep la-rag om drol-nuh](#)
(pa-jay-eep)

matorb cocasb emna. L patrolx yolci nomig
[ma-torb ko-kas-buh em-na. El-pa-tralks yol-see no-mig](#)
(yol-kee)

monons olora gnay angelard. Ohio, ohio, ohio,
mo-nons oh-lo-ra guh-nay an-gay-lard. O-hee-o, o-hee-o, o-hee-o,
(an-jeh-lard)

ohio, ohio, ohio, noib ohio caosgon! Bagle
O-hee-o, o-hee-o, o-hee-o, no-eeb, o-hee-o ka-os-gon! Ba-gl原因

madrid i zirop chiso drilpa. Niiso: crip ip nidali.
ma-drid ee zee-rop kee-so dril-pa. Nee-ee-so: creep eep nee-da-lee.
(dreel-pa, krip, nih-da-lee)

Eleventh Call

Oxiayal holdo od zirom o coraxo ds zildar
Oks-ee-ah-al hol-do od zeer-om oh ko-raks-oh des zeel-dar

raasy; od vabzir camliax od bahal, niiso salman
ra-ah-see; od vab-zeer kam-lee-aks od ba-hal, nee-ee-so sal-man

teloch casarman holq od ti ta zchis, soba cormf iga
tay-lotch ka-sar-man hol-kwah od tee tah zod-kis, so-ba kormf ee-gah

niisa bagle abramg noncp. Zacar e ca, od zamran, odo
nee-ee-sa ba-gl原因 ah-bram-guh nonsp. Zakar ay ka, od zamran, odo

cicle qaa, zorge, lap zirido noco mad, hoath Iaida.
kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
(Jha-ee-dah)

Twelfth Call

Nonci dsonf babage od chis ob hubaio tibibp,
Non-see duh-son-fuh ba-ba-jeh od kis ob hoo-ba-ee-oh tee-beeb-puh,
(ba-bajay)

allar atraah od ef. Drix fafen mian ar enay ovof, soba
al-lar a-tra-ah od ef. Driks fa-fen mee-an ar en-ay oh-vof, so-ba
(Dreeks, ay-nah-ee)

dooain aai ivonph. Zacar e ca, od zamran, odo cicle
do-oh-ah-eeen ah-ah-ee ee-vonf. Zakar ay ka, od zamran, odo kee-klay

qaa, zorge, lap zirido noco mad, hoath Iaida.
kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
(Jha-ee-dah.)

Thirteenth Call

Napeai babagen ds brin ux ooana lring vonph

[Na-pay-ah-ee ba-ba-jen des breen yooks oh-oh-ah-na el-ring vonf](#)
(el-rinj)

doalim, eolis ollog orsba ds chis affa. Micma isro

[do-ah-leem ay-oh-les ol-log orz-ba des kis af-fa. Mik-ma ees-ro](#)
(do-ah-lim, ay-oh-lis, Meek-ma)

mad od lonshitox ds jumbd. Zacar e ca, od zamran, odo

[mad od lon-shee-toks des juh-oomd. Zakar ay ka, od zamran, odo](#)
(yoom-duh)

cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.

[kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.](#)
(Jha-ee-dah)

Fourteenth Call

[No record of this call in Causabon. This version based on the Aurum Solis text.]

Noromi bagie pasbs oiad, ds trint mirc ol

[No-ro-mee ba-jee-ay pas-biz oh-ee-ad, des treen-tuh meer-kuh ol](#)
(ba-gee-ay, mirk)

thil, dods tolham caosgo homin, ds brin oroch quar;

[theel, dods tol-ham ka-os-go ho-meen, des breen orok koo-ar;](#)
(thil, ho-min, brin, kwar)

micma bial oiad, aisro tox dsium aai

[mik-ma bee-al oh-ee-ad, ah-ees-ro toks des-yoom ah-ah-ee](#)
(meek-ma, des-ee-oom)

baltim. Zacar od zamran, odo cicle qaa, jorge, lap

[bal-teem. Zakar od zamran, odo kee-klay kuh-ah-ah, zorj, lap](#)
(bal-tim, kah-ah)

zirdo noco mad, hoath Iaida.

[zeer-do noko mad, ho-ath Ya-ee-dah.](#)
(Jha-ee-dah)

Fifteenth Call

[No record of this call in Causabon. This version based on the Aurum Solis text.]

Ils tabaan lialprt casarman upaahi chis darg ds
[Yils ta-ba-an lee-al-purt kasarman oo-pa-ah-hee kis darjuh des](#)
(darguh)

okido caosgi orscor; ds omax monasci baeouib od
[oh-kee-do ka-os-jee ors-kor; des oh-maks mo-nas-kee bye-oh-oo-eeb od](#)
(ka-os-gee, mo-nas-see, bah-ay-oh-eeb)

emetgis iaiadix. Zacar od zamran, odo cicle qaa
[ay-met-jis yah-ee-ah-diks. Zakar od zamran, odo kee-klay kuh-ah-ah](#)
(eh-met-gis)

zorge, lap zirido noco mad, hoath Iaida.
[zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.](#)
(Jha-ee-dah)

Sixteenth Call

[Beginning of this call not recorded in Causabon. Missing text based on the Aurum Solis text.]

Ils viualprt salman balt, ds brin acroodzi busd od
[Yils veev-yal-purt sal-man balt, des breen a-kroh-od-zee boosd od](#)
(vee-oo-ee-al-purt)

bliorax balit; dsinsi caosg lusdan emod dsom od
[blee-oh-raks baleet; des-in-see kaos-juh loos-dan ay-mod duh-som od](#)
(bal-tuh, koas-guh)

tliob; drilpa geh yls Madzilodarp. Zacar e ca, od zamran,
[tuh-lee-ob; dreel-pa jeh yils mad-zee-lo-darp. Zakar ay ka, od zamran,](#)
(dril-pa)

odo cicle qaa, zorge, lap zirido noco mad, hoath Iaida.
[odo kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.](#)
(kah-ah, Jha-ee-dah)

Seventeenth Call

Ils dial pert soba vpaah chis nanba zixlay dodsih
[Yils dee-al pert so-ba vuh-pa-ah kis nan-ba zeeks-la-ee dod-seeh](#)
(ziks-lay)

od brint taxs Hubaro tastax ylsi, sobaiad

od brent faksiz hoo-ba-ro tas-taks yil-see, so-ba-ee-ad

(brint, so-ba-yad)

ivonpounph, aldon daxil od toatar. Zacar e ca, od zamran,
ee-von-po-oonf, al-don daks-il od to-a-tar. Zakar ay ka, od zamran,

odo cicle qaa, zorge, lap zirido noco mad, hoath Iaida.

odo kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.

(kah-ah, Jha-ee-dah)

Eighteenth Call

Ils micaolz olpirt yalpurg bliors ds odo busdir

Yils mee-ka-ol-zod ol-peert yal-poorj blee-ors des odo boos-deer

(mih-ka-ol-zod, buh-lee-rs)

oiad ovoars caosgo casarmg laiad eran brints

oh-ee-ad oh-vo-arz ka-os-go ka-sarm-juh la-ee-ad ay-ran breents

(eh-ran, brints)

cafafam, ds iumd aquulo adohi moz od maoffas bolp

ka-fa-fam, des yoomd ah-kwuh-oo-lo a-do-hee moz od ma-of-as bolp

(ee-oomd)

comobliort pambt. Zacar e ca, od zamran, odo cicle

ko-mo-blee-ort pam-but. Zakar ay ka, od zamran, odo kee-klay

(pamt)

qaa, zorge, lap zirido noco mad, hoath Iaida.

kuh-ah-ah, jorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.

(Jha-ee-dah)

The Call of the Thirty Aethyrs

Madriax dspraf [LIL], chis micaolz saanir caosgo,

Mad-ree-aks des praf [Leel], kis mee-ka-olz sa-ah-neer ka-os-go,

od fisis balzizras Iaida! Nonca gohulim, micma

od fi-sees bal-zeez-ras Ya-ee-dah! Nonsa go-hoo-lim, meek-ma

(fee-seez, Jha-ee-dah!, mik-ma)

adoian mad, Iaod bliorb, sabaooaona chis

a-do-ee-an mad, Ee-ah-od blee-orb, sa-ba-oh-oh-ah-oh-na kis

(Yah-od)

luciftias peripsol, ds abraassa noncf netaaib

loo-keef-tee-as pay-reep-sol, des a-bra-as-sa non-suf ne-tah-ah-eeb

(loo-seef-tee-as, peh-**reep**-sol)

caosgi od tilb adphaht damploz, tooat noncf
ka-os-jee od teelb ad-fa-tuh **dam**-ploz, to-**oh**-at non-suf
(ka-os-gee)

gmicalzoma l rasd tofglo marb yarry idoigo od
guh-mee-**kal**-zo-ma el-**ras**-duh **tof**-glo marb yar-ree eed-wee-go od
(ee-doo-ee-go)

torzulp iaodaf, gohol; caosga tabaord saanir
tor-zoolp ya-oh-daf, go-**hol**; ka-**os**-ga ta-ba-ord sa-**ah**-neer

od christeos yrpoil tiobl, busdir tilb noaln
od kris-**tay**-os eer-**po**-eel tee-**oh**-bul, boos-deer teel-buh no-al-nuh
(yur-**po**-eel, til-buh)

paid orsba od dodrmni zylna. Elzap tilb parmgi
pa-**eed** ors-ba od dod-rum-nee zilna. El-zap-teelb parm-gee
(zeel-na, El-zap-tilb, parm-jee)

peripsax od ta qurlst booapis. Lnibm ovcho symp,
pay-**reep**-saks od ta koorlst bo-oh-ah-pees. El-nib-um oh-vuh-ko simp,
(pay-rip-saks)

od christeos agtoltorn mirc q tiobl lel; ton paombd
od kris-**tay**-os ag-tol-torn meerk kwah tee-oh-bel lel; ton pa-om-duh
(mirk)

dilzmo aspian, od christeos agltertorn parach asymp;
deez-mo as-pee-an, od kris-**tay**-os ag-ul-ter-torn pa-rach a-simp;

cordziz dodpal od fifalz lsmnad, od fargt bams
kord-zeez dod-pal od fee-falz ulz-muh-nad, od far-jet bamz
(far-gut)

omaoas; conisbra od auavox tonug, orscatbl noasmi
oh-ma-oh-as; ko-**nees**-bra od ah-wah-voks to-nuj, orz-cat-bul no-as-mee
(ko-nis-bra)

tabges levithmong. Unchi omptilb ors. Bagle? Moooh
tab-jess lay-veeth-mong. Oonki om-puh-teelb orz. Ba-glay? Mo-oh-oh-ah
(tab-gayz, lay-vithmong, om-puh-tilb)

ol cordziz. L capimao ixomaxip od ca cocasb
ol-cord-zeez. El-ka-pee-ma-oh eeks-oh-**maks**-eep od ka-ko-kas-buh

gosaa; baglen pii tianta ababalond, od faorgt
go-sa-ah; ba-glen pee-ee tee-**an**-ta a-**ba**-ba-lon-duh, od fa-or-jet

telocvovim. Madriiax torzu; oadriax orocho
tay-**lotch**-vo-veem. **Ma**-dree-yaks tor-zoo; oh-**ah**-dree-aks oh-ro-ka

aboapri. Tabaori priaz artabas; adrpan corsta
ah-bo-ah-pree. Ta-**ba**-oh-ree pree-**az** ar-ta-bas; ah-dir-pan kor-sta

dobix. Yolcam priazi arcoazior, od quasb qting.
do-biks. Yol-kam pree-**ah**-zee ar-ko-ah-zee-or, od kwas-buh kwah-tinj.
(kuh-tinj)

Ripir paaopt sagacor; vml od prdzar cacrg
Ree-**peer** pa-ah-oks-tuh sa-**ga**-kor; vum-ul od purd-zar ka-**kurj**
(Ri-**peer**, oom-ul, ka-**kurj**)

aoiveae cormpt. Torzu, zacar, od zamran aspt sibsi
ah-oy-**vay**-ah-ay korm-put. Tor-zoo, zakar, od zamran as-put seeb-see
(ah-oh-ee-**vay**-ah-ay, korm-puh-tuh, sib-see)

butmona, ds surzas tia baltan. Odo cicle qaa; od
boot-mo-na, des soor-zas tee-ah bal-tan. Odo kee-klay **kah**-ah; od
(kuh-**ah**-ah)

ozazma plapli Iadnamad.
oh-zaz-ma pla-plee Yad-na-mad.
(Jhad-na-mad)

THE NAMES OF THE THIRTY AETHYRS

LIL Leel	ICH Eek	ASP Ahs-puh
ARN Arn	LOE Lo-ay	LIN Leen, Lin
ZOM Zom	ZIM Zeem, Zim	TOR Tor
PAZ Paz	UTA Oo-tah	NIA Nee-ah
LIT Leet, Lit	OXO Oh-kso	UTI Oo-tee
MAZ Maz	LEA Lay-ah	DES Dess
DEO Day-oh	TAN Tan	ZAA Zah-ah
ZID Zeed, Zid	ZEN Zen	BAG Bah-guh
ZIP Zeep, Zip	POP Poh-puh	RII Ree-ee
ZAX Zaks	CHR Khar	TEX Teks

APPENDIX

AURUM SOLIS PRONUNCIATION KEY (from "Mysteria Magica" pg 416)

A as the first vowel sound in "father"

E as the vowel sound in "say"

I as the vowel sound in "meet"

O as the vowel sound in "hold"

U as the vowel sound in "food"

a as the vowel sound in "add"

e as the vowel sound in "yet"

i as the vowel sound in "sit"

o as the vowel sound in "hot"

u as the vowel sound in "foot"

^ represents the neutral vowel, as the first vowel sound in "parade," or the second vowel sound in "column."

Consonants are given their normal values (G invariably represents the hard sound of that letter, as in "gold.")

represents the guttural, pronounced as the "ch" in German (Woche, suchen).

As a general rule, allowing for varied inflexions of the voice in the flow of magical utterance, all the syllables in an Enochian word should be given equal weight. It will be noted that hyphens are frequently inserted in words. These only emphasise the need to give full value to a vowel, or to a syllable, and do not call for a real break in the utterance.

DONALD LAYCOCK'S PRONUNCIATION KEY (from "The Complete Enochian Dictionary" pps 46-47.)

A - long (stressed), as in "lah-di-dah"

- short (unstressed), as in French "patte"

B - usually as English **b**, but silent between **m** and another consonant, or after **m** finally

C - as **k** before **a**, **o**, **u** (with some exceptions)

- as **s** before **i**, **e** (with many exceptions), and in clusters of consonants (**noncf** = **nonsf**)

CH - as **k** in most positions, but as **ch** finally

D - as **d** in all positions

E - when stressed, as in French "fee"

- when unstressed, as in "bed"

F - as **f** in all positions

G - as (hard) **g** before **a, o, u**

- as **j** before **i, e**, in final position, after **d**, and in clusters of consonants

H - as **h** in most positions (except in combinations **ch, ph, sh, th**); silent after a vowel, but the vowel is lengthened

I - when stressed, as in (French) "machine"

- when unstressed, as in "bit"

- in combinations: **ai** as in "fly"; **ei** as in "eight"; **oi** as in "boil"

- as **y** in word-initial position before a vowel (**Iad** = **Yad**)

K - as **k** in all positions

L - as **l** in all positions

M - as **m** in all positions

N - as **n** in all positions

O - when stressed, as in French "mot"

- when unstressed, as in "not"

- in combinations: **oi** as in "boil"; **ou** as in "bout"; **oo** as in "fool"

P - as **p** except in combination **ph**

PH - as **f**

Q,QU - as **kw** (**qu** in "quick") -- but the word **q** is pronounced **kwa**

R - as **r** in "right" (but may be rolled)

S - usually as **s** in "sit"

- sometimes **z**, in places where this is more natural in English (**lrasd** = **elrazd**)

SH - as **sh** in "ship"

T - as **t** except in combination **th**

TH - as **th** in "thank"

U - as **oo** in "boot", or **u** in "put"

- in initial position as "yew"

- as **v** or **w** before another vowel, and in word-final position

X - as **x** in "fox"

Y - as **y** in word-initial position before a vowel

- as the letter **I** before a consonant, and in word-final position

Z - as **z** in "zoo"; in a very few words, as **zod**

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A Pronunciation Guide to the Angelical Language of Dr. John Dee

Aaron Leitch

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. [-1 *Corinthians 13:1*]

During the reign of Queen Elizabeth I, scholar and mystic Dr. Johannes Dee (Elizabeth's personal astrologer) performed a series of angelic evocations. As stated in his journals, it was his desire to extend his education beyond the realm of human knowledge- most of which he had already mastered. Therefore, like the prophets of Biblical times, Dee sought direct communication with God and His Angels.

To this end, Dee employed the talents of the medium Sir Edward Talbot (later known as Edward Kelley). Together, the men performed evocations of angelic Intelligences such as Annael (Archangel of Venus), Michael, Gabriel, Raphael and Uriel. Under the tutelage of these Archangels, the men were introduced to a host of previously unknown Angels, along with a detailed system of magick and invocations written in the Tongue of the Angels itself.

Dee's Angelical Language- often known by the misnomer "Enochian"- has since had a profound effect upon Western esotericism. The Angels first recorded in Dee's journals have been contacted by countless mystics over the last four hundred years. The Angelical invocations have been adopted into many different magickal systems- from those employed by the Golden Dawn and Thelema all the way to the corrupted and bastardized versions found in LeVay's *Satanic Bible*.

As you are reading this essay, I suspect you have already encountered the Angelical Tongue. Perhaps you just want to know more about it, or perhaps (as I hope) you want to learn how to use it. I have covered every aspect of the language in my upcoming work *The Angelical Language: Vols I and II*, as well as *A Course in the Tongue of Angels*. (<http://kheph777.tripod.com/indexangelical.html>) This essay is a great companion to either of them, as we will here focus exclusively upon the proper pronunciations of Angelical words.

Dee's Pronunciation Notes

Dee provided phonetic notations with nearly every word of the Angelical Callings. However, far from aiding students with Angelical pronunciation, these notations have been a further source of confusion. Modern students have little acquaintance with the early-Modern (or Elizabethan) English

spoken fluently by both Dee and Kelley. Therefore, looking at Dee's pronunciation notes can be as confusing as trying to read a copy of the King James' Bible or Shakespeare's plays as printed in the 17th century.

As a result, many scholars and occultists have ignored or misinterpreted Dee's notations. (I once read a theory that the notes were actually *alternate spellings* for the primary words!) Each individual or group that has adopted the Angelical Callings into their magickal systems has developed their own specialized methods of pronunciation. Perhaps the most famous example is the Order of the Golden Dawn, which applied Hebrew rules for vowel-sounds whenever the words contained groupings of consonants. Since then, others have attempted to create pronunciation keys closer to what Dee may have intended (see Laycock's *Complete Enochian Dictionary* and Christeos Pir's *An Essay on Enochian Pronunciation*), but these scholars have also passed over Dee's phonetic notations in silence.

Because so many alternatives have evolved for vocalizing the Angelical Callings, a myth has arisen that suggests the Angelical words do not have "true" pronunciations at all. Many modern students are unaware of Dee's phonetic notes - which, upon inspection, indicate that Dee heard specific words and attempted to record how they sounded.

My intent over the past decade has been to decipher Dee's phonetic notations. In *The Angelical Language*, I discuss the intricacies of early-Modern English- along with Middle English- and their relationship to Dee's Angelical words and phonetic notes. In this essay, I will focus upon the result of that work and the rules I have discovered for Angelical pronunciation. Of course, I don't claim my pronunciations are ultimately correct or set in stone. (Early-Modern English was a transitional language between Middle and Modern English, and there were various regional dialects on top of that!) However, I firmly believe that my pronunciations are the first in history to follow the proper principals (according to Dee's own notes), and are close to what Dee and Kelley likely heard.

Looking in Dee's journal entitled *A True and Faithful Relation...*, I find that his notations seem to be rather haphazard for the first two Callings, but he settles into a fairly standard format by the end of Call Two. My analysis of this format has led me to the following observations:

- 1) Dee generally divided his phonetic notes by placing spaces between the syllables.
- 2) A letter that stands alone in a syllable takes its long sound. For instance, an "A" standing

alone will sound like "ay", an "L" standing alone will sound like "el", etc. Otherwise:

3) vowels take their long or short sounds depending on their position within a syllable. If it appears at the end of the syllable, it usually takes the long sound. If it appears in the middle of a syllable (i.e.- it is directly followed by a consonant) it will most often take the short sound.

Finally:

4) the general rules of early-modern English apply overall, though there are some Middle English inclusions as well.

I have arrived at the above observations primarily with the aid of marginal notations left by Dee along with his phonetic notes. These extra notes often gave examples of other words that rhymed with a given Angelical word or syllable. He also used several useful phonetic notations in the *48 Claves Angelicae* which further backed up my research. (I have included all of these notations with the words in the *Angelical Lexicon*.)

Let's look at an example or two: The word *Abaivonin* (Stooping Dragons) is given the following phonetic notation in Dee's journal:

A ba í vo nin

This indicates five distinct syllables- with an accent mark over the "I" in the third syllable. By the rules I described above, this note indicates all of the vowels are long, except for the last "I." Taking it step by step: the first "A" is shown standing alone, the second "A" and the "O" fall at the end of their syllables. Meanwhile, the "I" in the final syllable is short because it is followed by the consonant "N."

Here is another example: The word *Fetharzi* (Visit in Peace) is given the following phonetic notation by Dee:

Feth ár zi

Here we have three syllables, with an accent over the "A" in the second syllable. In this case, the first two vowels ("E" and "A") are both short- because each is followed by a consonant in its syllable. Only the last vowel ("I") falls at the end of its syllable- where it likely takes its long sound.

Based upon these principles, I have created a new pronunciation key for Dee's Angelical language (-see below). It is intended to be simple to learn and intuitive to the modern English speaker. I will use this key throughout my writings and discussions about Angelical pronunciation:

Phonetic Angelical Pronunciation Key

You may notice that this key is very different from previous keys to “Enochian pronunciation.” Such keys usually focus upon the likely pronunciations of the *letters* of the Angelical alphabet, rather than upon the phonetic elements (syllables) that actually make up the words. The following pronunciation key corrects this problem.

Vowels

Short vowels are mostly represented by single letters, while I have extended the long vowels to two letters:

<u>Phonetic Sound</u>	-	<u>Notation</u>
A –long (<i>cake, day</i>)	-	ay
A –short (<i>bat, cat</i>)	-	a
E –long (<i>beet, seat</i>)	-	ee
E –short (<i>bed, wed</i>)	-	e
I –long (<i>bite, kite</i>)	-	ii
I –short (<i>bit, sit</i>)	-	i
O –long (<i>boat, slope</i>)	-	oh
O –short (<i>bot, stop, father</i>)	-	o, ah
U –long (<i>boot, blue</i>)	-	oo
U –short (<i>but, cup</i>)	-	u

Note: There are some cases where an “A” falls at the end of a word. I feel this likely indicates something between a long and short "A"- or a *schwa*. In such cases, I have simply left a single “a” in my pronunciation. It can be treated as a short “A”, but it is more akin to a *schwa* sound. (I assume Dee, had he intended the long "A" sound, would have ended the words with "AY" or "EH".) For example, the word Amma (Cursed) likely ends with a sound somewhere between the long and short "A" (*schwa*)- “am-a”.

Consonants

If consonants are written together (as in: br, cr, gr, st, th, tr), simply pronounce the combined sound as you would in present day English (break, crate, grab, start, etc...). Otherwise, standard consonant sounds are indicated by the following:

<u>Phonetic Sound</u>	-	<u>Notation</u>
B (<i>branch, blurb</i>)	-	b
D (<i>dog, during</i>)	-	d
F (<i>far, fork</i>)	-	f
G (<i>gap, gourd</i>)	-	g
H (<i>half, heavy</i>)	-	h
J (<i>jump, giant, bludgeon</i>)	-	j
K (<i>kind, can</i>)	-	k
L (<i>large, loud</i>)	-	l
M (<i>many, move</i>)	-	m
N (<i>north, never</i>)	-	n
P (<i>pace, pardon</i>)	-	p
R (<i>rain, banner</i>)	-	r, er
S (<i>serve, circle</i>)	-	s
T (<i>test, tax</i>)	-	t
W (<i>water, wind</i>)	-	w
X (<i>exit, except</i>)	-	ks
Y (<i>yellow, your</i>)	-	y
Z (<i>zoom, zebra</i>)	-	z

“Long Consonants”

There are many cases where Dee indicated a consonant standing alone in a syllable. At these times, the letter does not make its usual consonant sound. Instead, the syllable is pronounced the same as the English name of the consonant. I have dubbed these “long consonants”, and I represent their sounds as follows:

<u>Phonetic Sound</u>	-	<u>Notation</u>
D	-	dee
F	-	ef
G	-	jee
J	-	jay
L	-	el
M	-	em
N	-	en
P	-	pee
Q	-	kwah (-archaic today, but common in Dee's time.)
R	-	ur (-Dee was instructed by the Angels on this sound.)
S	-	es
T	-	tee
Y	-	wii (-rhymes with "why?")
Z	-	zohd, zed (-archaic today, but common in Dee's time.)

Diphthongs

The Diphthongs are fairly standard to modern English:

<u>Phonetic Sound</u>	-	<u>Notation</u>
Qu (<i>queen, quick</i>)	-	kw
Ou, Ow (<i>out, town</i>)	-	ow
Oi, Oy (<i>oil, boy</i>)	-	oy
Sh (<i>shine, wish</i>)	-	sh
Ch (<i>church, witch</i>)	-	ch
Ch (<i>ache, chrome</i>)	-	kh
Ph (<i>phone, philosophy</i>)	-	f
Th (<i>that, whither, thorn</i>)	-	th

Accented Syllables

I have indicated accents in my pronunciations by writing the related syllable in ALL CAPS. Dee did not record accents for all of the Angelical words. Yet, many of the unaccented words are closely related to accented versions, so we can make educated guesses. I have included these speculative accents where I could. In cases where no clues at all were left by Dee, I have avoided making uneducated guesses. Plus, only in rare cases have I adopted an accent from an uncompounded word into a compounded word, or vice versa. Compounding often changes the pronunciation of the word drastically – and Dee's notes indicate this includes accented syllables as well.

Let's take a look at a few examples of my pronunciations in use. Keep in mind the four observations I made about Dee's notes:

<u>Angelical Word</u>	<u>Dee's Phonetic Notation</u>	<u>My Pronunciation Key</u>
Maasi	Ma a si	(may-ay-sii)
Sobhaath	Sob há ath	(sob-HAY-ath)
Vohim	Vóh im	(VOH-im)
Odmiam	Od mí am	(ohd-MII-am)

Dee's Phonetic Glosses

Dee's phonetic notations are only half of the story. A deeper understanding of Angelical pronunciation can be gained by examining the words themselves. It is vital to remember that Dee did not record the Calls in Angelical characters. Kelley spoke the language fluently while in his trance-state, and Dee merely wrote what he heard with English letters. I have no doubt that many of the words recorded by Dee are exact in their Angelical spelling- meaning we could take the English letters and transliterate them directly into Angelical. However, there are many examples of words that have apparent “phonetic glosses.” This is what I call spelling “peculiarities” that appear in different instances of the same word- which are apparently intended to give us pronunciation cues.

Take, for example, the word *Crip* (But), which appears without the “I” in the compound *Crpl* (But One). Therefore, the “I” should not likely represent an Angelical character in this word- leaving only “*Crp*” (But). The shortest and most “radical” version of the word should be the “correct” spelling. What we have in *Crip* is a phonetic gloss- letting us know that “*Crp*” is pronounced “krip” rather than “kurp”

There is also the element “*Purg*” (Flames) - appearing in such words as *Ialpurg* (Burning Flames) and *Malpurg* (Fiery Darts). Yet, these same words appear elsewhere as *Ialprg* (Burning Flame) and *Malprg* (Through-thrusting Fire). Therefore, “Prg” and “Purg” are likely the same word with the same Angelical spelling. The extra “U” is merely a phonetic gloss, telling us where to place the vowel sound. Elsewhere, we can even see the word *Prge* (Fire)- yet another phonetic gloss, adding the “E” to tell us the “G” is a soft “juh” sound. All of these clues suggest the true pronunciation of the Angelical word “*Prg*” is identical to our word “Purge.” However, the word is probably spelled “*Prg*.”

Compounds are not the only places we can look for phonetic glosses. Several words that stand alone in the Keys appear more than once with different spellings. For example, consider the word *Abramig* (Prepared). This word appears only once in this form. Meanwhile, it appears in three other places in the Keys in the form of *Abramg*- twice standing alone and once in a compound. Therefore, we might suspect that *Abramg* is the radical spelling of this word. The extra “I” in *Abramig* merely tells us where to place the vowel sound (“ay-bray-mig” rather than “ay-bram-jee”).

Another good example is the word *NA* – which appears as a name of God in the *Five Books of Mystery* (the first set of Dee's angelic journals) and the *Book of Loagaeth* (a mostly-untranslated book written entirely in Angelical). We might assume this word is pronounced “nah” or “nay.” However, in the Keys we can find the same word written phonetically as *Enay* (Lord). Thus, we know the proper pronunciation of *NA* is “en-ay,” and it should be spelled with only two letters.

As further examples, we can compare the following words, as they appear in Dee's records:

<i>F</i> (Visit)	-	<i>Ef</i> (Visit)
<i>L</i> (First)	-	<i>El</i> (First)
<i>S</i> (Fourth)	-	“ <i>Es</i> ” (Fourth)

The added “E” in each case is apparently a phonetic gloss- once again showing us where to place the vowel sound in the pronunciation of the words.

Further phonetic glosses seem to be associated with Angelical diphthongs- though the subject is fairly uncertain. In ancient languages, diphthongs are usually indicated by a single letter. For example, the Hebrew letter *Peh* represents the sounds of both “P” and “Ph.” The letter *Tau* represents both “T” and “Th” in the same language. Likewise, there are several examples of this in Angelical:

"Q" = "Qu" - *Cnoqod* (see-noh-kwod) - (Compare to *Cnoquod*)
 "P" = "Ph" - *Cormp* (kormf) - (Compare to *Cormf*)
 "S" = "Sh" - *Lonsa* (lon-sha) - (Compare to *Lansh*)
 "P" = "Ph" - *Noncp* (non-sef) - (Compare to *Noncf*)
 "P" = "Ph" - *Sapa* (say-fa)
 "C" = "Ch" - *Telocvovim* (tee-loch-voh-vee-im) - (Compare to *Teloch*)
 "P" = "Ph" - *Vonpo* (von-foh) - (Compare to *Vonpho*)

The above is fairly convincing evidence that Angelical diphthongs are indeed represented by single letters. That would mean the secondary letters in these diphthongs (the “h” in “Ph” and “Ch”; the “u” in “Qu”, etc) are merely phonetic glosses when the words are spelled in English transliteration, and should not be included when the words are spelled in Angelical characters.

However, there also exist *counter*-examples in Dee's journals. The very first word of the Holy Book of *Loagaeth* (Table One, Side A) was originally recorded by Dee as “*Zuresk*.” Later, Raphael corrected this by telling Dee the word must contain seven letters- *Zuresch*. (The “Ch” taking its hard sound, as in our words “ache” or “chrome.”) Because of this correction, we know the “Ch” diphthong is- in this case- actually written with two letters instead of just one.

If we continue to look through the first few lines of *Loagaeth* (which Raphael spelled out in Angelical character by character), we find several further examples of two-letter diphthongs as well.

Another good counter-example is the word *Hoath* (hohth) at the end of the First Angelical Calling. At that point, the Angel Nalvage was still transmitting the words letter by letter. There, we can see undeniably, Nalvage transmitted both a “T” and an “H” for *Hoath*. Therefore, once again, we can see an Angelical diphthong represented with two letters as in modern English.

Thus, we are left with several examples of one-letter diphthongs and several examples of two-letter diphthongs. That leaves us with a large number of two-letter diphthongs in Dee's records that give no clue to their proper Angelical-character spelling. Was Dee writing these words in transliteration (letter for letter) or phonetically? Where no such clues exist, I tend to spell the words in Angelical characters just as Dee recorded them in English. Yet, there remains some room for debate on the issue.

Angelical Phonology

At last, we reach our final destination. In this section, I will outline all of the rules I have identified concerning Angelical pronunciation. Each rule is illustrated with several examples- first showing the Angelical word (as Dee recorded it), followed by my pronunciation key in parentheses.

Vowels

Pronouncing the vowels in the Angelical tongue does not present much of a problem. A vowel will usually take its short sound when followed by a consonant in the same syllable (Remember Dee's phonetic notes usually divide the words by syllables, thus indicating to which consonant- if any- each vowel is attached.):

Lap (lap)

Iad (yad)

Malpurg (mal-purj)

Manin (man-in)

Panpir (pan-per)

Zir (zer)

However, when a vowel is attached to the *preceding* consonant (i.e.- it stands at the end of its syllable), or when it stands alone in a syllable, it takes its long sound.

Momao (MOH-may-oh)

Napeai (nay-pee-ay)

Paradial (pay-ray-DII-al)

Consonants

Of course, it is the consonants that cause most students to stumble with Angelical pronunciation. While they generally make the sounds we are familiar with, there are several words that contain peculiar groupings of consonants that make little or no sense to modern English readers. There are certain grammatical rules one must learn to make sense of it all.

When two consonants are placed together, they can:

1) Make a diphthong as they would in present-day English (Ph, Ch, Th, Qu, etc):

The "Ph" in *Dorpha* (dor-fa)

The "Th" in *Ethamz* (ee-THAM-zohd)

The "Ch" in *Chis* (kiis)

The "Ch" in *Teloch* (tee-LOCH)

The "Qu" in *Norquasahi* (nor-kway-SAY-hii)

2) Or they can make a new consonant sound as they would in present-day English (Gr, Tr, Gn, etc):

The "Gr" in *Grosb* (grozb)

The "Tr" in *Trian* (TRII-an)

The "Gn" in *Gnay* (nay)

3) However, if neither of the above apply then the “peculiar” consonant letter is pronounced as a syllable unto itself, after the manner of Middle English. By “peculiar”, I mean the consonant in the cluster that stands as the “odd man out.” For instance, in the cluster “GSP” we find that the letters “SP” naturally form a sound together (as in spot or speak). Meanwhile, the letters “GS” do not make a natural sound. Therefore, that “G” is the peculiar one in the group- and it is pronounced by itself, in its own syllable. Here are some examples in Angelical:

The "P" in *Nazpsad* (nayz-pee-sad)

The "M" in *Farzm* (farz-em)

The "Z" in *Zchis* (zohd-kiis)

In Angelical, a letter standing alone in a syllable is not pronounced phonetically. To continue our above "GSP" example, the “G” would take neither its hard sound (“guh”- as in game or good) or its soft sound (“juh”- as in giant or huge). Instead, one would actually pronounce the letter’s *name* (sounding like “jee”).

Let’s take a look at some further examples in Angelical. In each case, the peculiar consonant stands alone as its own syllable:

Mapm (map-em). The final letters “PM” do not make a natural sound together. Therefore, the "M" is pronounced alone as “em.”

Lring (el-ring). The initial letters “LR” do not combine naturally, so the "L" is pronounced by itself as “el.”

Zlida (zohd-lii-da). The initial letters “ZL” do not combine, therefore the "Z" is pronounced as “zohd.”

I admit it seems odd that Angelical consonants should sound like the *names* of English letters. (After all, they have their own Angelical names!) However, notice that long vowels also sound like their English names (long “A” = “ay”, long “E” = “ee”, long “O” = “oh”, etc)- and remember that any Angelical vowel that stands alone in a syllable takes the long sound. It would appear, then, that the same principal is applied to Angelical consonants when they stand alone. That is to say, Angelical recognizes “long consonants.” Just as a long *Un* (A) sounds like “ay”, so a long (or extended) *Tal* (M) sounds like “em.”

While we are still on the subject of “long consonants”, I should mention that the letter *Ceph* (Z) sometimes takes its long sound ("zohd") for no apparent reason. For example, the Angel Nalvage informed Dee and Kelley that the word *Moz* could be pronounced “moz” or “moz-ohd.” The shorter pronunciation indicates “Joy”, while the pronunciation with the extended “Z” (“zohd”) indicates “Joy of God.”

As we can see, there is no grammatical reason why the “Z” in *Moz* should be extended. The same is true for the word *Zacar* (zay-kayr) - which appears in the 48 Keys several times with the extended “Z” (zohd-ay-kayr). My best guess is that this is not based upon a grammatical rule at all. Perhaps, instead, it is merely a poetic (or lyrical) gloss- after the manner in which a singer will elongate or add syllables to a word to fill metre or emphasize emotion. This is suggested by the difference between “moz” as “Joy” and “moz-ohd” as “Joy of God.”

Special Cases

Another quirk of the letter *Ceph* (Z), is that it is sometimes interchangeable with *Pal* (X). This is perhaps because “Z” was somewhat new in the Elizabethan era, and “X” more usually served for the “Z” sound (as in xenophile or xylophone). We see evidence of this in the *Book of Loagaeth*, where the Angelical letter-name *DruX* (N) is given the alternate spelling of *Druz* in the margin.

The letter *Don* (R) is another Angelical character of interest. When the letter “R” becomes the peculiar consonant in a cluster, it is neither pronounced “ar” (the long consonant sound) nor given its own syllable. Instead, it is merely pronounced “ur” (as in our words turn or spur)- so that it combines with the consonant before it. For example:

Prdzar (purd-zar)

Prge (purj)

Dialprt (dii-al-purt)

There is one final special case I want to record here. In his journals, Dee established that the word *Baltle* was pronounced “bal-tayl” (rhyming with ball - tail). I found the pronunciation of the three-consonant cluster in the second syllable- “TLE”- very odd. I decided to investigate further by searching for other words ending in “LE”, and found the following words:

Bagle (BAY-gayl)

Cicle (sii-kayl)

Dee’s notes on these words are less than helpful, but I find it likely that each of these words should end with the sound of “ayl” (as in our words pale or tail). In fact, I suspect that any time we see “LE” as the final two letters of a three-consonant cluster, they will have the “ayl” sound.

This brings my essay on Angelical pronunciation to a close. As an appendix to this essay, I am adding an excerpt from my *An Angelical Psalter*. The full version (found in *The Angelical Language: Vol. I*) contains the text of all 48 Angelical Callings- fully corrected according to Dee's journals and personal grimoire. It also includes several further Angelical phrases, prayers and callings found throughout Dee's journals. My pronunciation key has been used throughout the text to illustrate the words phonetically. In the excerpt included here, I have provided the first two Calls as an illustration for this essay.

Excerpts From *An Angelical Psalter*

The *Angelical Psalter* is intended mainly for practical use of the Calls, so that one can recite them as proper invocations. Each Calling is presented in two columns: The first, or left-hand, column contains the English translation. It is divided and formatted so as to line up with the Angelical on the right. I have fully modernized the punctuation.

The second, or right hand column contains the Angelical version of the Calling- or "Key". This column is complete with phonetic pronunciations. Angelical words, as Dee recorded them, are in regular type. My phonetic pronunciation notes are in *italics* underneath. Note that I have used the same punctuation throughout this column as you see on the left-hand side. This punctuation makes the Callings far easier to recite with proper inflection and tone.

In this excerpt, I have included the first two Angelical Calls, which invoke the "Kings and Ministers of Government"- the angelic directors of natural and human events.

<i>Call in English:</i>	<i>Angelical Key</i>
<p>Call One:</p> <p>"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: Which measureth your garments in the midst of my vestures and trussed you together as the palms of my hands. Whose seats</p>	<p>"Ol sonf vorsg," goho Iad Balt, "lansh <i>"ohl sonv vorzh," goh-HOH yad balt, "lonsh calz vonpho: Sobra z-ol ror i ta kalz von-foh. SOB-ray zohd-OL ror ii tay nazpsad, graa ta malprg; Ds nayz-pee-sad, gray tay mal-purj: dee-es holq qaa nothoa zimz, od HOL-kwah kwah-AY-ay noth-OH-a zimz, ohd commah ta nobloh zien. Soba thil KOM-ah tay noh-bloh zeen. SOH-bay thil</i></p>

I garnished with the fire of
gathering, and beautified your garments

gnonp prge aldi ds urbs oboleh
non-pee purj AL-dii dee-es yurbs OB-oh-lay

with admiration. To whom I made a
law to govern the Holy Ones,

grsam. Casarm ohorela caba pir,
gur-sam. kay-SARM oh-hor-EL-a ka-BA per,

and delivered you a rod (with) the
ark of knowledge. Moreover,

ds zonrensg cab erm iadnah. Pilah,
dee-es zon-renj kab erm yad-nah. pee-ii-lah,

you lifted up your voices and swore
obedience and faith to Him

farzm znrza adna gono iadpil
farz-em snur-za ad-nah gon-oh ii-AD-pil

that liveth and triumpheth; whose
beginning is not, nor end cannot be;

ds hom toh; soba ipam, ul ipamis;
dee-es hom toh: SOH-bay ip-am, yewl ip-am-is;

which shineth as a flame in the
midst of your palace,

ds lohoho vep zomdux poamal,
dee-es LOH-hoh-loh vep zom-dooks poh-mal,

and reigneth amongst you as the
balance of righteousness and

od bogpa aai ta piap baltle od
ohd bog-pa ay-AY-ii tay pii-ap bal-tayl ohd

truth (truth).” Move, therefore, and

vaoan (vooan).” Zacar, ca, od
vay-oh-AN (voo-AN).” ZAY-kayr, see-ay, ohd

show yourselves. Open the mysteries of
your creation. Be friendly unto me.

zamran. Odo cicle qaa. Zorge.
zam-ran. od-oh sii-kayl kwah-AY-ay. zorj.

For, I am a servant of the same your
God; the true worshiper of the Highest.

Lap, zirdo noco mad; hoath Iaida.
lap, zir-DOH NOH-kwoh mad; hohth jay-II-da.

Call Two:

Can the wings of the winds
understand your voices of wonder,

O you the Second of the First, 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. 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. "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.

Adgt upaah zong om faaip sald,
ajt yew-pay-ah zong om fay-AY-ip sald,

viiv L, sobam ialpurg izazaz
vii-iv el, SOH-bam YAL-purj ii-zay-zaz

piadph; casarma abramg ta
pai-AD-ef; kay-SAR-ma ay-BRAY-mig tay

talho paraclea, qta lorslq
tal-ho par-AK-lee-da, kwah-tay lors-el-kwah

turbs ooge baltoh. Givi chis lUSD orri,
turbs oh-oj bal-toh. jiv-ii kiis lus-dee or-ii,

od micalp chis bia ozongon. Lap,
ohd mii-KALP kiis bii-a OH-zohn-gon. lap,

noan trof cors tage oq manin
noh-AN trof kors tayj oh-kwah man-in

Iaidon. "Torzu," gohel. Zacar
jay-II-don. "tor-ZOO," GOH-hel, ZAY-kayr

ca cnoqod. Zamran micalzo,
see-ay see-NOH-kwod. zam-ran mii-KAYL-zoh,

od ozazm urelp. Lap, zir Ioiad.
ohd oz-az-em yer-elp. lap, zer joh-JAD

Zorge,

Aaron Leitch

August 2006

For further information:

<http://kheph777.tripod.com/indexangelical.html>

If you have questions, please post them to:

http://groups.yahoo.com/group/angelical_linguistics/

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The Enochian Calls

The First Call

<p> ሊር ገረጃጽ OL SONF I Reign </p>	<p> ለረዳጌ VORSG Over You, </p>	<p> ሠረጠረ GOHO Sayeth </p>	<p> ገኛጋ IAD The God </p>	<p> ህኛርጎ BALT Of Justice, </p>	
<p> ርኛጋገጠ LANSH In Power Exalted </p>	<p> ቤኛርዎ CALZ Above The Firmaments </p>	<p> ለረጋባጠረ VONPHO. Of Wrath. </p>	<p> ገረህዳኛ SOBRA In Whose </p>		
<p> ዎረር ZOL Hands </p>	<p> ደረዳ ROR The Sun </p>	<p> ገ ጎኛ I TA Is As </p>	<p> ያኝዎባገኛጋ, NAZPSAD, A Sword, </p>	<p> ረጋ ሠዳኛ OD GRAA And The Moon </p>	
<p> ጎኛ ደኛርባዳጌ; TA MALPRG; As A Through-thrusting Fire; </p>		<p> ጋገ DS Which </p>	<p> ጠረርብ ሆኛኛ HOLQ QAA Measured Your Garments </p>		
<p> ያረጎጠረኛ NOTHOA In The Midst Of </p>	<p> ዎገደዎ, ZIMZ, My Vestures, </p>	<p> ረጋ ቤረደደኛጠ OD COMMAH And Trussed You Together </p>	<p> ጎኛ TA As </p>		
<p> ያረህርረጠ ዎገገኛ. NOBLOH ZIEN. The Palms Of My Hands. </p>	<p> ገረህኛ ጎጠገር SOBA THIL Whose Seats </p>	<p> ሠጋ ለጋረጋጠ L ህረርገጠ OBOLEH I Garnished With </p>			
<p> ባዳጌገ ኛርጋገ PRGE ALDI The Fire Of Gathering </p>	<p> ጋገ ለዳህገ DS VRBS And Beautified </p>	<p> ህህረርገጠ OBOLEH Your Garments </p>			
<p> ሠዳገኛ; GRSAM; With Admiration; </p>	<p> ቤኛገኛደደ CASARM To Whom </p>	<p> ለጠረደገርኛ OHORELA I Made A Law </p>	<p> ጎኛህኛ TABA To Govern </p>	<p> ባገደ, PIR, The Holy Ones, </p>	
<p> ጋገ ዎረጋደገኛጌ DS ZONRENSG And Delivered You </p>	<p> ቤኛህ CAB A Rod </p>	<p> ገደደ ERM With The Ark </p>	<p> ገኛጋኝጠ. IADNAH. Of Knowledge. </p>		

The Second Call

፳፭ሥ	ሰባሥሥ	ዎረጌ	ረዩ	ጸሥሥረባ
ADGT	VPAAH	ZONG	OM	FAAIP
Can	The Wings	Of The Winds	Understand	Your Voices
ገሥርጋ	ሰረሰ	ር	ገረህሥዩ	ገሥርባዩ
SALD	VIV	L	SOBAM	IALPRG
Of Wonder?	O Ye, The Second	First:	Whom	Burning Flames
ገዎዎዎገ	ባረገገባ	ቤሥገሥዩዩ	ሥህዩዩ	
IZAZAS	PIADPH	CASARMA	ABRAMG	
Have Framed In	The Depths Of My Jaws;	Whom	I Have Prepared	
ሥ ሥርጣረ	ባሥዩቤርገገ	ሆ ሥ	ርረዩገርሆ	
TA TALHO	PARACLEDA	Q TA	LORSLQ	
As Cups	For A Wedding,	Or As	Flowers	
ሥሰህገ	ረረገ	ህሥርሥረ	ገረሰረ ቤሣረገ	
TURBS	OOGE	BALTOH	GIVI CHIS	
In Their Beauty	For The Chamber	Of Righteousness.	Stronger Are	
ርሰገገ	ረዩዩ	ረገ ዩረቤሥርባ	ቤሣረገ	
LUSD	ORRI	OD MICALP	CHIS	
Your Feet	Than The Barren Stone,	And Mightier	Are	
ህረሥ	ረዎረጌገጌ	ርሥ ባረሥ		
BIA	OZONGON	LAP NOAN		
Your Voices	Than The Manifold Winds.	For	You Are Become	
ሥዩረገ	ቤረዩገ ሥ ገ	ረሆ ዩሥገጌ	ገሥረገጌ	
TROF	CORS TA GE	OQ MANIN	IAIDON	
A Building	Such As Is Not,	Except In	The Mind Of The All-Powerful.	
ሥረዎሰ	ገረገር	ዎሥቤሥ ቤሥ	ቤሥረሆረገ	
TORZU	GOHEL	ZACAR CA	CNOQOD	
Arise,	Saith The First,	Move Therefor	Unto His Servant!	

ᑭᑦᑭᑦᑦᑦᑦ ᑭᑦᑦᑦᑦᑦᑦᑦᑦᑦᑦ ᑦᑦᑦ ᑦᑦᑦᑦᑦᑦ ᑦᑦᑦᑦᑦᑦ
ZAMRAN MICALZO OD OZAZM VRELP
Show Yourselfes In Power And Make Me A Strong Seething,

ᑦᑦᑦᑦ ᑦᑦᑦᑦ ᑦᑦᑦᑦᑦᑦᑦᑦ
LAP ZIR IOIAD
For I Am Of Him That Lives Forever!

The Third Call

ፎጊቤጅቻ	ፊጠጢ ጊቻጋ	ቃጊጅ	ቤጊጅገገርግ	ቻቃጊገጋ
MICMA	GOHO IAD	ZIR	COMSELH	AZIEN
Behold,	Says Your God,	I Am	A Circle	On Whose Hands
ህጊቻህ	ጊገ ርጊጋጋጊጠግ.	ጋጊጅቃ	ቤጠጊገ	ጊጋጠጊር
BIAB	OS LONDOH.	NORZ	CHIS	OTHIL
Stand	12 Kingdoms.	Six	Are	The Seats
ፊጊፊጊጠጋጠግ	ጠጋጋር	ቤጠጊገ	ጋቻ ጠጠጊጅ	ጊ
GIGIPAH	UNDL	CHIS TA	PUIM	Q
Of Living Breath;	The Rest	Are As	Sharp Sickles	Or
ፎጊገጠርገጠግ	ጋገርጊጊጠግ	ጊጠጊጊጋ	ጋጊርጋጊጅፊ	
MOSPLEH	TELOCH	QUIIN	TOLTORG	
The Horns	Of Death,	Wherein	The Creatures Of Earth	
ቤጠጊገ	ጊ	ቤጠጊገፊገ	ፎ	ጊቃጊገጋ
CHIS	I-	CHISGE	M	OZIEN
Are	And	Are Not	Except	My Hands,
				Which Sleep
ጊጋ ጋጊጅቃጠር	ጊርጊ	ጊጊር ህጋርቃጋጅፊ	ጊጋ	
OD TORZUL	ILI	EOL BALZARG	OD	
And Shall Rise.	In The Beginning	I Made You Stewards	And	
ጊጋ ቻቻርቻ	ጋጠጊርጋ	ጊገ	ጋገጋጋጋህ	ጋርጠፊቻ
OD AALA	THILN	OS	NETAAB	DLUGA
And Placed You	In Seats	12	Of Government,	Giving Unto
ጠጊጅገጋጅፊ	ርጊጋገጋ	ቤጋጠጊጅጋርጊ ጠጊጅገ	ቤርቻ	
VOMSARG	LONSA	CAPIMALI VORS	CLA	
Every One Of You	Power	Successively Over	456,	
ጠጊጅጊር	ቤጊጊጋገጋህ	ቻቻቻገጋ	ጊቃጊቃጊጠግ	
HOMIL	COCASB	FAFEN	IZIZOP	
The True Ages	Of Time,	To The Intent That,	From Your Highest Vessels	

𐤒𐤕𐤕 𐤓𐤕𐤁𐤕𐤅 𐤀𐤕 𐤓𐤕𐤅𐤅𐤕𐤓
QAAL ZACAR OD ZAMRAN
The Creator, Move And Show Yourselfs

𐤀𐤅𐤕𐤕𐤕𐤕𐤁
OBELISONG
As Pleasant Deliverers

𐤅𐤕𐤕𐤕𐤕
RESTEL
That You May Praise Him

𐤕𐤕
AAI
Among

𐤓𐤀𐤅 𐤅𐤀𐤕𐤕
NOR MOLAP
The Sons Of Men.

QCOCASB	CA NIIS	OD DARBS QAAS
The Contents Of Time!	Therefor Come Ye,	And Obey Your Creation!

Visit Us	In Peace	And Comfort!	Conclude Us As	Receivers
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CICLES	BAGLE	IAD	I	L!
Of Your Mysteries. Why?	Our Lord	Is	All One!	

LE7B7LC7 777LE
OMICAOLZ AAIOM
Be Mighty Among Us!

V76C7 N7N7LE 72C267E CL77M7
BAGLE PAPBOR IDLUGAM LONSHI
For To This Remembrance Is Given Power,

L2 2E7C77 2676 V76C772
OD UEMPLIF UGEG BIGLIAD
And Our Strength Waxes Strong In Our Comforter!

The Eighth Call

ህንዋዩገ	ርጊ	ገ ስን ሰገደገሰገሊጅ	ጊርጅ	
BAZME	LO	I TA PIRIPSON	OLN	
The Midday,	The First	Is As	The Third Heaven:	Made Of
ጅንዎ ንሰንህግ	ጊገ	ቤንገንደደፊ	ሰደንጅ	ቤግገገ ሰፊገፊ
NAZ AVABH	OX	CASARMG	URAN	CHIS UGEG
Pillars Of Hiacynth 26,	In Whom	The Elders	Are	Become Strong.
ጂገ ንህደንደፊ		ህንርገግግ		ፊግግጊ ገንጂ
DS ABRAMG		BALTOHA		GOHO IAD
Which I Have Prepared		For My Own Righteousness,		Sayeth The Lord,
ገሊህን ደገንደ		ነደገንጅ ነን	ርጊርቤገገ	ንህንገ
SOBA MIAM		TRIAN TA	LOLCIS	ABAI
Whose Long Continuance		Shall Be As	Bucklers	To The Stopping
ሰጊሰገጅ	ጊጂ	ንዎገንፊገገገ	ደገጊደ	
VOVIN	OD	AZIAGIER	RIOR	
Dragon,	And Like Unto	The Harvest	Of A Widow.	
ገደፊገር	ቤግገገ ጂን	ጂገ ሰንንጊገ	ህሰገጂ	ቤንጊገፊጊ
IRGIL	CHIS DA	DS PAAOX	BUSD	CAOSGO?
How Many	Are There	Which Remain	In The Glory	Of The Earth?
ጂገ ቤግገገ	ጊጂ ገሰሰደንጅ	ነገርጊቤግ	ቤንቤንደፊ	
DS CHIS	OD IPURAN	TELOCH	CACARG	
Which Are,	And Shall Not See	Death	Until	
ጊ ገንርደንጅ	ርጊጅቤግጊ	ጊጂ	ሰጊሰገጅን	ቤንደህንጅ
O SALMAN	LONCHO	OD	VOVINA	CARBAF?
This House	Fall	And	The Dragon	Sink?
ጅገገገጊ	ህንፊርገ	ንሰንሰንፊጊ	ፊግግጊጅ	ጅገገገጊ
NIISO!	BAGLE	AVAVAGO	GOHON!	NIISO!
Come Away! For		The Thunders	Have Spoken!	Come Away!

The Ninth Call

ፎጊቤንረርጊ	ሃዩንጋጌ	ባላፎጊር	ጎንባን	ጊንርባላ
MICAOLI	BRANSG	PURGEL	NAPTA	IALPOR
A Mighty	Guard	Of Fire	With Two-edged Swords	Flaming,

ጋገ ሃዩጊጎ	ገጽጽጽጽ ግ	ላላባባ ጊ	ረርጎጎ	ረጋ
DS BRIN	EFAFAFE P	VONPHO	OLANI	OD
Which Have	Vials :8:	Of Wrath	For Two Times	And

ረሃዎን	ገረሃን ላባባ	ቤግገ ጎንጎን	ረጋ ጎዩንጎን
OBZA	SOBA UPAAH	CHIS TATAN	OD TRANAN
A Half,	Whose Wings	Are Wormwood	And The Marrow

ሃንርገገ	ንርንዩ	ርላገገ	ገረሃረርጎ ጊ	ቤግገ
BALYE	ALAR	LUSDA	SOBOLN	OD CHIS
Of Salt,	Have Settled	Their Feet	In The West	And Are

ግረርገ	ቤጎረገላረገ	ቤገገ	ላንጎ ጎርጎረጎ	ዩላዩ
HOLQ	CNOQUODI	CIAI	UNAL ALDON	MOM
Measured With Their Ministers	9996.		These Gather Up	The Moss

ቤጎረገገ	ጎን ርንገ ረርረዩ	ጌንገ ርገርንገ	ንዩዩ ቤግገገ
CAOSGO	TA LAS OLLOR	GNAY LIMLAL	AMMA CHIIS
Of The Earth	As The Rich Man	Doth His Treasure.	Cursed Are They

ገረሃን ዩንዩረገ	ዎቤግገ	ረረንጎ ጎንጎን ቤግገ ጎላጎገ	ጎረገርገ
SOBA MADRID	ZCHIS	OOANOAN CHIS AVINY	DRILPI
Whose Iniquities They Are:		In Their Eyes Are Millstones	Greater

ቤጎረገገ	ረጋ ሃላጎረጎ	ባንዩ ዎላላገ	ቤጎረጎ
CAOSGI	OD BUTMONI	PARM ZUMVI	CNILA
Than The Earth,	And From Their Mouths	Run Seas	Of Blood.

ጎንዎገ	ገግንዩ	ን-ቤግገርጎ ጊ	ዩላዩ	ረዎረ
DAZIZ	ETHAMZ	A-CHILDAO	OD MIRC	OZOL
Their Heads Are Covered	With Diamond,	And Upon	Their Heads	

ፊግገገ ግገገገገ ፊገገገገ
CHIS PIDIAI COLLAL
Are Marble Sleeves.

ሰፍፍፍፍፍ ፍ-ገገ ሰፍፍ ሰፍፍ ሰፍፍፍፍ
ULCININ A-SOBAM UCIM BAGLE
Happy Is He On Whom They Frown Not: For Why?

ገገገ ሰፍፍፍፍፍ ፊግገገገገ ግገገ ፍፍፍፍ ገገ ገገ
IAD BALTOH CHIRLAN PAR NIISO OD IP
The God Of Righteousness Rejoices In Them! Come Away! And Not

ገገገገገገ ሰፍፍፍፍፍ ፊገገገገገ ገ ፊገገገ ገገ ሰፍፍ ሰፍፍፍፍ
EFAFAFE BAGLE COCASB I CORS TA UNIG BLIOR
Your Viols: For The Time Is Such As Requires Comfort!

The Tenth Call

ቤላደገገ ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር
 CORAXO CHIS CORMP OD BLANS
 The Thunders Of Judgment & Wrath Are Numbered, And Are Harbored

ርሳቤር ገረገረ ገረገረ ገረገረ ገረገረ ገረገረ
 LUCAL AZIAZIOR PAEB SOBA LILONON
 In The North In The Likeness Of An Oak, Whose Branches

ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር
 CHIS VIRQ OP EOPHAN OD RACLIR MAASI
 Are Nests 22 Of Lamentation And Weeping Laid Up

ህጻር ገረገረ ገረገረ ገረገረ ገረገረ ገረገረ
 BAGLE CAOSGI DS IALPON DOSIG OD BASGIM
 For The Earth. Which Burn Night And Day,

ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር
 OD OXEX DAZIZ SIATRIS OD SALBROX
 And Vomit Out The Heads Of Scorpions And Live Sulphur

ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር
 CIXIR FABOAN UNAL CHIS CONST DS DAOX
 Mingled With Poison. These Are The Thunders Which 5678

ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር
 COCASB OL OANIO YOR EORS MICAOLI
 Times In The 24th Part Of A Moment Roar With An Hundred

ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር
 OL GIXYAX OD MATB COCASB PLOSI MOLUI
 Mighty Earthquakes And A Thousand Times As Many Surges.

ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር ጠጠር
 DS PAGE LARAG OM DROLN MATORB COCASB
 Which Rest Not, Neither Know Any Echoing Time

The Twelfth Call

ጅሊጅጅ	ጅገ ገሊጅጅ	ህህህህ	ሊጂ ገገገገ	ሊህ
NONCI	DS SONF	BABAGE	OD CHIS	OB
O You	Which Reign	In The South	And Are	28,
ጠላህህጅ	ገሊህህገገ	ህህህህ	ህህህህ ገገ ገገ	
HUBARO	TIBIBP	ALLAR	ATRAAH OD EF	
The Lanterns	Of Sorrow:	Bind Up	Your Girdles And	Visit Us!
ጅጅገገ	ህህህህ	ጅጅጅ	ህህ	ገገገገ ገገገገ
DRIX	FAFEN	MIAN	AR	ENAY OVOF
Bring Down Your Train	3663,	That	The Lord	May Be Magnified
ገሊህህ	ጅገገገገገ	ህህ ገ	ገገገገገገ	
SOBA	DOOAIN	AAI I	VONPHO	
Whose	Name	Among You Is	Wrath!	
ህህህህ	ገገገገ	ሊጂ ህህህህ	ሊጂ ገገገገ	
ZACAR	GOHUS	OD ZAMRAN	ODO CICLE	
Move,	I Say,	And Appear!	Open The Mysteries	
ህህ	ህህህህ	ህህ ህህህህ		
QAA	ZORGE	LAP ZIRDO		
Of Your Creation!	Be Friendly To Me,	For I Am		
ጅገገገ	ጅገገ	ገገገገ ገገገገገገ		
NOCO	MAD	HOATH IAIDA		
The Minister Of God,		The True Worshiper Of The Highest!		

The Thirteenth Call

ጃጃግገገ ህህህህገገ ጃገ ህፀገገ ለገ ለገገገገ
NAPEAI BABAGEN DS BRIN VX OOAONA
O Ye Swords Of The South, Which Have 42 Eyes

ርፀገገገ ለገገገገ ጃገገገገ ገገገገ ለገገገገ ለፀገገገገ
LRING VONPHO DOALIM EOLIS OLLOG ORSBA
To Stir Up Wrath Of Sin, Making Men Drunken

ጃገ ለገገገ ገገገገ ፀገገገገ ገገገገ ፀገገገ
DS CHIS AFFA MICMA ISRO MAD
Which Are Empty: Behold The Promise Of God,

ገገ ለገገገገ ገገገ ጃገ ገገገገ ገገገ ለገገገገ ገገገገ
OD LONSHI TOX DS IVMD AAI GROSB
And The Power Of Him Which Is Called Among You A Bitter Sting!

ገገገገገ ገገ ገገገገገገ ለገገ ለገገገገገ ለገገገገገ
ZACAR OD ZAMRAN ODO CICLE QAA
Move And Appear! Open The Mysteries Of Your Creation!

ገገገገገ ለገገ ገገገገገገ ገገገገገ ገገገገገ ገገገገገ
ZORGE LAP ZIRDO NOCO MAD
Be Friendly To Me, For I Am The Minister Of God

ገገገገገ ገገገገገገ
HOATH IAIDA
The True Worshiper Of The Highest!

The Fourteenth Call

ያረደረደ ህንጻ ገገ ጠንገህ ገገ ለገገ ገገ
 NOROMI BAGIE PASBS OIAD DS
 O You Sons Of Fury (and) The Daughters Of The Just: Which

ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ
 TRINT MIRC OL THIL DODS TOL HAMI
 Sit Upon 24 Seats, Vexing All Living Creatures

ያረገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ
 CAOSGO HOMIN DS BRIN OROCH QUAR
 Of The Earth With Age; Which Have Under You 1636;

ደገገ ደገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ
 MICMA BIAL OIAD AISRO TOX DS IVMD
 Behold The Voice Of God, The Promise Of Him Which Is Called

ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ
 AAI BALTIM
 Among You Fury, Or Extreme Justice!

ደገገ ደገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ
 ZACAR OD ZAMRAN ODO CICLE QAA
 Move And Appear! Open The Mysteries Of Your Creation!

ደገገ ደገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ
 ZORGE LAP ZIRDO NOCO MAD
 Be Friendly To Me, For I Am The Minister Of God,

ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ ገገ
 HOATH IAIDA
 The True Worshiper Of The Highest!

The Seventeenth Call

ጊርገ	ጳ ጊኛርባጽ	ገሊህኛ ለባሕሕግ	ቤግገገ ያኛያህኛ
ILS	D IALPRT	SOBA VPAAH	CHIS NANBA
O Thou	Third Flame	Whose Wings	Are Thorns

ዋጊኛርኛገ	ጳጊጳገገግ	ሊጳ ህይገጳ ጸኛገገ	ግላህኛይሊ
ZIXLAY	DODSIH	OD BRIN FAXS	HUBARO
To Stir Up	Vexation,	And Hast 7336	Living Lamps

ሥላገሥኛገ ጊርገገ	ገሊህኛ ገኛጳ ገ	ላሊጳባሊላጳባግ
TUSTAX YLSI	SOBA IAD I	VONPOVNPH
Going Before Thee;	Whose God Is	Wrath In Anger;

ኛርጳሊጳ	ጳኛገገር	ሊጳ ሥሊኛሥኛጽ
ALDON	DAXIL	OD TOATAR
Gird Up	Thy Loins	And Harken!

ዋኛቤኛጽ ሊጳ ዋኛጽጽኛ	ሊጳሊ ቤገቤርገ	ጊኛኛ
ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries Of	Your Creation!

ዋሊጽገገ	ርኛባ ዋገጽጳሊ	ጳሊቤሊ ጽኛጳ
ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

ግሊኛሥግ	ገኛገጳኛ
HOATH	IAIDA
The True Worshiper Of	The Highest!

ገሃሃሊደጋ ገሃሃገደ ሊጋ ለጋገገገገገ ገገገገገ
TABAORD SAANIR OD CHRISTEOS YRPOIL
Let Her Be Governed By Her Parts, And Let There Be Division

ገገገገ ሃገገገገ ገገገገ ገገገገ ገገገገ ሊገገገ ሊገገገ
TIOBL BUSDIR TILB NOALN PAID ORSBA OD
In Her, That The Glory Of Her May Be Always Drunken And

ገገገገገ ሃገገገገ ሃገገገገ ገገገገ ገገገገገ
DODRMNI ZYLNA ELZAP TILB PARMGI
Vexed In Itself. The Course Of Her, Let It Run With

ገገገገገ ሊገገ ገገገገ ሃገገገገገ ሃገገገገገገ
PERIPSAX OD TA QURLST BOOAPIS
The Heavens, And As A Handmaid Let Her Serve Them.

ገ ሃገገገ ሊገገገገ ገገገገ ሊገገ ሃገገገገገገ
L NIMB OUCHO SYMP OD CHRISTEOS
One Season Let It Confound Another, And Let There Be

ገገ ገገገገገገ ሃገገገገ ሃገገገገ ገገገገ ገገገገ ገገገገገገ
AG TOLTORN MIRC Q TIOBL LEL TOL PAOMBD
No Creatures Upon Her Or In Her The Same. All Her Members

ገገገገገ ገገገገገገ ሊገገ ሃገገገገገገገ ገገገ ገገገገ
DILZMO ASPIAN OD CHRISTEOS AG L
Let Them Differ In Their Qualities And Let There Be No One

ገገገገገገ ገገገገገገ ገገገገገገ
TOLTORN PARACH ASYMP
Creature Equal With Another.

ገገገገገገገ ገገገገገገ ሊገገ ገገገገገገገ
CORDZIZ DODPAL OD FIFALZ
The Reasoning Creatures Of Earth Let Them Vex And Weed Out

ገ ገገገገገ ሊገገ ገገገገገ ሃገገገገ
L SMNAD OD FARGT BAMS
One Another, And The Dwelling Places Let Them Forget

ጊጃጊጊጊጊጊ ጋጊጊጊጊጊጊጊ ጊጊ ጊጊጊጊጊጊ ጊጊጊጊጊጊ
OMAOAS CONISBRA OD AVAVOX TONUG
Their Names. The Work Of Man And His Pomp, Let Them Be Defaced.

ጊጊጊጊጊጊ ጊጊጊጊ ጊጊጊጊጊጊጊ ጊጊጊጊጊጊጊ
ORSCA TLB NOASMI TABGES
The Buildings Of Him, Let Them Become Caves

ጊጊጊጊጊጊጊጊጊ ጊጊጊጊጊጊ ጊጊ ጊጊጊጊጊጊ
LEVITHMONG UNCHI OM TILB
For The Beasts Of The Field. Confound The Understanding Of Her

ጊጊጊ ጊጊጊጊጊጊ ጊጊጊጊጊጊጊ ጊጊ ጊጊጊጊጊጊጊጊ
ORS BAGLE MOOOAH OL CORDZIZ
With Darkness. For Why? It Repenteth Me I Made Man.

ጊ ጊጊጊጊጊጊጊ ጊጊጊጊጊጊጊጊ ጊጊ ጊጊ ጊጊጊጊጊጊጊ ጊጊጊጊጊጊጊ
L CAPIMAO IXOMAXIP OD CA COCASB GOSAA
One While Let Her Be Known, And Another Time A Stranger.

ጊጊጊጊጊጊ ጊጊ ጊ ጊጊጊጊጊጊ ጊጊጊጊጊጊጊጊጊጊ ጊጊ ጊጊጊጊጊጊጊ
BAGLEN PI I TIANTA ABABALOND OD FAORGT
Because She Is The Bed Of An Harlot And The Dwelling Place

ጊጊጊጊጊጊጊጊጊ
TELOCVOVIM
Of Him That Is Fallen.

ጊጊጊጊጊጊጊጊ ጊጊጊጊጊ ጊጊጊጊጊጊጊ ጊጊጊጊጊጊጊ
MADRIIAX, ORZU OADRIAX OROCHA
You Heavens, Arise! The Lower Heavens Underneath You,

ጊጊጊጊጊጊጊ ጊጊጊጊጊጊጊ ጊጊጊጊጊጊጊ ጊጊ ጊጊጊጊጊጊጊ
ABOAPRI TABAORI PRIAZ AR TABAORI
Let Them Serve You! Govern Those That Govern;

ጊጊጊጊጊጊ ጊጊጊጊ ጊጊ ጊጊጊጊጊ ጊጊጊጊጊጊ ጊጊጊጊጊጊጊጊ
ADRPAN CORS TA DOBIX YOLCAM PRIAZI
Cast Down Such As Fall; Bring Forth With Those

ገደ ቤረገገገገ ለገ ሆሰገገ ሆገገገ
AR COAZIOR OD QUASB QTING
That Increase, And Destroy The Rotten!

ጸገገገ ገገገገ ገገገገገ ገገገ ለገ ገገገገገ
RIPIR PAAOXT SAGACOR UML OD PRDZAR
No Place Let It Remain In One Number: Add And Diminish

ገገገገ ገገገገገ ገገገገገ ገገገገገ ገገገገ ገገገገ ለገ ገገገገገ
CACRG AOIVEAE CORMPT TORZU ZACAR OD ZAMRAN
Until The Stars Be Numbered. Arise, Move, And Appear

ገገገገ ገገገገገ ገገገገገገ ገገገ ገገገገገገ
ASPT SIBSI BUTMONA DS SURZAS
Before The Covenant Of His Mouth, Which He Has Sworn

ገገገ ገገገገገገ ገገገገገገ ገገገገገገ ገገገገ
TIA BALTAN ODO CICLE QAA
Unto Us In His Justice! Open The Mysteries Of Your Creation,

ገገገ ገገገገገገ ገገገገገገ ገገገገገገገገ
OD OZAZMA PLAPLI IADNAMAD
And Make Us Partakers Of Undefined Knowledge!

Enochian Magick Reference

Benjamin Rowe

Enochian Magick Reference

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Credits:

Thanks to Mr. Clay Holden and the John Dee Publication Project for the illustrations of the seven Ensigns of Creation, for the illustration of the sigils of the 91 Parts on the Great Table, and for the Enochian typeface used in various other illustrations.

Thanks to Scott M. for scans of the seven tables from which the Tabula Bonorum is formed.

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Origins of the Magick: The Dee Diaries

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and *Liber Scientiae*, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and *Liber Loagaeth* came to light by a more roundabout means.

In the later years of his life, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophesies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, Elizabethan politics,

Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

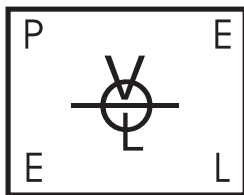
Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

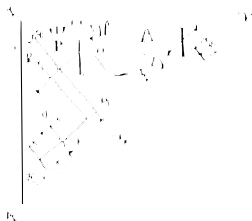
The first system of magick given to Dee was the *Heptarchia Mystica*. This is a self-contained and moderately complex planetary angel magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The full record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment: Ring, Lamens, and Holy Table

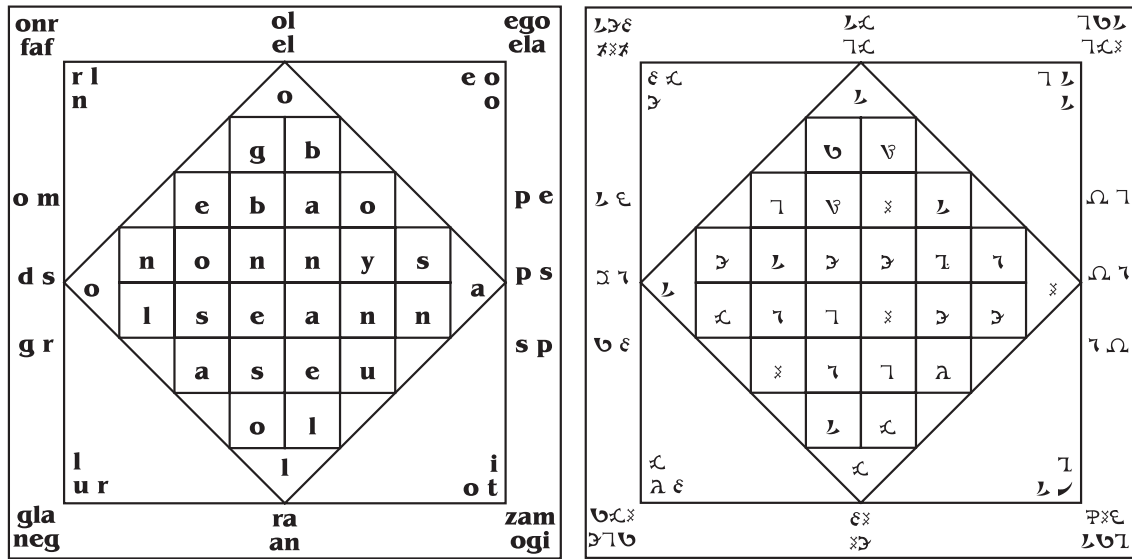


The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.



Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamens given by an "illuding spirit". They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamens consisted entirely of letters taken from this table and arranged in rectilinear patterns. (See Appendix E.) Unlike the first lamens, the purpose of the second was solely to "dignify" the magician, to show his worthiness to perform the Heptarchic magick.



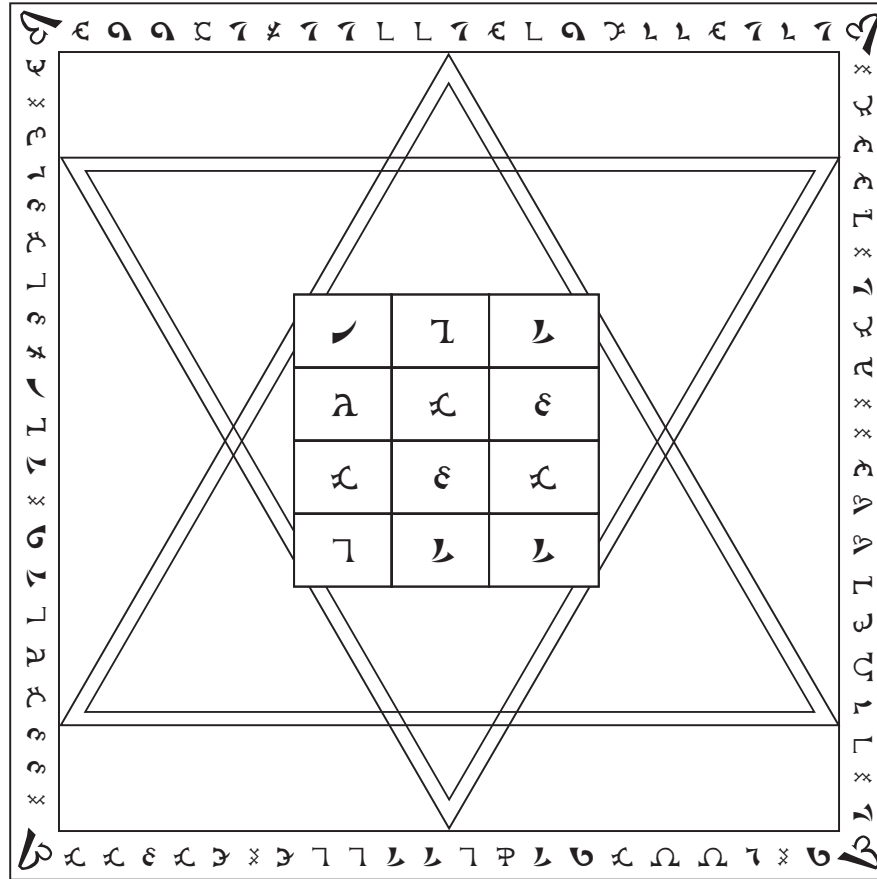
“True” Heptarchic Lamens in English and Angelic Versions

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an "instrument of conciliation"; that is, the means by which the powers it symbolizes are brought into harmony with the magician. As with the lamens, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the Sigil of Ameth were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the "Ensigns of Creation". In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table (Appendix E) used to form the lamens. They are intended to "dignify" the table -- to consecrate it to the Heptarchic work -- in the same way the lamens dignify the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.



The Holy Table of Practice, or Table of Covenant
Reconstructed according to the Angels' directions.

Equipment: The Sigil of Ameth

The Sigil of Ameth or *Sigillum Dei* is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table's legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee's work that has a direct correspondence in earlier magickal systems; versions appear in *Liber Juratis* and in *Eodipus Aegypticus*, among other volumes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version. The resultant sigil is substantially different from those earlier versions, sharing only the overall geometric design with them.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the "seven which stand in the presence of God". The god-names in the outermost heptagon are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the heptagram, called the "Sons of Light", "Daughters of Light", "Sons of the Sons", and "Daughters of the Daughters". Additionally, they are used to form the god-names written in the space between the heptagon and the heptagram. It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For a picture of the Sigil, and details on the formation of its divine and angelic names, see [Appendix A: The Sigil of Ameth and its Holy Names.](#))

Equipment: The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the "Ensigns of Creation". These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week. Full-size illustrations of the Ensigns can be found in [Appendix B: The Seven Ensigns of Creation](#). The versions shown in the appendix were prepared from scans of the diaries, unaltered but cleaned up to remove the dirt and smudging from four centuries of aging.

Two later versions of the Ensigns have circulated in modern publications. The first of these was created by the pseudonymous "Dr. Rudd", a century or more after Dee's time. Rudd's version shows the names of various traditional demons written on the Ensigns. Rudd's notion was that the letters stood for the names of these demons, and the number of times the letter appeared signified the number of times the demon was to be invoked.

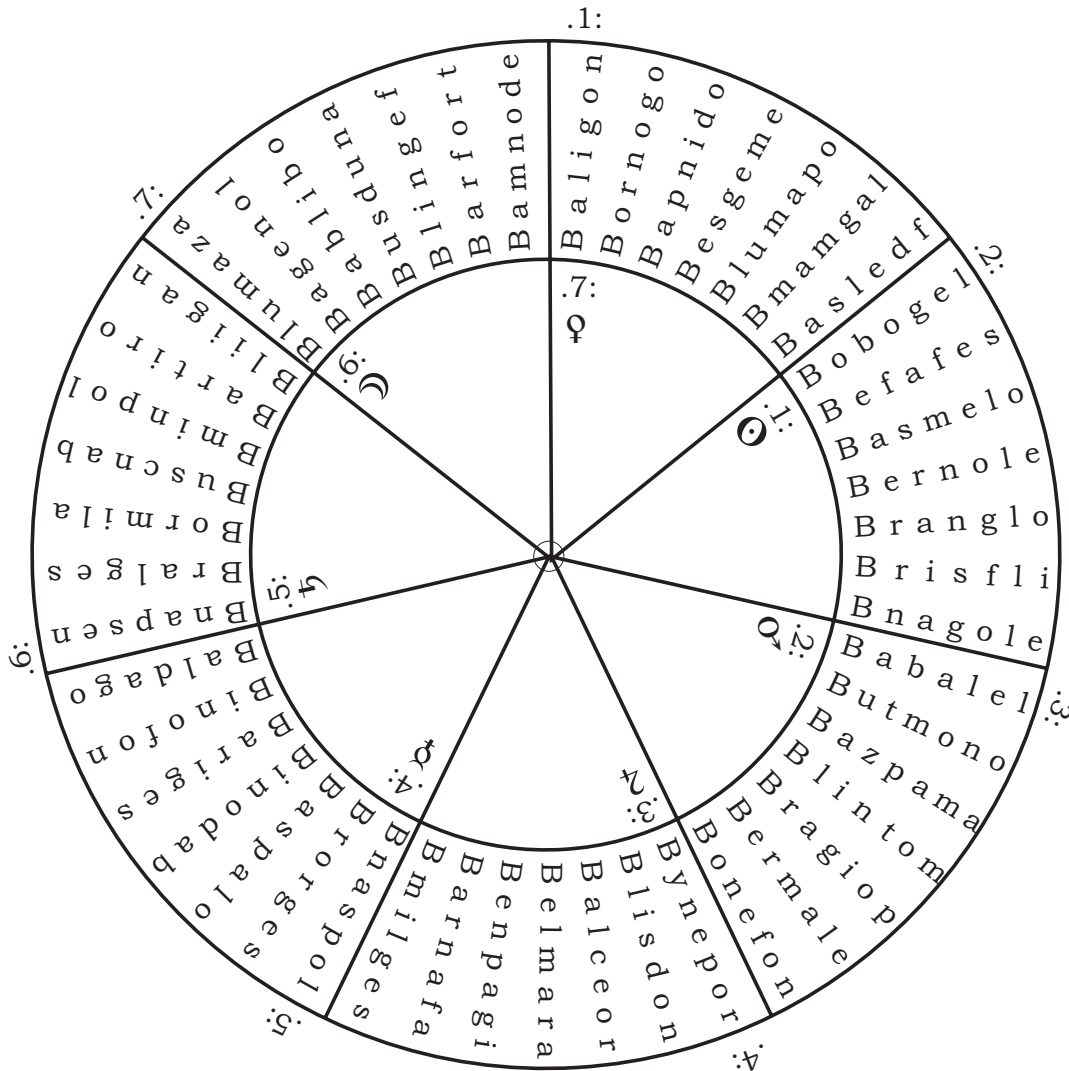
A version of the Ensigns was published in Pat Zalewski's *Golden Dawn Enochian Magick* which shows all the lowercase letter "B"s in the Ensigns as numeral sixes. This version seems to be a fairly recent invention, first appearing in print in the 1960's. But as can be seen from the illustrations in the appendix, the sixes and "b"s on the Ensigns are drawn in a consistently distinct manner.

Neither of these later versions has any justification in the diaries. If there is a logic behind the symbols on the Ensigns, it is not explained anywhere in the record.

The Heptarchic Hierarchy: The 49 Good Angels

The 49 Good Angels are the first "worldly" angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: "Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God."

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. (See Appendix C.) By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table called the Tabula Bonorum, dividing the angels into groups of seven, with a King and a Prince heading each group.



The Tabula Bonorum

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

- Wit and wisdom
- The exaltation and government of Princes
- Prevailing in counsel, and over the nobility
- The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)
- The qualities of Earth, and of Water
- Knowledge of the Air and those that move in it
- The government of fire.

From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

The Kings, Princes, and their ministers

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamens and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained. (For additional details, see Appendix D.)

A Missing Piece

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been located to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "...there are capital letters under the King's names and characters: and also there are other letters with numbers: ... and moreover of these letters, some are aversed and some eversed." Apparently Kelly received this diagram at some time when Dee was not present; Dee refers to it several times as having been "brought to" him by Kelly. The angels affirmed nonetheless that it was important to the use of the magick.

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

Method of Use

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's minister's names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the *Book of Enoch* and as *Liber Mysteriorum Sextus et Sanctus*. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "loagaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

As described in *Liber Mysteriorum Quintis*, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in *Liber Mysteriorum Quintis*; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in *Liber Mysteriorum Quintis*, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamens and holy table of the Heptarchic magick.

∇	Pa (B)	ε	Tal (M)	Γ	Pal (X)
℔	Veh (C)	⌒	Gon (I)	⌒	Med (O)
∩	Ged (G)	∞	Na (H)	ε	Don (R)
∩	Gal (D)	⌒	Ur (L)	∞	Ceph (Z)
∩	Or (F)	∩	Mals (P)	∩	Van (U)
∩	Un (A)	∩	Ger (Q)	∩	Fam (S)
∩	Graph (E)	∩	Drux (N)	∩	Gisg (T)

The Angelic Alphabet

Two versions of the alphabet were given. The first, suitable for being written quickly with a quill pen, was given with *Liber Loagaeth*. A more formal version (shown in the table above) was given later. For this later version, the angels projected an image of the letter in yellow onto a blank sheet of paper; Kelly then traced over the projection with black ink to produce a permanent record.

The angels indicated that the letters served like Hebrew, as the basis of a cabala or system of magickal symbolism and numerology. They also indicated that the letters were divided into three groups of seven. But beyond that nothing was ever given concerning their properties.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his miracles. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and *Liber Loagaeth*, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

- The Tablet of God, sometimes called the Tablet of Nalvage.
- The first four Calls, delivered backwards a letter at a time, and their translations.
- The fifth through eighteenth Calls, delivered forwards, without translations.
- The names of the 91 Parts of the Earth in *Liber Scientiae*, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.
- The relation of the Parts to regions of the Earth.
- The four Elemental Tablets or Tables of Enoch.
- The translations of the Calls previously given, and the specification of the correct ordering of the Calls.
- The Call of the 30 Ayres or Aethyrs
- The names of the Aethyrs.

The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations -- that is, the same words

given the same meaning in different Calls -- at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, from the record it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

The Tablet of God

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the "Tablet of God". No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

		h	c	r	u		
	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		

The Tablet of God

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each written in a counterclockwise direction. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section in a motto. Reading the lines of the section horizontally gives the names of three groups of angels.

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	"I am the joy of God."	1. Joy 2. Presence 3. Praising
Lower left	Life, or Second Life	The moving power of God, or God's power in motion.	1. Power 2. Motion 3. Ministering
Upper right	Life not now dignified, which will be dignified	The result of God's action	1. Action 2. Events 3. Establishing
Lower right	Life which is also Death	The discord and lamentation of God	1. Lamentation 2. Discord 3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The "mottoes" for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with "power-in-motion". Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is traditionally connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four "I"s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

- "1. Its substance is attributed to God the Father.
- "2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.
- "3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.""

"Substance" is used here in the philosophical senses of "essence" and "something considered as a continuous whole". The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah "contains" the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

The 48 Calls

The Calls are a series of invocations in an unknown language, which is called "Angelic" in Dee's records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic "christeos", meaning "let there be" versus Greek "christos", Angelic "babalon" meaning "wicked" or "harlot" versus "Babylon".

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

"This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

"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, 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 [that] contained in the Tables."

Colin Low has suggested that the above-mentioned Gates are connected with the "Gates of Understanding" found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema's Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets, but the exact nature of the connection is a matter of speculation.

The 19th Call, titled the "Call of the Aethyrs", is explicitly associated with the 30 Aethyrs of *Liber Scientiae*; its wording clearly makes it an invocation for the 91 "Parts of the Earth" in that book. Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but the wording of the Calls is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese stated that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a "material" pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the "Lesser Angles" within the Tablets. The Golden Dawn's method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing "story" of a creative process, beginning with God in the First Call, and ending with the establishment of God's power "in the center of the Earth" in the Eighteenth Call.

Another alternative has been suggested in which the Calls are actually connected with the 49 "leaves" of *Liber Loagaeth*. This view argues that the Great Table cannot be subdivided in any way that produces 48 or 49 tablets or smaller tables, while *Loagaeth* is more clearly connected with those numbers. However, the definite connection between the 19th Call and the Aethyrs and Parts is a strong argument against this position.

(For the complete text of the Calls in Angelic and English, see [The Enochian Calls](#) published separately.)

r	Z	i	l	a	f	A	u	t	l	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a	
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	R	o	P	S	o	n	d	n
c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g	
T	o	i	T	x	o	t	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l	
S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	O	n	i	z	i	r	l	e	m	u	
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	l	
o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	l	h	C	t	G	a	
c	N	a	b	r	V	i	x	q	a	z	d	h	Я	O	c	a	n	c	h	i	a	s	o	m	
O	i	i	i	t	T	p	a	l	O	a	i		A	r	b	i	z	m	i	i	l	p	i	z	
A	b	a	m	o	o	a	C	v	c	a	c	O	p	a	n	a	a	L	m	S	m	a	L		
N	a	o	c	O	T	t	n	p	r	a	T	o	d	O	l	o	P	i	n	i	a	n	b	a	
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p	
S	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m	
m	o	t	i	b			a	t	n	a	n		n	a	n	t	a		b	i	t	o	m		
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m	
o	l	o	a	G	e	o	o	b	a	v	a		a	a	b	c	o	r	o	m	e	b	b		
O	P	a	m	n	o	O	G	m	d	n	m	m	T	o	g	c	o	n	x	m	a	l	G	m	
a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c	
s	c	m	i	o	n	A	m	l	o	x	c	f	p	a	t	A	x	i	o	V	s	P	s	V	
V	a	r	s	G	d	L	b	r	i	a	p		S	a	a	i	x	a	a	r	V	r	o	i	
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l	
p	s	u	a	n	c	r	Z	i	r	Z	a	p	M	a	m	g	l	o	i	n	L	i	r	x	
S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a	g	a	T	a	p	a	
d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	P	a	c	n	
d	i	x	o	m	o	n	s	i	o	s	p	r	a	n	d	a	z	N	x	i	V	a	a	s	a
O	o	D	p	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i	
r	g	o	a	n	n	l	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	J	

The Great Table as Presented in 1584

r	Z	i	l	a	f	A	u	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m	
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	r	o	m	e	b	b		
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m	
T	o	i	T	t	x	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c	
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N	
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i	
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l	
t	N	a	b	r	V	i	x	q	a	z	d	h	M	a	m	g	l	o	i	n	L	i	r	x	
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	a	g	a	T	a	p	a	
A	b	a	m	o	o	a	C	u	c	a	c	C	p	a	L	c	o	i	d	x	P	a	c	n	
N	a	o	c	O	T	t	n	p	r	a	T	o	n	d	a	z	N	x	i	V	a	a	s	a	
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i	
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L	
m	o	t	i	b			a	t	n	a	n		n	a	n	t	a		b	i	t	o	m		
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a	
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a	
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	v	G	m	d	a	m	
o	r	p	m	n	i	a	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p	
r	s	O	n	i	Z	i	r	l	e	m	u	C	s	c	m	i	o	a	n	A	m	l	o	x	
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p	
M	o	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e	
O	c	a	n	c	h	i	a	s	o	m	t	p	P	s	u	a	c	n	r	Z	i	r	z	a	
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m	
O	p	a	n	a	a	L	m	S	m	a	L	r	d	a	l	t	T	d	a	n	a	d	i	r	e
d	o	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p	
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i	
a	x	t	i	r	v	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r	

The Tabula Recensa, 1587

The Great Table

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) received a revised Table now called the "Tabula Recensa".

The Table is a magickal "map" of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the "Parts of the Earth" shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross (so called only because it was shaded in black ink in Dee's version). The four tablets are associated with the four traditional elements, following the same positions as the "continents" in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four "Lesser Angles", separated by a "Great Cross". The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the "Line of the Holy Ghost" and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as "Servient" angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel's name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

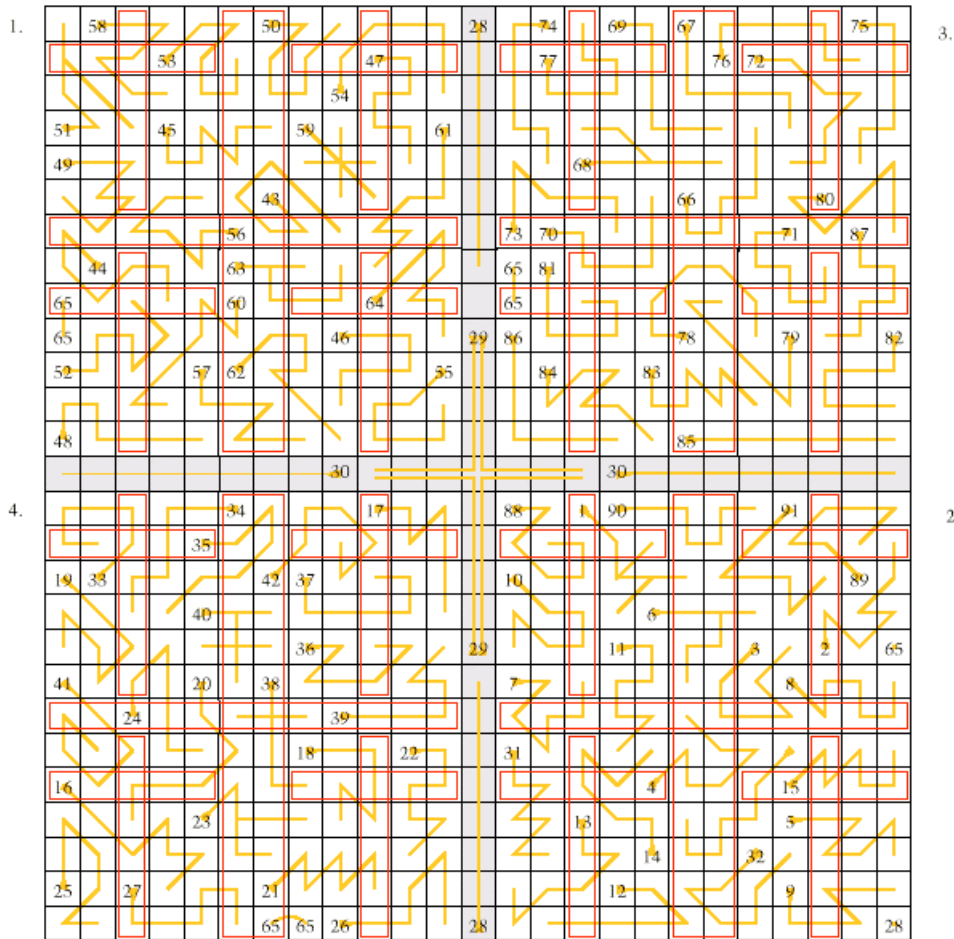
Liber Scientiae

Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

"There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. ..."

A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm

corresponding to various earthly territories. Each Angel rules a varying number of these regions.



The 91 Parts of the Earth on the Great Table

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 "Parts of the Earth as imposed by God" of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power.

From the angels' descriptions, it could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of "ministers" dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final, book version of *Liber Scientiae*.

The sigils of the Parts are found by drawing lines between the squares of the Part's area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in *Liber Scientiae*. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed

that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

Usage

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:

"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.

"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."

The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

History of Use

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and "true will", and which is -- to a lesser extent -- in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

Dee & Kelly

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

Elias Ashmole

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a sryer invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.

The diaries are massive, and have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

Golden Dawn

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division and rank in the Tablets is connected with specific types of magickal forces -- elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters

this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

Aleister Crowley

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in Liber Yod, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

Aurum Solis

The published documents of the Aurum Solis magickal order show a unique method of using *Liber Scientiae*. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal

effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

The Church of Satan and the Temple of Set

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

One advisor ... had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.

The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.

As a primarily religious organization, the CoS used the Calls (as a former member put it) as "tools for psychodramatic ritual"; i.e., as something mysterious to add glamor to their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used systematically by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the *translations* of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's "translations" are presented as the "Word of Set" in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original. Quoting Mr. Aquino:

An "Enochian purist" might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical machinery" that Dee did -- and to operate it with greater care and precision than he did. Hence

it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

Mr. Aquino does not provide any explanation of how the "Word of Set" came to be delivered by angels espousing an emphatically Christian world-view.

Order of the Cubic Stone

From Robin Cousins:

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.

Benjamin Rowe

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently (1997) involved in a long-term project exploring all of the 91 Parts of *Liber Scientiae* in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an "Enochian Temple". Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a "gate" which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

Relation of Enochian to the Necronomicon

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that *Liber Loagaeth* was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

Relation of Enochian to the biblical Book of Enoch

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

Enochian magick and the apocalypse

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current "evil" societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

"These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who maketh the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

"The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure."

[paragraphs omitted]

Nalvage:

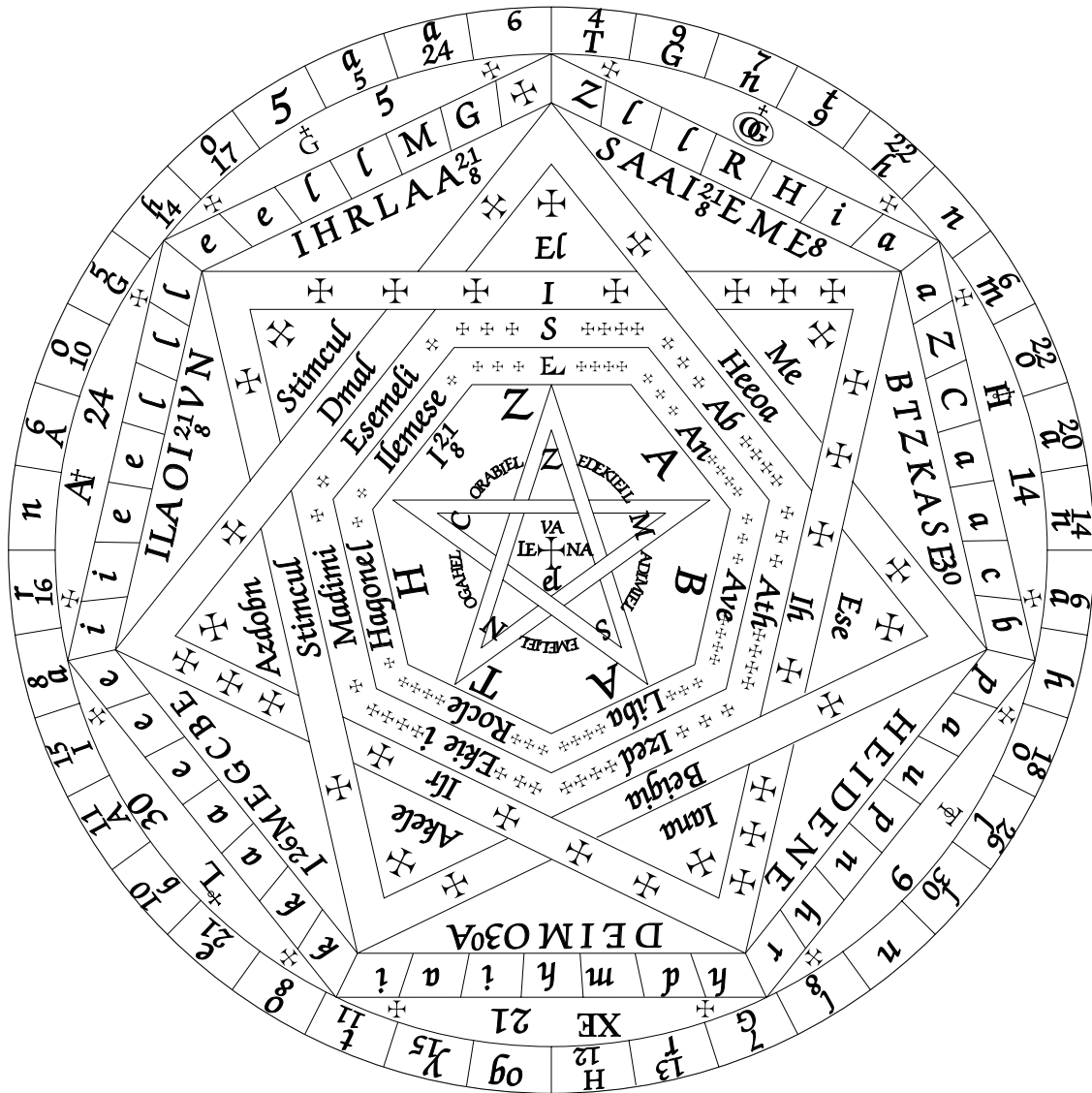
"These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

"Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.

"For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted."

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness *before* the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Appendix A: The Sigil of Ameth and its Holy Names



The outer ring of the Sigil contains 40 pairs of letters and numbers. These were presented in sequence to Dee and Kelly; in most cases, the presentation of the letter was preceded by a Latin phrase beginning with that letter. All the letters together were accounted as the greatest name of God.

The numbers sum to 440; the Archangel Michael completed the presentation of the outer ring by displaying a number "1", surrounded by many concentric circles. Adding this 1 brings the total of the numbers presented to 441, which is the numeration of the word "Ameth", Aleph-Mem-Tav, according to Hebrew gematria.

Seven of the letters are capitalized, indicating the first letters of certain concealed angelic names. To find the names of these angels, Dee was instructed to use the numbers connected with each letter. Where the number was above the letter, he was to count that

many letters clockwise to find the next letter of the name; where the number was below the letter, he was to count counterclockwise. Each name ended when he reached one of the six letters without a number.

Thus, seven names were produced:

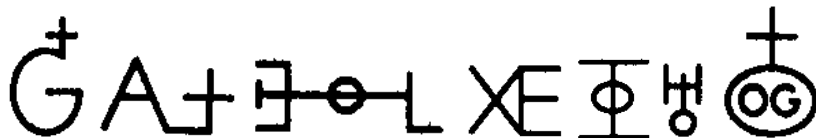
Thaaoth
 Galaas
 Gethog
 Horlon (the second "o" is actually a lowercase omega)
 Innon
 Aaoth
 Galethog

Dee was instructed to strike out the first "a" of the double a's in the first two names, to produce the names "Thaoth" and "Galas". When this is done, the seven names comprise forty letters, the same as the number of letters in the outer ring of the Sigil.

Of these seven names the angel Uriel said: *"every letter containing an Angel of Brightness: comprehending the 7 inward powers of God, known to none but himself: a sufficient BOND to urge all creatures to life or death, or anything else contained in this world."*

No mention is made of the remaining letters in the outer ring, not used to form these names.

Only the last of these names appears overtly in the sigil, in the arcs immediately inside the outer ring. To each letter of "Galethog", a cross was appended to produce a set of sigil-like images:



These sigils were placed, one to each arc, counterclockwise around the Sigil of Ameth. Of these sigils Uriel said: *"Those seven letters are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceeding from every letter and cross so formed: referring in substance [i.e., in essence] to the FATHER: in form, to the SON: and inwardly to the HOLY GHOST."*

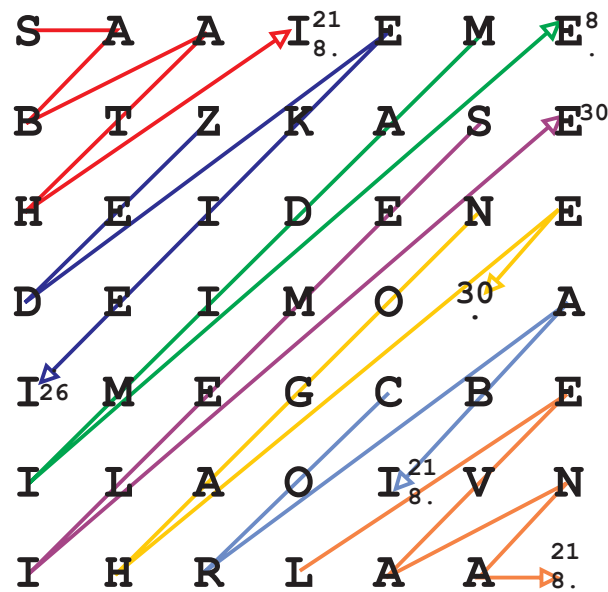
The letters in the outermost heptagon, just inside the arcs, are derived from the names of the "Seven Angels who stand before the presence of God" listed in Agrippa's Three Books of Occult Philosophy. The names of these angels are written vertically in a seven-by-seven grid; in the final square is placed a cross, representing the Earth, thus:

Z l l R H i a
a Z C a a c b
p a u p n h r
h d m h i a l
k k a a e e e
i i e e l l l
e e l l M G ✕

The heptagon is filled by reading the rows horizontally from left to right, applying one row to each segment of the heptagon, going clockwise. Following their usual procedure, the angels presented the letters of the rows first, and only afterwards showed how these rows formed the names of the Angels.

The remaining divine and angelic names in the Sigil are all derived, by various means, from the names of the traditional planetary archangels, which are written within and around the pentagram at the center of the Sigil. As with the above table, the derivation was only demonstrated after the names were presented; this served to demonstrate that the angels were working from knowledge not available to Dee and Kelly, and were therefore more than figments of the magicians' imaginations.

The names of the planetary archangels were formed into a 7-by-7 tablet, by writing them diagonally from the upper left corner in standard cabalistic order beginning with the archangel of Saturn. The final "L" of each name was replaced in the tablet by numbers, usually appended to the preceding letter:

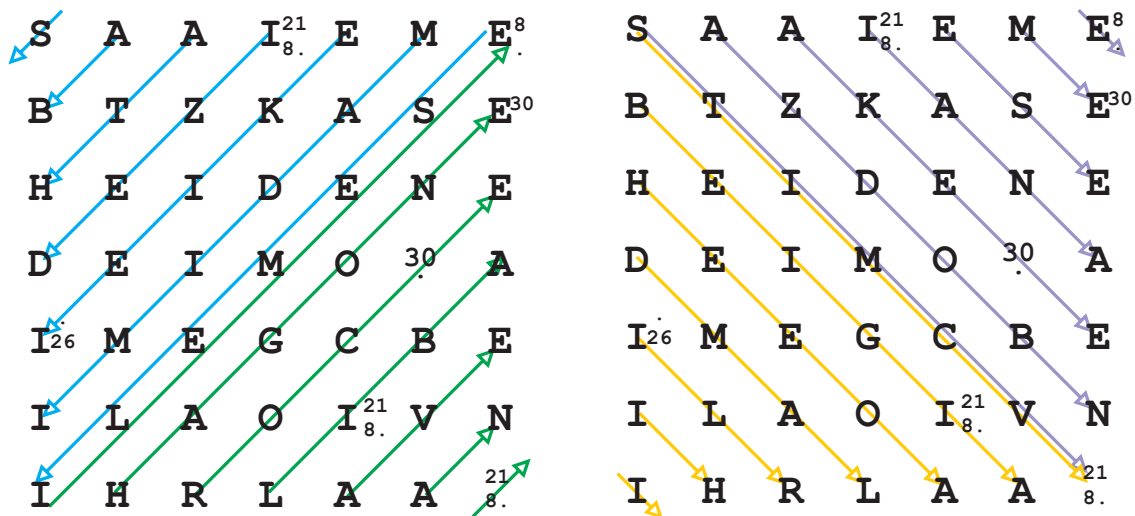


The seven names between the outer heptagon and the heptagram are "Names of God, not known to the Angels; neither can [they] be spoken nor read of man." They are derived from this tablet by reading the rows from left to right, and are placed in clockwise sequence around the Sigil. In the Angels' view, the derivation shown here is the reverse of the truth. Rather than the planetary angels producing these god-names, "these Names, bring forth 7 angels: the 7 Angels and Governors in the heavens next to us". Thus the Sigil, from its outer ring to its center, represents a descent of power from God into the world.

Between these God-names and the Planetary Archangels in the Sigil stand four additional ranks of beings. Even though they are outside the Archangels (and therefore presumably superior to them) it seems that they are in some way the "children" of the Archangels:

"Every letter of the Angels' names, bringeth forth 7 daughters. Every daughter bringeth forth her daughter, which is 7. Every daughter-her-daughter bringeth forth a son. Every son in himself, is 7. Every son has his son, and his son is 7."

The names in these groups are derived from the tablet by taking the letters diagonally as shown in the diagrams below.

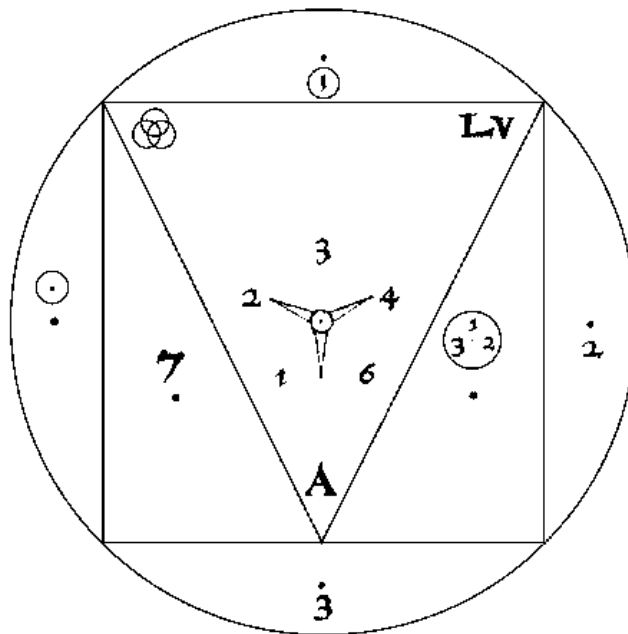


Appendix B: The Seven Ensigns of Creation

Thanks to Mr. Clay Holden and the John Dee Publication Project for these scans of the original record.

$\begin{matrix} 2 & 1 & 6 \\ \hline \text{+} \\ \hline 6 & 1 & 3 \end{matrix}$	$\begin{matrix} \text{G} \\ \hline b & b \end{matrix}$	$\begin{matrix} \text{g} \\ \hline b \end{matrix}$	$\begin{matrix} \text{B} \\ \hline 22 \end{matrix}$	$\begin{matrix} 2.4.6 & 6 & b \\ \hline b & b & b \\ \hline 2 & 4 & 6 \end{matrix}$	$\begin{matrix} \text{L} \\ \hline b \end{matrix}$	$\begin{matrix} \text{B} \\ \hline r o g \end{matrix}$	Ⓟ
$\begin{matrix} 8 & b \\ \hline b \\ \hline b & 2 \end{matrix}$	$\begin{matrix} f f \\ \hline 8 \end{matrix}$	$\begin{matrix} \text{G} \\ \hline b \end{matrix}$	$\begin{matrix} \text{G G} \\ \hline b \end{matrix}$	$\begin{matrix} 152 \\ \hline b \end{matrix}$	$\begin{matrix} 152 \\ \hline b \end{matrix}$	$\begin{matrix} 52 \\ \hline \text{BBB} \end{matrix}$	$\begin{matrix} \text{B} \\ \hline \text{+} \\ \hline \text{B} \end{matrix}$
$\begin{matrix} \text{D} \\ \hline 9 \\ \hline 9 \end{matrix}$	$\begin{matrix} b & o \\ \hline o & o \end{matrix}$	$\begin{matrix} \text{B} \\ \hline 7 \end{matrix}$	$\begin{matrix} b b b \\ \hline b b b \\ \hline b b b \end{matrix}$	$\begin{matrix} 11 \\ \hline \text{B} \\ \hline 5 \end{matrix}$	$\begin{matrix} b & b \\ \hline b & b \\ \hline b & b \end{matrix}$	$\begin{matrix} b & b \\ \hline b & b \\ \hline b & b \end{matrix}$	$\begin{matrix} b \\ \hline 8 \\ \hline b \end{matrix}$
$\begin{matrix} b & b \\ \hline b & b \\ \hline b & b \end{matrix}$	$\begin{matrix} b & b \\ \hline b & 15 \\ \hline b & b \end{matrix}$	$\begin{matrix} b & \text{M} \\ \hline 166 \end{matrix}$	$\begin{matrix} 7 \\ \hline \triangle \end{matrix}$	$\begin{matrix} \text{Ⓟ} \\ \hline 5 \end{matrix}$	$\begin{matrix} \text{G} \\ \hline \text{M} \\ \hline \text{+} \end{matrix}$	$\begin{matrix} \text{B} \\ \hline 1556 \end{matrix}$	$\begin{matrix} \text{A} \\ \hline 1556 \end{matrix}$
 $\begin{matrix} 1. \\ \hline b \\ \hline 123 \end{matrix}$ 	 $\begin{matrix} 2. \\ \hline \text{D} \\ \hline 123 \end{matrix}$ 	 $\begin{matrix} 3. \\ \hline b \end{matrix}$ 	$\begin{matrix} b \\ \hline \text{T} \\ \hline b \end{matrix}$	$\begin{matrix} 4 \\ \hline \text{BB} \\ \hline 9 \end{matrix}$	$\begin{matrix} \text{BBB} \\ \hline 6 \\ \hline b \end{matrix}$	$\begin{matrix} b & b \\ \hline 72 \\ \hline \text{F} \end{matrix}$	$\begin{matrix} b \\ \hline b \end{matrix}$

Ensign of Venus



Ensign of Sol

G 23 B †	m · 30 q B · 9 · d · 4 ·	q · q · q Q B o · g og
f B 30 G 33 · A	† — † B A — 9 O	E B get h go
s b C ↗	d2 id f b 2A	L b 30 pp
V b H 9 22	q · q · q Q b og a	L b 25 d

Ensign of Mars

2 bb 2	b b ▽ o	537 bbb	b B G n	T:13 bbb	b j
v · 2 B	o 4 BB	B 14 n	bb · b P · 3 ·	b GO	bb C · v 3
8 e b	Q · 0 b 7 b	∞ 5	q q b 3	q · 9 B	L ^b ₈
go 30 B	9 · 3 b b	q q · 5 · b · b	d T b — b A	7 · 2 b · B	BB · Λ · 8 3

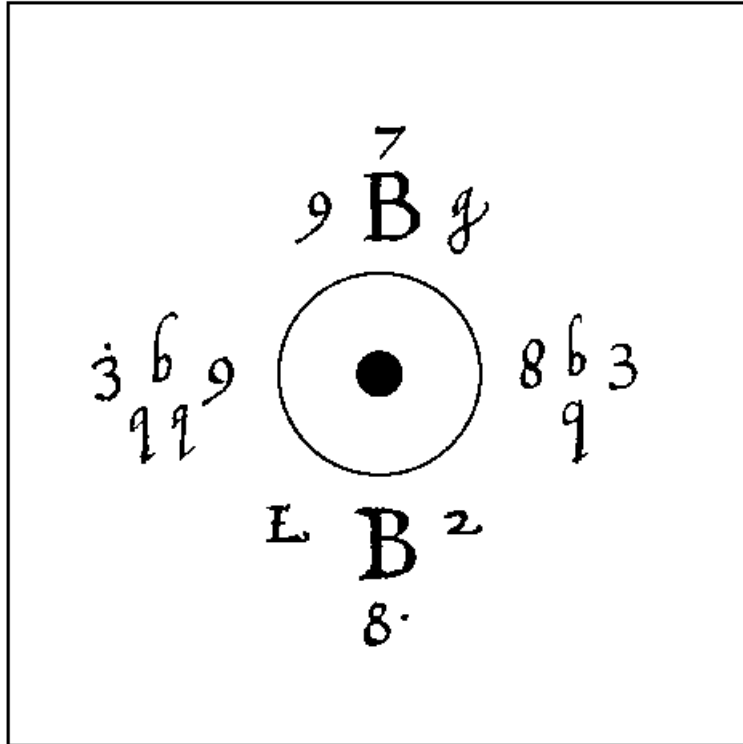
Ensign of Jupiter

\int D2 \int	$\frac{B}{X}$ f 30	$\frac{B}{B}$ 8 2	$\frac{B}{\triangle}$ 22	$\frac{B \cdot O}{\triangle}$ p 30	L 0 B 9 q 29	B 82	$\frac{9}{6}$ B
o p B 98	$\frac{H}{\circ}$ B	$\frac{H}{2}$ 8G	ff 9F	b 3Q	bbb 9Q	b ii Q	BB 12 T
BB b8	M 2 bb	M b5	M bb b20	M b89 F	$\frac{d}{B}$ 17	$\frac{A}{B}$ b3	$\frac{B}{B}$ 2 H
M b99 L	b6 T 4b	b 2T b	bb T 916	$\frac{6}{B}$ 2 4	$\frac{I}{B}$ B38	N B9	b b4 b

Ensign of Mercury

I					
$\frac{3}{4}$ p b p	$\frac{A}{B}$ 8 3 0	b d	b f	b p	b q
b l	b o	b 2	b l	b s	b v
bb	b c 3	b m	b 8y	b f	$\frac{ff}{2}$ f
$\frac{3}{2}$ bA	$\frac{b}{8}$ b3 b	B 8	B 7	B 2	B 5
B 6	B 4	B 1	B 9	$\frac{H}{b}$ 0	B 3 G 2
$\frac{8}{3}$ bB	$\frac{B}{3}$ B 6 2	B 7 A	b 8 b M	$\frac{b \cdot b}{9}$ 6	$\frac{b \cdot b}{8}$ 6 7
I					

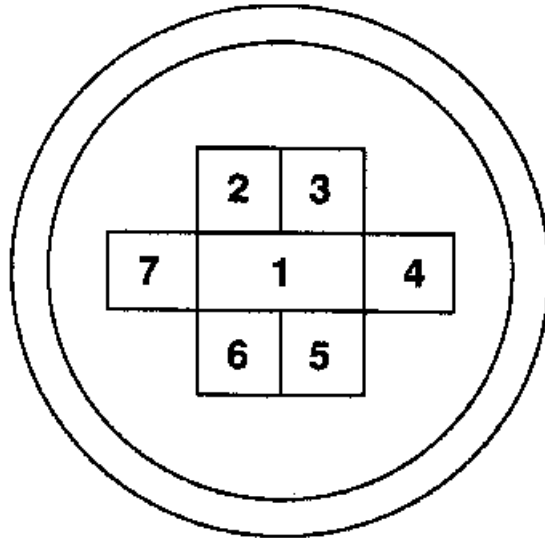
Ensign of Saturn



Ensign of Luna

Appendix C

The Seven Tables from which the names of the 49 "Good Angels" are derived.



The arrangement of the Seven Tables.

Note that each angel's name forms an outward spiral in this arrangement. The circle surrounding the tables was described as "very bright, with nothing in it."

Thirty letters in the second and third tables below are missing in the originals, due to damage. The versions shown are reconstructed from information contained elsewhere in the records, and probably are not identical to the originals in all respects.

1	2	3	4	5	6	7
B	B	B	B	B	B	B
8	9	10	11	12	13	14
B	B	B	B	B	B	B
15	16	17	18	19	20	21
B	B	B	B	B	B	B
22	23	24	25	26	27	28
B	B	B	B	B	B	B
29	30	31	32	33	34	35
B	B	B	B	B	B	B
36	37	38	39	40	41	42
B	B	B	B	B	B	B
43	44	45	46	47	48	49
B	B	B	B	B	B	B

The First Table

Letters in this table give "Wit and Wisdom"

7	21	1	26	48	24	13
A	O	A	E	A	A	R
34	8	29	2	33	6	25
I	O	N	O	A	M	E
49	4	35	40	18	28	23
A	E	A	M	L	M	L
39	47	3	5	15	36	30
V	L	A	L	A	N	R
20	19	45	37	32	17	41
E	R	A	R	I	A	A
10	38	16	27	12	43	22
A	O	V	A	R	R	Y
9	44	11	42	31	14	46
E	A	E	L	A	N	V

The Second Table

Letters in this table are "Powerful in the Exaltation of Princes"

6	7	29	15	23	8	17
A	S	A	B	I	B	Z
36	36	12	30	1	10	21
A	S	A	O	L	S	N
5	31	25	45	26	32	3
V	S	L	B	N	N	P
18	19	48	4	27	34	24
I	A	R	S	R	N	L
38	44	37	20	16	2	22
R	G	A	R	T	R	N
49	43	35	47	9	33	42
M	V	R	I	F	R	I
13	46	11	41	40	28	14
I	S	R	R	I	I	A

The Third Table

Letters in this table give power in counseling, and in influencing the nobility.

6	41	39	19	49	45	14
M	T	C	G	N	L	G
31	25	2	18	44	8	30
P	M	N	N	E	O	R
7	15	38	32	43	29	28
L	A	M	O	M	S	L
35	37	3	13	42	12	33
D	L	N	S	I	N	I
1	17	16	46	5	40	21
I	P	M	D	M	N	E
27	23	4	36	26	47	26
N	S	G	P	P	N	M
9	10	24	22	34	11	48
A	M	C	E	O	N	F

The Fourth Table

Letters from this table give power in works of Trade,
or in things relating to Water.

8	41	16	48	43	7	49
G	I	O	O	A	A	O
3	19	44	13	47	38	3
D	I	N	F	G	I	I
7	15	2	27	42	10	18
E	A	O	A	G	E	T
31	12	25	20	40	15	29
A	G	A	A	P	L	P
6	23	22	1	30	5	46
G	D	P	G	G	A	V
37	9	4	24	34	33	21
G	F	E	E	F	G	F
36	45	26	14	39	11	18
S	I	A	O	N	O	G

The Fifth Table

Letters from this table give power over things of Earth

36	47	14	27	49	13	16
E	E	L	F	D	L	N
12	32	26	24	41	31	19
L	A	G	O	R	L	O
22	29	2	7	25	1	5
O	O	G	D	R	O	P
6	15	34	4	33	30	20
A	E	O	M	E	E	L
37	9	18	10	21	28	3
E	E	O	L	O	E	D
17	39	35	38	8	11	23
M	A	G	L	E	L	O
44	43	48	40	45	42	46
O	Z	R	O	B	A	A

The Sixth Table

Letter from this table give power over things of the Air

14	49	7	25	13	47	16
E	E	F	A	I	F	O
46	36	44	42	18	45	6
A	N	L	N	M	O	L
12	41	26	43	29	39	33
O	O	I	A	L	B	S
48	31	2	32	9	38	8
T	O	O	B	S	A	L
28	15	17	10	3	36	20
S	L	A	O	O	S	E
40	34	37	19	4	5	22
L	N	S	P	E	O	R
14	1	35	23	11	21	13
R	N	O	N	E	N	A

The Seventh Table

Letters from this table give power over things of Fire.

Appendix D

Formation of the Names of the Heptarchic “Ministers of the Hours”

BLUMAZA

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BOBOGEL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BABALEL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BYNEPOR

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BNASPOL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BNAPSEN

Bobogel
Babalel
Bynepor
Bnaspol
Bnapsen
Blumaza
Bamnode

BALIGON / CARMARA

Baligon
Bobogel
Babalel
Bynepor
Bnaspol
Bnapsen
Blumaza

Patterns for the Formation of Each King’s “Ministers of the Hours”

The Ministers’ names for five of the Heptarchic Kings are formed by selecting certain letters out of six of the seven sectors of the Tabula Bonorum, beginning with the sector ruled by King Bobogel and going clockwise around the table. No names are formed from the first sector, ruled by King Baligon (aka Carmara). The green lines in the illustration above show how the first Minister for each of these Kings is formed; the same lines are applied to the next five sectors to form the names of the King’s other Ministers.

In the cases of Kings Baligon and Bnapsen different methods are used. For Baligon, the names of the seven Kings are listed in their order on the Tabula Bonorum. Ignoring the initial “B”s of their names, lines are drawn down the columns to produce the names of the Ministers. This is identical to the method used to get the letters on the border of the Holy Table of Practice, so the Ministers’ names also appear in that border.

In Bnapsen's case, only a portion of the ministers' names derives from the Tabula Bonorum. The names of the Kings are listed in sequence beginning with Bobogel; the name of the 49th and last angel, Bamnode, is substituted for Baligon. Then diagonals are drawn as shown in the illustration to obtain the partial names. Letters from some unspecified source (possibly just random letters) are used to fill out the names to a length of seven letters each.

Since Bnapsen is given power over "wicked spirits", I speculate that the letters that are not from the Tabula Bonorum introduce an element of chaos that permits the holy King to make contact with the unholy beings he controls.

Appendix E

The Twelve by Seven Table in its Two Forms

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

First Form

The table is formed from the names of the Heptarchic Kings and Princes, without their initial letter "B"s. Each row contains the King and Prince of a particular day, beginning with Sunday and following in sequence around the Tabula Bonorum. The names are written from right to left.

The central squares outlined in red are called "The Heart". The squares surrounding the Heart are called "The Flesh". The two columns on each end are called "The Skin".

The Heptarchic Lamén is formed from this Tablet by transposition of the letters. Letters from the Flesh are placed in the outer square of the Lamén. Letters from the Heart are placed in the corners of the inner square. Letters from the Skin fill the central diamond.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Second Form

A second version of this table uses the same names, but writes them from left to right. The names of the Kings and Princes are written in the *numerical* sequence in which they appear in the Tabulum Bonorum, rather than grouping them by the day they rule.

This version of the Table is used to form the letters found on the Holy Table of Practice. The "Heart" is extracted and rotated ninety degrees counterclockwise, to form the 3-by-4 tablet in the center of the Holy Table. The letters around the edge of the Holy Table are found by reading the letters down the columns of this table from the right side to the left. The letters are applied to the Holy Table, 21 to a side, beginning at the upper right corner and going counter clockwise.

The six columns on the lefthand side of this version also form the names of the "Ministers of the Hours" for King Baligon / Carmara.

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Hall of Shame

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Schueler's first two "Enochian" works are hasty and unscholarly assemblages of material from the Golden Dawn (mostly via Aleister Crowley's inadequate presentation in *Liber LXXXIX vel Chanoek* and from his *The Vision and the Voice*), coupled with the products of Schueler's prolific imagination. Robert Turner called the existence of these volumes "lamentable", and I agree without reservation. These two books consist almost entirely of errors, misconceptions, fabrications, and flummery; readers will be far better off going to Schueler's sources than trying to extract anything useful from them.

His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His *Enochian Tarot* is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. *Enochian Physics* is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

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LE LIVRE
DU
RASSEMBLEMENT
DES FORCES

(La Magie Enochienne de la Golden Dawn)

suivi du

LIBER LXXXIV VEL CHANOKH

et d'un extrait de

LA VISION ET LA VOIX

d'Aleister Crowley

Traduit de l'Anglais

par Philippe PISSIER

Ce texte est paru en 1994 e.v. aux Editions Ramuel.

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PRÉFACE + AVERTISSEMENT DU TRADUCTEUR

PARTIE I

PARTIE II

PARTIE III

PARTIE IV

LIBER LXXXIV VEL CHANOKH

UN EXTRAIT DE 'LA VISION ET LA VOIX' : LE CRI DU 19^{ème} ETHER

PRÉFACE

LA MAGIE ENOCHIENNE :

MYSTÈRE & FASCINATION

De tous les systèmes connus dans l'univers magique, le système dit "énochien" est certainement le plus original sur plus d'un point. Cette originalité est sans doute responsable de la fascination qu'exerce sa pratique sur les ésotéristes modernes. Plusieurs de ses spécificités sont à étudier afin de pouvoir se retrouver en terre énochienne, souvent mêlée de manière indistincte à celle des autres systèmes magiques connus.

I) Genèse du système

Tout d'abord, il est à noter que toutes les bases du système magique énochien ont été établies par deux personnes au cours de cérémonies dont le but était l'établissement d'un contact direct entre les opérateurs et l'Éternel en personne. Ces deux chercheurs étaient le mathématicien et astrologue de la Reine Élisabeth, John Dee (1527-1608), et le clerc de notaire (véreux mais clairvoyant) Edward Talbot, dit Kelley ou Kelly (1555-1595).

John Dee était sans doute l'un des plus importants cerveaux européens de son temps. À dix-huit ans, par exemple, il enseignait la géométrie d'Euclide à la Sorbonne ; ami du géographe Gérard Mercator, il avait inventé plusieurs instruments de mesure de navigation, encore conservés au British Museum.

Il avait constitué l'une des plus importantes bibliothèques de son époque : son catalogue recensait quatre mille volumes dans tous les domaines de la connaissance, on trouve par exemple dans ses rayons religieux la Bible Catholique Romaine à côté de celle de Luther, du Coran... Dee connaissait également les grimoires et toute la tradition Magique. Il possédait les trois écrits majeurs (pour l'occultiste) de l'Abbé Jean Trithème : la Poligraphiae, imprimée à l'époque, la Stéganographie, encore manuscrite mais déjà célèbre, et le petit Traité des Causes Secondes. Dee se défendait, sans doute en toute honnêteté et non pour se protéger de l'intolérance régnante, d'exercer la magie.

Pour lui, son but était religieux ; seulement, insatisfait de puiser le savoir dans les livres, il voulait, comme Énoch qui vit Dieu face à face (et qui ne revint pas précise la légende), établir un contact direct sans intermédiaire, avec le Créateur. Pour ce, Dee utilisait un procédé magique assez classique qui trouvera sa forme la plus dégénérée dans le spiritisme : l'opérateur fait des prières et des invocations et un médium se concentre sur un cristal entouré de symboles permettant en principe de garder un contrôle sur la direction donnée au travail. John Dee expérimentait dans ce domaine en compagnie de divers médiums avec plus ou moins de succès jusqu'au jour où se présenta chez lui, à Mortlake, le 10 mars 1582, un certain Edward Kelly. Ils se mirent au travail et immédiatement des résultats se produisirent : le jour même l'archange Uriel commença ses révélations. La réussite eut de graves conséquences depuis ce jour jusqu'à la mort prématurée de Kelly, les deux hommes devront travailler sans relâche malgré les difficultés croissantes et une relation orageuse, due au tempérament du médium.

Edward Kelly s'appelait en fait Talbot. Ses démêlés avec la justice lui valurent d'avoir les oreilles coupées, ce qui ne l'empêchât point d'entendre les communications célestes... et il préféra alors changer de nom. Waite, dans sa préface aux écrits de Kelly, raconte comment ce dernier avait trouvé dans l'église de Saint Dustan des textes alchimiques accompagnés de deux flacons de poudre, l'une rouge et l'autre blanche, permettant la transmutation d'une assez grosse quantité d'or. Il n'est pas impossible qu'il y ait une certaine réalité dans cette histoire. D'ailleurs, l'emprisonnement de Kelly à Prague par le souverain Rodolphe - il décédera au cours de la chute qui conclut sa tentative d'évasion - est en relation avec ses prétentions à la réalisation de l'Oeuvre, sans pouvoir les étayer de preuves. Kelly semble être le type même du mystérieux initié fascinateur, héros et scélérat que l'on retrouvera dans les siècles qui suivront, au même titre que St Germain ou Cagliostro.

Dans l'association de ce vieux sage qu'était le docteur Dee et de ce jeune mystificateur mais réel médium (techniquement parlant, c'est peut-être l'un des plus grands à ce jour) qu'était Kelly, il est remarquable que les nombreuses tensions n'aient pas été plus nuisibles au travail entrepris. En fait de travail entrepris, il faudrait plutôt parler de travail entreprenant car il ne semble pas que les "êtres" du système énochien aient laissé de repos à leurs interlocuteurs jusqu'à leur mise hors d'état de travailler (la mort brutale pour Kelly, la déchéance politique et sociale pour Dee).

Heureusement pour la postérité, Dee était un homme méthodique et toutes les séances furent méticuleusement consignées : il ne nous reste pas seulement les textes et figures du système mais aussi la démarche des opérateurs, la succession des expériences et les anecdotes de leurs vies. Les journaux magiques et intimes de Dee disparurent à la mort de ce dernier, son fils Arthur passe pour avoir œuvré à l'Alchimie mais aucune trace ne nous permet de penser qu'il ait continué le travail magique de son père. Or, en 1662, le père de la maçonnerie anglaise, Elias Ashmole (1617-1692), entre en possession des manuscrits miraculeusement conservés dans le tiroir secret d'un coffre de cèdre, lequel survécut par chance au grand incendie de Londres. Le propriétaire les échangea à Ashmole contre des documents de l'Ordre de la Jarretière. Très curieux de cet aspect de Dee alors inconnu (mis à part le livre du Dr Rudd "A treatise on Angel Magic" et la publication, critique mais d'importance majeure par Meric Casaubon en 1659, des journaux des dernières années de travail s'intitulant "A true and faithfull relation of what passed for many years between John Dee... and some spirits" [\(1\)](#)), Ashmole étudia les textes et les recopia mais il ne semble pas s'en être servi dans l'établissement des rites maçonniques qu'il élaborait et dirigeait.

Après Ashmole, une tradition à sensibilité rosicrucienne se dessine en Angleterre (Dee ayant vécu avant la période historiquement connue de ce courant, on ne peut raisonnablement le qualifier de participant à cette aventure quoique son travail, notamment son livre "La Monade Hiéroglyphique" - Anvers, 1562 - ait certainement inspiré les auteurs des trois manifestes R+C), elle comptera entre autres Francis Barrett, Frédérick Hoackley et Kenneth Mc Kenzie. Mais pas plus dans le "Magus" de Barrett (paru en 1801) que dans les journaux magiques de Hoackley (lequel utilisait une technique très proche de celle de Dee) ou même dans les écrits de Mc Kenzie on ne trouve trace du système angélique ou du langage "énochien". Il est donc possible que l'originalité et la complexité du matériel - à moins que ce ne soit la violence des résultats - aient rebuté ces praticiens.

Pour conclure cette partie, signalons l'excellente étude de l'épopée de Dee et Kelly qu'a faite Gustav Meyrink dans son roman "L'Ange à la fenêtre d'Occident". Meyrink semble avoir eu connaissance des Journaux de Dee par l'intermédiaire de son correspondant londonien

William Wynn Westcott dont il est question dans la partie suivante. L'étude de Meyrink semble avoir beaucoup influencé le principal auteur sérieux sur la magie énochienne en France : Gérard Heym (voir "Le système magique de John Dee" in *La Tour Saint Jacques* n° 11 & 12 1957, ou dans le Cahier de l'Herne consacré à Meyrink où cet article se trouve reproduit). Gérard Heym qui aurait été pressenti pour succéder au collaborateur de Westcott : "McGregor" Mathers, dans son temple Ahathoor n° 4 à Paris.

II) La redécouverte et le travail de la Golden Dawn (2)

En 1888, trois éminents maçons issus de la Societas Rosicruciana In Anglia (S.R.I.A.) fondèrent, à partir d'inspiration spirituelle d'une part et de faux documents d'autre part, un ordre qui, pour avoir la lourdeur d'une société secrète traditionnelle, a le mérite d'avoir établi un système pratique permettant l'étude de la magie et, dans le meilleur des cas, une auto-initiation authentique (non prévue dans le curriculum et donc gratuite...). Le symbolisme servant de base aux rites de l'ordre est d'inspiration rosicrucienne (j'entends par ceci les trois manifestes historiques : La Fama Fraternitatis Chymique de 1616, la Confessio Fraternitatis de 1615, les Noces Chymiques de Christian Rosenkreutz de 1615, et quelques textes très proches comme l'Amphithéâtre de l'Éternelle Sagesse de Henri Kunrath de 1609, ou la Monade Hiéroglyphique de Dee justement) avec également quelques influences de la Théosophie.

Ces trois maçons étaient :

- Le Dr Woodman - mourant en 1891, il laissa sa place vacante dans la symbolique trinité hiérarchique.
- Le mage suprême de la S.R.I.A. W.W. Westcott (1848-1925).
- Le jeune praticien Samuel Mathers (1854-1918).

Mathers est responsable par son travail opératif de l'établissement du matériel à partir de bribes de rituels venant peut-être de McKenzie, l'élève impétueux de Hoackley et membre de la S.R.I.A. lui aussi. L'ordre était divisé en deux : l'Ordre Hermétique de l'Aube Dorée ("The Hermetic Order of the Golden Dawn") ou ordre extérieur, et l'Ordre de la Rose Rouge et de la Croix d'Or ("Rosæ Rubæ & Auræ Crucis"), l'ordre intérieur.

C'est pour cet ordre intérieur qu'un gros travail d'adaptation fut réalisé à partir des manuscrits de Dee alors au British Museum. Nous n'avons pas de preuves que ce travail existait avant son introduction dans la G.: D.: (3) et il semble que soit Mathers soit Westcott en soient responsables. Waite, également membre de la société, dans sa préface aux écrits alchimiques d'Edward Kelly, nous dit que c'est Westcott qui se chargea du travail, les habitudes et les techniques de Mathers pourraient faire penser qu'il en était plus à même ; mais peu importe, ce qui est remarquable c'est l'incroyable "GoldenDawnisation" du matériel original. Le système rénové a au moins le mérite de proposer une application possible pour l'étudiant, des développements éventuels, et finalement de permettre au chercheur une analyse plus éclairée des textes de base. Le matériel original se compose des éléments suivants :

- La Sainte Table,

- Le Sigillum Dei Æmeth,
- Le Liber Logæth,
- Les 48 appels,
- La Table de l'Esprit Nalvage,
- L'Heptarchie Mystique,
- et le Liber Scientiæ Auxilii et Victoriæ Terrestris.

De cela, la G.:. D.: n'a principalement retenu (d'après ce que nous savons de l'ordre original) que les quatre tablettes du Liber Logæth (cinq en fait), le Sigillum Dei Æmeth (qui fournit les noms des quatre Rois élémentaires), la Sainte Table et les 48 clés ou Appels permettant les invocations. Il semble que les successeurs de l'ordre original aient abordé d'autres aspects, c'est en tout cas le sujet du livre de Pat Zalewski : "Golden Dawn Enochian Magic" (6), mais Aleister Crowley était déjà passé par là...

Aleister Crowley (1875-1947) est un personnage complexe, mélange de la pompe traditionaliste (dans l'emploi systématique de noms initiatiques suivis des numéros des grades auxquels il se réfère, par exemple) et de la fougue révolutionnaire d'un explorateur soucieux de son authentique liberté. Il fut alpiniste, poète, peintre, écrivain et surtout magicien. L'opinion qui en général ne retient que ce qui peut faire scandale a été comblée avec la Bête 666 : il mena une recherche systématique dans les domaines de l'amour et du sexe, et ses investigations quant aux drogues, très en vogue dans l'Angleterre d'alors, permirent de faire le point sur leur emploi, les possibilités qu'elles offrent et leurs dangers. Nous ne connaissons d'ailleurs aucun magicien membre d'une quelconque branche survivante de la G.:. D.: qui ne les ait utilisées.

Crowley, après la lecture de "La Nuée sur le Sanctuaire" d'Eckharthausen, était à la recherche de cette société secrète d'initiés connaissant les anciens mystères & co que décrit le petit livre. Cette société se matérialisera pour lui en 1898 sous les traits de la G.:. D.: Élève très doué, on lui accorde rapidement les grades élémentaires de l'ordre extérieur et Allan Bennett, alors une légende vivante, se charge de son entraînement magique. Lorsqu'en 1900 éclate un schisme entre Mathers - alors parisien - et le reste du groupe à Londres, Crowley prend le parti de Mathers, vient à Paris et reçoit le grade d'introduction dans l'ordre intérieur. Allan Bennett malade quitte Londres pour Ceylan grâce à l'aide de son disciple et lui laisse son matériel G.:. D.:.

Crowley commence à acquérir de l'indépendance et en 1904, au cours d'une invocation, il reçoit un texte extraordinaire nommé Liber Al vel Legis, ou Livre de la Loi. Aleister, devenu prophète du nouvel Éon, dit d'Horus, décide de voler de ses propres ailes, de ne plus compter que sur ses propres expériences et contacts intimes, et rompt avec Mathers. En 1909, assisté d'un de ses disciples, Crowley entreprend un important travail sur le système énochien : il tente un "voyage dans l'esprit" (un "skrying" comme on dit en anglais) dirigé vers chacune des trente régions des cieux énochiens. Il avait, plusieurs années auparavant au Mexique, déjà tenté cette expérience mais avait assez vite échoué. Dans le Sahara en 1909, ce fut une nouvelle compréhension de l'emploi de la sexualité dans la magie qui lui permit d'aboutir.

Cette expérience est relatée dans son Liber 418 : "The Vision and the Voice" (La Vision et la Voix).

Dans les années 1910, il fit paraître sa revue maintenant légendaire "The Equinox" dans laquelle il publiera une part importante du matériel G.: D.:. Ainsi y trouve-t-on un texte intitulé "A brief representation of the universe derived by Dr John Dee through the skrying of sir Edward Kelly" (une brève représentation de l'univers provenant du Dr Dee à travers la vision - dans l'esprit - de sir Edward Kelly), parts I & II, révélant ainsi pour la première fois la conception que cette société avait du système énochien (4).

Crowley, qui maîtrisait les langues avec une remarquable aisance, traduisit en énochien les textes d'invocations et de renvois des esprits du grimoire qu'il avait restauré : la Goëtie (la première des cinq parties du Lémégetton) et fit une traduction/interprétation analytique du langage barbare d'un exorcisme gréco-égyptien dans son Liber Samekh (5). Son affinité avec le personnage d'Edward Kelly lui fit dire qu'il en était la réincarnation, ce qui pourrait se justifier par leur similitude à certains égards.

L'étudiant moderne doit à Aleister Crowley son pragmatisme, son indépendance et sa liberté, ce qui explique qu'aujourd'hui il soit en mesure d'explorer sa psyché en créant un nouveau système magique, une nouvelle loi, un nouveau langage.

III) La fascination actuelle

De cette indépendance qu'ont les chercheurs post-crowléyens et de l'influence majeure qu'a le problème du langage magique et du système énochien est née une sorte de fascination à l'égard de cette branche de la théurgie. En fait, dans cet intérêt, il faut compter avec la réaction, peut-être quelque peu juvénile, contre ce qui est considéré comme vieux, dépassé, bref, ce qui est passé de mode.

Plusieurs systèmes liés à ce courant ont vu le jour, citons le culte du Zos-Kia du peintre ex-disciple de Crowley, Austin Osman Spare (1886-1956) et toute la Chaos Magick (le k final caractérise l'influence de la Bête qui innova cette orthographe avec son maître-livre : "Magick"), sans parler bien sûr de l'inénarrable Nécronomicon, pseudo-grimoire imaginé à partir des romans de Lovecraft et que certains n'hésitent pas à attribuer à John Dee lui-même ! (Voir l'introduction du Nécronomicon aux éditions Belfond).

Mais revenons à la magie énochienne proprement dite. Les successeurs de la G.: D.: réorganisent aujourd'hui son système et Schueler dans son "Enochian Magic" (6) donne le matériel et les rituels "step by step" ("pas à pas"). Les américains (et nous aussi) aiment pratiquer si c'est simple et impressionnant... L'investigation par la magie énochienne donne généralement des résultats, on ne peut pas vraiment dire qu'ils soient contrôlables puisqu'ils ne correspondent à aucun standard d'expériences qu'auraient déjà vécues les initiateurs de cette pratique.

En cela, le but le plus honorable (s'il peut être question d'honneur) est la réussite de l'expérience dite de la "Connaissance et Conversation du Saint Ange Gardien", soit le contact avec son vrai vouloir, dénué d'intention, autrement dit son cœur. Mais elle s'applique aussi à régler les différents problèmes de la vie. Après tout, une magie n'est blanche ou noire que

d'après l'emploi qui en est fait... Disons que l'on est quand même loin du religieux John Dee. En fait non, car si les buts et méthodes conscients de Dee étaient fort éloignés de ceux de nos contemporains, est-ce que finalement les aventures et mésaventures de sa vie, le problème de sa relation avec Kelly culminant évidemment dans l'échange rituellement ordonné qu'ils firent de leurs femmes, ne seraient pas des indications que cette pratique commençait à faire fermenter les éléments de leurs consciences afin de faire apparaître une quintessence non-conformiste ? Aujourd'hui on ne peut plus répondre, manquant des points de repères d'une moralité conventionnelle n'existant plus dans le cœur du magicien moderne.

Mais que reste-t-il ? Sur quoi nous fonder si notre pratique ne nous a pas encore permis un contact non ambigu avec notre cœur, si notre formation magique nous laisse errer dans l'imaginaire que nous avons façonné ? Car si la mystique que nous possédons généralement vient de l'histoire qui nous a fait ce que nous sommes : Vikings, Sémites, Celtes, etc... la magie énochienne, d'où vient-elle ? Certes, il y a des influences de la Qabalah (le Sigillum Dei Aemeth, les communications d'Uriel, Michaël...) mais ce n'est pas là l'originalité et la force du système. Certains praticiens de la magie énochienne ont dit qu'elle était une Qabale (quand j'entends une qabale, j'ai tendance à écrire cabale, comme au théâtre) qui mettait en action le monde d'Atziluth, le plus haut des quatre de la Qabal classique. Il est assez difficile de le vérifier...

Quoi qu'il en soit, l'énochien, cette langue avec sa grammaire et sa syntaxe, ce système magique et sa Théogonie originale, reste un mystère qu'il ne convient pas de prendre pour une simple variante de tel ou tel système traditionnel déjà connu. Il est donc utile, en l'abordant, de maîtriser les éléments fondamentaux qui servent à son emploi sans pour autant s'inféoder aux rituels des pentagrammes et hexagrammes, à leurs signes, aux notions de Qabal de la G. : D., etc...

Ceci permettra de distinguer dans l'énochien ce qui est original de ce qui est emprunt, et ce que l'on peut penser de tel ou tel développement contemporain. Une culture qui donnera quelques points de repères dans notre société de consommation où la pratique de la magie a beaucoup en commun avec les jeux vidéo ou la séance quotidienne de télévision.

Matthieu LEON

NOTES

(1) Réédition par Magickal Childe (New York, 1992).

(2) Un historique plus complet et l'exposé des enseignements fondamentaux de cette société sont donnés dans le livre de Philippe Pissier & Léon : "*La Magie Rituelle de la Golden Dawn*, traduction et commentaires". A paraître.

(3) Par souci de simplicité, nous regroupons, comme on le fait généralement, les deux ordres sous les initiales G.D. (pour Golden Dawn, Aube Dorée). L'Ordre Hermétique de l'Aube Dorée ("The Hermetic Order of the Golden Dawn") ou ordre extérieur, et l'Ordre de la Rose Rouge et de la Croix d'Or ("Rosæ Rubæ & Auræ Crucis"), l'ordre intérieur.

(4) Reproduit en Appendice 1 dans le "*Livre du Rassemblement des Forces*". L'on notera quelques différences par rapport aux Clés Enochiennes que fournit l'Aube Dorée.

(5) Traduit dans "*La Magie Rituelle de la Golden Dawn*".

(6) Editions Llewellyn.

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- "The Equinox", volume I, réédition Weiser, 1992.
- "The Golden Dawn", Israël Regardie, éditions Llewellyn.
- "The Heptarchia Mystica" et "The Five Books of Mystical Exercises" de John Dee, édités par Adam Mc Lean.
- "John Dee", Peter French, ARK pub.
- "Enochian Dictionary", Donald Laycock, Askin Publications.
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- "MAGICK" (parties I et II) d'Aleister Crowley, traduction française parue aux Éditions Blockhaus. Épuisé.
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- "Liber 418 : The Vision and the Voice" d'Aleister Crowley, éd. O.T.O.
- "Le Livre de Thoth" d'Aleister Crowley, traduction parue aux éditions Urania Verlags.

- Le n°3 de la revue "BLOCKHAUS" (c/o José Galdo, 27 rue Jean Cottin, Esc. C, 75018 PARIS) qui comporte un important dossier Aleister Crowley.

- Les n°1 et 2 de la revue "EQUINOXE", semestriel de la mouvance thélémitique donnant à lire diverses traductions de Crowley, dont le Liber XXVII, le Liber XXX, "Le Soldat et le Bossu", "L'Enthousiasme Galvanisé", etc. 75 FF. à l'ordre de Philippe Pissier (bp 13, F-46170 CASTELNAU-MONTRATIER).

Au sujet de Crowley, mettons le lecteur en garde contre deux "faux" circulant en francophonie. Tout d'abord "Le Testament Théurgique d'Aleister Crowley", paru aux éditions "Axis Mundi". Puis "Les Secrets d'Aleister Crowley", rédigé par un soi-disant fils du Mage et publié aux éditions Pardès.

AVERTISSEMENT DU TRADUCTEUR

Certains passages de ce texte peuvent sembler d'une rédaction curieuse au lecteur : qu'il se rassure, les apparentes incohérences de style et la phraséologie quelquefois malhabile ne sont dues qu'à mon souci de rester le plus fidèle possible à l'original anglais.

Nous remercions Ghemma Quiroga-Galdo, directrice de la revue "BLOCKHAUS" et traductrice d'Edgar Allan POE, pour son aide quant à certains points obscurs du texte.

Une dernière indication, relative à l'une des correspondances Alphabet Hébraïque - Arcanes Majeurs du Tarot : dans le système de l'Aube Dorée, la lettre Heh est attribuée à l'Empereur, et Tzaddi à l'Étoile. Or, pour le magicien thélémitique (c'est-à-dire celui ayant pris conscience du changement d'ère, intervenu en 1904, et révélé à son prophète Aleister Crowley), ces correspondances sont interverties. N'est-il pas écrit dans Le Livre de la Loi, chap. I, verset 57 : "Toutes ces vieilles lettres de mon Livre sont justes, mais ♄ n'est pas l'Etoile"?

Et enfin, je ne puis mieux faire que dédier cette traduction à tous mes compagnons de combat.

Aum. Ha.

Philippe PISSIER

LE LIVRE DU RASSEMBLEMENT DES FORCES

PARTIE I

Les Tablettes Énochiennes sont quatre, chacune est attribuée à l'un des quatre éléments : Terre, Air, Feu et Eau. De plus, il y a une autre Tablette plus petite, nommée Tablette d'Union, attribuée à l'élément Éther ou Esprit. Sa fonction, comme son nom l'indique, est de réunir et de lier ensemble les quatre Tablettes Élémentaires. Pour leur étude, les quatre Tablettes Élémentaires ou Tours de Guet sont disposées comme les éléments sur le Pentagramme, quoique dans un ordre quelque peu différent :

1.	2.
Tablette de l'Air	Tablette de l'Eau
3.	4.
Tablette de la Terre	Tablette du Feu

A chaque Tablette correspondent d'innombrables attributions, dont nous traiterons au cours de cette étude, celle des couleurs étant principale et essentielle. Certains carrés de chaque Tablette seront peints dans la couleur de l'Élément, selon l'Échelle du Roi, tandis que d'autres seront laissés partiellement ou totalement blancs. Ainsi, dans chaque Tablette, il existe quatre principaux types de carrés. Il s'agit de :

1. La Grande Croix de 36 carrés, où sont des lettres noires sur fond blanc, se déployant au travers de la Tablette tout entière.

2. Les Croix de Calvaire Séphirotiques, où là aussi se trouvent des lettres noires sur fond blanc, aux quatre coins des Tablettes.

3. Les Carrés Kérubiques, qui sont toujours de la couleur élémentaire de la Tablette, et sont les quatre carrés directement au-dessus de chaque Croix Séphirotique.

4. Les Carrés Serviteurs, toujours de la couleur de la Tablette, et constitués des 16 carrés de chaque angle mineur au-dessous de chaque Croix Séphirotique.

Les Carrés Kérubiques et Serviteurs de chaque Tablette sont de la couleur élémentaire, avec les lettres tracées dessus dans la couleur complémentaire, ainsi :

TABLETTE DE L'AIR peinte en Jaune.

Lettrage du quartier de l'Air : Mauve.

TABLETTE DE L'EAU peinte en Bleu.

Lettrage du quartier de l'Eau : Orange.

TABLETTE DE LA TERRE peinte en Noir.

Lettrage du quartier de la Terre : Vert.

TABLETTE DU FEU peinte couleur Feu.

Lettrage du quartier du Feu : Vert.

Le lettrage des trois autres Angles dépend de l'élément. Ainsi, prenant comme exemple la Tablette du Feu, la couleur de chaque Angle de la Tablette sera :

1. Angle Mineur de l'AIR : Lettres Jaunes sur fond Rouge.
2. Angle Mineur de l'EAU : Lettres Bleues sur fond Rouge.
3. Angle Mineur de la TERRE : Lettres Noires sur fond Rouge.
4. Angle Mineur du FEU : Lettres Vertes sur fond Rouge.

La TABLETTE D'UNION, qui est attribuée à l'Esprit, la cinquième branche du Pentagramme, est une petite Tablette de vingt carrés, cinq lettres en largeur, quatre en hauteur. Ses lettres sont peintes sur un fond blanc :

EXARP, attribué à l'Air, est peint en lettres jaunes.

1ère ligne.

HCOMA, attribué à l'Eau, est peint en lettres bleues.

2ème ligne.

NANTA, attribué à la Terre, est peint en lettres noires.

3ème ligne.

BITOM, attribué au Feu, est peint en lettres rouges.

4ème ligne.

Chacun de ces vingt carrés est attribué en partie à l'Esprit, et ses lettres sont employées en combinaison avec celles des Tablettes Élémentaires dans la formation de certains Noms.

Le détail le plus important de chaque Tablette Angélique est la Grande Croix que la branche verticale parcourt du sommet à la base, et que la branche horizontale croise au centre. Cette Croix comprend 36 carrés, et possède une ligne verticale double nommée *Linea Dei Patris Filiique*, la Ligne de Dieu Père et Fils, et une ligne la croisant horizontalement, la *Linea Spiritus Sancti*, la Ligne de l'Esprit Saint, qui n'a qu'une rangée de lettres. La *Linea Spiritus Sancti* est toujours la septième ligne ou rangée de lettres depuis le sommet, tandis que les deux colonnes verticales de la *Linea Dei Patris Filiique* sont toujours les sixième et septième colonnes depuis la gauche ou la droite.

A partir de cette Grande Croix, divers Noms Divins et Angéliques sont extraits, qui sont d'une suprême importance. En premier lieu, il y a les "Trois Grands Noms Saints et Secrets de Dieu" que l'on trouve dans la *Linea Spiritus Sancti*. Cette ligne comprend douze lettres, qui sont divisées en noms de trois, quatre et cinq lettres lisibles de gauche à droite. Ainsi, dans la Tablette de l'Air, nous obtiendrons ORO IBAH AOZPI ; dans celle de l'Eau : MPH ARSL GAIOL ; dans celle de la Terre : MOR DIAL HCTGA ; dans celle du Feu : OIP TEAA PDOCE.

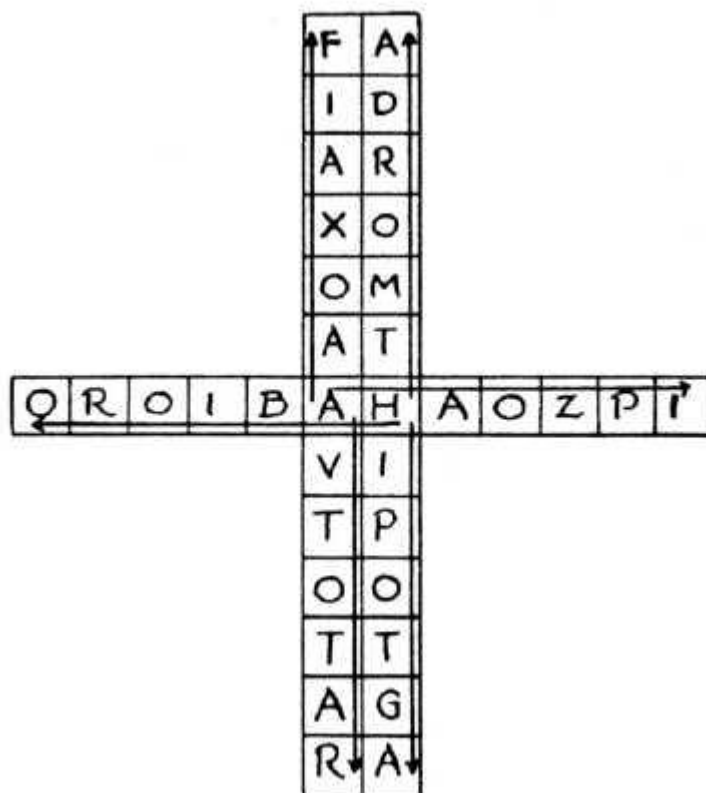
Ces Trois Grands Noms Saints et Secrets de Dieu sont les noms majeurs des Tablettes. Ces Noms sont censés être portés comme des armoiries sur les Bannières de chaque Grand Roi de chaque quartier. Le Nom d'un Grand Roi est toujours un nom de huit lettres et implique une spirale ou mouvement giratoire au centre de la Grande Croix. Ainsi, dans la Tablette de l'Air, le Grand Roi est BATAIVAH. Il est obtenu de cette manière :



De même pour les trois autres Tablettes Angéliques. Le Roi est une force très puissante, et attendu qu'il amorce le tourbillon, il doit être invoqué avec tout le soin requis.

La série suivante de noms importants extraits de la Grande Croix : il s'agit des Six Doyens. Leurs noms commencent à partir des sixième et septième carrés de la Linea Spiritus Sancti inclus, et sont lus *vers l'extérieur* le long des trois lignes de la Croix (1), jusqu'au bord de la Tablette. Chaque nom est de sept lettres. Dans le cas de la Tablette de l'Air, les Six Doyens sont :

HABIORO, AAOXAIF, HTMORDA, AHAOZPI, AVTOTAR, HIPOTGA.



(Notez le chevauchement des lettres dans les carrés centraux).

Le Nom (de 8 lettres) d'un Roi, et les six Noms de sept lettres de chacun des Doyens, sont invoqués au moyen de l'Hexagramme. Ils sont attribués au Soleil et aux Planètes, et résident sur un plan différent et plus élevé que les noms élémentaires. L'attribution aux points de l'Hexagramme est la suivante :

Le Roi est attribué au Soleil, et on l'invoque par les six Hexagrammes Solaires. Le Doyen formé sur la branche gauche de la Linea Spiritus Sancti est attribué à Mars ; celui sur la branche droite à Vénus. Le Nom du Doyen formé par les lettres dans la partie supérieure de la Linea Dei Patris (qui est la colonne descendante *gauche* de la Croix, tandis que la *droite* est la Linea Dei Filiique) est attribué à Jupiter, et celui formé par les lettres de la partie inférieure à Mercure. Le Doyen formé par les lettres de la partie supérieure de la Linea Dei Filiique est attribué à la Lune, tandis que le Nom formé par les lettres de la partie inférieure l'est à Saturne.

Ces règles s'appliquent à chacune des Quatre Tablettes et sont des constantes qui ne varient jamais. Ces trois ensembles de Noms - les Saints Noms de Dieu, le Nom du Roi, et les Noms des Six Doyens - sont tous extraits de la Grande Croix Centrale. Ces Noms sont toujours peints en lettres noires sur fond blanc.

Nous devons maintenant parler des Angles Mineurs de chaque Tablette. L'ordre donné à la disposition des Quatre Tablettes s'applique également à la structure de chaque Tablette particulière, car chacune est présentée avec ses sous-éléments propres. La Grande Croix est le mécanisme qui divise la Tablette et sépare (et réunit) les quatre sous-éléments des Angles Mineurs, ainsi nommés, les uns des autres.

Au centre de chaque Angle Mineur, l'on remarquera une Croix de Dix carrés. Elle est appelée la Croix du Calvaire Séphirotique. A partir des lettres disposées sur cette Croix sont extraits deux noms divins qui évoquent et commandent les Anges et Esprits de l'Angle Mineur, et leurs noms sont employés comme invocation préliminaire lorsqu'on oeuvre magiquement avec un carré de l'Angle Mineur. La ligne verticale de la Croix Séphirotique, lue de haut en bas, laisse apparaître un Nom Divin de six lettres. Ainsi, dans l'Angle Mineur de l'Air de la Tablette de l'Air, nous trouvons, dans la ligne blanche descendante de la Croix, le nom IDOIGO. C'est avec ce nom que les Anges et les Esprits de l'Angle Mineur doivent être appelés. La barre transversale, lue de gauche à droite, laisse apparaître le nom divin de cinq lettres, ARDZA, qui est employé pour commander à ces Anges appelés par le premier Nom. Ainsi, dans chaque Croix Séphirotique de tout Angle Mineur, nous trouvons deux noms divins. Un sur la ligne verticale descendante, toujours de six lettres, et un sur la barre transversale, lue de gauche à droite, de cinq lettres. Ces noms doivent être lus dans les

directions indiquées, car s'ils sont inversés, ils appellent des forces maléfiques. Comme les Noms tirés de la Grande Croix, ces Noms de la Croix Séphirotique sont peints en lettres noires sur fond blanc. Mais, contrairement aux premiers, ceux-ci sont employés en conjonction avec le Pentagramme.

Venons-en maintenant aux carrés de couleur disposés au-dessus et au-dessous de la Croix Séphirotique, dans chacun des Angles Mineurs. Parmi ceux-ci, les plus importants sont les quatre *au-dessus* de la barre transversale de la Croix Séphirotique - nommés Carrés Kérubiques. De ces quatre carrés sont tirés quatre noms de quatre lettres chacun. Ainsi, pour la rangée du haut de l'Angle Aérien de la Tablette de l'Air, nous obtenons :

R Z (I) L A

Notez que le carré blanc central appartient à la Croix Séphirotique et n'est pas compris dans les noms extraits de ces Carrés Kérubiques. A partir de ces quatre lettres, nous obtenons quatre noms, ainsi : RZLA, ZLAR, LARZ, ARZL.

Ces Quatre Noms, les Noms des Quatre Anges Kérubiques de l'Angle Mineur, règnent sur les carrés Serviteurs au-dessous de la Croix Séphirotique, et des quatre, le premier est le plus puissant - les autres en étant dérivés. En préfixant ces quatre noms d'une lettre tirée d'une ligne appropriée de la Tablette d'Union, nous obtenons des noms encore plus puissants, de caractère archangélique. Ainsi, pour la Rangée Kérubique de l'Angle Mineur de l'Air de la Tablette de l'Air, que nous prenons pour exemple, la lettre "E" du mot "EXARP" de la Tablette d'Union est utilisée comme préfixe. Ce qui donne ERZLA, EZLAR, ELARZ, EARZL.

La règle est la suivante : la *première* lettre de la ligne appropriée de la Tablette d'Union est ajoutée comme préfixe uniquement aux Noms tirés des Carrés Kérubiques. Dans l'Angle Aérien de la Tablette de l'Eau, le principal Nom Kérubique est TAAD. Le nom formé par l'addition de la lettre appropriée de la Tablette d'Union est HTAAD : et ainsi de suite. Pour exemple de cette méthode appliquée aux carrés Serviteurs qui restent (de l'Angle Aérien de la Tablette de l'Air), nous trouvons :

X ajouté aux 16 carrés Serviteurs de l'angle de l'AIR.

A ajouté aux 16 carrés Serviteurs de l'angle de l'EAU.

R ajouté aux 16 carrés Serviteurs de l'angle de la TERRE.

P ajouté aux 16 carrés Serviteurs de l'angle du FEU.

D'où qu'EXARP sera entièrement employé sur la Tablette de l'Air, et n'est jamais utilisé sur les trois autres Tablettes. La Première Lettre s'applique aux Carrés Kérubiques de chacun des quatre Angles Mineurs, tandis que les quatre lettres restantes s'appliquent aux seize carrés Serviteurs de ces Angles, comme on l'a montré ci-dessus. Les autres noms de la Tablette d'Union sont pareillement attribués à l'Eau, la Terre, et le Feu. Pour exemple, voici ci-dessous les Noms tirés de l'Angle Mineur du Feu, dans la Tablette de l'Eau :

N	L	I	R	X	HNLRX	HLRXN	HRXNL	HXNLR.
A	T	A	P	A	AXPCN	APCNX	ACNXP	ANXPC.
X	P	A	C	N	AVASA	AASAV	ASAVA	AAVAS.
V	A	A	S	A	ADAPI	AAPID	APIDA	AIDAP.
D	A	S	P	I	ARNIL	ANILR	AILRN	ALRNI.
R	N	D	I	L				

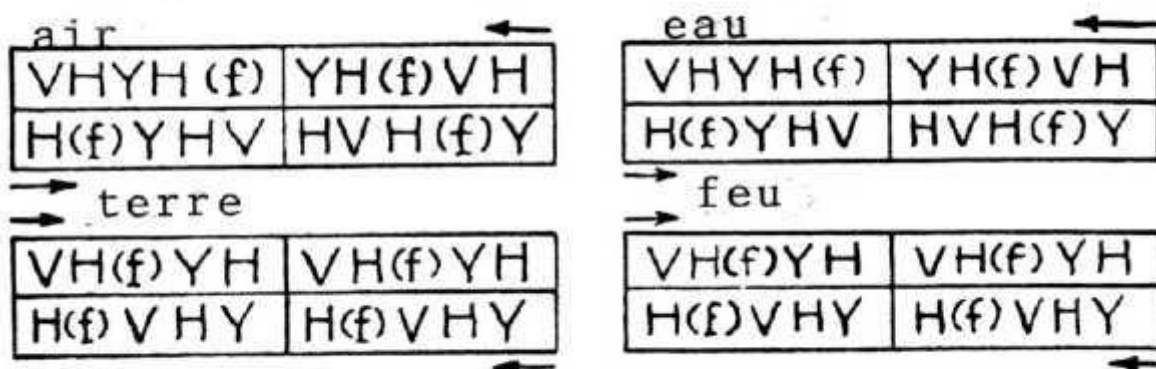
Le rituel de consécration des Quatre Armes Élémentaires fournit d'excellents exemples de noms archangéliques, tirés des Carrés Kérubiques et préfixés par des lettres de la Tablette d'Union.

L'attribution du Nom Yod He Vau He.

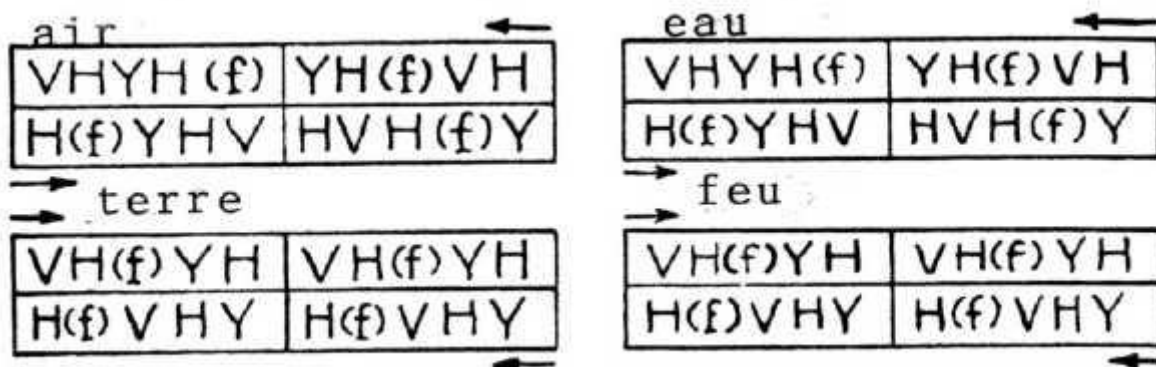
Ce Nom est la clé de toutes les attributions Énochiennes des carrés des Éléments : les lettres sont attribuées comme suit :

YOD	FEU	BAGUETTES
HE	EAU	COUPES
VAU	AIR	ÉPÉES
HE(final)	TERRE	PENTACLES

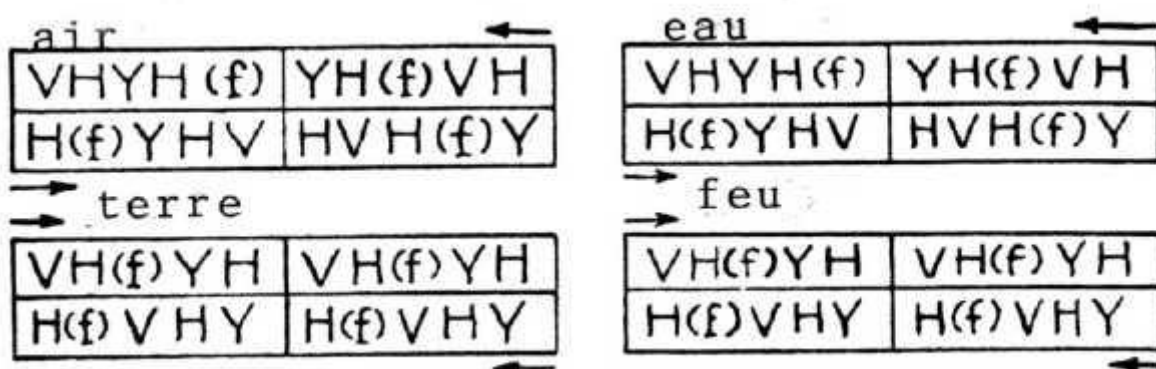
Les lettres du Grand Nom attribuées dans l'ordre aux Quatre Tablettes réunies :



Les lettres du Grand Nom attribuées à chaque angle des Tablettes particulières :



Les Lettres du Tétragrammaton ne sont pas seulement attribuées aux Tablettes elles-mêmes, et à leurs Angles Mineurs, mais elles sont également disposables de sorte à ce que même les Carrés des Tablettes soient placés sous leur juridiction et empire. En ce qui concerne la Grande Croix, le procédé d'attribution des lettres du Nom consiste à diviser chaque ligne verticale et horizontale en groupes de trois carrés contigus. Contre l'angle *supérieur* gauche de la Grande Croix, et sur la *gauche* de sa branche horizontale, placez la lettre du Nom pour l'Élément de la Tablette, ainsi VAU pour la Tablette de l'Air, YOD pour celle du Feu, etc.

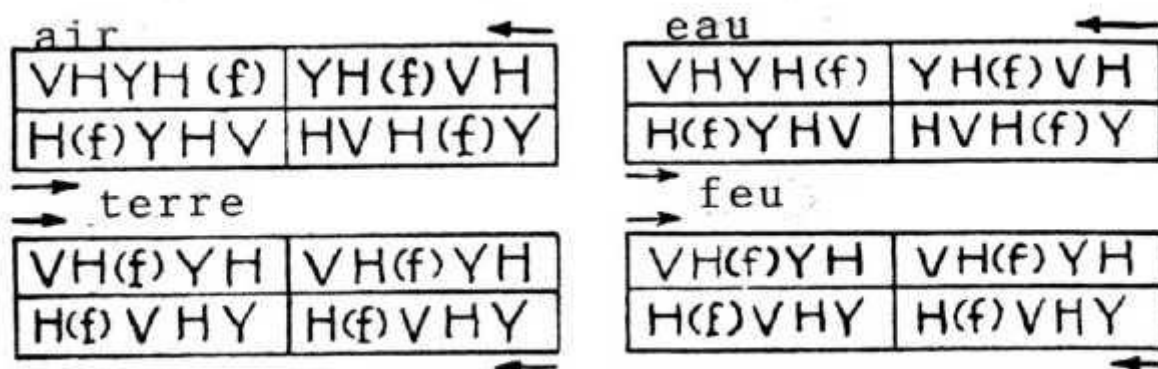


Chaque carré des diagrammes ci-dessus représente *trois carrés* sur les Tablettes. Cette attribution est parfaitement évidente si l'on se souvient que la lettre en résonance avec la Tablette vient toujours *en haut et à gauche*.

Les flèches indiquent le sens dans lequel le Nom doit être lu.

Les Croix Séphirotiques dans les Angles Mineurs possèdent, comme l'étudiant l'aura déjà remarqué, dix Carrés, chacun d'entre eux étant attribué à l'une des Séphiroth de l'Arbre de Vie. La Croix Séphirotique représente donc les Séphiroth modifiées par la lettre de l'Angle Mineur. Ainsi, Kether dans l'Angle Mineur Aérien est le *Kether* de *Vau*. Dans l'Angle Mineur Aqueux, il s'agit du *Kether* de *Heh*, et ainsi de suite. En ce cas, les lettres, comme il est expliqué ailleurs, correspondent aux quatre Mondes.

En ce qui concerne les autres carrés des Angles Mineurs, dans la Rangée Kérubique le carré à l'extérieur (2) est toujours attribué à la lettre correspondant à l'Élément de l'Angle Mineur. Dans les Tablettes de l'Air et de l'Eau, les Noms sont lus de droite à gauche dans les deux quartiers supérieurs ; et dans les deux quartiers inférieurs de gauche à droite. Dans les Tablettes de la Terre et du Feu, de gauche à droite en haut, et de droite à gauche dans les deux quartiers inférieurs. Ainsi, dans les Quatre Tablettes, le Nom se lit :



Bien que les deux derniers groupes du Nom soient les mêmes, cela n'indique pas que les Carrés soient identiques. Leur composition élémentaire diffère énormément dans chaque Angle Mineur, comme on le verra un peu plus loin.

Les Carrés Serviteurs au-dessous de la Croix du Calvaire peuvent être considérés comme quatre colonnes verticales de quatre carrés chacune, ou, les regardant sous un angle différent, comme quatre rangées horizontales également de quatre carrés chacune. En attribuant les lettres du Tétragrammaton à ces Carrés Serviteurs, la règle est qu'elles dépendent des attributions des Carrés Kérubiques. Les colonnes (lues de haut en bas) suivent l'ordre des Carrés Kérubiques en haut, et cet ordre est invariablement reproduit par les rangées horizontales lues de droite à gauche. Ainsi, dans l'Angle Mineur Aérien de la Tablette de l'Air, le Nom est ainsi attribué à la Rangée Kérubique :

VAU HEH YOD HEH (final)

Donc, en appliquant la règle ci-dessus, les Carrés Serviteurs au-dessous de la Croix Séphirotique donnent ce qui suit :

	VAU	HEH	YOD	HEH (final)
HEH (f)	*	*	*	*
YOD	*	*	*	*
HEH	*	*	*	*
VAU	*	*	*	*

A partir de cet exemple, il est clairement indiqué que chaque carré possède une double attribution aux lettres du Tétragrammaton, aucune n'étant identique du fait que rangées et colonnes diffèrent. Ainsi, la Colonne de Vau, rangée Yod, n'est pas équivalente à la Colonne Yod, rangée Vau.

Nous devons maintenant aborder la raison de cette complexe série d'attributions des lettres du Tétragrammaton aux Carrés. Selon ces correspondances, certains symboles Astrologiques, Tarotiques, Géomantiques ou Hébraïques, sont attribués aux Carrés.

Il convient de se souvenir qu'en attribuant les lettres du Nom à la Grande Croix, nous devons subdiviser cette dernière en groupes ou blocs de trois Carrés chacun. Chaque groupe est attribué à quelque lettre du Tétragrammaton. Or, les Signes du Zodiaque doivent être attribués à la Grande Croix, et chacun de ces douze Signes doit être attribué à trois Carrés constituant un groupe ou bloc. L'ordre de leur attribution est régi par les lettres du Grand Nom déjà imputées aux branches de la Grande Croix. Par exemple, les Signes de Feu (Bélier, Lion, Sagittaire) sont attribués à YOD. Les Signes d'Eau (Cancer, Scorpion, Poissons) sont attribués à HEH. Les Signes d'Air (Gémeaux, Balance, Verseau) sont attribués à VAU. Les Signes de Terre (Taureau, Vierge, Capricorne) sont attribués au HEH final.

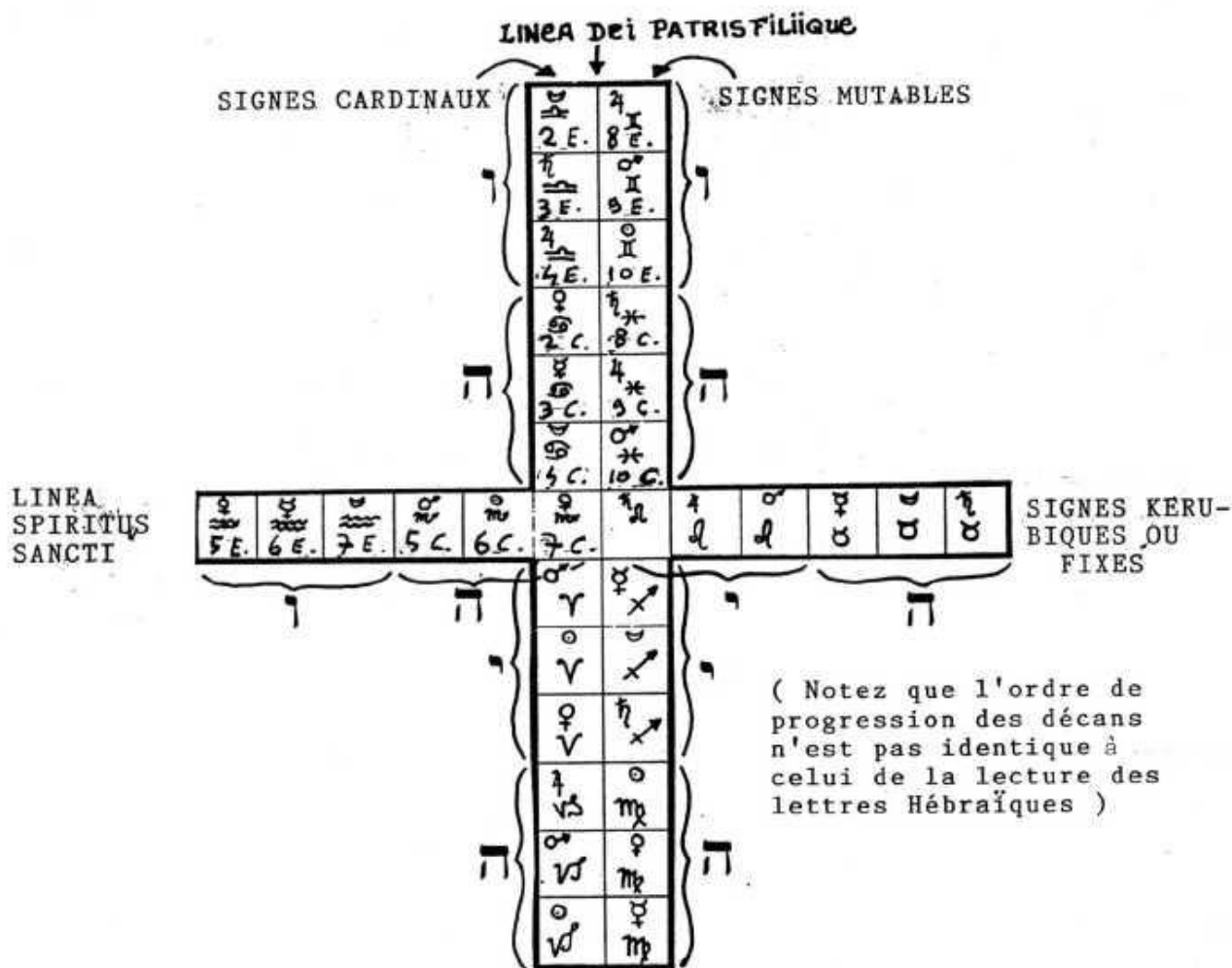
Ainsi chaque groupe de trois Carrés, constituant une unique unité, correspond à un Signe du Zodiaque, selon la lettre du Nom attribuée à ce groupe. Chaque Signe Zodiacal étant divisible en trois Décans (ou divisions de dix degrés), il s'ensuit que chacun de ces trois Décans du Signe peut être attribué à l'un des Carrés dans quelque groupe de trois Carrés. Le Signe correspond au groupe, et le Décan à l'un des Carrés de ce groupe.

La règle des attributions de ces Douze Signes à la Grande Croix est la suivante : les Quatre Signes Kérubiques ou Fixes (Taureau, Lion, Scorpion et Verseau) sont attribués aux Carrés de la Linea Spiritus Sancti. Les Quatre Signes Cardinaux (Bélier, Cancer, Balance, Capricorne) sont attribués au côté gauche de la Linea Dei Patris Filiique, et les Quatre Signes Mutables (Gémeaux, Vierge, Sagittaire et Poissons) au côté droit de la Linea Dei Patris Filiique.

Le système des Décans tel qu'employé par l'Ordre se trouve explicité dans les documents relatifs aux Cartes du Tarot. Cela commence avec l'attribution du premier Décan du Bélier à la planète Mars, et finit avec le dernier Décan des Poissons, lui aussi régi par Mars. L'ordre des Planètes pour les Décans suit l'ordre des Séphiroth sur l'Arbre de Vie : Saturne, Jupiter, Mars, le Soleil, Vénus, Mercure, et la Lune.

Il existe 36 arcanes mineurs du Tarot, comme il est expliqué dans les documents adéquats, tous attribués aux Décans des Douze Signes. Donc, à chacun des Carrés-Décans de la Grande Croix sera attribué l'un des Arcanes Mineurs du Tarot. Les 2, 3 et 4 de chacune des quatre

Couleurs du Tarot sont attribués aux Signes Cardinaux. Les 5, 6 et 7 aux Signes Kérubiques ou Fixes ; et les 8, 9 et 10 aux Signes Mutables. Ainsi, dans la Tablette de l'Air, la Grande Croix indique ainsi les attributions du Tarot et des Décans :



LA GRANDE CROIX DE LA TABLETTE DE L'AIR

L'attribution des Séphiroth aux dix Carrés de la Croix Séphirothique est révélée par le Symbole d'Admission au 27ème Sentier de Peh, reproduit dans l'une des Lectures Instructives. Les

attributions planétaires de la Croix Séphirothique, telles qu'usées dans le Système Énochien, sont plutôt différentes de celles utilisées avec l'Arbre de Vie. Mais le système employé ici est invariable et s'applique à chacune des Seize Croix Séphirothiques réparties sur les quatre Tablettes.

Dans cette méthode d'attribution des planètes aux Séphiroth sur la Croix de Calvaire des Angles Mineurs, Saturne se trouve exclu, et Jupiter et "La Roue de Fortune" sont attribués à Kether. Le titre de cette carte est "Le Seigneur des Forces de Vie", et Kether est l'origine et la source de la vie.

A Chokmah est attribué Mercure, l'Arcane Majeur, Le Magicien, "Le Puissant Magicien", de fait Chokmah est le distributeur du pouvoir émanant de Kether, de même que Mercure est le messager de Jupiter dans la mythologie classique.

A Binah correspond la Lune, et l'Atout "La Prêtresse de l'Étoile d'Argent", Binah complétant la Triade Supernelle, et étant pour ainsi dire la Grande Prêtresse des Séphiroth Inférieures. (Comparez aussi, dit S.R.M.D., avec la position du Sentier de Gimel sur l'Arbre de Vie).

A Chesed, Vénus, et l'Atout de l'Impératrice, "La Fille des Puissants". Chesed est, en quelque sorte, la première des Inférieures au-dessous de Binah, et le Sentier de Vénus est réciproque entre Chokmah et Binah, formant pour ainsi dire la base du Triangle des Supernelles.

A Geburah, Mars, et l'Atout de la Tour Foudroyée, "Le Seigneur des Armées du Puissant", Geburah représentant pouvoir igné et force.

A Tiphareth, le Soleil, "Le Seigneur du Feu du Monde", Tiphareth étant pour ainsi dire le cœur et le centre du Soleil de Vie.

Les quatre cases de la Croix Séphirothique qui restent n'ont pas d'attributions astrologiques ou planétaires. Les dix Carrés de la Croix Séphirothique correspondent également aux As et Arcanes Mineurs de la Couleur attribuée à l'Élément de l'Angle Mineur. Ainsi, les Baguettes correspondent à l'Angle du Feu, les Pentacles à la Terre, etc.

Les Carrés Kérubiques sont assignés, comme leur nom l'indique, aux quatre Kerubim dont les emblèmes suivent l'ordre des lettres du Tétragrammaton :

YOD	HEH
Lion - Lion	Aigle - Scorpion
Roi	Reine
VAU	HEH (final)
Homme - Verseau	Taureau - Taureau
Prince	Princesse

Ces derniers sont de la couleur correspondant à l'Élément de l'Angle Mineur comme expliqué plus haut, c'est-à-dire : les Baguettes au Feu et à Yod, les Coupes à l'Eau et à Heh, les Épées à l'Air et à Vau, les Pentacles à la Terre et au Heh final.

L'on a précédemment exposé comment les Carrés de la partie Servante de chaque Angle Mineur recevaient une double attribution des lettres du Nom. L'on a vu qu'ils étaient régis par une lettre gouvernant la rangée, et aussi par une lettre gouvernant la colonne. Afin de développer les attributions astrologiques de cette répartition, notons que les colonnes se règlent sur la Triplicité des Carrés Kérubiques au sommet, et les rangées sur la qualité (3). Il résulte de cette méthode une très ingénieuse et très compliquée subdivision des éléments dans les sous-éléments des Angles Mineurs.

YOD et le Feu sont attribués aux Signes Cardinaux

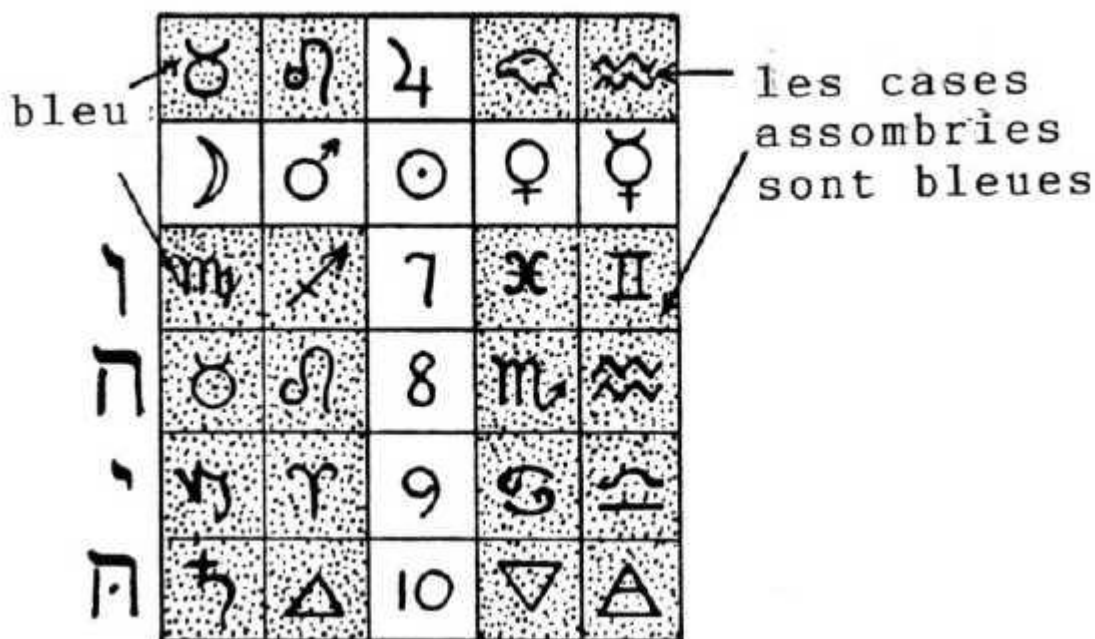
HEH et l'Eau sont attribués aux Signes Fixes ou Kérubiques .

VAU et l'Air sont attribués aux Signes Mutables .

HEH final et la Terre sont attribués aux Éléments .










Au sujet de ces attributions, S.R.M.D. dit que les Quatre Signes Cardinaux sont dits les plus ardents parce que d'une nature principalement solaire. C'est que les Équinoxes et Solstices se produisent lorsque le Soleil est dans ces Signes. Les Signes Fixes ou Kérubiques sont considérés comme aqueux car principalement d'une nature brillante et éclatante. Les Quatre Signes mutables sont dits Aériens car ce sont ceux d'une nature principalement subtile. Les Quatre Éléments, eux, sont surtout de nature Terrestre car ils opèrent principalement sur le plan terrestre. Incidemment, le signe de la planète Saturne est employé, dans le système Énochien, à la place du symbole habituel de la Terre **I**. Car, citons S.R.M.D., "bien qu'un des sept Seigneurs Errants (= les planètes), Saturne est toutefois classé ici avec les Sédentaires car il est le plus lourd des sept et forme ainsi un lien entre les Errants et les Sédentaires".

Le diagramme qui suit montre comment l'on peut travailler les correspondances de n'importe quel Angle Mineur à partir des règles déjà énoncées :



ANGLE TERRESTRE DE LA TABLETTE DE L'EAU

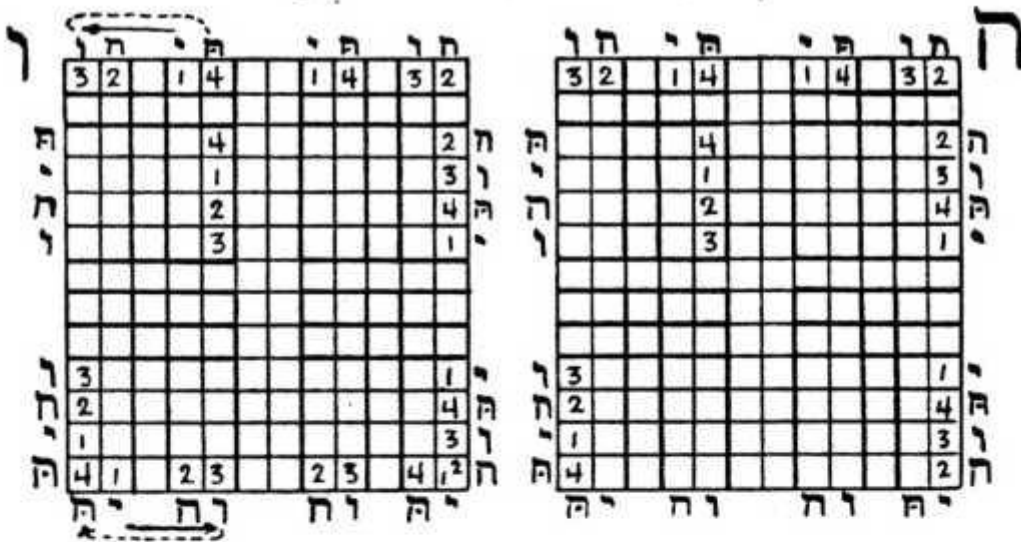
Une dernière série d'attributions concerne la Tablette d'Union, assignée à l'Esprit. Elle est employée, comme on l'a vu précédemment, pour lier ensemble les Tablettes, et pour élaborer des Noms Angéliques. Ses attributions sont les Quatre As des Éléments et les Figures. Les As représentent la force à sa racine, et l'essentiel noumène spirituel de cet Élément. Les Figures sont les Vice-Gérants de la force-racine de l'Élément.

					
	as épées	prince épées	reine épées	prin- cesse épées	roi épées
	as coupes	prince coupes	reine coupes	prin- cesse coupes	roi coupes
	as pent.	prince pent.	reine pent.	prin- cesse pent.	roi pent.
	as bag.	prince bag.	reine bag.	prin- cesse bag.	roi bag.

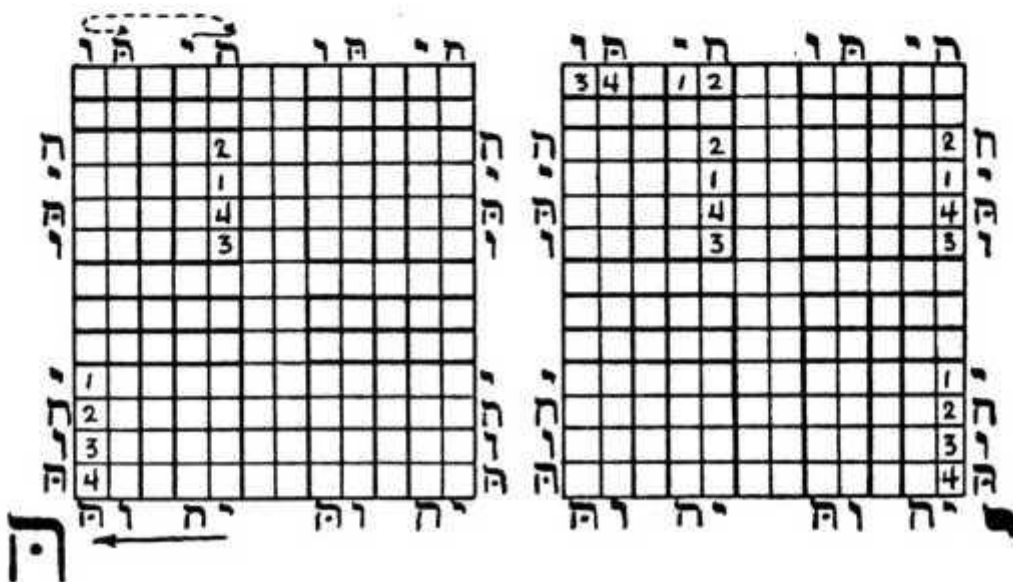
Les méthodes précitées d'attribution des Carrés Énochien doivent être totalement maîtrisées avant d'aller plus loin. Il est impératif de parfaitement comprendre les principes fondamentaux des attributions avant de procéder à l'analyse des Pyramides basées sur chaque Carré. Ce qui suit n'aura guère de sens pour le lecteur s'il n'a pas travaillé de lui-même ces attributions et correspondances.

Le diagramme qui suit montre les Lettres du Tétragrammaton attribuées aux Quatre Tablettes Énochiennes, dans le détail. Les chiffres renvoient à l'ordre de lecture des lettres Hébraïques, à ne jamais confondre avec celui des noms Angéliques sur les Tablettes, toujours lus de gauche à droite.

CLE DES ATTRIBUTIONS

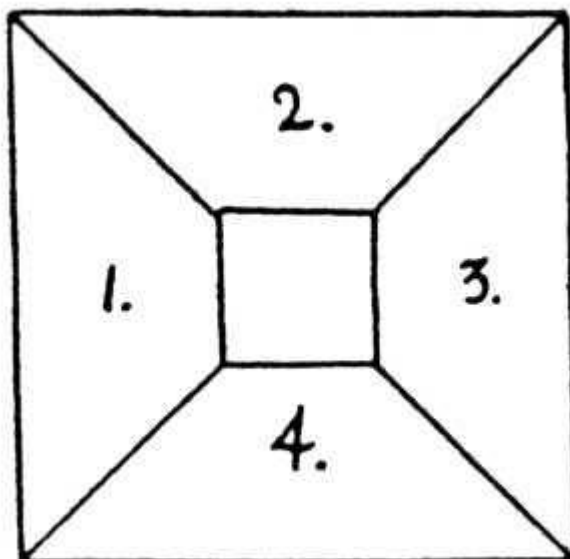


ATTRIBUTION DU GRAND NOM
AUX QUATRE ANGLES MINEURS



Dans le Grade 4 = 7, l'insigne d'admission au 28ème Sentier était une Pyramide. Elle était décrite comme possédant une base carrée, et quatre côtés composés de triangles équilatéraux coupés de manière à laisser un sommet plat. Ces quatre côtés sont attribués aux quatre Éléments, et le sommet plat est conçu comme étant le trône de Eth, l'Esprit. Jusqu'ici, les Carrés des Tablettes Énochiennes ont été traités comme un tout, et comme étant plats. Toutefois, dans la réalité, elles sont représentées comme des Pyramides, telle celle que nous venons de décrire. La signification magico-pratique de ceci sera explicitée plus loin, pour l'instant nous devons considérer la méthode permettant de produire les côtés de ces Pyramides, et leurs attributions. A l'exception des lettres du Tétragrammaton, sur lesquelles repose tout le reste, toutes les autres attributions apparaissent et sont incluses dans la définition de la nature de la Pyramide. Chaque côté de la Pyramide est coloré selon son élément approprié, ou laissé blanc pour l'Esprit. Il ne s'ensuit aucunement que, par exemple, un Carré de l'Angle Aérien de l'Air donnera une Pyramide totalement jaune. Mais chaque Carré de la Tablette de l'Air, dans chaque Angle, possède au moins un côté Aérien de couleur jaune dans sa Pyramide. Chaque Carré de l'Angle Aérien de chacune des quatre Tablettes possède au moins un côté Aérien.

Sur une surface plate, la Pyramide est représentée par un Carré divisé en quatre Triangles, laissant un petit Carré au centre afin d'indiquer le sommet plat. Sur ce dernier, si l'on veut, il est possible de placer la lettre Énochienne adéquate. Le diagramme suivant servira de point de repère, de sorte que lorsque nous mentionnerons par exemple le Triangle n°2, l'on se reportera à ce schéma indiquant sa position.



La Pyramide est supposée être en position sur la Tablette, de sorte que le Triangle n°2 est orienté vers le haut de la Tablette. Pour œuvrer sur la Pyramide d'un Carré, il est nécessaire de connaître les attributions des Quatre Triangles et l'Élément de chacun. Puisque chaque Tablette comprend quatre divisions distinctes, chacune d'entre elles doit être considérée séparément puisque chacune produit un type différent de Pyramide. Les règles permettant de décomposer une Pyramide à base carrée seront brièvement exposées :

Grande Croix :

- Triangle n°1 : Signe Zodiacal, arcane mineur du Tarot.
- Triangle n°2 : Esprit.
- Triangle n°3 : Planète du Décans.
- Triangle n°4 : Symbole Élémentaire de la Tablette.

Notez que le Triangle n°2, sur les Carrés de la Grande Croix, est *toujours* l'Esprit, indiquant l'opération de l'Esprit dans l'Élément essentiel de la Tablette, et est de couleur blanche. Le Triangle n°4 est coloré selon l'Élément de la Tablette ; ainsi Rouge pour la Tablette du Feu, Bleu pour la Tablette de l'Eau, Noir pour celle de la Terre et Jaune pour celle de l'Air. Le Triangle n°1 sera coloré selon la triplicité du Signe attribué, c'est-à-dire selon qu'il s'agisse d'une nature Terrestre, Ignée, Aqueuse ou Aérienne. Le Triangle n°3 sera de la couleur de l'Élément régi par la Planète qui lui est attribuée. La règle pour ce dernier Triangle est la suivante :

Le Soleil et Jupiter gouvernent l'Élément Feu.

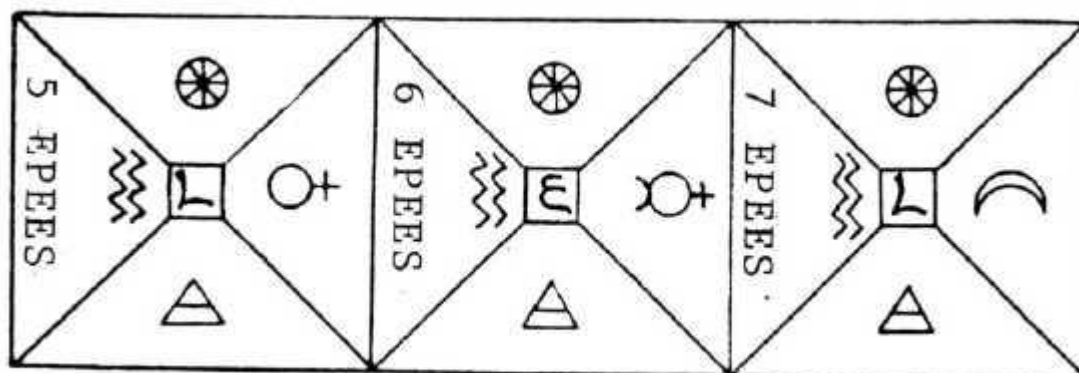
Saturne et Mercure gouvernent l'Élément Air.

Vénus et la Lune gouvernent l'Élément Terre.

Mars gouverne l'Élément Eau.

D'autre part, il existe des méthodes alternatives, dont l'usage met en action des forces autres qu'élémentaires. Ainsi, la couleur du Triangle n°1 peut être de la couleur du Signe lui-même, par exemple Rouge pour le Bélier ou Bleu pour le Sagittaire. Le Triangle n°3 peut aussi être de la couleur de la Planète elle-même, Orange pour le Soleil, Vert pour Vénus, etc. Si l'on fait ainsi, des forces planétaires et zodiacales seront impliquées au lieu d'énergies purement élémentaires. Toutefois, les premières peuvent s'avérer être les plus pratiques dans la plupart des circonstances.

Un exemple de comment appliquer ces règles à la Grande Croix est donné par le diagramme qui suit, représentant les trois Carrés de la branche gauche de la Linea Spiritus Sancti (de la Tablette de l'Air), il s'agit des Pyramides formées à partir des Carrés des lettres ORO :



Croix Séphirotique :

- Triangle n°1 : Emblème Élémentaire de la Tablette.
- Triangle n°2 : Emblème de l'Esprit.
- Triangle n°3 : Emblème Élémentaire de l'Angle Mineur.
- Triangle n°4 : Séphirah. Lettre du Tétragrammaton. Carte du Tarot.

Couleurs : n°1, couleur de l'Élément de la Tablette. 2, toujours blanc. 3, couleur Élémentaire de l'Angle Mineur. 4, ou Blanc pour l'Esprit, ou de la couleur de la Séphirah.

Carrés Kéribiques des Angles Mineurs :

- Triangle n°1 : Carte de Tarot de l'Angle Mineur.
- Triangle n°2 : Emblème Élémentaire de la Tablette.
- Triangle n°3 : Symbole Kéribique répondant à la lettre du Nom.
- Triangle n°4 : Emblème Élémentaire de l'Angle Mineur.

Les couleurs du n°1 et du n°3 s'accorderont toujours. C'est-à-dire que la couleur sera celle de l'Élément de la Figure, qui se trouve correspondre à celui du Kérub. Le n°2 est de la couleur Élémentaire de la Tablette. Et le n°4, de la couleur Élémentaire de l'Angle Mineur.

Carrés Serviteurs :

- Triangle n°1 : Élément de la Grande Tablette, avec attribution astrologique.
- Triangle n°2 : Emblème Élémentaire de la lettre régissant la Colonne, avec Arcane Majeur.
- Triangle n°3 : Emblème Élémentaire de l'Angle Mineur, avec figure Géomantique.
- Triangle n°4 : Emblème Élémentaire de la Lettre régissant la Rangée avec lettre Hébraïque correspondant à l'Arcane Majeur du Triangle n°2.

Le coloriage de ces triangles est le plus simple car il suit l'Emblème Élémentaire. Ceci n'a pas été dit auparavant, mais il est de règle, lorsque l'on peint ou que l'on dessine ces Pyramides et Triangles, de peindre les Symboles, sur les côtés adéquats, dans les couleurs complémentaires. Ainsi, pour le Triangle n°1 d'un Carré Serviteur de l'Angle Aqueux de l'Eau, la couleur sera le Bleu en référence à l'Élément de la Tablette prise dans sa totalité, tandis que les attributions astrologiques adéquates y seront peintes en Orange. Cette règle s'applique à tous les Carrés.

La méthode semble hautement compliquée, mais en pratique cela est plus facile qu'il n'y paraît. De fait, œuvrer sur un Carré demande moins de temps que pour décrire la méthode.

Tablette d'Union :

- Triangle n°1 : Élément de la Colonne (Esprit pour la première colonne).
- Triangles n°2 et n°4 : toujours l'Esprit.
- Triangle n°3 : Élément de la rangée.

Les couleurs de chacun des Triangles sont clairement indiquées.

Je joins ci-dessous des exemples de ce qui est dit plus haut, de sorte qu'il n'y ait aucune difficulté à comprendre comment fonctionne le mode opératoire.

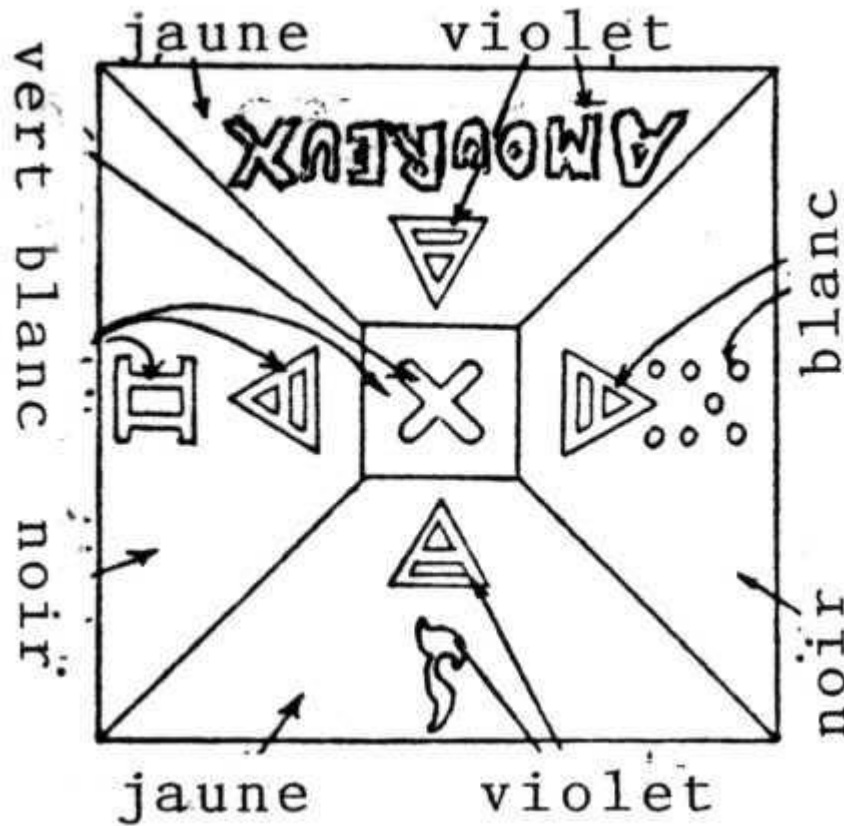
Considérons l'Angle Mineur Terrestre de la Tablette de la Terre ; le Carré Serviteur de la Rangée VAU et de la Colonne VAU. La Colonne est régie par Vau, attribué à l'Air, et donc le Symbole Astrologique sera un Signe d'Air.

La Rangée est gouvernée par VAU et en conséquence le Symbole sera de l'Air Mutable, les Gémeaux.

L'Arcane Majeur correspondant aux Gémeaux est "Les Amoureux".

La Lettre Hébraïque qui lui est attribuée est Zayin.

L'attribution Géomantique est Albus.



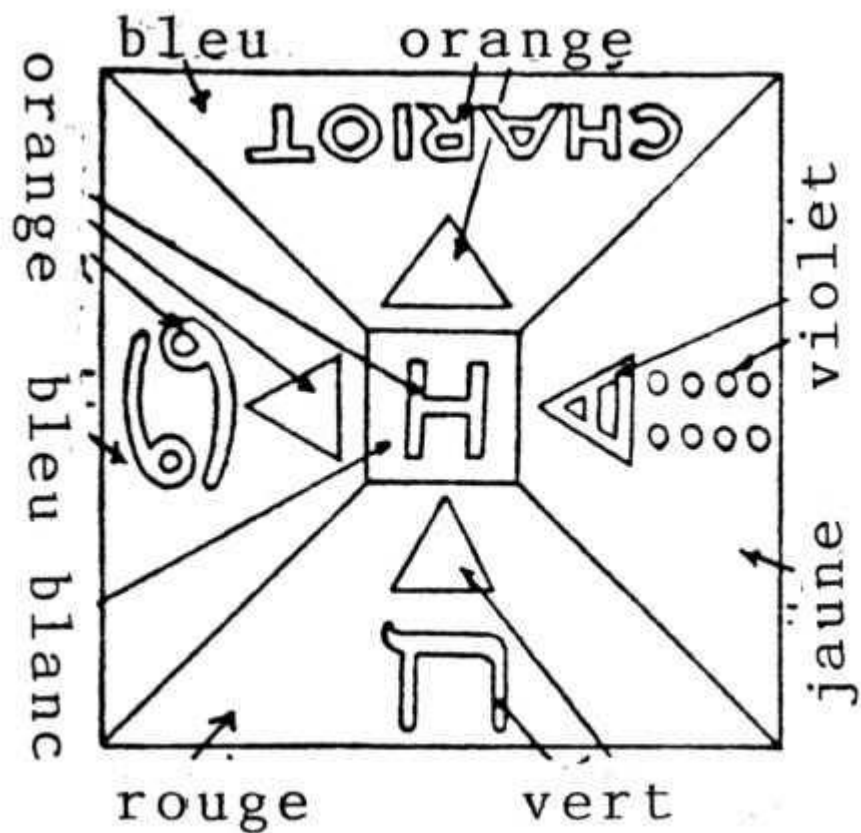
Prenons la Tablette de l'Eau, Angle de l'Air, Colonne Heh, Rangée Yod. La Colonne est régie par Heh qui est attribué à l'Eau. Donc, le Symbole Astrologique sera un Signe d'Eau.

La Rangée est régie par Yod, donc le Symbole sera Cardinal, l'Eau Ignée - le Cancer.

L'Arcane Majeur pour le Cancer est "Le Chariot".

La Lettre Hébraïque pour le Cancer est Cheth.

L'attribution Géomantique est Populus.



Ce qui suit est de S.R.M.D. :

"Brièvement, au sujet de la prononciation du Langage Angélique, tu prononceras les consonnes avec la voyelle suivant cette même lettre dans la nomenclature de l'Alphabet Hébraïque. Par exemple, dans Beth, la voyelle suivant "B" est "e", prononcée AY. Donc, si

"B" dans un Nom Angélique précède une autre lettre comme dans "Sobha", tu pourras le prononcer "Sobeh-hah". "G" peut être Gimel ou Jimel (comme le nomment les Arabes) selon qu'il est dur ou doux. C'est l'ancien usage Égyptien, dont l'Hébreu n'est qu'une copie, et bien souvent une copie défectueuse, sauf en ce qui concerne les Noms Divins et Mystiques, et quelques autres choses.

"Aussi, "I" et "Y" sont similaires, comme "V" et "U", selon qu'on se propose de l'employer comme voyelle ou consonne. "X" est l'ancien Égyptien équivalent à Samech ; mais il existe quelques Noms Hébraïques ordinaires où "X" devient Tzaddi."

Dans ce rituel rédigé par S.A., nous lisons ce qui suit au sujet de la prononciation des Noms :

"En prononçant les Noms, prenez chaque lettre séparément. M est prononcé Em ; N est prononcé En (et aussi Nu, puisqu'en Hébreu la voyelle suivant la lettre équivalente Nun est "u") ; A est Ah ; P est Peh ; S est Ess ; D est Deh.

"NRFM est prononcé En-Ra-Ef-Em ou En-Ar-Ef-Em. ZIZA est prononcé Zod-ee-zod-ah. ADRE est Ah-deh-reh ou Ah-deh-er-reh. TAAASD est Teh-ah-ah-ah-ess-deh. AIAOAI est Ah-ee-ah-oh-ah-ee. BDOPA est Beh-deh-oh-peh-ah. BANAA est Beh-ah-en-ah-ah. BITOM est Beh-ee-to-em ou Beh-ee-teh-oo-em. NANTA est En-ah-en-tah. HCOMA est Heh-co-em-ah. EXARP est Eh-ex-ar-peh."

MEMORANDUM DU LIVRE DU RASSEMBLEMENT DES FORCES

La Table d'Attributions suivante, répétant bien des choses déjà familières, peut servir d'outil de référence lorsqu'on oeuvre sur les Carrés.

Col. Rangée Lettre Arcane Maj. Symb. Géomantique

1	א	א	Fou	△	Fort. Min.
C.S. Chokmah		ב	Magicien	♁	—
C.S. Binah		ג	Gde Prêtresse	♃	—
C.S. Chesed		ד	Impératrice	♀	—
׳	׳	ה	Empereur	♁	Puer
א	ה	ו	Hiérophante	♄	Amissio
ו	ו	ז	Amoureux	♊	Albus
ה	׳	ח	Chariot	♎	Populus
׳	ה	ט	Force	♋	Fort. Maj.
א	ו	י	Ermite	♁	Conjunctio
C.S. Kether		כ	Roue de Fortune	♁	—
ו	׳	ל	Justice	♎	Puella
ה	א	מ	Pendu	▽	Via
ה	ה	נ	Mort	♆	Rubeus
׳	ו	ס	Tempérance	♁	Acquisitio
א	׳	ע	Diable	♁	Carcer
C.S. Geburah		פ	Tour	♁	—
ו	ה	צ	Etoile	♁	Tristitia
ה	ו	ק	Lune	♁	Laetitia
C.S. Tiphareth		ר	Soleil	☉	—
׳	א	ש	Jugement Dernier	△	Cauda Dra
א	א	ת	Univers	♁ (▽)	Caput

C.S. est l'abréviation de "Croix Séphirotique".

CE QUI SUIT EST L'ALPHABET ENOCHIEN (quelquefois appelé à tort Thébain) AVEC LES LETTRES ANGLAISES EQUIVALENTES, ET LES NOMS DES LETTRES ENOCHIENNES.

Enochien	Nom	Anglais
∇	Pe	B.
∞	Veh	C or K.
∩	Ged	G.
∪	Gal	D.
⌘	Orth	F.
⌘	Un	A.
∩	Graph	E.
∞	Tal	M.
∩	Gon	I, Y, or J.
∞	Na-hath	H.
∩	Ur	L.
∩	Mals	P.
∩	Ger	Q.
∩	Drun	N.
∩	Pal	X.
∩	Med	O.
∞	Don	R.
∞	Ceph	Z.
∞	Vau	U, V, W.
∞	Fam	S.
∞	Gisa	T.

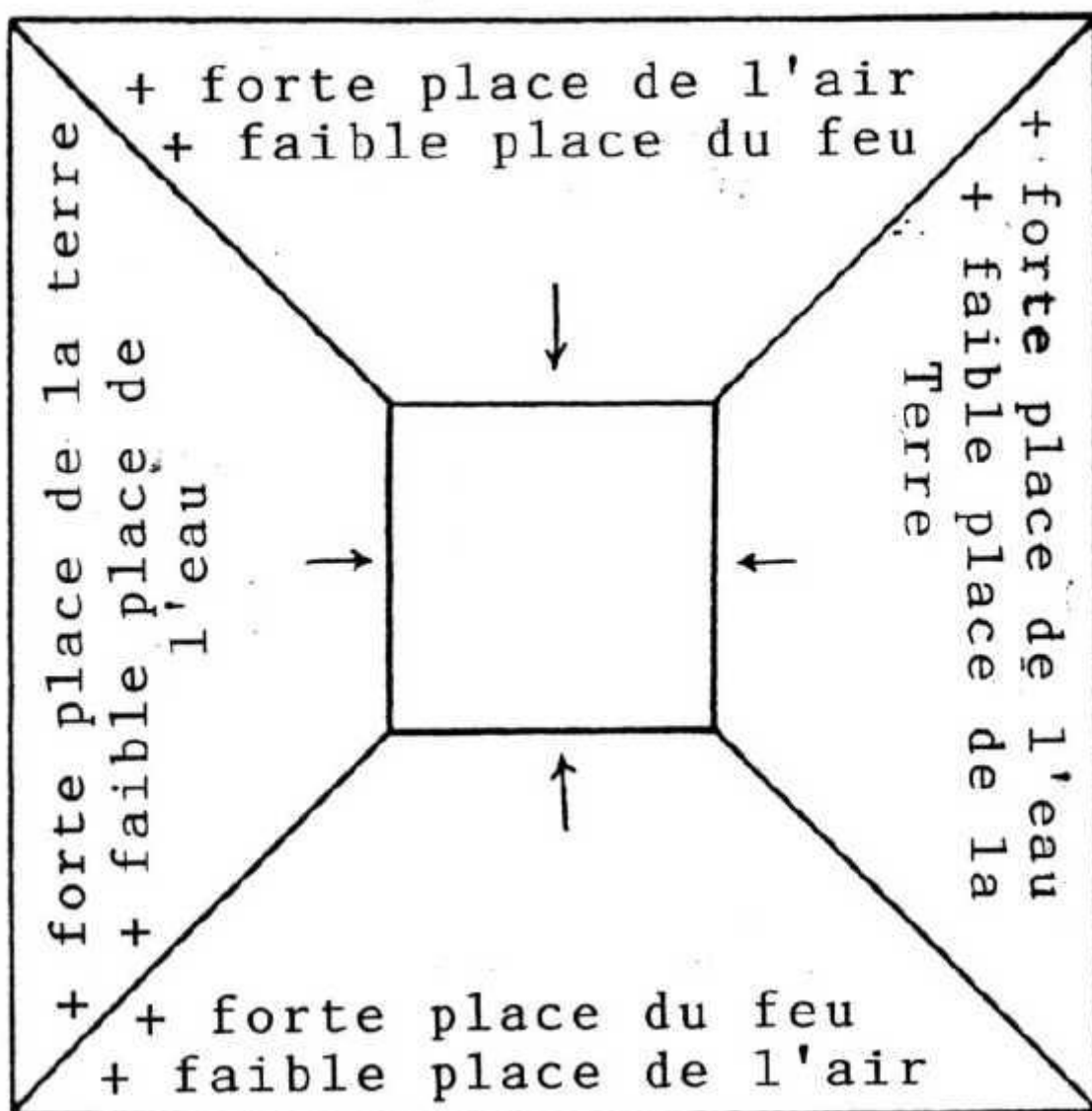
S.R.M.D. fait remarquer, dans le document "S", quelques intéressantes - c'est-à-dire évocatrices - correspondances. L'on notera que le nombre de Carrés dans la ligne verticale de la Grande Croix, la Linea Dei Patris Filiique, sera 26, ce qui répond à la Guématrie ou valeur numérique de YHVH. Et aussi, le nombre de points dans les Symboles Géomantiques attribués aux Kérubim, Fortuna Major au Lion, Rubeus au Scorpion, Tristitia au Verseau, et Amissio au Taureau, est de 26. Les Dix Carrés qui restent sur la ligne horizontale de la Grande Croix, cinq de chaque côté de la colonne descendante, sans prendre en considération les deux Carrés du centre où les branches se croisent, correspondent aux Dix Séphiroth. Et les trois premières Lettres de ces Carrés symboliseront la Triade des Supernelles opérant d'un bout à l'autre du Quadrilatère.

Considérant de nouveau la ligne horizontale, et remarquant son plein contingent de douze Carrés, au lieu de dix comme précédemment, ils peuvent donc être scindés en 3, ou en 4, ou en 5, - comme dans OIP TEAA PDOCE - et peuvent être dits symboliques de la Triade des Supernelles, de la Tétrade des Éléments, et du Pentagramme. En outre, de la Triade qui commence la Linea Spiritus Sancti de chaque Tablette, l'on peut dire que :

- ORO sera symbolique de la Voix du Kérub Homme.
- MPH sera symbolique du Cri du Kérub Aigle.
- MOR sera symbolique du Meuglement du Kérub Taureau.
- OIP sera symbolique du Rugissement du Kérub Lion.

Il existe diverses façons de considérer les Pyramides, avant d'entreprendre un travail pratique tel l'exploration par la vision spirituelle. S.R.M.D. suggère une utile méthode de méditation compliquant d'une manière très lumineuse les attributions ordinaires. Il dit :

"Vous pouvez regarder le Triangle supérieur (n°2) comme représentant une Force agissant *du haut vers le bas*. Le Triangle inférieur (n°4) comme une force œuvrant *vers le haut*. Le Triangle gauche (n°1) comme agissant *horizontalement de gauche à droite*, et le Triangle droit (n°3) comme une force agissant *de droite à gauche*. Tandis que le centre sera la force commune. Ainsi:



L'Esprit est puissant dans n'importe quelle position. Souvenez-vous que le Feu agit très fortement vers le haut, l'Air vers bas, l'Eau vers la gauche, et la Terre vers la droite. Et dans ces Carrés des Tablettes, selon leur position dans la Grande Tablette. Et ainsi peux-tu

appliquer ta raison à l'élucidation des conséquences de ces quatre forces se précipitant ainsi ensemble."

Bien que ceci puisse sembler incompréhensible au premier abord, un peu de réflexion sur la nature du mouvement de ces forces générera des idées à profusion. S.R.M.D. fournit quelques exemples dans le cadre de cette analyse, et je les cite comme suit :

"Le Carré "A" d'Exarp dans la Tablette d'Union :

Triangle n°1 : Reine des Épées.

Triangle n°2 : Esprit.

Triangle n°3 : Air.

Triangle n°4 : Esprit.

Presque tous les Carrés de cette Tablette représentent quelque effet combiné de la Lumière et de la Vie. Ici, l'Esprit agit à la fois vers le bas et vers le haut. L'Air n'est pas d'une action très puissante lorsqu'il est placé ici ; et la Reine des Épées représente la force humide de l'Air, le Heh de Vau. Par conséquent, si l'on pouvait attribuer une action *directement* matérielle aux Carrés de la Tablette d'Union, l'effet terrestre serait celui d'une brise humide et douce, à peine mouvante ; avec une vibration lumineuse atténuée jouant au travers, comme les plus légers des éclairs diffus de l'été."

Le lecteur sera considérablement aidé si, méditant ces exemples, il dessine la Pyramide avec les Triangles afin de pouvoir s'y référer instantanément.

"Le Carré "H" de "MPH" dans la Grande Croix de la Tablette de l'Eau :

Triangle n°1 : Sept de Coupes, *.

Triangle n°2 : Esprit.

Triangle n°3 : Vénus.

Triangle n°4 : Eau.

Ici, l'action de l'Eau est extrêmement passive, le Scorpion représentant spécialement l'Eau Dormante, et Vénus en voit son action paisible d'autant renforcée. Par conséquent, ne serait-ce l'action de l'Esprit, l'effet serait plus maléfique que bénéfique, représentant la tromperie, bien résumée par le 7 de Coupes, "Le Seigneur du Succès Illusoire". Mais l'action de l'Esprit le rend modéré et salutaire. Une force douce et paisible."

"Le Carré "O" de "OMEBB" dans la Croix Séphirotique de l'Angle Mineur Aqueux de la Tablette de l'Eau :

Triangle n°1 : Eau.

Triangle n°2 : Esprit.

Triangle n°3 : Eau.

Triangle n°4 : Geburah.

Ici, l'Eau est extrêmement puissante, et est poussée à l'action par l'énergie de Geburah. Ne serait-ce l'action de l'Esprit, ce serait la force destructrice d'un déluge, mais celle-ci rend son effet plus modéré et plus bénéfique, favorisant l'alimentation et la dissolution de la matière (sic)."

"Le Carré "M" de "AISMT", un Carré Kérubique de l'Angle Mineur Igné de la Tablette de la Terre :

Triangle n°1 : Reine des Bâtons.

Triangle n°2 : Terre.

Triangle n°3 : Kérub Aigle. Eau.

Triangle n°4 : Feu.

Ici, la Terre agissant vers le bas et le Feu vers le haut, l'effet serait volcanique. L'eau est aussi fortement placée que le Feu, rendant la situation explosive, bien qu'aidant à réprimer le Feu de par son union avec la Terre. La Reine des Baguettes équivaut à l'Eau du Feu, le Heh du Yod, réconciliant ces deux Éléments. Donc, la totalité de l'effet produira une humidité engendrant de la chaleur, comme celle d'une serre, ou plutôt d'une serre chaude. Une force intensément génératrice, excitante et féconde. La force des terres tropicales."

"Le Carré Serviteur "R" de "BRAP" dans l'Angle Mineur Aqueux de la Tablette du Feu :

Triangle n°1 : Vierge. Feu.

Triangle n°2 : Terre.

Triangle n°3 : Eau. Conjunctio.

Triangle n°4 : Air.

Ici, l'Eau est à la place la plus forte, mais autrement la Force du Carré est quelque peu différente de celle du précédent, à cause de l'influence de l'Air dans le Triangle Inférieur. L'effet sera alors celui de terrains - fertiles, en vérité, mais au stade de la récolte, et donc pas aussi vivement générateurs que dans le Carré précédent. Et le terrain de Virgo est habituellement décrit comme en étant une assez bonne représentation."

Les énoncés qui suivent, concernant des aspects de la philosophie sous-jacente aux Tablettes Énochiennes, ont été eux aussi rédigés par G.H. Fratre S.R.M.D. Certains d'entre eux sont très profonds et l'étudiant fera bien d'y prêter une attention soutenue - spécialement en relation avec l'idée de projection de l'Arbre de Vie dans une sphère solide et formant Cinq Piliers. Cette partie de l'enseignement Énochien est tirée d'un manuscrit titré "X. Le Livre du Rassemblement des Forces. Liant ensemble les Puissances des Carrés dans les Quadrilatères Terrestres d'Énoch."

"Chacune de ces Tablettes Terrestres des Éléments est divisée en 4 Angles Mineurs par la Grande Croix Centrale qui semble jaillir de la Porte de la Tour de Guet de l'Élément lui-même. La ligne horizontale de chacune des Quatre Grandes Croix est nommée "Linea Spiritus Sancti". La Perpendiculaire est nommée "Linea Dei", ligne de Dieu Père et Fils, le "Patris Filiique". Le Macroprosopus et le Microprosopus en combinaison. Et ces 4 lignes verticales ressemblent à quatre puissants Piliers, chacun étant divisé en deux par une ligne faible montrant ceci : le Père Lui-Même dans l'absence de la ligne. Et dans sa présence, montrant le Fils.

Comme il a déjà été dit, les points centraux de ces 4 Grandes Croix se voient dans les Cieux, et correspondent aux quatre points de Tiphereth dont l'on parle dans le Livre de la Perspective du Tarot. Naturellement, la Linea Spiritus Sancti coïncide alors avec la Ceinture Zodiacale où se trouve le Sentier du Lion qui est l'administration de l'Esprit de Vie, et "Le Seigneur du Feu du Monde". Les Quatre Linea S.S. forment donc le cercle complet de l'Écliptique, un cercle au centre du cercle Zodiacal.

Il est démontré dans les manuscrits sur le Tarot que lorsque les 10 Séphiroth dans leur regroupement nommé Arbre de Vie sont projetées sur une Sphère (Kether coïncidant avec le Pôle Nord, Malkuth avec le Pôle Sud, et le Pilier du Milieu avec l'axe), les Piliers de Sévérité et de Miséricorde sont alors quadruplés, et nous obtenons cinq Piliers au lieu de trois.

Le même système est donc applicable aux Cieux, et le mode de gouvernement de ces Tablettes dans les Cieux se trouve aussi dans les manuscrits sur le Tarot. Mais comme cela est dit, l'autorité de ces Quatre Tablettes, Terrestres aussi bien que projetées dans les Cieux, s'exerce dans les Espaces entre les 4 Piliers. C'est-à-dire entre les doubles Piliers de Sévérité et Miséricorde. Dans ces vastes Espaces aux confins de l'Univers, se trouvent ces Tablettes disposées comme des Tours de Guet, et leur empire est limité de chaque côté par les Piliers Séphirotiques, la Grande Croix Centrale de chaque Tablette coïncidant avec l'un des 4 points de Tiphareth dans les Cieux. Donc, même chacun des petits Carrés en lesquels chaque Tablette est divisée représente une vaste superficie de cet empire, possédant une corrélation dans l'Univers, chez les Planètes, sur notre Terre, chez les Étoiles Fixes, et même dans l'Homme, dans les animaux, les végétaux et les minéraux.

Par conséquent, les 4 lignes Verticales ou Perpendiculaires des 4 Croix représentent 4 Courants de Force passant entre le Nord au-dessus et le Sud au-dessous, croisant les points de Tiphareth et affirmant ainsi l'existence du Pilier Central Caché de l'Arbre de Vie, formant l'Axe de la Sphère des Cieux.

Donc, ces Lignes verticales nommées "Linea Dei Patris Filiique" témoignent de cette Colonne Centrale où sont Kether et Tiphareth, le Macroprosopus et le Microprosopus.

"La Croix du Calvaire de 10 Carrés qui réside dans chacun des Angles Mineurs de chaque Tablette est attribuée à l'action de l'Esprit au travers des 10 Séphiroth qui s'y trouvent. Cette Croix de 10 Carrés est l'insigne d'admission du 27ème Sentier menant au Grade de Philosophus, le seul Grade du Premier Ordre dans lequel toutes les Tablettes soient montrées. Elle représente les Séphiroth en disposition équilibrée, devant laquelle reculèrent le Vide et l'Informe. C'est la forme dépliée du double cube de l'autel de l'encens. Elle est donc disposée de sorte à gouverner chaque Angle Mineur de chaque Tablette.

Une connaissance de ces Tablettes, si elle est complète, fournira une compréhension de ces Lois qui régissent la création toute entière. L'empire de la Tablette d'Union se trouve au-dessus de ceux des 4 Tablettes Terrestres, et est orienté vers le Nord de l'Univers.

Certaines lettres de ces Tablettes peuvent être écrites en caractère majuscule. Il s'agit des lettres initiales de certains Noms d'Ange obtenus par une autre méthode, pas encore expliquée, et leurs offices ne concernent pas un Z.A.M. Quelques Carrés présentent plus d'une lettre. Dans ce cas, l'une des deux caractérise le Carré. La supérieure est préférable. L'inférieure est plus faible. Si deux lettres sont côte à côte, la présomption ira en faveur de l'égalité. Lorsque deux lettres sont dans un seul Carré, la meilleure attitude consiste à les employer toutes deux. Mais l'on peut n'en utiliser qu'une, avec des résultats.

De la différence entre ces Noms Mystiques des Anges des Tablettes et les Noms Hébreux tels que Kérub, Auriel, Michael, etc. Ces Noms Angéliques Hébraïques enseignés dans le Premier Ordre sont d'une nature plus générale que particulière, correspondant à l'office ou l'autorité que tel Ange est censé détenir. Comme il est écrit : "Un Ange ne peut assumer deux fonctions". Car ces puissants Anges tirent plutôt leur pouvoir de l'empire des 4 Grandes Colonnes Séphirotiques comme déjà dit, à savoir : les doubles colonnes de Sévérité et Miséricorde lorsque projetées dans une sphère, et ceci aussi est sous la Présidence des Séphiroth. Mais les Noms des Anges des Tablettes Énochiques expriment des adaptations particulières de Forces présentant toutes des différences et des combinaisons diverses qui, dans l'autre cas, se trouvent manifestées d'une manière plus générale."

L'on peut lire dans la *Clavicula Tabularum Enochi* :

"Il faut maintenant comprendre qu'il y a Quatre Anges-Surveillants... Chacun de ces Anges est un puissant Prince, un puissant Ange du Seigneur, et ils participent de Lui. Ce sont les Gardiens en Chef et les Surveillants, respectivement préposés à diverses parties du Monde, à savoir : Est, Ouest, Nord, Sud, soumis au Très-Haut, leur Gouverneur, Protecteur et Défenseur. Et les sceaux et l'autorité de ceux qui furent affermis dès le commencement du Monde. Auxquels reviennent quatre marques, des témoignages du Fils de Dieu, par lesquels toutes choses sont réalisées dans la création, étant les signes naturels de sa Sainteté."

Maintenant, remarquons que dans le Livre du Rassemblement des Forces, un signe est annexé à chacune des Quatre Tablettes des Éléments.

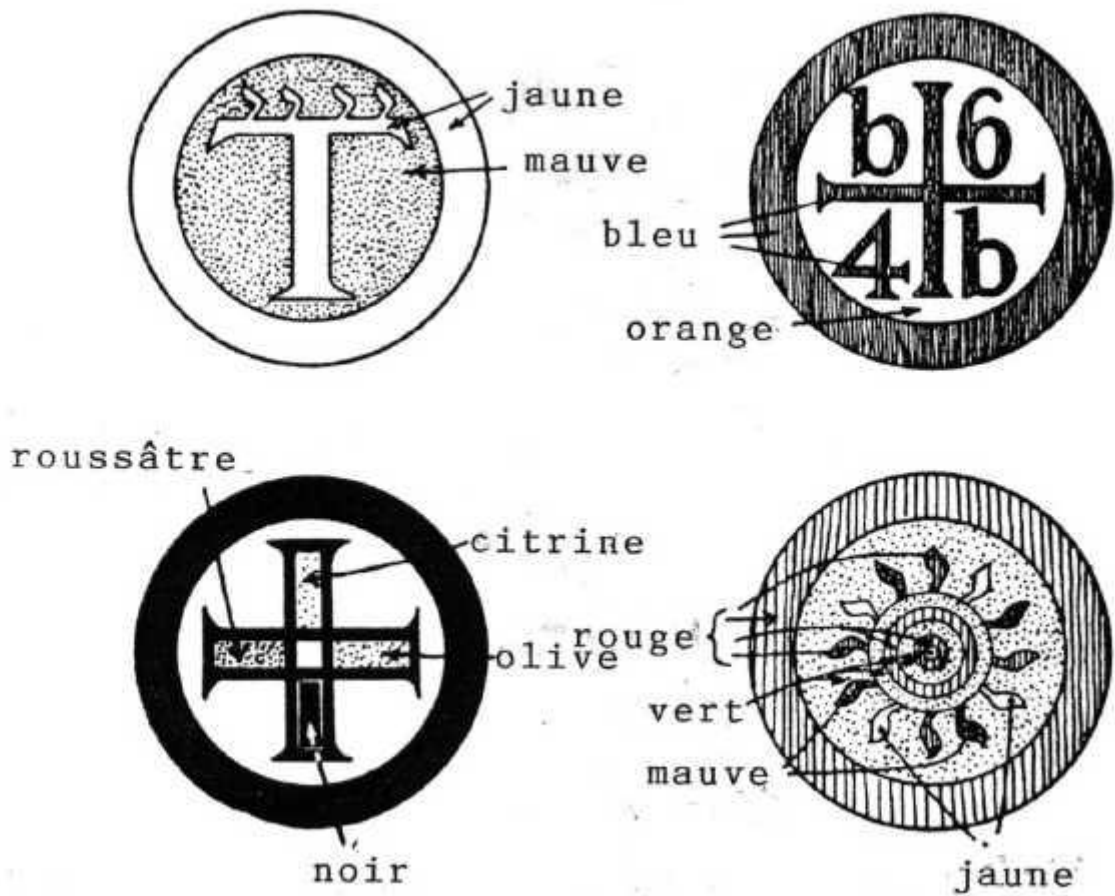
Pour la Tablette de l'Air, il s'agit du symbole T surmonté de quatre Yod.

Pour la Tablette de l'Eau : une Croix avec deux lettres b et les chiffres 4 et 6.

Pour la Tablette de la Terre : une simple Croix sans additions.

Pour la Tablette du Feu : un cercle avec douze rayons.

Ce sont là les sceaux sacrés ou signes dont il était question dans la citation précédente. Tu dois savoir que ces quatre sceaux sont tirés du *Sigillum Dei Aemeth*, selon un certain angle de lecture précisé dans les lignes à venir. Ce "Liber Aemeth sive Sigillum Dei" qui est le Livre de Vérité, ou le Sceau de Dieu, n'entre pas dans les connaissances d'un Zelator Adeptus Minor.



LES SCEAUX DES TABLETTES ANGÉLIQUES

De ces Quatre Sceaux, l'on extrait Quatre Noms. Du Tau avec les Quatre Yod (ou 4/T) du Sigillum Ameth, T et 4 autres lettres sont obtenues, comptant de 4 en 4 (depuis le 4/T qui se trouve au sommet du cercle de lettres et de nombres du Sigillum Dei Ameth), ainsi :

4. 22. 20. 18. 1. og.
 T. h. a. o. 8.

Ce qui donne le nom *Tahaoelog* pour la Tablette de l'Air.

(Le Quatrième Carré à partir du précédent offrira la lettre et la figure concernées. Vous ne devez pas compter, disons, 22 ou 20 ou 18 mais seulement 4. - N.O.M.).

A partir de b.4. 6.b. groupés autour d'une Croix (notez que T est égal à t, et que la Croix égale th), l'on obtient : Croix pour h, puis b.4., puis 6.b., et l'on continue par 6 :

4. 22. b. y. 6. 6. a. t. n. n.

Th. h. 4. 14. b. A. 5. 9. 14.

Ce qui donne le nom *Thahebyobeaatanun* pour la Tablette de l'Eau.

(Quatre se déplaçant depuis le T donne 22.h. b.4. est spécialement introduit. y.14. se déplace jusqu'à 22 depuis t. Puis 6.b. est spécial. Depuis 6.b. c'est un simple mouvement de 6 vers la droite. - N.O.M.).

Depuis la Croix simple, qui équivaut à Th.4., procédez en comptant à chaque case en avant par les nombres donnés :

4. 22. 11. a. o. t. h.

Th. h. a. 5. 10. 11.

Ce qui donne le nom *Thahaaothe* pour la Tablette de la Terre.

(Ne pas compter ici par quatre ou six, mais par les nombres donnés. Vers la droite s'il s'agit de ceux du dessus, vers la gauche s'il s'agit de ceux du dessous. - S.A.).

Depuis le cercle à douze rayons, nous commençons avec le cercle du milieu du Sigillum, l'Omega Grec, le O long, et procédons en comptant 12 à chaque case, car le nombre des rayons autour du cercle est 12 :

6. 12. o. o. o. h. 6. t. n.

W. h. 8. 17. 20. 12. A. 9.

Ce qui donne *Ohoohaatan* pour la Tablette du Feu.

(Compter 12 à chaque case, négligeant les nombres au-dessus ou en-dessous, toujours vers l'avant - S.A.).

Ces Noms ne doivent pas être prononcés à la légère (4).

NOTES

(1) NDT : Les deux verticales et l'horizontale.

(2) NDT : Le plus près du bord, à gauche.

(3) NDT : Signes Fixes, Cardinaux, etc.

(4) NDT : Je défie quiconque, à partir des "explications" précédentes, de retrouver les Noms des quatre Anges sur le "Sigillum Dei Aemeth", reproduit ci-après. Qui plus est, selon Robert Turner, spécialiste de Dee, le "Sigillum Dei Aemeth" reproduit dans les ouvrages sur la G.D. comme dans "The Equinox" de Crowley, est altéré !

LA PREMIERE TOUR DE GUET

OU LE

GRAND QUADRILATERE ORIENTAL DE L'AIR

r	Z	i	l	a	f	A ^y _u	t	l	i	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
C	z	o	n	s	a	r	o _v	Y	a	u	b
T	o	i	T	t ^z _x	o	p	a	c	o	C	
S	i	g	a	s	o ⁿ _m	r	b	z	n	h	
f	m	o	n	d	a	T	d	i	a	r ^l _i	
o	r	o	i	b	a	h	a	o	z	p	i
^t _c	N	a	b ^r _a	V	i	x	g	a ^s _z	d		
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C ^u _v	c	a	
N	a	o	c	O	T	t	n	p	r ^u _a	T	
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

LA SECONDE TOUR DE GUET

OU LE

GRAND QUADRILATERE OCCIDENTAL DE L'EAU

T	a	O	A	d ^u	v	p	t	D	n	i	m
a _o	a	b _l	c	o	o	r	o	m	e	b	b
T ^o	a	g	c	o	n ^x	z	m ⁱ	n ^a	l	G	m
n	h	o	d	D	i	a	i	l _a	a	o	c
f _p	a	t _c	A	x	i ^v	o	V	s	p ^x	s ^{yl}	N _b
S	a	a	i ^z	x	a	a	r	V	r	L ^c	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D ⁿ	a	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N ^z	x	i	V	a	a	s	a
r _i	i	d	P	o	n	s	d	A	s	p	i
x	r	i _r	n	h	t	a	r	n ^a	d	i	L

LA TROISIEME TOUR DE GUET

OU LE

GRAND QUADRILATERE SEPTENTRIONAL DE LA TERRE

b	O	a	Z	a	R	o	p	h	a	R	a	
u v	N	n	a	x	o	P	S	o	n	d	n	
a	i	g	r	a	n	o	^a o	m	a	g	g	
o	r	p	m	n	i	n	g	b	e	a	l	
r	s	O	n	i	z	i	r	l	e	m	u	
i	z	i	n	r	C	z	i	a	M	h	l	
M	O	r	d	i	a	l	h	C	t	G	a	
R o	C O	^a c	ⁿ a	^c nm	^h c	ⁱ h	^{ia} bt	^s a	^o s	^m o	^t m	
A	r	b	i	z	m	i	^l l	l	p	i	z	
O	p	a	n	a	l	B	a	m	S	m	a	T L
d	O	l	o	^p F	l	n	i	a	n	b	a	
r	x	p	a	o	c	s	i	z	i	x	p	
a	x	t	i	r	V	a	s	t	r	i	m	

LA QUATRIEME TOUR DE GUET

OU LE

GRAND QUADRILATERE MERIDIONAL DU FEU

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	^u _v	^a _i
O	P	a	m	n	o	^v _o	G	^m _n	d	n	m
a	^p _b	l	s	T	e	^c _d	e	c	a	o	p
s	c	m	i	o	a	n	A	m	l	o	x
V	a	r	s	G	d	L	^b _v	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
P	s	^u _v	a	c	n	r	Z	i	r	z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	^l _b	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	^O _p	A	C	r	a	r

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

TABLETTE D'UNION

LE LIVRE DU RASSEMBLEMENT DES FORCES

PARTIE II

Les Clés du Gouvernement et des Combinaisons des Carrés des Tablettes. Ce sont le Sphinx et la Pyramide d'Egypte ; c'est-à-dire, la combinaison des Kérubs c'est le Sphinx, et celle des Éléments la Pyramide.

Maintenant, apprends un mystère de la Sagesse d'Egypte :

"Lorsque le Sphinx et la Pyramide sont réunis, tu possèdes les formules de la Magie de la Nature".

"Ce sont les clés de la sagesse de Toujours ; et son origine - qui la connaît ? Sous leur garde se trouvent les mystères sacrés et la connaissance de la Magie et de tous les Dieux".

Dans le Rituel du 32ème Sentier menant au Grade de Theoricus, il est ainsi écrit :

"Le Sphinx d'Egypte parla et dit : Je suis la synthèse des Forces Élémentaires. Je suis aussi le symbole de l'Homme. Je suis la Vie. Je suis la Mort. Je suis l'Enfant de la Nuit des Temps".

La Pyramide solide des Éléments est en outre le Badge d'Admission au 28ème Sentier menant au Grade de Philosophus. Elle est attribuée aux Quatre Éléments. Par conséquent, sur sa base se trouve le mot *Olahm*, signifiant Monde, et sur ses côtés l'on a les noms des Éléments :

Aesh, Ruach, Mayim, Aretz ou *Ophir*. Cependant, il n'est pas permis au Sommet de rester vacant, ni de garder un angle aigu, mais il est coupé de sorte à former un petit carré, et les Lettres *Eth*, signifiant Essence, y sont placées. Ce petit carré fait de la Pyramide un certain Trône ou reliquaire. Sur ce trône siège une certaine force souveraine. A l'intérieur du Trône se trouve un symbole sacré. Place donc dans chaque Pyramide son Sphinx adéquat, et l'image de son Dieu au-dessus. Prends chaque Pyramide comme la *clé* de la nature de chaque Carré des Tablettes. Le Sphinx de chacun variera en forme selon la proportion des Éléments compris dans le Carré. Le Dieu Égyptien, dont l'image doit être posée au-dessus de chaque Pyramide, représentera la force régnant sous la direction du Grand Ange du Carré. Ce Dieu sera le symbole du *pouvoir* de la Lumière agissant à l'intérieur, tandis que l'Ange sera l'*irruption* de cette Lumière elle-même. Le Nom Angélique peut être symbolisé par les correspondances des quatre Lettres du Nom de l'Ange, auxquelles on ajoutera AL - les lettres du Nom représenteront la tête, le buste, les bras, le corps, et les membres inférieurs, etc, comme il est dit dans l'enseignement relatif aux Images Télématiques. Placez le nom en lettres Thébaines ou Énochiennes sur la ceinture.

Les quatre formes du Sphinx sont :

Le Taureau	Aptère
L'Aigle ou Faucon	Ailé
L'Ange ou Homme	Ailé
Le Lion	Aptère

Cette différence quant aux ailes est une autre raison pour laquelle, en regroupant les Tablettes et les Angles Mineurs de ces dernières, les deux figures de l'Air et de l'Eau sont placées au-dessus des deux Tablettes de la Terre et du Feu.

A partir de la Pyramide du Carré, la forme symbolique de chaque Sphinx s'obtient ainsi :

Le plus en dessus des quatre Triangles (Triangle n°2) montre la tête et le cou, et dans le cas de l'Ange ou de l'Aigle, il montre des ailes ou non selon qu'on en doit ajouter ou pas à la forme du Sphinx. Les deux Triangles de droite et de gauche (Triangles n°1 et n°3) montrent le corps avec les bras ou Membres Antérieurs. Dans le cas de l'Ange ou de l'Aigle, il y a des Ailes ajoutées à la représentation de la Figure. Le Triangle le plus bas (n°4) présente les membres inférieurs, et la queue du Taureau, de l'Aigle, et du Lion.

Lorsque l'Air et le Feu prédominent, il y a une tendance mâle. Lorsque c'est la Terre ou l'Eau, une tendance femelle.

Il doit être compris que ce qui est dit ici au sujet du Sphinx de la Pyramide et du Dieu Égyptien régnant au-dessus est spécialement applicable aux 16 Carrés des Anges Serviteurs de chaque Angle Mineur.

Disons un mot de l'Exploration Astrale des Carrés Serviteurs par la Vision Spirituelle. Ayant prêts les instruments et insignes nécessaires ; que le Zelator Adeptus Minor ait devant lui le symbole de la Pyramide du Carré. Répétant les Appels Angéliques appropriés et ayant invoqué les noms adéquats régnant sur le Plan et sa partie concernée, que le Z.A.M. s'imagine enclos dans cette Pyramide. Ou qu'il croie qu'il se trouve à dessein dans une atmosphère correspondant à ce qui est symbolisé par la Pyramide du Carré, qu'il s'agisse de l'Humidité ou de la Chaleur, du Froid ou de la Sécheresse, ou de leurs combinaisons.

Qu'il s'efforce d'en suivre le Rayon jusqu'aux limites du monde Macrocosmique et de se retrouver dans une scène correspondant à la nature du Carré de la Pyramide. C'est-à-dire un paysage, ou des nuages, ou de l'eau, ou du feu, ou de l'éther (1), ou de la vapeur, ou de la brume, ou de la lumière rayonnante, ou une combinaison ou des combinaisons de ces derniers, selon la nature du Plan.

Car les Pyramides des Carrés ne sont pas des Pyramides solides, faites de briques ou de pierres, construites par des mains humaines. Il s'agit plutôt de la représentation symbolique de la formule élémentaire gouvernant le plan de cette sphère particulière.

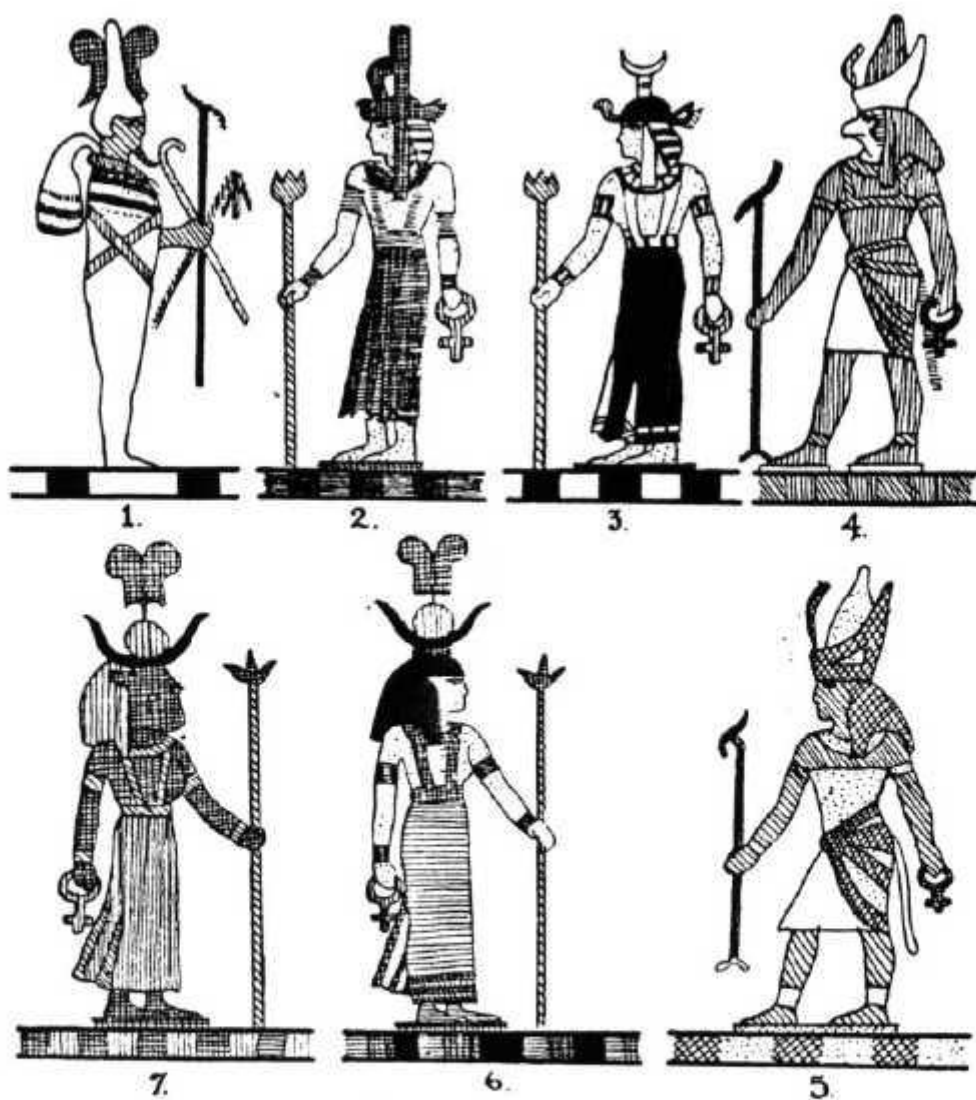
Étant arrivé au plan requis, que le Z.A.M. invoque le Dieu Égyptien qui règne sur la Pyramide par le pouvoir de l'Ange de la Sphère - le nom formé en ajoutant la lettre adéquate de la Tablette d'Union au nom de l'Ange. En même temps, qu'il vibre le Nom Égyptien (Copte) du Dieu ou de la Déesse, grâce auquel vous percevrez devant vous la colossale forme symbolique du Dieu ou de la Déesse. Qu'il emploie de nouveau les formules Angéliques, et l'éprouve par le pouvoir des symboles et des signes. Si l'image résiste aux épreuves, et s'avère donc authentique, qu'il lui demande de manifester devant lui le Sphinx de son pouvoir.

Lui aussi devra apparaître en taille et forme colossales, et devra être éprouvé à l'aide de la formule adéquate. Il continuera ses invocations jusqu'à ce qu'il le distingue nettement, invoquant toujours l'Ange du plan par les Noms supérieurs, et par le Dieu Égyptien. Aussi, qu'il vibre le nom de l'Ange, l'invoquant par son propre nom, et par la connaissance de son image symbolique (télesmatique), le Sphinx, et par le nom du Dieu Égyptien, et par sa propre et particulière forme symbolique, selon la formule du Carré. Donc, de cette façon exclusivement - si vous désirez échapper aux illusions - serez-vous à même de véritablement percevoir, par l'exploration astrale, la nature du plan et de son opération. Te tenant devant le Sphinx, le saluant avec les signes adéquats, et invoquant le Dieu Égyptien par ses noms appropriés et véritables, tu lui demanderas, par la vertu et le pouvoir de ces noms et symboles, la connaissance des activités et influences de ce plan. Tu l'interrogeras sur les qualités spécifiques de cette vaste partie des confins de l'univers incluse dans cette sphère, ses diverses caractéristiques, sa nature élémentaire; ses habitants, élémentaires ou spirituels, etc ; l'opération de ses rayons de par le Grand Monde, c'est-à-dire l'Univers ; son influence sur cette planète particulière, sur les animaux, les plantes, les minéraux, et finalement sur l'homme, le Microcosme.







Et lorsque tu auras obtenu tout cela, médite sur le fait qu'il ne s'agit là que d'une petite partie de la connaissance de la Sagesse des Formules contenues dans le plan - qui n'est pourtant celui que d'un seul Carré.

NOTE

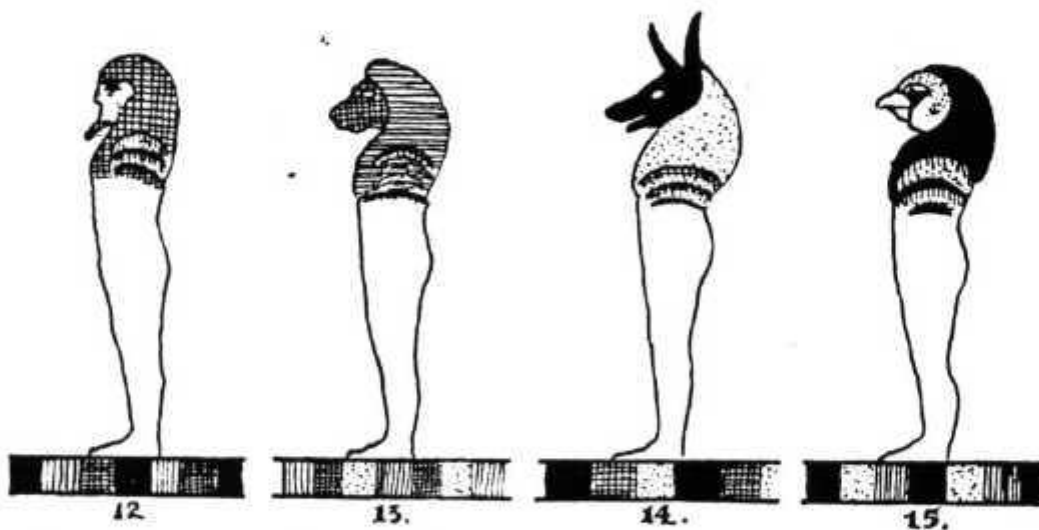
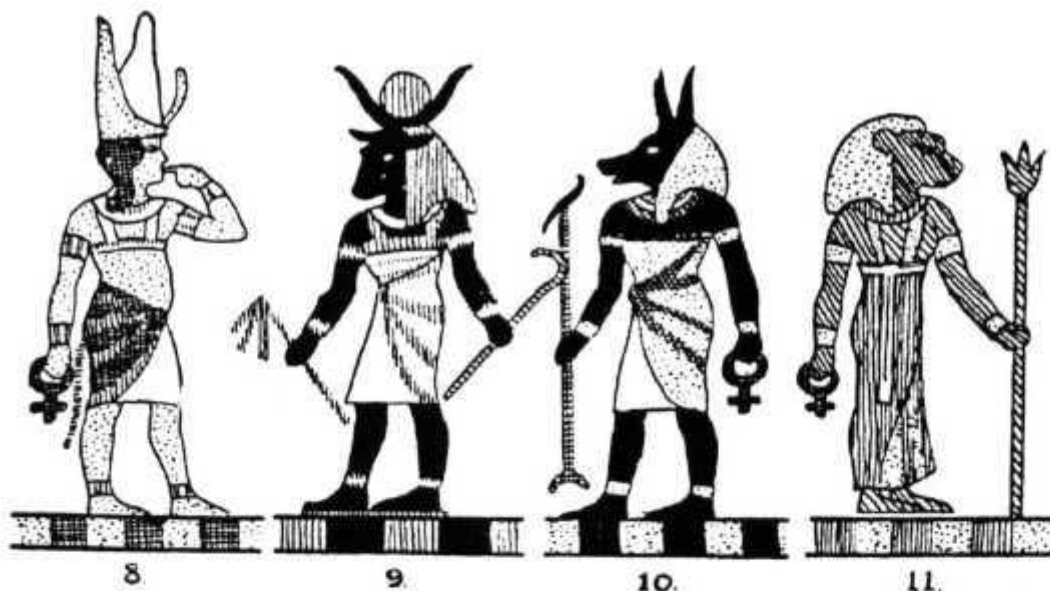
(1) NDT : La quintessence, l'esprit, le cinquième élément.



LES COULEURS

	Bleu		Orange
	Vert		Rouge
	Jaune		Violet

Pour les endroits blancs ou noirs, suivre le croquis.



Tête orange.	Tête bleue.	Tête noire.	Tête blanche
Nemyss bleu.	Nemyss	Nemyss	avec du noir
Bandelettes: orange.	jaune.	avec du jaune.	
noires,	Bandelet-	Bandelet-	Bandelettes:
oranges +	tes: bleues	tes:bleues,	rouges, jaunes
jaunes.	+ jaunes.	jaunes, +	+ noires.
		noires.	

NDT : "Nemyss" : Coiffe traditionnelle d'un Dieu Egyptien.

NOTES PAR FRATER S.R.M.D.

Pour un travail rapide, fabriquez seize triangles unicolores ; 4 rouges, 4 bleus, 4 jaunes et 4 noirs.

Fabriquez aussi les Figures Kérubiques. Un lion rouge, un taureau noir, un aigle bleu, un ange jaune. Divisez chacune en trois ; la partie centrale étant coupée en deux horizontalement. A partir de ceux-ci, créez des Sphinx composés qui se tiendront au-dessous de la Pyramide.

Fabriquez de petits Dieux Égyptiens à placer au-dessus de la Pyramide.

Fabriquez une Pyramide inversée, de peu de profondeur, en carton. Comblez les côtés comme il est requis, avec les triangles colorés pour représenter les différents Carrés. Il faut que la Pyramide soit suffisamment peu profonde pour qu'on puisse voir les quatre côtés à la fois.

Un mot sur les Dieux Égyptiens qui règnent sur les Pyramides des seize Anges et Carrés Serviteurs de chaque Angle Mineur. Au milieu de chaque Pyramide se trouve le Sphinx de son pouvoir. Révère donc les symboles sacrés des Dieux, car ils sont le Monde manifesté par la Voix de la Nature.

Ce sont les Elohim des Armées de l'Éternel, et devant leurs faces se prosternent les Forces de la Nature.

Afin de donner une idée de la nature de ces Pyramides Énochiennes telles qu'elles se révèlent lorsqu'on les explore astralement par la vision spirituelle, il m'a semblé opportun d'inclure ici deux ou trois exemples de simples visions obtenues par les membres de l'Ordre. Elles ne sont reproduites qu'afin d'illustrer procédure à employer et résultats susceptibles d'être obtenus. Sous aucun prétexte, l'étudiant ne laissera ses propres recherches astrales être influencées ou façonnées par ces visions. Il ne doit pas tenter de faire coïncider ses propres comptes rendus de la nature des Pyramides avec ceux reproduits ici. Seule la technique devra être retenue, et aussi la manière d'appliquer les tests - mais rien d'autre que ce qui est utilisable dans la pratique concrète.

1. "Une vision du carré "N" dans l'Angle Mineur Aérien de la Tablette de l'Eau. Le nom en entier est nhdD, et le Dieu de la Pyramide est Ahephi.

Ayant récité les Appels Énochiens n°4 et n°10, et invoqué les Noms Angéliques de la Tablette de l'Eau, et de l'Angle Aérien, je fus transporté par les douces et mobiles ondulations de l'Air chaud et humide, au travers duquel je pouvais voir un ciel bleu clair avec des nuages blancs-grisâtres se déplaçant rapidement. Je m'élevai dans l'Air jusqu'à ce que je me retrouve dans une vaste plaine sablonneuse, un peu de végétation sur la droite, et à gauche une large rivière avec arbres et herbage sur ses berges. Une douce brise soufflait depuis la rivière jusqu'à la plaine, et semblait rafraîchir la verdure après la chaleur du jour.

Je demandai à Ahephi d'apparaître et sa forme remplit graduellement tout l'espace, jusqu'à ce que la scène disparaisse carrément. Testé par les lettres, il devint immensément plus vaste, et semblait porter un Nemyss rayé jaune et bleu, des bandelettes blanchâtres, avec de larges bandes bleues tout autour de lui, et une lumière jaune-verdâtre l'entourant. Je donnai les signes de L.V.X. et demandai à voir le Sphinx de son pouvoir. Ceci apparut graduellement au travers de la lumière jaune derrière la Forme Divine, tête humaine, très blanche et lumineuse, ailes, nemyss jaune et bleu, les serres d'un Aigle étendues en avant, pattes de derrière et queue d'un lion posées au sol.

Interrogeant quant à l'action de la force du Carré, on me répondit par la vision d'une eau bouillonnante, en laquelle l'Air s'épanchait régulièrement, et se dilatait jusqu'à éclater et disparaître, l'énergie semblant alors passer à d'autres formes et s'inféoder à un autre Carré. Cela ressemblait à une action transitoire, plutôt l'amorçage de nouvelles conditions qu'une fin en elle-même. J'interrogeai quant à son effet sur la terre, et me retrouvai dans la scène déjà quittée, et vis de nouveau comment la brise humide issue de la rivière régénérait la végétation ayant fléchi devant la chaleur du jour. Interrogeant quant à ses effets sur le monde animal, je vis un Cerf se tenant près d'un lac. Un courant de force le traversant semblait lui apporter

l'aube de la raison, et le premier miroitement de la conscience, les premières agitations conscientes d'un animal. Sur l'homme, cela semble affecter le cerveau, produisant un vague mouvement d'agitation empêchant fixité de la pensée et précision de l'idée, induisant perte du pouvoir de concentration.

Je demandai alors à voir les élémentaux du plan, et vis un bon nombre de formes humaines, de petite taille, belles, une expression alerte sur le visage, des corps d'apparence plutôt solide comparés aux têtes, de larges ailes comme celles des libellules qui étaient iridescentes et semblaient refléter les couleurs des choses autour d'elles.

Je donnai les Signes 5 = 6 au Sphinx puis invoquai l'Ange du Carré. Je vis au-dessus du Dieu l'image que j'avais dessinée - les Ailes bleues sur la Couronne, la cuirasse d'acier brillant avec le symbole de l'Aigle en or sur la poitrine, le tissu au-dessous d'un vert jaunâtre, et les pieds nus."

2. "Une Vision du Carré "1" de l'Angle Terrestre Mineur de la Tablette de l'Air. Nom lSha. Anoubi est le Dieu de la Pyramide.

Cette atmosphère était humide et froide. Je me tenais au sommet d'une montagne, entouré de nuages, et là, ayant récité les Appels Angéliques et vibré les noms, j'aperçus la forme colossale d'Anubis, qui, au bout d'un certain temps, me montra le Sphinx de son Pouvoir. Je vis également un puissant Ange qui répondit à mes signes, et au moment de celui du Theoricus, je m'aperçus qu'un brillant rayon descendait dans chacune des paumes étendues de ses mains. Lui demandant indications et renseignements, il me donna l'un de ces rayons, que je contemplai comme une corde de cristal dont l'autre extrémité reposait dans l'Éternel. L'Ange me guida tout d'abord parmi la voûte éthérée, et après un temps je vis d'innombrables étoiles et mondes.

Au travers des Soleils les plus éclatants passaient des particules - ressortant à l'autre extrémité comme de noires cendres. Puis surgit une main puissante qui rassembla ces cendres et les joignit étroitement à une masse, immense et sans vie. Puis nous parvînmes jusqu'à cette Terre - une scène très froide, que de la neige et d'énormes blocs de glace. Le froid était intense, mais je ne le ressentais pas. Il y avait des ours polaires, des phoques, et aussi beaucoup de goélands. Par endroits, la glace était immobile, mais quelquefois elle était violemment déplacée, les blocs se fracassant les uns contre les autres dans un vacarme assourdissant. Les habitants de cet endroit étaient petits et pâles, principalement vêtus de peaux d'ours polaires.

L'influence de ce carré sur l'Homme le rend extrêmement fougueux en l'absence de difficultés, mais immédiatement désarmé en face d'un obstacle, abandonnant sur-le-champ tout projet. Les Élémentaux sont réservés, des créatures ressemblant à des oiseaux, avec des visages à demi-humains. Les entités spirituelles sont des Anges diaphanes et magnifiques, de couleur brun clair, avec des visages charmants et sérieux. Ils étaient tous fort occupés lorsque je les vis. Certains avaient de l'argent dans leur main gauche et du mercure dans leur droite, qu'ils mirent ensemble dans un récipient d'or, ce qui eut pour effet immédiat de provoquer l'apparition d'une flamme couleur d'or pâle dont la taille ne cessa de s'accroître, se déployant au travers des Mondes. D'autres portaient la légende "Solve et Coagula" brodée sur leur ceinture, et mélangeaient l'eau et le principe du froid qu'ils portaient dans les deux plateaux d'une balance, et de leur union résultait la glace de la région où nous nous trouvions. Je me demandai si ceci pouvait posséder un équivalent dans la nature humaine, et quelles seraient alors ses possibilités de développement, lorsque je vis deux personnages. L'un était un très vieil homme avançant très péniblement, l'autre un enfant gambadant joyeusement. Au moment où ils s'effacèrent, il surgit entre eux un être rayonnant, vêtu d'or, qui sur son front portait le signe de la Balance en couleur émeraude vif. Je compris alors que seulement dans et par la réconciliation de ces deux forces, le fixe et le volatile, peut être trouvé le "sentier du véritable équilibre". Interrogeant au sujet des plantes, je vis des champignons, qui semblaient être particulièrement consonants à ce carré."

3. "Une vision du carré "C" de l'Angle Mineur Aqueux de la Tablette de l'Air. Nom : CPao. Hoorpokrati, le Dieu de la Pyramide.

Lu les 3ème et 7ème Appels. Vibré Oro Ibah Aozpi, Bataivah, l'Ange CPao. Le Dieu Égyptien est Hoorpokrati.

Je me trouvais dans l'air au milieu des nuages tourbillonnants. Je me déplaçais par la force des noms mentionnés. Je vis un Ange d'une taille colossale, vêtu de blanc. Éprouvé par un Tau et un Beth placés au-dessus de la forme, il n'y eut aucun changement, et je retirai les lettres. Les nuages semblaient flotter autour de l'Ange. L'ayant salué avec les Signes de LVX et lui ayant demandé à voir le Dieu Égyptien, ce dernier apparut et s'avéra tout aussi colossal bien que l'Ange flottât au-dessus de sa tête. Éprouvé comme auparavant.

Vibré Hoorpokrati pour la seconde fois, salué comme précédemment, et ai demandé à voir le Sphinx ; l'Ange et Harpocrate me rendirent tous deux mon signe de salut. Le Sphinx apparut alors, avec une tête d'Aigle, la partie inférieure humaine, et d'un côté des ailes d'aigle, de l'autre des bras humains. Éprouvé et salué comme auparavant. Le Sphinx était d'une taille colossale.

Ensuite, je vibraï tous les noms à plusieurs reprises, et demandai à voir la signification de ce Carré. L'on me répondit qu'il s'agissait de la région astrale de l'orage et des nuages de pluie avec vent. Je vis des élémentaux en robes grises ou nacrées flottant sur les nuages blancs et moutonnés. (Note : je les vis plus gris et moins nets. - D.D.C.F.). Sur des nuages noirs et orageux, je vis des formes habillées d'un gris sombre et blafard, porter des éclairs comme les images attribuées à Zeus ; il y avait parmi elles de nombreuses silhouettes à tête d'aigle. Plus tard, j'en aperçus un portant une Couronne. Je lui demandai de me montrer, et il me prit par la main et nous parcourûmes une énorme distance, au-delà de laquelle la Terre devenait invisible. Alors, nous volâmes vers le haut, toujours au milieu de la même ambiance, jusqu'à ce que je vis le Soleil de cette région, brillant avec éclat, malgré des nuages passant fréquemment en travers, et bien que ceux-ci fussent maintenant derrière nous, mais seulement en partie. Il me dit que la nature de ce Carré était d'alimenter les forces du Plan Astral produisant vent, pluie, orages et nuages sur le plan matériel. Que ceux-ci se rencontraient dans tout l'Univers mais avec des effets différents. Que sur notre planète maléfique, leurs effets étaient quelquefois désastreux, étant détournés de leur dessein d'origine par notre sphère maléfique. Mais sur d'autres plans, plus élevés, l'effet était toujours bénéfique, dissipant ce qui avait rempli sa fonction et le remplaçant par une influence nouvelle. La région attribuée au Carré semblait simplement illimitée. Nous parcourûmes une énorme distance, et pourtant nous ne semblions pas nous approcher de la limite. Il me ramena alors au point de départ. Je le remerciai et le saluai, et redescendis au plan précédent. Là, je remerciai et saluai l'Ange, Hoopokrati, et le Sphinx. Et je retournai chez moi, apercevant indistinctement mon corps physique avant d'y rentrer.

RÈGLES SUPPLÉMENTAIRES POUR LA PRATIQUE

Par G.H. Fratre Sapere Aude

1. Préparez, à votre usage, les Quatre Tablettes avec le lettrage correct tel que reproduit dans l'Enseignement Officiel ; et une Tablette d'Union.

2. Faites les Quatre Tablettes de couleurs aussi brillantes et flamboyantes que possible, et dans des proportions exactes. Ceci sera fait à l'aide de papiers colorés. Elles peuvent être obtenues par des couleurs à l'eau, mais c'est un résultat inférieur.

3. Les Quatre Instruments mineurs doivent être utilisés avec les Tablettes Énochiennes. Un petit Autel devra être disposé dans la pièce au moment du travail. Il sera tendu d'étoffe noire, avec une bougie allumée près de la baguette, de l'encens en combustion près de la dague, de l'or et de l'argent ou du pain et du sel avec le Pentacle ; et de l'Eau dans la Coupe.

4. Utilisez le Rituel de l'Hexagramme pour l'Invocation du Roi et des Six Doyens.

5. Utilisez le Rituel du Pentagramme pour l'Esprit et les Quatre Éléments.

6. Les Noms de la Croix du Calvaire invoquent avec un mot de Six Lettres et commandent avec un autre de Cinq. Ils régissent les Angles Mineurs où ils se trouvent, et seront utilisés lors de l'invocation préliminaire.

7. Les Six Doyens et les Rois sont sur un plan plus élevé et devront être invoqués avec le Rituel de l'Hexagramme. Les Noms des Six Doyens sont de Sept lettres chacun, celui du Roi en comporte Huit.

8. Les Noms de la Divinité consistent en : un Nom de Trois Lettres, un de Quatre, et un de Cinq, correspondant tout particulièrement à la Triade Supernelle, IAO. Et aussi à la triade de YHVH, Yeheshuah, Yehovashah.

9. Le Nom du Roi et les Lettres au centre des Grandes Croix Centrales amorcent le Tourbillon, et ne devront pas être utilisés si l'on ne comprend pas leur fonctionnement.

10. Souvenez-vous que l'Est est attribué à l'Air, le Sud au Feu, l'Ouest à l'Eau, le Nord à la Terre, lorsque vous convoquez des Esprits ou des Forces. Toutefois, lorsque vous recherchez des Esprits ou des Forces sur leur propre plan, l'attribution des Éléments aux points cardinaux est comme dans le Zodiaque, à savoir : Est pour le Feu, Sud pour la Terre, Ouest pour l'Air, Nord pour l'Eau.

11. Gardant ceci à l'esprit, placez-vous (en imagination) au centre d'un cylindre creux, se tenant au centre de la Tablette d'Union, entre le O de HCOMA et le second N de NANTA.

E X A R P

H C O M A

x

N A N T A

B I T O M

Maintenant, imaginez les Quatre Tablettes Élémentaires autour de vous comme les quatre murs d'une pièce, c'est-à-dire aux quatre points cardinaux. Ceci est un travail subjectif.

12. Une autre méthode consiste à imaginer un sphéroïde en pierre de lune, contenant l'Univers, vous-même vous tenant pour ainsi dire tout d'abord au centre, et la Tablette d'Union aux Pôles Nord et Sud. De plus, divisez la surface en quatre quartiers, et imaginez-vous à l'extérieur du sphéroïde. Ceci est un travail objectif.

N°	Eléments	Copte	Officiers $\text{O} = \text{O}$
1	ESPRIT : ou un triangle de chaque élément	ΗΩΩΡΙ(Ξ) OSIRIS	Hiérophante sur le Trône
2	EAU, ou 3 sur 4 : Eau	ΗΙΣΕ(Ξ) ISIS	Praemonstrator
3	TERRE, ou 3 sur 4 : Terre	ΝΕΓΦΘΕΞ(Ξ) NERTHYS	Imperator
4	FEU, ou 3 sur 4 : Feu	ΖΩΩΡ HORUS	Hiereus
5	AIR, ou 3 sur 4 : Air	ΑΡΗΩΓΕΡΙ(Ξ) AROUERIS	Hiérophante passé Hiéro. levé du Trône
6	2 EAU 2 TERRE	ΑΘΗΡ ΑΖΑΘΩΩΡ	Poste Invisible Kérub de l'Est
7	2 FEU 2 EAU	ΣΟΘΙΣ ΩΗΩΕΓ	Poste Invisible Kérub de l'Ouest
8	2 AIR 2 EAU	ΗΑΡΡΟΚΡΑΤΕΣ ΖΩΩΡΠΟΚΡΟΤ(Ξ)	Poste Invisible entre Autel et Hégémon
9	2 FEU 2 TERRE	ΑΠΙΣ ΑΖΟΠΩΙ	Poste Invisible Kérub du Nord
10	2 AIR 2 TERRE	ΑΝΥΒΙΣ ΑΝΩΓΒΙ	Kerux
11	2 FEU 2 AIR	ΡΑΣΗΤ (Sehhet) ΘΑΡΦΕΩ	Poste Invisible Kérub du Sud
12	FEU EAU TERRE	ΑΜΕΣΗΤ ΑΜΕΩΕΤ	Poste Invisible N.E. Fils d'Horus
13	FEU EAU AIR	ΑΗΕΡΗΙ ΑΖΕΦΙ	Poste Invisible S.O. Fils d'Horus
14	TERRE EAU AIR	ΤΜΟΥΜΑΤΗΡΗ †ΜΤΜΑΘΦ	Poste Invisible S.E. Fils d'Horus
15	TERRE AIR FEU -	ΚΑΒΕΧΝΥ ΚΑΒΕΞΝΓΥ	Poste Invisible N.O. Fils d'Horus

"ST" ou Ξ ajouté au nom d'une divinité Copte symbolise une force plus spirituelle du fait que Ξ est attribué à Kether.

13. Ces Tablettes peuvent être appliquées à l'Univers, au Système Solaire, à la Terre, ou à l'Homme lui-même. "Ce qui est en haut est comme ce qui est en bas".

14. Peut-être la méthode la plus aisée pour le débutant consiste-t-elle à appliquer ce système à la Terre, considérant les Trois Noms de Divinités comme les Trois Signes Zodiacaux d'une des quatre directions. Par exemple, prenons la Tablette du Feu et plaçons OIP dans le Signe du Lion, TEAA dans celui de la Vierge, et PDOCE en Balance. Et ainsi de suite avec les autres Noms Divins, considérant le Signe Kérubique comme *point de départ* (1), le quart d'une maison astrologique étant approximativement équivalent au carré d'une lettre.

Chacun de ces espaces, en de telles circonstances, semblera être gouverné par une figure héroïque, d'environ douze pieds de hauteur (2), non ailée. Mais les Noms de l'Esprit et les Noms de la Croix du Calvaire, même sur le plan de la Terre, donnent des figures de taille et beauté immenses, qui pourraient aisément prendre un être humain dans la paume de leur main. A partir de l'Angle Mineur Igné du Feu, j'ai vu AZODIZOD, la figure était rouge feu avec des ailes flamboyantes et des cheveux vert émeraude. ZODAZODEE, noir et blanc, éclatant et flamboyant. EEZODAHZOD, bleu et orange, avec une brume enflammée l'entourant. ZODEEZODAH, orange, avec des ailes floues de couleur or, comme de la gaze dorée, et des rets d'or tout autour de lui.

Ayant choisi l'une des méthodes précitées, que le Zelator Adeptus Minor accomplisse les Petits Rituels de Bannissement à l'aide de l'Épée. Qu'il invoque, avec l'une des armes élémentaires, l'Élément requis.

Prenons pour exemple le Carré OMDI, un carré aqueux et terrestre de l'Angle Mineur Terrestre du Grand Quadrilatère Méridional de la Tablette du Feu. Nous prenons en ce cas la Baguette du Feu. Aux quatre quartiers, nous invoquons, avec le Pentagramme d'Équilibrage des Actifs, et le Pentagramme du Feu, en n'utilisant que les Noms de la Tablette : "EDELPERNAA (le Grand Roi du Sud). VOLEXDO et SIODA (les Deux Noms Divins de la Croix Séphirotique du Calvaire). Je vous ordonne, par les Noms Divins OIP TEAA PEDOCE et BITOM, que l'Ange régissant le Carré Aqueux et Terrestre d'OMDI obéisse à mes ordres et se soumette à moi lorsque je prononce le Saint Nom OOMDI (prononcez Oh-Oh-Meh-Deh-ee)."

Ayant récité cette Invocation aux Quatre Points Cardinaux, passez à l'Est si vous voulez partir dans le plan, ou au Sud si vous désirez invoquer les Esprits afin qu'ils viennent à vous. Regardez la Tablette peinte que vous avez apprêtée jusqu'à ce que l'image en soit fixée dans votre esprit, puis fermez les yeux et vibrez le nom OMDI jusqu'à ce que tremble votre misérable carcasse et que vous ayez presque l'impression de vous consumer.

(Ce qui suit est tout à fait discutable, il ne s'agit que de mes propres expériences personnelles. - S.A.). Puis passez au travers des Tablettes et tentez de voir une sorte de paysage. Mon expérience de ce plan particulier était un éboulement de terrain, de couleur rouge mat. Je me retrouvai tout d'abord dans une Caverne. L'on me dit que, symboliquement, ce Carré d'OMDI était comme les racines d'un lis tigré ; le Carré MDIO à sa droite représentant la Vie qui y résidait. Et que le Carré DIOM à gauche, la fleur orange tachetée de noir, représentait tout à fait l'Air, le Feu et la Terre - jaune, rouge, et noir.

Plus tard, j'invoquai le Roi et les Six Doyens pour qu'ils m'expliquent la structure générale du Quadrilatère. Après avoir traversé plusieurs plans ignés, chacun étant plus blanc et plus brillant que le précédent, il me sembla me trouver en haut d'une grande tour située au centre du Quadrilatère, entre les 2 a au centre de la Grande Croix. Les Six Doyens me dirent qu'ils étaient partiellement représentatifs des planètes, mais que leurs Noms devaient en réalité être lus dans un cercle, d'une manière dont nous serons instruits ultérieurement, etc.

Une dernière remarque. Les textes circulant parmi les Adepts m'ont amené à conclure que les Anges préposés aux Carrés Kérubiques des Angles Mineurs du Grand Quadrilatère possédaient les qualités suivantes :

Angle de l'Air. "Lier ensemble, destruction". Forces centrifuges ou centripètes. Expansives et contractables, etc.

Angle de l'Eau. "Allant de place en place". Mouvement, vibration, changement de forme.

Angle de la Terre. "Travaux mécaniques". Créateur ou producteur de résultats sur le plan matériel.

Angle du Feu. "Secrets de l'Humanité". Contrôle de la nature humaine, claire vision, etc.

Et que les Anges Subordonnés de ces Angles, c'est-à-dire les Anges des seize Carrés Serviteurs sous la Croix Séphirotique, donnaient :

Angle de l'Air. "Elixirs". Épuration des illusions, maladies, péchés, etc, par la sublimation.

Angle de l'Eau. "Métaux". Les justes méthodes de polarisation de l'Âme, permettant d'attirer la LVX.

Angle de la Terre. "Pierres". La fixation du Moi Supérieur dans le corps purifié.

Angle du Feu. "Transmutations". La consécration du corps et la transmutation provoquée par la consécration.

NOTES

(1) NDT : In french dans le texte.

(2) NDT : Environ 4 mètres.

LE LIVRE DU RASSEMBLEMENT DES FORCES

PARTIE III

LES QUARANTE-HUIT APPELS

OU

CLES ANGELIQUES

Les Appels ou Clés qui suivent ne doivent être employés qu'avec les plus grandes précautions et la plus grande solennité ; spécialement s'ils sont prononcés dans le Langage Angélique que nous donnons. Quiconque les profane en les employant dans un esprit impur, et sans une connaissance exacte de leur attribution et application, s'expose à de sérieux dangers spirituels et physiques.

Les 19 Clés, dont seules 18 sont exprimées, sont attribuées à la Tablette d'Union et aux Quatre autres Tablettes Énochiques, et doivent être employées avec ces dernières.

La première Clé n'est pas numérotée et ne peut être exprimée, car c'est celle de la Divinité. Et donc elle porte pour nous le chiffre 0, bien qu'elle soit appelée la Première dans les Ordres Angéliques. Par conséquent, leur Seconde Clé est pour nous la Première.

A la Tablette d'Union sont attribués Six Appels, dont le Premier est supérieur aux cinq autres. Les Douze Appels qui restent, avec les Quatre appartenant à la Tablette d'Union sont attribués aux Quatre Tablettes des Éléments.

La Première Clé régit généralement, c'est-à-dire dans son ensemble, la Tablette d'Union. Elle doit être utilisée en premier dans toutes les invocations des Anges de cette Tablette mais pas du tout dans celles des Anges des quatre autres Tablettes.

La Seconde Clé est à employer comme invocation des Anges des Lettres E.H.N.B. représentant le gouvernement particulier de l'Esprit dans la Tablette d'Union. Elle doit aussi précéder en second lieu toutes les invocations des Anges de cette Tablette. Comme la Première Clé, elle ne peut être utilisée lors des invocations des Anges des quatre autres Tablettes.

(Les Nombres comme 456 ou 6739, etc, que l'on trouve dans certains des Appels contiennent des mystères qui n'ont pas à être expliqués ici).

Les Quatre Clés suivantes sont employées à la fois dans les Invocations des Anges de la Tablette d'Union et dans celles des Anges des Quatre Tablettes.

Ainsi :

La Troisième Clé est à employer pour l'Invocation des Anges des lettres de la ligne EXARP, pour ceux de la Tablette de l'Air dans son ensemble, et pour l'Angle Mineur de cette Tablette qui est celui de l'Élément lui-même - Air de l'Air.

La Quatrième Clé est à employer pour l'Invocation des Anges des lettres de la ligne HCOMA, pour ceux de la Tablette de l'Eau dans son ensemble, et pour l'Angle Mineur de cette Tablette - Eau de l'Eau.

La Cinquième Clé est à employer pour l'Invocation des Anges des lettres de la ligne NANTA, pour ceux de la Tablette de la Terre dans son ensemble, et pour l'Angle Mineur de cette Tablette - Terre de la Terre.

La Sixième Clé est à employer pour l'Invocation des Anges des lettres de la ligne BITOM, pour ceux de la Tablette du Feu dans son ensemble, et pour l'Angle Mineur de cette Tablette - Feu du Feu.

Ceci clôt l'emploi des Clés de la Tablette d'Union. Les Douze Clés restantes sont attribuées aux Angles Mineurs restants des Quatre Tablettes, elles sont citées dans le Tableau ci-après.

CLE N°	PREMIERS MOTS	EMPIRE
1	Je règne sur vous, dit le Dieu de Justice...	Tablette d'Union dans son ensemble.
2	Les Ailes des Vents...	E.H.N.B.
3	Voyez, Dit votre Dieu...	EXARP et Tablette de l'Air, IDOIGO et Air de l'Air.
4	J'ai posé mes pieds au Sud...	HCOMA et Tablette de l'Eau, NELAPR et Eau de l'Eau.
5	Les Sons Puissants...	NANTA et Tablette de la Terre. CABALPT et Terre de la Terre.
6	Les Esprits du Quatrième Angle...	BITOM et Tablette du Feu. RZIONR et Feu du Feu.
7	L'Est est une Demeure de Vierges...	Eau de l'Air. LILACZA.
8	Le Midi, le Premier...	Terre de l'Air. AIAOAI.

9	Une puissante Garde de Feu...	Feu de l'Air. AOUVRZRZ.
10	Les Foudres du Jugement et du Courroux...	Air de l'Eau. OBLGOTCA.
11	Le Puissant Siège ...	Terre de l'Eau. MALAPI.
12	O Vous qui réglez au Sud et êtes Les 28...	Feu de l'Eau. IAAASD.
13	O Vous Epées du Sud Qui avez 42 yeux...	Air de la Terre. ANGPOI.
14	O Vous Fils de la Fureur...	Eau de la Terre. ANAEM.
15	O Toi, Le Gouverneur de la Première Flamme...	Feu de la Terre. OSPMNIR.
16	O Toi de la Seconde Flamme...	Air du Feu. NOALMR.
17	O Toi, Troisième Flamme...	Eau du Feu. VADALI.
18	O Toi puissante Lumière...	Terre du Feu. UVOLBXDO.

Pour cette raison, les CLES n° 3, 7, 8 et 9 sont attribuées à la Tablette de l'AIR. Les CLES n° 4, 10, 11 et 12 à la Tablette de l'EAU. Les CLES n° 5, 13, 14 et 15 à la Tablette de la TERRE. Et les CLES n° 6, 16, 17 et 18 à celle du FEU.

De sorte que pour invoquer (par exemple) les Anges de la ligne NANTA de la Tablette d'Union, tu devras tout d'abord lire les CLES 1 et 2, puis la Cinquième, et employer alors les Noms requis.

Et pour invoquer les Anges de l'Angle Mineur IDOIGO, Angle Aérien de la Tablette de l'Air, tu devras lire la Troisième Clé seule, et alors employer les Noms requis.

Mais pour invoquer les Anges de l'Angle Mineur VADALI, Angle Aqueux de la Tablette du Feu, tu devras tout d'abord lire la Sixième Clé, puis la 17ème, et après cela employer les Noms requis. Tandis que pour l'Angle Igné du Feu, la Sixième Clé seule suffira, et aussi pour le Roi et les Doyens Angéliques de cette Tablette.

De même en est-il pour les autres Angles des autres Tablettes ; ces règles sont suffisantes.

Maintenant, bien que ces CLES soient à employer pour t'aider à Voyager dans les Tablettes par la Vision Spirituelle, et pour t'aider dans le travail magique afférent, tu dois cependant savoir qu'elles participent d'un plan fort supérieur à celui de l'opération des Tablettes dans le Monde Assiatique. Elles servent à mettre en action la Lumière Supérieure et les Forces Toutes-Puissantes qui s'y trouvent ; et donc ne doivent pas être profanées, ou employées à la légère dans un esprit impur ou frivole.

Ces CLES peuvent également être employées dans l'invocation des Chefs des Élémentaux d'après le titre du Livre T qui y est associé. Et dans ce cas, il conviendra d'employer les Noms des Archanges Michael, Raphael, etc, et leurs inférieurs. Et tu dois comprendre que ces Noms Hébreux sont plus *généraux* car représentant des *Fonctions*; tandis que ceux des Tablettes Angéliques sont plus *spécifiques* car représentant des *Tempéraments*.

Les Appels ou Clés des Trente Éthers n'en font en vérité qu'un seul, car il suffit d'y changer le Nom de l'Éther en cause (comme ARN, ZAA, etc).

PREMIERE CLE (FRANÇAIS)

Je règne sur vous, dit le Dieu de Justice au pouvoir exalté au-dessus du Firmament du Courroux : Dans les mains Duquel Le Soleil est comme une épée Et la Lune comme un feu meurtrissant profondément : Qui ai mesuré Vos vêtements au sein de mes propres habits et qui vous ai rassemblés telles les paumes de mes mains : Dont j'ai orné le siège du feu De la réunion : Qui ai embelli Vos vêtements d'admiration : Auxquels j'ai créé une loi Pour gouverner les Saints : Qui vous ai remis Une verge avec l'Arche de la Connaissance. D'ailleurs Vous avez élevé Vos Voix et avez juré Obéissance et Foi envers Celui Qui Vit et Triomphe : Dont l'origine n'est point Pas plus que la fin ne peut être : Qui Brille telle une flamme au milieu de votre palais Et règne Parmi vous comme la balance De droiture et de vérité. Venez donc et apparaissez : Révélez les mystères de votre Création. Soyez amicaux envers moi Car je suis Le serviteur du même, votre Dieu, Le véritable adorateur du Très-Haut.

PREMIERE CLE (ENOCHIEN)

Ol Sonf Vorsag Goho Iad Balt, Lonsh Calz Vonpho Sobra Z-Ol Ror I Ta Nazps Od Graa Ta Malprg Ds Hol-Q Qaa Nothoa Zimz Od Commah Ta Nobloh Zien. Soba Thil Gnonp Prge Aldi Ds Vrbs Oboleh G Rsam ; Casarm Ohorela Taba Pir Ds Zonrensg Cab Erm Iadnah Pilah Farzm Znrza Adna Gono Iadpil Ds Hom Od Toh Soba Ipam Lu Ipamis Ds Loholo Vep Zomd Poamal Od Bogpa Aai Ta Piap Piamol Od Vaoan Zacare Eca Od Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad, Hoath Iaida.

DEUXIEME CLE (FRANÇAIS)

Les Ailes des Vents peuvent-elles Comprendre vos voix d'émerveillement, Ô Vous le Second du Premier que les flammes ardentes Ont charpenté Dans les profondeurs de mes mâchoires : Que j'ai préparé comme des Coupes pour une Noce Ou comme des fleurs en leur beauté Pour la Chambre du Juste. Vos pieds sont plus fermes Que la roche stérile et Plus puissantes vos voix que les Vents Nombreux. Car vous êtes Devenu Un édifice tel qu'il n'en Existe point hormis dans l'esprit du Tout-Puissant. Surgissez, Dit le Premier. Venez donc jusqu'à Vos serviteurs. Apparaîsez En votre puissance et faites de moi Un grand prophète des choses, car je tiens de Lui Qui pour toujours existe.

DEUXIEME CLE (ENOCHIEN)

Adgt Vpaah Zong Om Faaip Sald Vi-I-V L Sobam Ial-Prg I-Za-Zaz Pi-Adph.

Casarma Abrang Ta Talho Paraclea Q Ta Lorslq Turbs Ooge Baltoh.

Givi Chis Lusd Orri Od Micalp Chis Bia Ozongon.

Lap Noan Trof Cors Ta Ge O Q Manin Ia-Idon.

Torzu Gohe L Zacar Eca C Noqod Zamran Micalzo Od Ozazm Vrelp Lap Zir Io-Iad.

TROISIEME CLE (FRANÇAIS)

Voyez, Dit votre Dieu. Je suis un Cercle, en les mains duquel sont Douze Royaumes. Six sont les Sièges du Vivant Souffle, Les autres sont comme des Faucilles Aiguës Ou les Cornes de la Mort. En lesquelles les créatures de la Terre sont et ne sont point A l'exception de Mes propres Mains Qui dorment elles aussi Et s'éveilleront. Tout d'abord je fis de vous des Intendants et vous plaçai sur Douze sièges de Gouvernement, Donnant à Chacun de vous le Pouvoir successivement Sur Quatre, Cinq et Six, Les Âges Véritables du Temps : Afin que depuis les Récipients Supérieurs Et les angles de Vos empires vous puissiez exercer Ma puissance : Coulant à verse Les Feux de la Vie et s'accroissant sans cesse sur Terre. Ainsi êtes-vous devenus Les Jupes de la Justice et de la Vérité. Au Nom du Même, votre Dieu, Levez-vous, vous Dis-je. Voyez Ses grâces S'accroître et Son Nom est devenu puissant Parmi nous, par Lequel nous disons : Venez, descendez et adressez-vous à nous, comme aux Communians de la Secrète Sagesse de Votre Création.

TROISIEME CLE (ENOCHIEN)

Micma Goho Mad Zir Comselha Zien Biah Os Londoh Norz Chis Othil Gigipah Vnd-L Chis ta Pu-Im Q Mospleh Teloch Qui-Ión Toltorg Chis I Chis-Ge In Ozien Ds T Brgdo Od Torzul.

I Li E Ol Balzarg Od Aala Thiln Os Netaab Długa Vonsarg Lonsa Cap-Mi Ali Vors CLA Homil Cocasb Fafen Izizop Od Miinoag De Gnetaab Vaun Na-Na-E-El Panpir Malpirg Pild Caosg.

Noan Vnalah Balt Od Vaoan. Do-O-I-A p Mad Goholor Gohus Amiran. Micma Iehusoz Ca-Cacom Od Do-O-A-In Noar Mica-Olz A-Ai-Om, Casarmg Gohia. Zacar Vniglag Od Im-Va-Mar Pugo Plapli Ananael Qa-A-An.

QUATRIEME CLE (FRANÇAIS)

J'ai posé mes pieds au Sud et ai regardé autour de moi, disant : Les Foudres de la Multiplication ne sont-elles pas dénombrées Trente-Trois Qui règnent dans le Second Angle ? Sous lesquelles j'ai placé Neuf Six Trois Neuf Que Personne N'a encore dénombré hormis Un : En Lesquelles Le Second Commencement des choses sont et croissent fortement, Qui sont aussi successivement les Nombres du Temps, Et leurs pouvoirs sont comme le premier 456. Levez-vous, Fils de Plaisir, et visitez la Terre : Car je suis le Seigneur Votre Dieu Qui est et vit pour toujours. Au Nom du Créateur, venez et Apparaissent comme de charmants sauveurs Afin que vous puissiez Le glorifier Parmi les Fils des Hommes.

QUATRIEME CLE (ENOCHIEN)

Othil Lusdi Babage Od Dorpha Gohol.

G-Chis-Gee Avavago Cormp P D Ds Sonf Vi-vi-Iv ?

Casarmi Oali MAPM Soham Ag Cormpo Crp L.

Casarmg Cro-Od-Zi Chis Od Vgeg, Ds T Capmiali Chis Capimaon Od Lonshin Chis Ta L-O
CLA, Torzu Nor-Quasahi Od F Caosga Bagle Zire Mad Ds I Od Apila.

Do-OóAóIp Qaal Zacar Od Zamran Obelisong Rest-El-Aaf Nor-Molap.

CINQUIEME CLE (FRANÇAIS)

Les Sons Puissants Ont pénétré le Troisième Angle Et Sont devenus comme Olives au Mont des Oliviers Regardant la Terre avec allégresse Et habitant dans l'éclat des Cieux en perpétuels consolateurs. Auxquels j'ai fixé des Piliers d'Allégresse 19 et ai donné des Récipients pour abreuver la Terre Et toutes ses créatures : Et Ce sont les Frères du Premier et du Second Et le début de leurs propres Sièges Qui sont ornés de Lampes Brûlant Perpétuellement 69636 Dont les Nombres sont comme le Début, les Fins, Et le Contenu du Temps. Venez donc et obéissez à votre création. Visitez-nous dans la paix et la consolation. Faites de nous les Réceptacles de Vos Mystères. Pourquoi ? Notre Seigneur et Maître est le Tout-Un !

CINQUIEME CLE (ENOCHIEN)

Sapah Zimii DUIV od noas ta quanis Adroch, Dorphal Caosg od faonts Piripsol Ta blior.

Casarm am-ipzi nazarth AF od dlugar zizop zlada Caosgi toltorgi :

Od z chis e siasch L ta Vi-u od Iaod thild ds Hubar PEOAL, Sobo-Cormfa chis Ta LA, Vls od Q Cocasb.

Eca niis, od darbs qaas. F etharzi od bliora. Ia-Ial ednas cicles. Bagle ? Ge-Iad I L.

SIXIEME CLE (FRANÇAIS)

Les Esprits du Quatrième Angle sont Neuf, Puissants dans le Firmament des Eaux : Que le Premier a plantés comme Un Tourment pour le Méchant Et une Guirlande pour le Juste : Leur donnant des Traits Ardents pour Accabler la Terre, Et 7699 Ouvriers Continuels Dont les routes traversent Avec consolation La Terre, Et sont dans le Gouvernement et la Durée comme le Second et le Troisième. Pour cela, Écoutez ma voix J'ai parlé de vous Et vous ai mus En pouvoir et présence : Dont les Œuvres seront un Chant d'Honneur et la louange de votre Dieu. Dans votre création.

SIXIEME CLE (ENOCHIEN)

Gah S diu chis Em micalzo pilzin : Sobam El harg mir Babalon od obloc Samvelg :

Dlugar malprg Ar Caosgi od ACAM Canal sobol zar f bliard Caosgi, od chisa Netaab od Miam ta VIV od D.

Darsar Solpeth bi-en. Brita od zacam g-micalza sobol ath trian lu-Ia he od ecrin Mad Qaaon.

SEPTIEME CLE (FRANÇAIS)

L'Est Est une Demeure de Vierges chantant des louanges Au Sein des Flammes de la Première Gloire, en laquelle Le Seigneur a ouvert Sa bouche Et elles sont Devenues 28 Vivantes Demeures En lesquelles La Force de l'Homme se réjouit et Elles sont vêtues d'Ornements de clarté pouvant faire des Merveilles chez toutes les Créatures. Dont les Royaumes et la Durée Sont comme le Troisième et le Quatrième, Puissantes Tours et Lieux de Consolation, Le Siègne de Miséricorde et de Perpétuité. Ô vous Servantes de Miséricorde Venez Apparaissent Chantez des louanges Au Créateur ! Et soyez puissantes Parmi nous ! Car à cette Commémoration est octroyée puissance, Et notre force croît intensément En Notre Consolateur !

SEPTIEME CLE (ENOCHIEN)

Raas i salman paradiz oecrimi aao Ialpirgah, quuin Enay Butmon od I Noas NI Paradiad casarmg vgear chirlan od zonac Luciftian cors ta vaul zirn tolhami.

Sobol londoh od miam chis ta I od ES vmadea od pibliar, Othil Rit od miam.

C noqol rit, Zacar zamran oecrimi Qaada ! od O micaolz aaiom ! Bagle papnor i dlugam lonshi od vmplif vgegi Bigl IAD !

HUITIEME CLE (FRANÇAIS)

Le Midi, Le Premier, est comme le Troisième Ciel composé de Colonnes d'Hyacinthine 26 en lesquelles les Anciens Sont devenus puissants, Que j'ai Préparés pour Ma propre Rectitude Dit le Seigneur, Dont la longue Durée sera comme des Boucles au Dragon Avilissant Et comme en la Récolte d'une Veuve. Combien sont-ils demeurant en La gloire de la Terre, Qui sont, Et ne verront pas la Mort avant que Cette Maison ne S'écroule et que le Dragon ne sombre ? Venez ! Car les Foudres ont parlé ! Venez ! Car la Couronne du Temple Et la Robe de Celui Qui Est Fut et Sera Couronné Sont divisées. Venez ! Apparaissent à l'Épouvante de La Terre et à notre soulagement comme A celui de ceux qui sont préparés.

HUITIEME CLE (ENOCHIEN)

Bazm ELO i ta Piripson oln Nazavabh OX casarmg vran chis vgeg ds abramg baltoha goho Iad,

Soba mian trian ta lolcis Abaivovin od Aziagiari rior. Irgil chis da ds paaox busd caosgo, ds chis, od ipuran teloch cacrg oi salman loncho od voviva carbaf ?

Niiso ! Bagle avavago gohon !

Niiso ! Bagle momao siaion od mabza IAD OI as Momar Poilp.

Niis ! Zamran ciaofi caosgo od bliors od corsi ta abramig.

NEUVIEME CLE (FRANÇAIS)

Une Puissante Garde de Feu avec des Épées Flamboyantes à double tranchant, Qui a Huit Fioles de Courroux Pour deux temps et demi, Dont les Ailes sont comme d'Armoise et d'Essence de Sel, Ils ont enraciné Leurs pieds à l'Ouest Et sont mesurés Avec leurs Ministres 9996. Ils recueillent la mousse de la Terre comme le riche amasse son trésor. Maudits sont ceux dont ils sont les Iniquités. Dans leurs yeux sont des meules plus Grandes que la Terre, Et de leurs bouches s'écoulent des mers de sang. Leurs têtes sont couvertes de diamants Et sur leurs mains sont des manches de Marbre. Heureux celui qu'ils ne regardent pas en fronçant les sourcils. Pourquoi ? Le Dieu de Rectitude se Réjouit en eux. Venez ! Mais non vos fioles car le temps est tel qui requiert consolation.

NEUVIEME CLE (ENOCHIEN)

Micaolz bransg prgel napea Ialpor, ds brin P Efafage Vonpho olani od obza, sobol vpeah chis tatan od tranan balie, alar lusda soboln od chis holq c Noquodi CIAL.

Unal alson Mom Caosgo ta las ollor gnay limlal. Amma chis sobca madrid z chis ooanoan chis aviny drilpi caosgin, od butmoni parm zumvi cnila.

Dazis ethamza childao, od mirc ozol chis pidiai collal. Vlcinina sobam vcim.

Bagle ? IAD Baltoh chirilan par. Niiso ! Od ip efafafe bagle a cocasb i cors ta vnig blior.

DIXIEME CLE (FRANÇAIS)

Les Foudres du Jugement et du Courroux sont Dénombrées Et sont réfugiées au Nord à l'image d'un Chêne Dont les branches sont 22 nids de lamentations et de pleurs, amassés pour la Terre, brûlant nuit et jour : Et vomissant des Têtes de Scorpion et du Soufre Vif, mêlé de Poison. Ce sont Les Foudres Qui 5678 Fois (en la 24ème partie d'un instant) rugissent avec une centaine de puissants tremblements de terre Et un millier de fois comme de nombreuses houles Qui ne se reposent pas Ni n'en connaissant aucun s'y faisant l'écho du Temps. Un rocher met au monde des milliers de même que Le cœur de l'homme accouche de ses pensées. Malheur ! Malheur ! Malheur ! Malheur ! Malheur ! Malheur ! Oui Malheur à la Terre ! Car son iniquité Est, Fut, Et sera grande. Venez ! Mais pas vos sons puissants.

DIXIEME CLE (ENOCHIEN)

Coraxo chis cormp od blans lucal aziazor paeb sobol ilonon chis OP virq eophan od raclir, maasi bagle caosgi, di ialpon dosig od basgim ;

Od oxex dazis siatris od salbrox, cinxir faboan.

Unal chis const ds DAOX cocasg ol oanio yorb voh m gizyax, od math cocasg plosi molvi ds page ip, larag om dron matorb cocasb emna.

L Patralx yolci matb, nomig monons olora gnay angelard.

Ohio ! Ohio ! Ohio ! Ohio ! Ohio ! Ohio ! Noib Ohio ! Casgon, bagle madrid i zir, od chiso drilpa.

Niiso ! Crip ip Nidali.

ONZIEME CLE (FRANÇAIS)

Le Puissant Siège a gémi tout haut Et ils étaient Cinq Orages qui éclatèrent à l'Est, Et l'Aigle parla, et s'écria d'une Voix forte : Venez ! Et ils se rassemblèrent et devinrent la Demeure de la Mort, laquelle a été mesurée, Et c'est comme Eux dont le Nombre est 31. Venez ! Car je vous ai préparé une place. Venez donc et apparaissez. Révélez les Mystères de votre création ! Soyez amicaux envers moi Car je suis le serviteur du même, votre Dieu, Le véritable adorateur du Très-Haut.

ONZIEME CLE (ENOCHIEN)

Oxyiyal holdo, od zirom O coraxo dis zildar Raasy, od Vabzir camliax, od bahal.

Niiso ! † Salman teloch, casarman holq, od t i ta Z soba cormf I GA.

Niiso ! Bagle abrang noncp.

Zacar ece od zamran. Odo cicle qaa ! Zorge lap zirdo noco Mad, hoath Iaida.

DOUZIEME CLE (FRANÇAIS)

Ô Vous qui régnerez au Sud Et êtes Les 28 Lanternes d'Affliction, Nouez vos ceintures Et rendez-nous visite ! Descendez avec votre Cortège 3663, Que le Seigneur soit magnifié, Dont le Nom parmi vous est Courroux. Venez, dis-je, et apparaissez. Révélez les Mystères de votre Création. Soyez amicaux envers moi ! Car je suis le serviteur du même, votre Dieu, Le Véritable Adorateur du Très-Haut.

DOUZIEME CLE (ENOCHIEN)

Nonci ds sonf babage, od chis OB Hubardo tibibp, allar atraah od ef !

Drix fafen MIAN, ar Enay ovof, sobol ooain vonph.

Zacar gohus od zamran. Odo cicle qaa.

Zorge lap zirido noco Mad, hoath Iaida.

TREIZIEME CLE (FRANÇAIS)

Ô Vous Épées du Sud Qui avez 42 Yeux afin d'attiser le Courroux du Péché : enivrant les hommes à jeun. Voyez la Promesse de Dieu et Son pouvoir, Qui parmi vous est nommé Dard Implacable ! Venez et Apparaissent. Révélez les Mystères de Votre Création. Soyez amicaux envers moi ! Car je suis le serviteur du même, votre Dieu, Le véritable adorateur du Très-Haut.

TREIZIEME CLE (ENOCHIEN)

Napeai babage ds brin VX ooaona Iring vonph doalim : eolis ollog orsba, ds chis affa.

Micma Isro Mad od Lonshi Tox, ds i vmd aai Grosb.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirido noco Mad, hoath Iaida.

QUATORZIEME CLE (FRANÇAIS)

Ô Vous Fils de la Fureur, Les Enfants du Juste, Assis sur 24 Sièges, affligeant de vieillesse toutes les Créatures de la Terre, Qui avez sous Vos ordres 1636. Voyez la Voix de Dieu ! La Promesse de Lui qui a pour nom parmi vous Fureur ou extrême Justice. Venez et apparaissez. Révélez les Mystères de Votre Création. Soyez amicaux envers moi. Car je suis le serviteur du même, votre Dieu, Le véritable adorateur du Très-Haut.

QUATORZIEME CLE (ENOCHIEN)

Noromi baghie, pashs O Iad, ds trint mirc OL thil, dods tol hami caosgi homin, ds brin oroch QUAR.

Micma bialo Iad ! Isro tox ds I vmd aai Baltim.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath Iaida.

QUINZIEME CLE (FRANÇAIS)

Ô Toi, Le Gouverneur de la Première Flamme, sous les ailes duquel sont 6739 qui tressent La Terre avec aridité : Qui connaît le grand Nom Rectitude Et le Sceau de l'Honneur ! Venez et apparaissez ! Révélez les Mystères de votre Création. Soyez amicaux envers moi. Car je suis le serviteur du même, votre Dieu, Le véritable adorateur du Très-Haut.

QUINZIEME CLE (ENOCHIEN)

Ils tabaan L Ialpirt, casarman vpaachi chis DARG ds oado caosgi orscor :

Ds oman baeouib od emetgis Iaiadix !

Zacar od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath Iaida.

SEIZIEME CLE (FRANÇAIS)

Ô Toi de la Seconde Flamme, la Demeure de Justice, qui a Tes Origines dans la Gloire, Et consolera le Juste, Qui marche sur La Terre avec tes Pieds 8763, Qui comprennent et séparent les créatures. Grand es-Tu en le Dieu de Conquête. Venez et apparaissez ! Révélez les Mystères de Votre Création. Soyez amicaux envers moi ! Car je suis le serviteur du même, votre Dieu, Le véritable adorateur du Très-Haut.

SEIZIEME CLE (ENOCHIEN)

Ils viv Ialprt, Salman Balt, ds a croodzi busd, od bliorax Balit, ds insi caosgi lusdan EMOD, ds om od tliob.

Drilpa geh ils Mad Zilodarp.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirdo noco Mad, hoath Iaida.

DIX-SEPTIEME CLE (FRANÇAIS)

Ô Toi Troisième Flamme Dont les Ailes sont des Épines afin d'attiser le tourment : Et qui a 7336 Lampes Vivantes pour te précéder. Dont le Dieu est Courroux en Colère. Ceins Tes Reins et écoute. Venez et apparaissez. Révélez les Mystères de Votre Création. Soyez amicaux envers moi. Car je suis le serviteur du même, votre Dieu, Le véritable adorateur du Très-Haut.

DIX-SEPTIEME CLE (ENOCHIEN)

Ils D Ialpirt, soba vpaah chis nanba zixlay dodseh, od ds brint TAXS Hubardo tastax ilsi.

Soba Iad i vonpho vonph.

Aldon dax il od toatar.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirido noco Mad, hoath Iaida.

DIX-HUITIEME CLE (FRANÇAIS)

Ô Toi puissante Lumière, et Ardente Flamme de Consolation qui révèle La Gloire de Dieu au Centre de la Terre, En Laquelle les 6332 Secrets De Vérité ont leur demeure, Qui est nommée Joie en Ton Royaume et n'a pas à être mesurée. Sois-moi Une Fenêtre de Consolation. Venez et apparaissez. Révélez les Mystères de Votre Création. Soyez amicaux envers moi, Car je suis le serviteur du même, votre Dieu, Le véritable adorateur du Très-Haut.

DIX-HUITIEME CLE (ENOCHIEN)

Ils micaolz Olprt od Ialprt, bliors ds odo Busdir O Iad ovoars caosgo, casarmg ERAN la Iad brints cafafam, ds I vmd Aqlo Adohi Moz od Maoffas.

Bolp como bliort pambt.

Zacar od zamran. Odo cicle qaa.

Zorge lap zirido noco Mad, hoath Iaida.

Ces 18 APPELS sont en réalité 19 - dix-neuf dans les Ordres Célestes, mais pour nous, la Première Table n'a pas d'APPEL, et ne peut en avoir, étant celle de la DIVINITE.

Il porte donc pour nous le chiffre "0", bien que portant pour eux le chiffre "1" (de même que la première Clé du Tarot est numérotée "0") ; et par conséquent, ce qui est pour nous la 18ème CLE est pour eux la 19ème.

Après ces 18 Clés, suivent celles des 30 AIRES ou ÉTHERS, identiques en substance, ne différant les unes des autres que par le NOM qu'on y utilise.

- | | | |
|--------|---------|---------|
| 1. LIL | 11. ICH | 21. ASP |
| 2. ARN | 12. LOE | 22. LIN |
| 3. ZOM | 13. ZIM | 23. TOR |
| 4. PAZ | 14. UTA | 24. NIA |
| 5. LIT | 15. OXO | 25. VTI |
| 6. MAZ | 16. LEA | 26. DES |
| 7. DEO | 17. TAN | 27. ZAA |
| 8. ZID | 18. ZEN | 28. BAG |
| 9. ZIP | 19. POP | 29. RII |

10. ZAX 20. KHR 30. TEX

L'APPEL DES TRENTE ETHERS (FRANÇAIS)

Les Cieux qui résident dans la (Première Aire, ou autre selon les besoins) Sont Puissants dans les Parties de la Terre Et exécutent le Jugement du Très-Haut ! Il vous est dit : Contemplez la Face de votre Dieu, L'Origine de la Consolation, Dont les yeux sont la Clarté des Cieux, Qui T'adopta pour le Gouvernement de la Terre Et son indicible diversité, T'offrant un Pouvoir Compréhension Pour disposer toutes Choses selon la Providence de Lui qui siège sur le Saint Trône : Et se leva au Commencement disant : Que la Terre soit gouvernée par ses régions et qu'il y ait Division en elle : De sorte que sa gloire Soit toujours ivre Et tourmentée en elle-même. Sa course, qu'elle tourne (ou roule) Avec les Cieux, et qu'elle les serve telle une domestique. Une saison, qu'elle la confonde avec l'autre Et qu'il n'y ait aucune créature Sur elle ou en elle qui soit identique. Que tous ses membres diffèrent en qualité, et qu'aucune créature n'en égale une autre. Les créatures raisonnables de la Terre, ou l'Homme, qu'elles s'affligent et s'éliminent les unes les autres : Et qu'elles oublient les noms des lieux où elles séjournent. Que l'oeuvre de l'Homme Et son faste soient défigurés. Ses édifices, qu'ils deviennent des Cavernes pour les bêtes des champs ! Confondons sa compréhension avec les Ténèbres. Pourquoi ? Je Me repens d'avoir créé l'Homme. Qu'elle soit un temps connue, et un autre temps inconnue. Car elle est le lit d'une putain, Et la demeure de Lui qui est Déchu.

Ô Vous Cieux, Surgissez ! Les Cieux Inférieurs au-dessous de vous, qu'ils vous servent ! Gouvernez ceux qui gouvernent. Jetez à terre ceux qui s'abaissent. Mettez au monde avec ceux qui s'accroissent, et détruisez les corrompus. Qu'aucune place ne reste en un nombre. Ajoutez et soustrayez jusqu'à ce que les Étoiles soient dénombrées.

Surgissez ! Venez ! Et apparaissez devant le Pacte de sa Bouche Qu'il nous a juré en Sa Justice. Révélez les Mystères de Votre Création et faites nous Participer à la Connaissance Immaculée.

L'APPEL DES TRENTE ETHERS (ENOCHIEN)

Madriaax ds praf LIL (ou ARN, ZOM, PAZ, etc) chis micaolz saanir caosgo od fisis balzizras Iaida !

Nonca gohulim : Micma adoian Mad, Iaod bliorb, soba ooaona chis Lucifitias Piripsol, ds abraassa noncf netaaib caosgi od tilb adphaht damploz, tooatnoncfg Micalz Oma Irasd tol glo marb Yarry Idoigo od torzulp Iaodaf gohol :

Caosga tabaord saanir od christeos yrpoil tiobl busdir tilb noaln paid orsba od dodrmni zylna.

Elzap tilb parm gi Piripsax, od ta qurlst booapis.

L nibm ovcho symp od christeos ag toltorn mirc q tiobl l el. Tol paomd dilmzo as pian od christeos ag L toltorn parach asymp.

Cordziz, dodpal od fifalz L smnad : od fargt bams omaoas.

Conisbra od avavox, tonug. Orsca tibl noasmi tabges levithmong. Unchi omp tibl ors.

Bagle ? Modoah ol cordziz. L capimao izomaxip, od cacocasb gosaa. Baglem pii tianta a babalond, od faorgt teloc vovim.

Madriiix, torzu ! Oadriax orocho aboapri ! Tabaori priaz ar tabas. Adrpan cors ta dobix. Iolcam priazi ar coazior, od Quasb Qting.

Ripir paoxt sa la cor. Vml od prdzar cacrg aoiveae cormp.

Torzu ! Zacar ! Od zamran aspt sibi butmona, ds surzas tia balta.

Odo cicle qaa, Od ozozma plapli Iadnamad.

LE LIVRE DU RASSEMBLEMENT DES FORCES

PARTIE IV

LE JEU D'ÉCHECS ROSICRUCIEN

OU

ÉNOCHIEN

Dans ce jeu, les pièces sont des formes divines Égyptiennes, et les Échiquiers sont certaines adaptations des Tablettes Énochiennes. La Tablette d'Union, toutefois, n'est pas employée. Les Échiquiers sont des reproductions des Tablettes moins la Grande Croix Centrale, la Croix Séphirotique, et les Carrés Kérubiques au-dessus de la Croix du Calvaire de chaque Angle Mineur. Ceci ne laisse que les Carrés Serviteurs de chacun des Quatre Angles Mineurs - il y en a seize, ce qui donne soixante-quatre Carrés par échiquier - le nombre de cases d'un échiquier ordinaire.

Quelques mots sur la nature des Échiquiers. L'Échiquier se compose de la partie purement élémentaire de chaque Tablette. Il n'y a rien dans la structure symbolique de l'Échiquier pour suggérer l'opération de l'Esprit sous aucun de ses aspects au travers des Éléments. Toutefois, cette opération de l'Esprit, son activité, si elle n'est pas indiquée par les Carrés, se trouve l'être par les pièces et leurs déplacements sur l'échiquier.

Pour posséder une véritable valeur magique, l'Échiquier doit être une sorte de Talisman ou Tablette Flamboyante. C'est-à-dire qu'il devra être entièrement peint, montrant tous les triangles de la Pyramide avec autant d'éclat et de flamboiement qu'il est possible. Les petits Carrés plats au sommet de la Pyramide, indiquant le Trône de la forme divine, ne sont pas nécessaires sur ces Échiquiers. Les triangles sont totalement formés, et la structure pyramidale qui en résulte n'est pas tronquée. Les quatre Angles de chaque Tablette ressortiront donc très brillamment, puisque la couleur élémentaire de chaque quart témoignera de sa nature, quand bien même les triangles jaunes, bleus, noirs et rouges se trouvent côte à côte. Entièrement

peint, l'Échiquier est aussi impressionnant qu'une Tablette Flamboyante. L'étudiant saura qu'il a convenablement œuvré lorsqu'apparaîtront des éclairs blancs aux Angles des Carrés. Ceci est important, car le but d'une Tablette Flamboyante est d'attirer un type approprié de force. Et si ces Échiquiers sont conçus comme des Tablettes Flamboyantes, ils attireront automatiquement la force et leur emploi en deviendra d'autant plus significatif. En résumé, chaque Carré est pour ainsi dire le nom et l'adresse symbolique d'une force Angélique différente. Les Carrés flamboyants provoqueront la mise à l'oeuvre de ce type de puissance Angélique, et les déplacements des Formes Divines sur les cases pourront susciter des éclairs encore plus brillants et témoigner des forces divines mises en action. Grâce à ces indications, l'étudiant pourra mener à bien son travail.

Il y aura donc quatre Échiquiers différents. Chacun est représentatif de l'un des Quatre Quadrilatères ou Tours de Guet des Éléments, et les Noms Angéliques sur ces derniers seront implicites sur les Échiquiers bien qu'il n'y ait pas de lettres ou de Noms qui y soient peints. L'emploi d'un des quatre Échiquiers dépendra des buts proposés, et les attributions des Éléments - comme dans les diverses techniques Divinatoires - détermineront lequel des quatre Échiquiers devra être employé à tel ou tel moment donné. Dans le Tarot, l'Élément Air (les Épées) indique Maladie, Tristesse, et chagrin en général. Par conséquent, dans le jeu d'échecs Énochien, pour prédire sur des questions relatives au malheur ou à l'affliction, l'on utilisera l'Échiquier de l'Air. L'Échiquier du Feu correspond aux Bâtons du Tarot, impliquant rapidité, énergie, activité. L'Échiquier de l'Eau correspond aux Coupes : plaisir, bonheur, réjouissances, et mariage. L'Échiquier de la Terre est en rapport avec toutes les questions du plan matériel : argent, travail, emploi, profession, etc.

Les Quatre Échiquiers du jeu Rosicrucien, quoique différents, concordent cependant sur certains points. En ce qui concerne chaque Échiquier, il est opportun de parler de la disposition des Angles Mineurs en Rangées Inférieure et Supérieure - l'Air et l'Eau formant la Rangée Supérieure, la Terre et le Feu l'Inférieure.

Il est évident que les colonnes de chaque Rangée sont continues avec celles de l'autre, et dans cette continuité l'on peut remarquer une certaine règle générale. Chaque colonne de huit Carrés débutant dans la Rangée Supérieure est prolongée au-dessous par une colonne de l'Élément opposé.

Ainsi les colonnes Ignées du dessous se tiennent invariablement sur les colonnes Aqueuses ; les Aqueuses sur les Ignées ; les Aériennes sur les Terrestres ; et les Terrestres sur les Aériennes.

Une disposition différente des Lignes horizontales ou Rangées de Carrés est perceptible, et il y a une différence entre les Tablettes Supérieures et Inférieures.

Dans les Tablettes Supérieures, la Rangée Kérubique de Carrés est continue avec la Rangée Élémentaire ; et le Signe Cardinal est continu avec le Signe ordinaire de la Rangée, tandis que dans les Tablettes Inférieures de la Terre et du Feu les diverses Rangées - Kérubique, Cardinale, etc - sont continues en travers de l'Échiquier.

Les pièces employées sont, comme on l'a signalé précédemment, des formes divines Égyptiennes. Un jeu complet se compose de vingt pièces et seize pions (remarquez la relation possible de ces trente-six pièces avec les trente-six cartes du Tarot relatives aux Décans Astrologiques) (1). Ce jeu est joué par quatre joueurs, correspondant aux Quatre Angles Mineurs de l'Échiquier, et ainsi chacun des joueurs a à sa disposition un ensemble de cinq pièces représentant l'opération de l'Esprit et des Quatre Souverains Élémentaires - les Cinq pointes du Pentagramme, les Cinq lettres de YHShVH, ou l'As du Tarot et les Figures. Les pions sont leurs serviteurs ou vice-gérants. Afin d'être rigoureusement ordonnées, à chacune de ces vingt pièces principales correspond une Forme Divine différente, comme suit :

Ensemble du Feu

Roi	Kneph
Cavalier	Râ
Reine	Sati-Ashtoreth
Fou	Toum
Tour	Anouke

Ensemble de l'Air

Roi	Socharis
Cavalier	Seb
Reine	Knousou Pekht
Fou	Shu Zoan
Tour	Tharpeshest

Ensemble de l'Eau

Roi	Ptah
Cavalier	Sebek
Reine	Thouerist
Fou	Hapimon
Tour	Shooeu-tha-ist

Ensemble de la Terre

Roi	Osiris
Cavalier	Horus
Reine	Isis
Fou	Aroueris
Tour	Nephthys.

Toutefois, ceci tend à la confusion, rendant la pratique du jeu bien trop complexe. L'on remarquera que quatre ensembles identiques de cinq formes divines s'avèrent suffisants. Il y aura seulement cinq formes divines majeures, les autres n'étant que des variations ou aspects différents de ces types. Ce sont :

Osiris, portant crochet, fouet et baguette de Phénix. Il est représenté assis sur un trône, silencieux et immobile. Il est le Roi et symbolise l'Esprit, l'opération de la Grande Croix dans les Tablettes. Il correspond à l'As dans le Tarot, la force primordiale d'un élément.

Horus, un Dieu à tête de Faucon, avec double mitre, debout, comme s'il était en marche. Il est le Cavalier du Jeu d'Échecs Énochien et représente l'opération de la Croix Séphirotique de dix Carrés dans l'Angle Igné d'une Tablette ou Échiquier. Il correspond au Roi du Tarot, la figure chevauchant un coursier.

Isis, une Déesse sur son trône, et avec un trône symbolique monté sur la coiffe de vautour. Dans le Jeu d'Échecs Rosicrucien, Isis est la Reine, et symbolise l'opération de la Croix Séphirotique dans l'Angle Aqueux d'une Tablette. Elle correspond à la Reine du Tarot, représentée assise sur un trône.

Aroueris, un Dieu à forme humaine, avec une double mitre. Il est le Fou du Jeu d'Échecs Énochien, il est représenté debout afin d'indiquer son action rapide. Il symbolise l'opération de la Croix Séphirotique dans l'Angle Aérien d'une Tablette. Il correspond au Prince ou Chevalier du Tarot - la figure conduisant un char.

Nephtys, une Déesse avec le symbole d'un Autel ou Croissant au-dessus de la coiffe de vautour. Elle est la Tour du jeu d'Échecs. Cette pièce est toujours représentée un peu plus large que les autres, et est enclose dans un cadre rectangulaire, à l'intérieur duquel elle siège sur son trône. Elle représente l'opération de la Croix Séphirotique dans l'Angle Terrestre d'une Tablette. Elle correspond à la Princesse ou Valet du Tarot - l'Amazone représentée seule.

Ce sont les cinq formes principales employées pour chacun des quatre Angles de l'Échiquier. Quelque différence devra être faite dans le ton de coloris du visage ou face de la pièce, afin d'indiquer son Angle sur l'Échiquier. Des bandes de couleur pourront suffire à cette intention. Qui plus est, l'envers de la pièce - car il est de coutume d'utiliser des pièces sans relief et non des pièces en volume comme dans les échecs ordinaires - devra être peint dans la couleur appropriée à l'Élément qu'il représente, afin d'éviter la confusion dans la reconnaissance de son pouvoir. Ainsi, l'envers du Roi, sous sa forme Osirienne, sera peint en blanc afin de symboliser l'Esprit, et cette règle s'applique à chacun des quatre Rois des quatre Angles. Le Cavalier, Horus, sera coloré en rouge. La Reine, Isis, sera bleue ; le Fou, Aroueris, jaune, et la Tour, Nephtys, sera noire et enclose dans un large cadre. Chaque pièce sera d'environ trois pouces de haut (2).

Pour l'usage pratique, ces pièces seront montées sur des socles carrés, en bois, et ces socles seront peints de différentes couleurs. C'est grâce à leur socle que l'on reconnaîtra la place des pièces sur l'Échiquier. Par exemple, il y a quatre ensembles de pièces à disposer aux quatre coins de l'Échiquier. Chaque pièce est plus ou moins semblable à celles qui lui correspondent dans les trois autres Angles. Les pièces placées dans le quartier de l'Air de l'Échiquier posséderont en conséquence des socles jaunes. Celles de l'Angle Aqueux auront des socles bleus. Les pièces de l'Angle Terrestre auront des socles noirs et celles du quartier Igné des socles rouges. Ainsi, comme dans les Quatre Tablettes Angéliques, nous obtiendrons une minutieuse subdivision des sous-éléments de la Tablette. Il y aura une pièce Osirienne, un Roi dont l'envers sera noir, monté sur un socle jaune, indiquant qu'il est un Roi appartenant à

l'Angle Aérien. Il représente le sous-élément de l'Esprit de l'Air, la phase la plus spirituelle et la plus subtile de cet Élément, l'As d'Épées du Tarot. Un Roi avec un socle bleu dénotera sa place dans l'Angle Aqueux. Une Reine, une figure Isiaque avec un envers bleu, montée sur un socle rouge, témoignera qu'elle est une Reine de l'Angle Igné, symbolisant l'Aspect Aqueux du sous-élément Igné d'une quelconque Tablette, la Reine de Bâtons. Un Fou, à l'envers jaune, monté sur un socle noir, indiquera qu'il appartient à l'Angle Terrestre ; tandis qu'un Fou à socle jaune, dont la place se trouve dans l'Angle Aérien, correspondra au Prince d'Épées du Tarot. Et ainsi de suite.

A part une ou deux légères exceptions, les pièces se déplacent exactement comme dans le jeu d'échecs normal. La Reine n'a pas ici pleine liberté de se mouvoir sur l'Échiquier, comme c'est habituellement le cas. Elle n'est pas non plus, ici, la plus puissante des pièces. Dans ce jeu, elle ne peut se déplacer que de trois cases. Dans n'importe quelle direction, horizontalement, verticalement, diagonalement - mais toujours de trois cases seulement par coup. Elle peut bondir au-dessus des cases intermédiaires et prendre des pièces sur n'importe quel troisième Carré depuis l'endroit où elle se tient. L'autre exception est qu'aucune roque n'est permise.

Les Pions de ce Jeu d'Échecs Énochien représentent les Formes Divines des quatre fils d'Horus, les Dieux Canopiques. Leurs attributions sont :

Feu : Kabexnuv, en forme de momie, tête de faucon, le pion du Cavalier.

Eau : Tmoumathph, en forme de momie, tête de chien, le pion de la Reine.

Air : Ahephi, en forme de momie, tête de singe, le pion du Fou.

Terre : Ameshet, en forme de momie, tête humaine, le pion de la Tour.

La même règle de coloriage des autres pièces s'applique aux pions. Leurs envers seront peints de la couleur de la pièce qu'ils servent. Ainsi, l'envers du pion du Cavalier sera de la couleur de ce Cavalier, rouge. Le socle sera coloré selon l'Angle Mineur où il est placé. Alors, nous obtiendrons, dans chacun des Quatre Angles, quatre pions dont les socles seront des couleurs de leurs sous-éléments. L'Angle Aérien, par exemple, aura quatre pions montés sur des socles jaunes. Les quatre envers de ces pions seront différemment colorés afin d'indiquer la pièce, et donc l'Élément, qu'ils représentent et servent.

Les pions se déplacent d'une seule case à la fois, et ne se meuvent pas de deux cases lors du premier coup comme dans le jeu d'échecs moderne. La règle du *en passant* (3) ne s'applique pas ici, quoique le procédé courant qui consiste à prendre avec un pion, via la diagonale, à gauche comme à droite, soit conservé.

L'on remarquera que le Roi n'a pas de pion. Du fait qu'il soit Osiris, les quatre autres pièces et leurs pions sont ses serviteurs personnels et ses vice-gérants. Sa place sur l'Échiquier est *toujours* au coin de l'Angle Mineur, là où les Lettres correspondantes du Tétragrammaton seraient placées sur les Tablettes Angéliques. Aux quatre coins de l'Échiquier, pris dans sa totalité, nous trouverons donc les Quatre Rois. Identiques en tous points, ils diffèrent néanmoins par la couleur de leur socle, la couleur de l'Angle qu'ils régissent. Quelques variations peuvent être faites en ce qui concerne la posture du Dieu. Par exemple, le Roi Igné peut être représenté comme une figure debout, le Roi Aqueux en position assise, et ainsi de suite. Notons que sur les cases aux coins de l'Échiquier, l'on trouvera toujours deux pièces. Le Roi et la pièce correspondant à la Lettre de l'Angle occuperont le même Carré.

Une pièce ou un pion menaçant la case d'un coin de l'Échiquier, c'est-à-dire sur le point de faire échec au Roi, fait échec au Roi comme à n'importe quelle autre pièce se trouvant sur cette case.

En installant les pièces pour le jeu, l'on appliquera la règle du Tétragrammaton aux Carrés Kérubiques des Tablettes. C'est-à-dire que l'ordre dans lequel sont placées les Lettres du Nom YHVH sur les plus élevés des Carrés Serviteurs d'un Angle Mineur, comme reflétés depuis les Carrés Kérubiques du haut, gouverne également la disposition des pièces. Le Fou sera placé sur le Carré de Vau, la Reine sur le Carré de Heh, la Tour sur le Carré du Heh final, etc. L'étudiant ayant entièrement assimilé les principes impliqués dans les attributions des Tablettes Énochiennes trouvera tout cela parfaitement intelligible, et ne rencontrera aucune difficulté à ce sujet.

En ce qui concerne cette injonction de placer les pièces sur l'Échiquier suivant la disposition du premier joueur, dont les pièces sont ordonnées selon l'ordre des Kérubs, notez que les trois ensembles de pièces qui restent sont disposés, sur l'Échiquier, exactement dans cet ordre sans tenir compte de l'ordre des Kérubs dans leur Angle. C'est-à-dire, si le premier joueur choisit une disposition de la Terre ou de l'Eau, ses pièces seront ainsi placées : Roi et Tour sur le Carré du coin, puis le Cavalier, la Reine, et le Fou. Les trois autres ensembles de pièces de l'Air, de l'Eau et du Feu sont disposés exactement dans cet ordre, horizontalement ou verticalement selon le cas.

Il s'ensuit qu'il en découle seize dispositions possibles des pièces. C'est-à-dire que puisqu'il y a quatre rangées Kérubiques sur chaque Échiquier et qu'il y a quatre Échiquiers distincts, les pièces peuvent être disposées sur l'Échiquier de seize manières différentes. La raison d'une disposition particulière - si la divination est le motif du jeu - doit dépendre de la compréhension synthétique de l'enseignement de l'Ordre qu'a le premier joueur. Qu'il se souvienne qu'il y a seize figures en Géomancie, chacune ayant sa valeur divinatoire particulière et spécifique. Il convient de se rappeler que ces figures Géomantiques sont chacune sous l'influence d'un génie Zodiacal et d'un souverain planétaire. Et de plus, à chacune est attribuée une Lettre Hébraïque, et donc un Arcane Majeur correspondant, avec son assignation à un signe et une constellation dans les cieux, avec toutes les idées hiérarchiques impliquées par ces derniers. Ce jeu résume ainsi la Philosophie Magique toute entière.

DISPOSITION DES PIÈCES ENOCHIENNES

D'APRES L'ANGLE AERIEN DE LA TABLETTE IGNEE

(Les flèches indiquent la direction de jeu)

Angles Mineurs. Ainsi l'Angle Mineur Aérien de l'Échiquier Aérien tiendrait de l'Air Mutable (Aérien), attribué au signe Zodiacal des Gémeaux, d'où la figure Géomantique Albus, qui est une figure mercurienne sous la présidence de Taphthartharath. L'Angle Aqueux de la Tablette de l'Air tiendrait de l'Air Kérubique ou Fixe (Aqueux), qui est le signe du Verseau, et la figure Géomantique Tristitia, aussi attribuée à Saturne, et dont le souverain est Zazel. L'Angle Terrestre de la Tablette de l'Air tient de l'Air élémentaire et est attribué à la figure Géomantique Fortuna Minor, qui est aussi une figure solaire ou Léonine, régie par Sorath. L'Angle Igné tient de l'Air Cardinal, le Signe Zodiacal de la Balance, et Puella serait la figure Géomantique, d'une nature Vénusienne, régie par Kedemel.

Le même principe est impliqué dans l'attribution des figures Géomantiques aux autres Tablettes et Angles. La valeur magique et divinatoire des figures Géomantiques doit donc décider du choix des Échiquiers et des dispositions relatives aux Angles Mineurs.

Les pions jaunes et rouges sont placés de sorte qu'ils montent à l'assaut des noirs et des bleus, respectivement, par les *colonnes* ; tandis que ces derniers progressent via les *rangées*. C'est-à-dire que les Actifs sont présentés en tant que force verticale, tandis que les Passifs sont présentés comme manœuvrant horizontalement, manifestant la Croix de Vie, correspondant aux forces des Figures et des Atouts Zodiacaux du Tarot.

Les Carrés centraux de l'Échiquier contiennent les 16 signes qui sont attribués à chaque Angle Mineur. Et c'est depuis ces 16 Carrés que les pièces - à l'exception de la Tour et du Roi - déploient leur pleine influence ou force défensive.

Les Echiquiers Aqueux et Aérien sont les contre-parties l'un de l'autre, pour autant que la disposition des signes, etc, des Carrés soit concernée. Et la même chose est vraie en ce qui concerne les Échiquiers de la Terre et du Feu. Chaque Échiquier possède ses rangées les plus élevées et les plus basses participant de l'Élément passif ou femelle ; et ses deux rangées centrales tenant de l'Élément mâle ou actif.

La différence la plus frappante entre les Échiquiers de l'Air et de l'Eau, et ceux de la Terre et du Feu, réside dans le fait que dans les premiers les rangées sont discontinues, tandis que dans les seconds elles sont non seulement continues au travers de chaque Échiquier, mais directement continues en travers des deux Échiquiers lorsque ceux-ci sont *in situ*. C'est à cela que sont dus ce plus grand équilibre et cette plus grande régularité visibles dans le jeu des pièces des Échiquiers inférieurs.

NOTES

(1) NDT : Les trente-six arcanes mineurs moins les as.

(2) NDT : A peu près 7 cm et demi.

(3) NDT : In french dans le texte.

RITUEL OFFICIEL

L'application correcte de l'action des images mobiles (représentant le mouvement des Anges Régissant les Carrés Serviteurs) est nommé Jeu ou Rayonnement des Carrés des Tablettes.

par G.H. FRATRE D.D.C.F.

Du Roi des Échecs et de l'As du Tarot. Le déplacement de cette pièce est d'une case dans n'importe quel sens, et il correspond à l'action de l'esprit. N'importe où qu'il aille, il débute et amorce un nouveau courant, d'où qu'il est symbolisé par le mouvement d'une seule pièce dans n'importe quelle direction puis s'arrêtant avant de repartir en avant. Ainsi son action n'est pas précipitée mais représente un mouvement équilibré. Cependant, au début de son action il est tout d'abord une force muette, comme si elle trônait sur l'eau ; de même qu'à la fin de son action il est une vie manifestée et trônant sur la terre. Et là réside un mystère du Seigneur Aeshoori (Osiris) qui, lorsqu'il trône entre Isis et Nephthys, symbolise alors le début et la fin de l'action de Lui en qui ni fin ni début n'existent, mais plutôt une occultation suivie d'une manifestation. Là réside un grand mystère de la vie, car Ses Trônes ne sont pas dans les deux Éléments actifs, vu que ces derniers sont ses cheval et char de transition dans le passage de l'occultation à la manifestation. Cette pièce est donc symbolique de l'action des forces des croix sur les Carrés Serviteurs.

Du Cavalier des Échecs et du Roi du Tarot. Le mouvement de cette pièce est de trois cases à angle droit dans n'importe quelle direction (comme dans le jeu d'Échecs ordinaire) et représente l'action bondissante de la flamme tremblotante. Pour cette même raison, il n'est pas stoppé dans sa course par une pièce sur un Carré intermédiaire, de même que le Feu prenant sur une matière la rend promptement transparente. Cette pièce représente l'action du Feu comme Révélateur de la Force de l'Esprit, de même que Hoor est le vengeur d'Aeshoori. C'est une force puissante et terrible, le Roi dans les opérations élémentaires.

Ainsi il ouvre les portes fermées de la matière et montre les trésors qui s'y cachent. Toute vie a donc ses origines dans le Feu Céleste. Et le nombre de Carrés couverts par le déplacement du Cavalier au milieu de l'Échiquier (compté à partir du Carré où il se tient, mais sans l'inclure) est de 16, dont 8 sont mis en échec et 8 franchis (NDT : cf. schéma).

De la Reine des Échecs, Reine du Tarot. Le mouvement de cette pièce est vers chaque troisième Carré (comptant le Carré sur lequel elle se tient comme le premier), diagonalement, perpendiculairement ou horizontalement. Couvrant ainsi 16 Carrés sur 25, dont 8 sont menacés, et 8 sont franchis. Mais elle ne peut menacer une pièce se trouvant sur un Carré intermédiaire de son déplacement. Et son mouvement est comme celui des vagues de la mer, et (comme le cavalier) elle n'est pas gênée dans son mouvement par une pièce d'un Carré intermédiaire. Cette pièce représente l'action ondulante de l'eau de la mer, et elle est attribuée à la Grande Déesse Isis, Chérissant toute Vie.

Le Fou ou Évêque des Échecs, Prince du Tarot. Le mouvement de cette pièce est de n'importe quel nombre de cases en diagonale, dans n'importe quelle direction, jusqu'aux limites mêmes

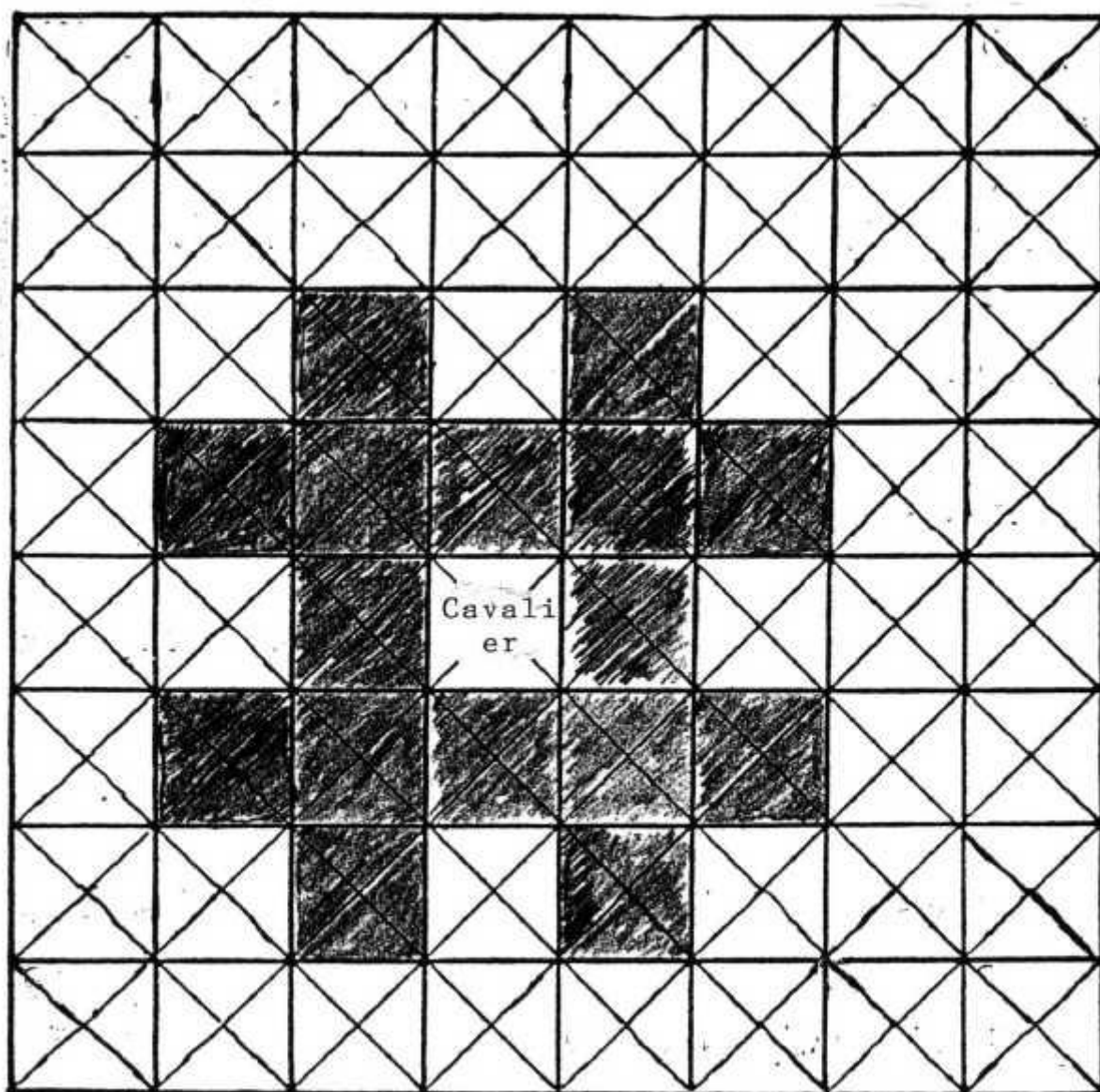
de la Tablette. Il représente le vent vif et rapide, et il est attribué au Dieu Aroueris. Il est stoppé par n'importe quelle pièce sur son chemin, de même que le vent est arrêté par un obstacle matériel. Il symbolise le véhicule rapide de l'Esprit.

La Tour des Échecs, la Princesse ou Valet du Tarot. Le mouvement de cette pièce symbolise la force laborieuse et formidable de la terre, et ce déplacement est de n'importe quel nombre de cases dans une direction ou une autre (perpendiculairement ou horizontalement, mais pas diagonalement), jusqu'aux limites mêmes de l'Échiquier.

Elle est attribuée à la Déesse Nephthys. Elle symbolise l'action de l'Esprit achevée dans la matière. Par conséquent, son mouvement est droit, et aussi stoppé par les pièces intermédiaires, quoiqu'elle soit puissante de par la longueur et la largeur de sa portée d'action.

CARRES COUVERTS PAR LE DEPLACEMENT

DU CAVALIER AU MILIEU DE L'ECHIQUIER



Les Pions. Les quatre Pions symbolisent certaines forces obtenues par la conjonction de l'esprit avec chacun des quatre Éléments séparément, et ils sont individuellement attribués à Ameshet, Ahephi, Tmoumathph, et Kabexnuv, qui se tiennent devant la face d'Aeshoori. Leur mouvement n'est que d'une case vers l'avant, perpendiculairement, et ils menacent diagonalement chacun des deux Carrés aux côtés de cette case, formulant ainsi le symbole du Triangle, car ils représentent chacun un mélange de trois Éléments sous la présidence de l'Esprit. Donc, chacun est pour ainsi dire le serviteur du Dieu ou de la Déesse devant lequel il se tient. Cependant, ils sont tous d'une certaine manière semblables en leur action, bien que leurs Seigneurs soient différents. Chacun est le serviteur du Dieu ou de la Déesse dont l'Élément est exprimé par son symbole, sans son contraire.

Dans chaque ensemble de trois Éléments, considérés ensemble, deux doivent être opposés. Donc, par exemple, Ameshet qui représente Eau, Feu et Terre, est au service de Nephthys dont l'Élément Terre est exprimé dans son attribution, sans son contraire l'Air.

Ahephi, qui représente Air, Feu et Eau, est au service d'Aroueris, dont l'attribution est Air.

Tmoumathph, qui représente Eau, Air et Terre, est au service d'Isis, dont l'attribution est Eau.

Kabexnuv, qui représente Feu, Air et Terre, est au service d'Horus, dont l'attribution est Feu.

L'une des règles concernant les Pions dans la pratique concrète est que s'il y en a un qui atteint le 8ème Carré de sa colonne, il peut être échangé contre la pièce dont il est le vice-gérant. C'est-à-dire que, comme dans les échecs ordinaires, un Pion atteignant le huitième Carré peut être échangé contre n'importe quelle pièce que désire le joueur - mais dans les Échecs Énochiens, cet échange est limité par les attributions élémentaires des pièces. De sorte qu'un pion Ahephi au service d'Aroueris, survivant à la bataille faisant rage sur l'Échiquier et parvenant au bout de ce dernier, pourrait être échangé contre un Fou, même si cette pièce n'a pas été prise et se trouve toujours en jeu. Et de même pour les autres.

L'ouverture du jeu d'Échecs est connue sous l'appellation technique de "Réveil des Demeures". Comme déjà énoncé, ce jeu est conçu pour quatre joueurs, chacun manipulant les pièces d'un des quatre Angles, jouant à tour de rôle. Si le jeu est employé à des fins divinatoires, le premier joueur sera le consultant, celui qui pose la question, ou la personne symbolisant le problème au sujet duquel l'on souhaite obtenir des informations. Le premier joueur choisit depuis quel Angle de l'Échiquier il jouera, gardant à l'esprit les qualités divinatoires des Éléments telles qu'elles sont exposées dans les documents relatifs à la Géomancie et au Tarot.

La principale différence entre les Échecs Énochiens et le jeu moderne est que dans le premier, lorsqu'utilisé à des fins divinatoires, les déplacements sont déterminés par un lancer de dé. Selon le chiffre donné par le dé, telle ou telle pièce sera déplacée, car des chiffres sont attribués aux pièces. Les détails du mouvement - soit à gauche, soit à droite, en avant ou en arrière, prendre un adversaire ou se précipiter en avant - sont bien évidemment laissés à

l'ingéniosité personnelle et aux facultés divinatoires du joueur. Le dé ne fait que déterminer précisément quelle pièce sera jouée.

Le Premier Moteur, ou possesseur de la pièce Ptah, joue le premier, et ce premier déplacement est déterminé par le lancer du dé qui indiquera quelle pièce ou pion devra être employée en premier. Chacun joue tour à tour, dans le sens solaire, c'est-à-dire autour de l'Échiquier comme si le premier joueur était le soleil. D'abord joue le premier joueur, et si son ensemble est celui de l'Air, alors s'ensuivront dans cet ordre : les pièces de l'Eau, celles du Feu, celles de la Terre, pour revenir à celles de l'Air.

Les attributions des chiffres du dé aux pièces Énochiennes sont les suivantes :

Si le joueur obtient un :

1. Il déplace un Roi ou n'importe quel pion.
2. Il déplace un Cavalier.
3. Il déplace un Fou.
4. Il déplace une Reine.
5. Il déplace une Tour.
6. Il déplace un Pion.

Au premier coup d'une partie, si le dé sort un 1, il va de soi qu'on ne peut employer le Roi, car cette pièce ne peut bouger avant que les Pions ne se soient écartés d'elle. Dans ce cas, l'on déplacera un Pion.

La raison de cette attribution des chiffres du dé aux pièces Énochiennes est assez simple. L'explication se trouve dans les nombres et puissances des Carrés des Croix Séphirotiques. Dans la Croix de dix Carrés, Kether, la Couronne, est le premier Carré, qu'on peut assez correctement faire correspondre au Roi, qui est Osiris, l'Esprit - le chiffre 1. Le chiffre 2 de la Croix est Chokmah, le Yod du Tétragrammaton, Abba, et donc le Cavalier est tout indiqué. 3 est Binah, à laquelle est référée, dans les attributions Énochiennes, la Grande Prêtresse du Tarot. La mitre de la Grande Prêtresse détermine le choix de l'Évêque (ou Fou). 4 est Chesed, à laquelle est attribuée l'Arcane de l'Impératrice, qui est la Reine des Échecs. Et 5 est la Tour,

attribuée à Geburah, et à l'Arcane de la Tour Foudroyée par l'Éclair. Le chiffre 6 qui nous reste se rapporte, lui, au mouvement d'une case de n'importe quel Pion.

Il n'est pas toujours nécessaire de jouer à quatre. Deux personnes peuvent jouer, chacune gérant deux Angles Mineurs et deux ensembles de pièces. Le Feu et l'Air seraient aux prises avec l'Eau et la Terre. Si l'on fait ainsi, les deux ensembles de pièces élémentaires devront être considérés comme n'en faisant qu'un en pratique. C'est-à-dire que si le premier joueur dont les pièces sont celles, alliées, de l'Air et du Feu, met échec le Roi de la Terre, le second joueur ne peut poursuivre le déplacement des pièces de l'Eau qui lui sont alliées avant d'avoir mis son Roi de Terre hors de danger par quelque technique habituelle des Échecs. Le lecteur connaissant et aimant les échecs ordinaires appréciera ce qui est attendu de lui dans le cadre de ce jeu.

Lorsque survient ce qu'on nomme le "pat", c'est-à-dire lorsqu'un joueur ne peut mouvoir aucune pièce ou Pion sans encourir l'échec, le Roi n'étant pas en échec mais disposé de telle sorte qu'il ne peut se déplacer sans y être, le résultat est que le joueur dont le Roi est affligé passe son tour jusqu'à ce que l'état de "pat" disparaisse.

Pour les objectifs Divinatoires, une pièce supplémentaire est employée, elle s'appelle Ptah. Tout livre traitant des Formes Divines Égyptiennes décrira la forme en question. L'on créera une petite figurine, et sur l'Échiquier elle représentera la question ou l'objet de la divination. Le mode d'emploi en est très simple. Elle n'a aucun pouvoir et n'est pas réellement employée dans le jeu. Elle n'est utilisée que par le premier joueur qui la dispose sur un Carré quelconque de l'Angle Mineur à partir duquel il commence à jouer. N'importe quel Carré excepté celui où se tient le Roi au début. Le Roi peut atteindre, au cours de la partie, ce Carré où se tient le Ptah et y rester le temps le temps d'un tour sans être dérangé - c'est-à-dire sans en bouger - ni mis en échec. Une connaissance de la nature des Pyramides et de leur composition élémentaire, et aussi des Forces Angéliques symbolisées par ces Carrés et Pyramides, déterminera le choix du joueur quant à telle ou telle case pour y placer le Ptah. Si l'interrogation divinatoire concerne l'Angle Mineur Igné de l'Élément de la Terre, une question impliquant le Capricorne et la figure Carcer régie par Zazel, le Ptah sera alors probablement placé sur un Carré de l'Angle étant de la nature de la Terre Cardinale, symbolisant le genre Yod de la Terre, ou de la nature du Feu Élémentaire, ce qui est le genre Heh (final) du Feu. L'ingéniosité de l'étudiant sérieux guidera son jugement en cette matière.

NOTES CONCERNANT LES ÉCHIQUIERS

ET

LE JEU EN GÉNÉRAL

Chaque Angle Mineur d'une Tablette a une ligne diagonale de quatre cases commençant par sa première ; elles sont attribuées respectivement au Bélier, aux Gémeaux, au Scorpion et à la Terre. Depuis ces quatre Carrés, les Fous peuvent avancer d'une case jusqu'à un Carré de la Balance, du Sagittaire, du Taureau ou de l'Eau, ceux-ci complétant la série de cases où peut se déplacer un Fou dans cet Angle Mineur. Appelons ceci le Système Bélier de Carrés en diagonale.

Cette diagonale est croisée par une autre qui, dans les Échiquiers Aériens et Aqueux, est composée de Carrés Cancer, Lion, Vierge et Air, ayant pour auxiliaires les Carrés du Verseau, des Poissons, du Capricorne et du Feu. Dans les Échiquiers Terrestres et Ignés, la seconde série de quatre forme la diagonale, et la première les auxiliaires. Appelons-la série du Cancer.

Si maintenant nous examinons les Échiquiers, nous remarquerons que le système Bélier de tout Angle Mineur est relié diagonalement au système Bélier des trois autres Angles Mineurs ; et que le Cancer aussi est pareillement relié à tout autre système Cancer. De sorte que nous avons deux systèmes de Carrés ; à savoir : le Bélier et le Cancer ; dans l'ensemble, chacun contenant quatre Carrés attribués à chaque signe qu'il contient. Ceci ressemble au système de Carrés Blancs et Noirs de l'échiquier ordinaire ; et nous pourrions attribuer le Blanc au Bélier, et le Noir au Cancer.

Lorsque débute une partie, prêtez attention à quel système appartient le Carré Ptah. Car si c'est un Carré du système Bélier, l'attaque des Reines adverses est insignifiante, tandis que celle des Fous est puissante. En pareil cas, les pièces sont au nombre de 6 ; 2 Fous, 2 Cavaliers et 2 Tours - c'est-à-dire qu'alors l'attaque Aérienne sera puissante, et l'Aqueuse faible.

Si le Ptah est sur un Carré du Système Cancer, une Reine adverse attaque directement ce Carré, mais non les Fous. En ce cas, le nombre de pièces assaillantes sera de 5 : une Reine, 2 Cavaliers et 2 Tours. C'est-à-dire qu'alors l'attaque Aérienne sera insignifiante, et l'Aqueuse puissante.

Si une Reine adverse peut attaquer le Ptah, la défense devra bien noter de quelle Reine il s'agit et se souvenir que ce fait accroît considérablement sa puissance. On devra sur ce point ne pas hésiter à échanger contre elle ce qui pourrait être considéré, dans d'autres circonstances, comme une pièce plus puissante. Elle sera certainement échangée contre un Fou, et probablement aussi contre un Cavalier.

L'ordre YHVH des pièces correspond à leurs Puissances offensives et défensives respectives.

Yod. Cavalier. La pièce la plus offensive.

Heh. Reine. Plus offensive que défensive.

Vau. Fou. Plus défensive qu'offensive.

Heh (final). Tour. Plutôt défensive. Dans un sens général.

Car selon les circonstances concrètes de la partie, chaque pièce est à même d'assumer l'un ou l'autre rôle - offensif ou défensif.

Notez que, comme dans les échecs ordinaires, les Rois adverses ne peuvent occuper de cases voisines. Il doit toujours y avoir l'espace d'un Carré entre eux. Ceci, toutefois, ne s'applique pas aux Rois qui sont alliés. C'est-à-dire que, si le Feu et l'Air sont alliés, les Rois de ces Éléments peuvent alors s'approcher l'un de l'autre et occuper des cases voisines. Ils ne se font évidemment pas échec l'un l'autre.

Lorsqu'un Roi a été une fois déplacé du Carré de l'Angle qu'il occupait avec une autre pièce au début du jeu, ni lui ni cette pièce ne peuvent retourner dans cette case avant qu'elle ne soit libre.

Si le Roi du Premier Joueur est mis en échec et ne peut être déplacé, son jeu cesse et ses pièces ne peuvent bouger avant que celles de son allié puissent libérer son Roi. C'est-à-dire que ses pièces demeurent *in situ*, mais n'ont durant ce temps d'échec aucune possibilité d'action et ne peuvent ni attaquer ni menacer ; elles ne font que bloquer les cases occupées. Si

le Roi allié peut être mis échec et mat, son partenaire continue à jouer, s'efforçant de le libérer. Lorsque les deux Rois sont mis échec et mat, le jeu est à sa fin, et les partenaires dans cette situation ont perdu la partie. La partie est également perdue par le premier joueur, lorsque bien que ni lui ni son allié ne soient échec et mat, les ennemis tiennent une position telle que le Premier Joueur n'est pas en mesure d'atteindre le Carré Ptah.

Les Cavaliers ou Forces Ignées des Éléments s'affrontent et s'entrechoquent violemment dans toutes les parties, et sont puissants dans l'attaque contre toute chose, n'importe où. Leurs déplacements, semblables à celui du Feu, traversent sans être arrêtés les autres Éléments en trajectoires irrégulières telle la flamme dansante bondissant à la fois diagonalement et à angle droit à chaque coup. Ils contiennent les forces virtuelles des autres pièces. Leur énergie est similaire à celle du *Roi* du Tarot, et de Chokmah. Ce sont les forces d'*Abba*, symbolisant avec les Reines les forces Briatiques du système.

Les Reines ou Forces Aqueuses des Éléments ne s'entrechoquent jamais, mais toujours ondulent vers l'avant, chacune dans sa propre trajectoire, insensibles aux vagues s'y opposant ou les croisant. Mais les Forces Aqueuses ne se déplacent que dans leurs routes respectives et préordonnées ; elles ne peuvent sortir de leurs limites et pénétrer le domaine des autres. L'Eau, comme le Feu, est inarrêtable et ondulatoire, et comme l'Air et la Terre peut agir diagonalement ou à angle droit, contenant leur force virtuelle. Ce sont la Reine du Tarot, et Binah. Elles sont *Aimah*, et tiennent de Binah.

Les Fous sont vifs et subtils, de qualité Aérienne, se déplaçant rapidement, mais facilement stoppés dans leur course. Ils ne s'entrechoquent pas avec les Fous adverses, et les Vents amicaux soutiennent chacun dans l'attaque comme dans la défense. Là où tourbillonnent les Vents actifs, les passifs ne peuvent intervenir. Ce sont les forces des Princes, et de Yetzirah, le *Fils*.

Les Tours sont les puissances massives et résistantes de la Princesse, de nature Terrestre, et de fait puissante en action lorsque précédée de celle des trois autres. C'est-à-dire que lorsque dans une situation donnée les forces du Feu, de l'Eau et de l'Air ont été absorbées et équilibrées, i.e. soustraites de l'Échiquier, les puissantes forces des Tours entrent en jeu. Mais malheur à celui qui appellerait trop promptement ces pesantes forces.

La Tour se déplace via les colonnes et via les rangées. Elle est donc à même d'atteindre tout Carré de l'Échiquier, et est très puissante. Mais son mouvement est très laborieux, et c'est une pièce qui est peu déplacée lors d'une partie à moins que les forces des autres Éléments n'aient été absorbées dans son opération. Tant que les forces d'Aleph, Mem et Shin sont en pleine activité, la Tour est aisément attaquée et difficilement défendue, à moins qu'elle ne se tienne tranquille et agisse comme une base solide de soutien et de défense, située à l'écart. Si toutefois elle commet l'erreur d'entrer trop tôt en jeu, elle est presque certaine de devenir la proie des forces plus subtiles dont la propre sphère est attaquée.

Si les forces plus subtiles n'apportent pas de solution à la question, et que le problème doive être débattu jusqu'au bout, c'est-à-dire si les forces Yetziratiques et Briatiques sont absorbées

et équilibrées dans la matière, alors les lourdes forces d'Assiah, la Princesse, s'engagent énergiquement dans le combat.

John Dee and the Magic Tables in the *Book of Soyga**

Jim Reeds

‘Oh, my great and long desyre hath byn to
be hable to read those tables of Soyga’.
— John Dee¹

1. John Dee and the *Book of Soyga*

Until recently the *Book of Soyga* was known only by repute, through mention in the diaries of John Dee (1527–1608). Dee’s association with the *Book of Soyga* is conveniently summarized by Christopher Whitby:² On 18 April 1583 Dee was unable to find his *Book of Soyga*: it has been mislaid. On 29 April 1583 Dee remembered a detail about the missing book: ‘...E[dward] K[elley] and I wer talking of my boke Soyga, or Aldaraia and I at length sayd that, (as far as I did remember) Zadzaczadlin, was Adam by the Alphabet therof...’ On 19 November 1595 Dee recovered his *Book of Soyga*. Many years later Elias Ashmole (1617–1692) reported that ‘the Duke of Lauderdale hath a folio MS. which was Dr. Dee’s with the words on the first page: Aldaraia sive Soyga vocor’.

In addition to these unremarkable appearances of the *Book of Soyga* in Dee’s *nachlaß* —unremarkable, for who does not sometimes mislay and later recover a valued book? — there is the singular exchange held between Dee and the angel Uriel on the occasion of their first conversation, at Mortlake on Saturday, 10 March 1581/1582, the very first scrying session mediated by Dee’s most famous scryer, Edward Kelley (1555–1595?), also known as Kelly and Talbot.³ In the following, Δ is Dee, VR is Uriel:

Δ — ys my boke, of Soyga, of any excellency?

* I gratefully acknowledge: the Bodleian Library, University of Oxford, for permission to publish the illustration of Bodley 908, fol. 180^r; the Department of Manuscripts, British Library, for permission to publish the illustrations of Sloane 8, fols. 102^v and 103^r, and Sloane 3189, fols. 56^v and 58^v; and Robert O. Lenkiewicz, for permission to publish the illustration of the ‘Tabula combinationum Ziruph’. I am most grateful to Drs S. Clucas, K. de Leon-Jones, J. V. Field, D. E. Harkness, J. C. Lagarias, and K. M. Reeds for their generous help, advice, and encouragement. I am also grateful to Clay Holden, Dr David Kahn, Gerrit Oomen, Joseph H. Peterson, Dr Muriel Seltman, and Dr Allan Wilks. All mistakes are of course my own.

VR— Liber ille, erat Ada[m]e in Paradiso reuelatus, per Angelos Dei bonos. [That book was revealed to Adam in Paradise by God's good angels.]

Δ— Will you give me any instructions, how I may read those Tables of Soyga?

VR— I can—But solus Michaël illius libri est interpretator. [Only Michael is the interpreter of that book.]

Δ— I was told, that after I could read that boke, I shold liue but two yeres and a half.

VR— Thow shallt liue an Hundred and od yeres.

Δ— What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

VR— Presentias n[ost]ras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc lapidem invocandi. [Request and invoke our presence with sincerity and humility. Anchor, Anachor and Anilos are not to be called into this stone.]

Δ— Oh, my great and long desyre hath byn to be hable to read those tables of Soyga.

VR— Haec maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi. [These things are mostly to do with Michael. Michael is the angel who illuminates your steps. And these things are revealed in virtue and truth and not by force.]

Δ— Is there any speciall tyme, or howre to be observed, to deale for the enjoyng of Michael?

VR— Omnis hora, est hora nobis. [Every hour is ours.] ... ⁴

To summarize: Uriel confirms Dee's high estimation of the *Book of Soyga's* value. Dee wants angelic help in understanding his *Book of Soyga*, but only the angel Michael is cleared to talk about this topic. If, as some scholars believe, Kelley was a charlatan, then here we find him (in the voice of Uriel) being characteristically evasive. As a newcomer to Dee's household he does not want to commit himself to any more specific statements about the *Book of Soyga*, about which he knows very little beyond the fact that it fascinates Dee.⁵

There things rested for roughly four centuries. Dee prized his *Book of Soyga*, but since the book was lost, modern scholars could only guess about its contents and possible influence on Dee's magic system, especially for the version in his *Book of Enoch*.⁶

But then in 1994 Deborah Harkness — like the hero of Poe's 'The Purloined Letter' — located not one but two copies in the obvious

places, in this case in two of England's greatest libraries. They had been catalogued under the title *Aldaraia* instead of *Soyga*.⁷

At last we can examine the *Book of Soyga*, and in particular its tables, and see for ourselves what it was that Dee prized so highly.

The *Book of Soyga* is an anonymous late-mediaeval or early modern Latin magical work extant in two sixteenth century manuscript copies: one in the Bodleian Library, which I refer to as Bodley 908, and the other in the British Library, which I refer to as Sloane 8.⁸ Since there is as yet no edition or translation of either of the two manuscripts for me to refer to, nor even a synopsis of their contents, I offer the following brief description.⁹

The Sloane 8 copy (but not the Bodley 908 one) bears the title *Aldaraia sive Soyga vocor* at the head of the text and on the leaf preceding the text, both in the same hand as the text, fitting Ashmole's description. Sloane 8's preceding leaf also bears the description *Tractatus Astrologico Magicus*, written in a different hand. Both copies contain the equation of 'Adam' with 'Zadzaczadlin', so there can be no doubt that Harkness's *Book of Soyga* is closely related to Dee's *Book of Soyga*; on Ashmole's *Aldaraia sive Soyga vocor* evidence, and based on the arguments I present at the end of section 5, it is easy to guess that Sloane 8 was in fact Dee's copy of the *Book of Soyga*.¹⁰

The 197 leaves of Bodley 908 contain three named works, *Liber Aldaraia*, *Liber Radiorum*, and *Liber decimus septimus* (of 95, 65, and 2 leaves, respectively) as well as a number of shorter unnamed works totalling about 10 leaves. The final 18 leaves contain the tables that are the subject of this paper. Sloane 8 has 147 leaves, and seems largely identical with Bodley 908, except that the tables occupy 36 leaves and the *Liber Radiorum* is present only in a 2 leaf truncated 'executive summary' version.

A cursory inspection of the *Book of Soyga* shows it is concerned with astrology and demonology, with long lists of conjunctions, lunar mansions, names and genealogies of angels, and invocations, not much different from those found, say, in pseudo-Agrippa.¹¹ A single example, of a list of spirits of the air, is illustrative of the whole:

Adracty, Adaci, Adai, Teroccot, Terocot, Tercot, Herm, Hermzm, Hermzisco, Cotzi, Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Gincheccon, Saradon, Sardon, Sardeon, Belzebuc, Belzscup, Belcupe, Saraduc, Sarcud, Carc, Sathanas, Satnas, Sacsan, Contion, Conoi, Conoison, Satnei, Sapnn, Sappi, Danarcas, Dancas, Dancasnar.¹²

Some of the spells or incantations have a vaguely Christian or alchemical air to them, as 'Petra Ouis Angelus Agnus Lapis Sponsus' and 'Diunitas Christus Venturus Iustorum Humanitatis Vnitas',¹³ but the

overall impression is that it is no more an alchemical treatise than it is a devotional work.

Several features of the *Book of Soyga* seem worth particular mention, as being untypical of a standard late mediaeval or Renaissance magical work, or of the run-of-the-mill necromancy handbook.¹⁴ In contrast to most mediaeval or Renaissance works, the text has extremely few references to known authors or personalities. There are no recognizable *auctores*. Other than the occasional mention of a few Old Testament names, and two references to *Libro Geber*, and a puzzling marginal gloss ‘Steganographia’ in the same hand as the text, which is presumably a reference to the work of Johannes Trithemius (1462–1516), there are no references to recognizable personalities.¹⁵

Instead, it makes numerous references to what are presumably mediaeval magical treatises, works such as *liber E*, *liber Os*, *liber dignus*, *liber Sipal*, *liber Munob*, and the like.

Throughout the book much importance is placed on writing words backwards. This can be seen in some of the titles mentioned above: *Sipal* backwards is *Lapis*, and *Munob* reversed is *Bonum*. Phrases such as ‘Retap Retson’ occur throughout. This principle is reflected in the form of the tables, as discussed below. The name of the work, *Soyga*, is itself explained to be ‘Agyos, literis transvectis’.¹⁶

Throughout the book there is a preoccupation with letters and combinations of letters, assignments of numerical values to letters, assigning letters to planets and to elements, listing combinations of letters associated with houses of the moon, recombining letters and syllables in incantations to form new magic words, listing new names for the 23 letters of the Latin alphabet, sometimes taken in reversed Z through A order, listing new symbols for the 23 letters, and so on.

And, towards the end of the book there is the set of thirty-six large square tables, described in section 2 of this paper, filled with a seemingly random jumble of letters. (One of these is illustrated in my Plates I and II.) These tables do not appear to be like any illustrated in, say, Shumaker’s survey of mediaeval and early modern magic works.¹⁷

The *Book of Soyga*’s preoccupation with letters, alphabet arithmetic, Hebrew-like backwards writing, and so on, is of course characteristic of the new Cabalistic magic which became popular in the sixteenth century, exemplified by the great compilation of Agrippa of Nettesheim (1486–1535), and borrowing authority both from the Renaissance humanist interest in the Kabbalah expressed by such figures as Pico and Reuchlin and from the supposed Biblical antiquity of the Kabbalah.¹⁸ Although large square tables are not themselves a characteristic feature of the traditional Kabbalah, they had by Agrippa’s time become an integral part of the Christian magical Cabala.¹⁹

Such a work must have appealed to Dee since it encompassed so many of the ingredients associated with early modern magical and Christian Cabalist texts; we know the tables in the *Book of Soyga* excited John Dee's interest, as seen in the dialogue with Uriel. They certainly also excited mine as a professional cryptologist. Were they, I wondered, filled with a random (and hence pointless) selection of letters, or were they a cryptogram (with a hidden 'plain text' meaning, which might at least in principle be recoverable by cryptanalysis), or was there some other structure or pattern to them? I approached the tables as I would any cryptographic problem, first transcribing the data and entering it into the computer, and then trying out what I knew of the bag of code-breakers' tricks. The results, which I describe in sections 3 through 6, were unexpectedly gratifying.

This paper, then, indirectly addresses the question of the *Book of Soyga's* possible influence on Dee by examining and comparing the *form* (or method of construction) of the tables in the *Book of Soyga* and those found in other early modern magic tables (including Dee's and Agrippa's), rather than their *function* (i.e., purpose or method of use).

2. The Magic Tables of the *Book of Soyga*

The *Book of Soyga* contains thirty-six tables; each table is a square grid of 36 rows and columns; each grid cell contains a letter of the Latin alphabet.²⁰ These tables turn out to be formed by a completely deterministic calculation method, or algorithm, starting from an arbitrary 'code word' for each table. This construction algorithm is so intricate that it is unlikely that its presence would be detected on casual examination of the tables.

Each of the thirty-six tables is headed with a number and a label. I summarize these in my Table I. For convenience I will refer to them as T1, T2, and so on. T1 through T12 are labelled with the signs of the zodiac, Aries through Pisces; as are T13 through T24. T25 through T31 are labelled with the seven planet names, and T32 through T35 with the four element names. T36 is labelled with the word 'Magistri'. See my Plates I and II for the Bodley 908 and Sloane 8 versions of T1 'Aries'.

Eight of these tables also appear copied in Dee's notebook, the *Book of Enoch*, joined in pairs: 'The First Table' in the *Book of Enoch* is a 72-row table, filling both pages of an opening, the first 36 rows of which are Soyga's T1 and the last 36 rows of which are Soyga's T13, the two

Table I. Soyga Tables.

Table	label	code word	location in:		
			Bodley 908	Sloane 8	Sloane 3189
1	Aries	NISRAM	180 ^F	102 ^V /103 ^F	58 ^V
2	Taurus	ROELER	180 ^V	103 ^V /104 ^F	60 ^V
3	Gemini	IOMIOT	181 ^F	104 ^V /105 ^F	62 ^V
4	Cancer	ISIAPO	181 ^V	105 ^V /106 ^F	64 ^V
5	Leo	ORRASE	182 ^F	106 ^V /107 ^F	
6	Virgo	OSACUE	182 ^V	107 ^V /108 ^F	
7	Libra	XUAUIR	183 ^F	108 ^V /109 ^F	
8	Scorpio	RAOSAC	183 ^V	109 ^V /110 ^F	
9	Sagittarius	RSADUA	184 ^F	110 ^V /111 ^F	
10	Capricornus	ATROGA	184 ^V	111 ^V /112 ^F	
11	Aquarius	SDUOLO	185 ^F	112 ^V /113 ^F	
12	Pisces	ARICAA	185 ^V	113 ^V /114 ^F	
13	Aries	MARSIN	186 ^F	114 ^V /115 ^F	59 ^F
14	Taurus	RELEOR	186 ^V	115 ^V /116 ^F	61 ^F
15	Gemini	TOIMOI	187 ^F	116 ^V /117 ^F	63 ^F
16	Cancer	OPAISI	187 ^V	117 ^V /118 ^F	65 ^F
17	Leo	ESARRO	188 ^F	118 ^V /119 ^F	
18	Virgo	EUCASO	188 ^V	119 ^V /120 ^F	
19	Libra	RIUAUX	189 ^F	120 ^V /121 ^F	
20	Scorpio	CASOAR	189 ^V	121 ^V /122 ^F	
21	Sagittarius	AUDASR	190 ^F	122 ^V /123 ^F	
22	Capricornus	AGORTA	190 ^V	123 ^V /124 ^F	
23	Aquarius	OLOUDS	191 ^F	124 ^V /125 ^F	
24	Pisces	AACIRA	191 ^V	125 ^V /126 ^F	
25	Saturni	OSRESO	192 ^F	126 ^V /127 ^F	
26	Jovis	NIEBOA	192 ^V	127 ^V /128 ^F	
27	Martis	OIAIAE	193 ^F	128 ^V /129 ^F	
28	Solis	ITIABA	193 ^V	129 ^V /130 ^F	
29	Veneris	ADAMIS	194 ^F	130 ^V /131 ^F	
30	Mercurii	REUELA	194 ^V	131 ^V /132 ^F	
31	Lunae	UISEUA	195 ^F	132 ^V /133 ^F	
32	Ignis	MERONF	195 ^V	133 ^V /134 ^F	
33	Aeris	ILIOSU	196 ^F	134 ^V /135 ^F	
34	Aquae	OYNIND	196 ^V	135 ^V /136 ^F	
35	Terrai	IASULA	197 ^F	136 ^V /137 ^F	
36	Magistri	MOYSES	197 ^V	137 ^V /138 ^F	

‘Aries’ tables, and so on, as indicated in my Table I.²¹ See my Plate III for the *Book of Enoch* version of T1 ‘Aries’.

The tables are written with italic letters, mostly lower case, written into a neatly pencilled regular grid. In Bodley 908 the grid cells measure approximately one quarter of an inch, so a complete table fits on one page. In Sloane 8 the grid cells are approximately one third of an inch in size, and each table occupies the two facing pages of an opening. In each book there is occasional use of the short s; much more common is the long s. The writing becomes more even after the first few tables, with greatly diminished use of upper case letters, as if the copyist became accustomed to what must have been an unusually irksome and tedious task of copying completely senseless data which offered no obvious contextual clues for correcting mistakes. In Bodley 908 upper case L is used exclusively, presumably to avoid confusion with long s. In Sloane 8 lower case l is used exclusively.

The handwriting in Bodley 908 is quite even, and pains seem to have been taken to make the letters clearly distinguishable. The handwriting in Sloane 8 is less clear, so that *n* and *u* are often hard to tell apart, as are the pairs *c/e* and *l/i*. Sloane 8 shows obvious signs of proofreading, with dots, double dots, and cup strokes marking errors or doubtful readings. Occasionally a cell contains, in addition to its main letter, a tiny *f* followed by another tiny letter; I surmise *f* means *falso* and the following letter is the suggested correction. Some corrections seem to have been made by erasure and overwriting; the handwriting also seems to change part way through.

The left hand margin in each table is special. Each table has a ‘code word’, e.g., T1 ‘Aries’ has code word NISRAM. The left margin is composed entirely of the code word and the reversed code word, e.g., NISRAM MARSIN NISRAM MARSIN ... repeated until the margin is filled.

The code words are listed in the third column of my Table I. All thirty-six of them are exactly 6 letters long. The treatise in the *Book of Soyga* which discusses the tables, ‘Liber Radiorum’, has a series of paragraphs mentioning the code words for twenty-three of the tables, together with number sequences which stand in unknown relation to the words.²²

Note that the code words for T13–T24 are the reverses of those of the corresponding T1–T12. Thus, T1 ‘Aries’ has code word NISRAM and T13, also ‘Aries’, has code word MARSIN.

In Bodley 908, T36 ‘Magistri’ has a blank 13th line—the first line after the first complete MOYSES/SESYOM cycle on the left. The Sloane 8 version of the table has the same 35 non-blank lines, but they have ‘closed ranks’ so it is the last line of 36 which is blank.

repetitions in the text could be sought, patterns counted, and proof sheets printed.

In the course of this work it was noticed that in the vast majority of cases where a pair of adjacent m's appeared, the letter above the second

m was usually an n. That is, the pattern $\begin{bmatrix} ? \\ m & m \end{bmatrix}$ was almost always actu-

ally $\begin{bmatrix} n \\ m & m \end{bmatrix}$. This led to a tabulation of all triplets of letters occurring

in a $\begin{bmatrix} N \\ W & X \end{bmatrix}$ configuration, and it was found that in a large majority

of cases the letter occupying the X position was predictable from the letters in the N and W positions. (The names of these variables are meant to represent the letter at the spot marked by X , the letter to its *North*, and the letter to its *West*.)

This led to discovery of an equation of form

$$X = N + f(W)$$

where $f(W)$ is a function of W and the addition is taken *modulo 23*. Here the letters are assigned numerical values according to their positions in the 23 letter Latin alphabet: $a = 1, b = 2, \dots, u = 20, x = 21, y = 22, z = 23$, so that $z + 2 = b$, etc. The final ingredient in this formula, the auxiliary function f , is known to us only by a table of values determined empirically.

Table II. Auxiliary function values.

W	$f(W)$	W	$f(W)$	W	$f(W)$	W	$f(W)$
a	2	g	6	n	14	t	8
b	2	h	5	o	8	u	15
c	3	i	14	p	13	x	15
d	5	k	15	q	20	y	15
e	14	l	20	r	11	z	2
f	2	m	22	s	8		

Expressed another way: a letter is obtained by counting a certain number of letters after the letter immediately above (i.e., north of) it in the table. The number of letters to count is determined by the letter standing to the immediate left (i.e., west). If the letter to the left is an **f**, for instance, we are to count two letters past the letter above.

So, continuing the example, if the letter above is an **l**, then the letter

in question must be **n**, which is 2 letters past **l**: $\begin{array}{|c|} \hline \mathbf{l} \\ \hline \mathbf{f} \quad \mathbf{n} \\ \hline \end{array}$. If the end of

the alphabet is reached in this letter counting one starts over at the beginning, treating **a** as the letter after **z**, and so on.

For letters in the top row of a *Soyga* table, for which there is no *N* letter, the following formula holds:

$$X = W + f(W)$$

where the addition is again performed modulo 23. That is, for letters in the top row one applies the rule for letters in the interior of the table, acting as if the letter appearing to the left also appears above.

4. Directions for Creating the Tables

This, then, is a recipe for recreating the tables, although almost certainly not expressed in the same terms the *Soyga* author would have used. Starting with a code word, such as NISRAM, and an empty grid of 36 rows and columns:

4.1. LEFT COLUMN:

Write the code word followed by its reverse into the cells of the left hand column, starting at the top and working downwards, repeating the process until the column is full.

4.2. TOP ROW:

Fill in the remaining 35 cells of the top line, working from left to right, repeatedly applying the formula $X = W + f(W)$.

In our example, the first application of this formula yields $\mathbf{n} + f(\mathbf{n})$, that is, the letter $f(\mathbf{n}) = 14$ places after **n** in the 23 letter alphabet, which is **d**. (Thus: **n** is the 13th letter; $13 + 14 = 27$; reduced modulo 23, 27 is 4, which is **d**.) Write the letter **d** in the second cell in the top row, just to the right of the **n** of NISRAM.

The second application yields $\mathbf{d} + f(\mathbf{d})$. Since $f(\mathbf{d}) = 5$, this gives us **i**, the fifth letter after **d**. Write an **i** in the third cell of the top row.

The third application yields $\mathbf{i} + f(\mathbf{i})$. Since $f(\mathbf{i}) = 14$, this gives us **z**, the 14th letter after **i**. Write a **z** in the fourth cell of the top row.

The fourth application yields $\mathbf{z} + f(\mathbf{z}) = 23 + 2 = 25 = 2 = \mathbf{b}$; put a **b** in the fifth cell.

The fifth application yields $b + f(b) = 2 + 2 = 4 = d$; put a **d** in the sixth cell. At this point we have fallen into a cycle: the next application yields $d + f(d)$ which we have already seen before is **i**, and the rest of the first row will continue to repeat **dizb dizb...**

At this point the top few rows of the partially filled in table will look like this:

```

ndizbdizbdizbdizbdizbdizbdizbdizbdiz
i.....
s.....
r.....
    
```

4.3. INTERIOR OF TABLE:

Now, starting with the second row and working left to right within rows, fill in the interior cells as follows. With each blank cell encountered, if the work has progressed in normal European page-reading order, the cell just above the blank cell and the cell to the left have both been filled in. Call the letters appearing in those cells N and W , respectively, and use the formula $N + f(W)$ to determine what to write into the blank cell under consideration.

For example, the first blank cell in row 2 is the second cell. It has a **d** above it and an **i** to its left. So the letter $d + f(i) = 4 + 14 = 18 = s$ is written in that blank cell.

The next cell, cell 3, in row 2 has an **i** above it and an **s** to its left (the **s** which we just wrote). So we put $i + f(s) = 9 + 8 = 17 = r$ in cell 3 of row 2. The next cell gets $z + f(r) = 23 + 11 = 11 = 1$, and so on. The top few rows now look like this:

```

ndizbdizbdizbdizbdizbdizbdizbdizbdiz
isrl.....
s.....
    
```

This process, carried out row by row, left to right, will eventually fill the table.

Alternatively, instead of working row by row, left to right in each row, as described here, one could equivalently work column by column, working downwards within each column. The final results would be the same.

Of course I make no claim that the *Soyga* author intentionally used my $X = N + f(W)$ formula. Whatever means were actually used to construct the tables clearly had this formula's mathematical structure implicitly 'built in', but we can only guess at its implementation. The

arithmetic modulo 23, for instance, could have been effected equally well by paper-and-pencil computations, by consultation of charts, by letter counting on finger tips, or by the use of Lullian wheels.

5. Error Analysis and Genealogy

In fact the tables found in the two extant manuscripts of the *Book of Soyga* are not identical with those I produced by a computer programmed to carry out the above rules, starting with the same code words as in the manuscripts. This is for two reasons:

1. The law of formation for the tables is sufficiently intricate that the *Soyga* author occasionally made mistakes in working out the original tables.
2. The copyists made new mistakes when transcribing so much apparently unpatterned text.

Fortunately for us, these two kinds of errors have radically different consequences. If a cell in the original is miscalculated, the mistake spoils the calculation of the cells to its right and below it, resulting in an avalanche of error with an easily recognizable rectangular shape. A mere copying error, however, will not have a cumulative effect, and will be classifiable into one of several familiar types: transposition, deletion, eye skip, and replacement.

In short, the constraints placed on the tables by the $X = N + f(W)$ formula allow an aggressive form of textual emendation of the received tables in Bodley 908 and Sloane 8. A similar technique has been used to trace copying of logarithm tables by Charles Babbage (1792–1871), but is of course not generally applicable.²³ Only texts with a well-defined mathematical structure are amenable to this method of detecting and correcting errors of generation and transcription.

5.1. PRINCIPLES OF ERROR DIAGNOSIS: AN ARTIFICIAL EXAMPLE

This can all be seen in an artificial example, concocted so as to display every kind of pathology in the first few lines of the table. Suppose the code word is SARTON. Ideally, the first few lines of the table would be

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzprupprupprupprupprupprupprupprup
rqrmlqrcsbygxilmobygxilmobygxilmobyg
tattuhyscenzncrnnxnznzncrnnxnznzncrnnx
oiklrtgaetxndedhyedcqueredsfpndhyedc
```



```
nzmkikyqbxnditmgetmbsetbgkxgtmgetmb
noublgeghcqualqixuliqpsdgnamuylixuliq
oym anxuyzeggrdofycmpeispcdrhdqfzycmp
tgsidczabgnxisyxolifgphusmqesahenr zr
rscmcfbcexemhzazqhoopeymrzsni pxueheh
...
```

Call this the *ideal original table*. Suppose, however, that in working this out a mistake was made: an e was put down instead of a p in the fifth cell of the second line. This mistaken letter will cause mistaken values to be calculated for the sixth cell of the second line and for the fifth cell of the third line, and those mistakes will beget others. The resulting *actual original table* will be (with the erroneous e capitalized)

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzEsrlytrlytrlytrlytrlytrlytrlytrl
rqr lbuibaxibaxibaxibaxibaxibaxibaxib
tattkmhggdokqsrnplfdzlyqsrnplfdzly
oiklgsqdmcrxhztxgrrphtqtauiducisohqt
nzmkykhicftfkpimftbrgoaxqruterukfkha
noubamgpqcyxbrudlqyixfcasbylbt eahpxq
oymacpugysgdgzyttaalsolxkrkcekuqefzs
tgsirczinixtpnnklxqhzqhcnpqbmtagmyk
rscmqzblkazxgtxbnmpxpfsxzrdgsdficbm
...
```

Finally, suppose we receive this table, derived from the original but with a variety of copying errors:

```
scfhudizbdizbdhzbdisbdizbdkzbdizbdiz
aeuzefrlytrlyutlyttlyrtlyttlytrlytrl
rqr lbnibaxibaxibaxibaxibaxibaxiibaxib
rattkmhggdokqstnplfdzlyqfrnplfdzly
oikglsgdmcrxhztxgrrphtqranidueisohqt
nzmkykhicstfkpimstyixfeafbylbtcahpxq
uoubamgpqpyxbiudlqalsolxkrkcckuqefzf
oymacpugyfgdgzyrtaqhzqhcnpqbmtagmek
tgsirczinixtpnnzlxqhzqhcnpqbmtagmyk
rfcmqzblkazxgtxbnmpxpsksxztdgsdsicbm
...
```

Our task is to recover the ideal original and actual original and diagnose the copying errors.

First we inspect the left margin, where we see SARRON UOTR... etc, which is a damaged version of SARTON NOTRAS etc.; the code word is SARTON. (The left margin contains in all six copies — forward and reversed — of the code word, so in practice there is no doubt about what the code word is.)

From this we work out the ideal original table, and examine those positions where the received table differs from it. This diagram displays places where the received table agrees with the ideal original with a dot and places where they disagree with the value seen in the received table:

```

....u.....h.....k.....
...efrlytrlyutlyttly.tlyttlytrlytrl
...bnibaxibaxibaxib..baxiba..ibaxib
r...kmhggdokqstnplfdf.lyqfrnplfdfzly
...glsqdmcrxhztgxrrpthq.anidueisohqt
...y.hicstfkpims.yixfeafbylb.cahpxq
u...amgpqpyxbiudlqalsolxkrkcckuqefzf
...cp.gyf.dgzyrtaqhzhcnhpqbmtagmek
..f.r..inixtpnnzlxqhzq.cnhpqbmtagmyk
.f..qz.lkazxgtxbnmpx.sksx.tdgsdsicbm
...

```

Here we see an essentially solid rectangular region of disagreement, starting in the fifth cell of row 2, with the value e, which is due to an error in the original. The ‘pepper and salt’ pattern of sporadic disagreements elsewhere is characteristic of copying errors. So we conclude that an e was put down by mistake in row 2, cell 5 in the original.

Now we work out the corresponding putative original, and display the disagreements between it and the received copy:

```

....u.....h.....k.....
....f.....ut...t..rt...t.....
....n.....xibaxibaxi.....
r.....t.....f.....
...gl.....r.n...e.....
.....s.....s.yixfeafbylbtcahpxq
u.....p...i....alsolxkrkcckuqefzf
.....f.....r..qhzhcnhpqbmtagmek
..f.....z.....
...

```

Since the remaining rectangular regions of disagreement do not reach to the bottom of the table, we conclude that they are not due to errors in the original. (Further examination will show they are due to eye

skip.) No further errors seem to have been made in the original, so our putative original table is finished.

We are now in a position to diagnose the copying errors. The mistakes in cells 21 through 30 of line 3 are easily seen to be due to elision of an **a** from one of the repeating **baxi** groups; the pattern ends on the right foot again in cell 31 by the insertion of an extra **i**. We might term this a *horizontal eye skip* error. The errors in cells 19 through 36 in lines 6, 7, and 8 are seen to result from a *vertical eye skip* error, as follows. The rightmost 18 cells of lines 6, 7, 8, and 9 of the original are

```
brgoaxqruterukfkha
yixfcasbylbteahpxq
alsolxkrkcekuqefzs
qhzqhcnhpqbmtagmyk
```

and of the received copy are

```
yixfeafbylbtcahpxq
alsolxkrkcckuqefzf
qhzqhcnhpqbmtagmek
qhzqhcnhpqbmtagmyk
```

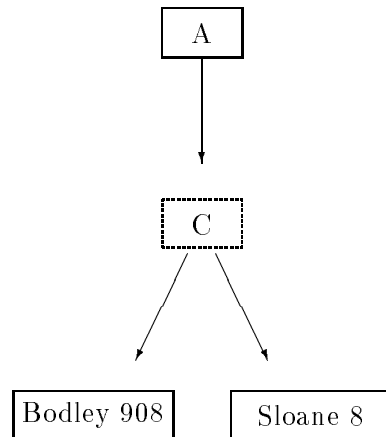
so we see that the copyist deleted the right half of line 6 and duplicated the right half of line 9. There is a transposition error in row 5, cells 4 and 5: the original has **lg** and the copy has **gl**. The remaining errors are simple replacements of one letter by another.

5.2. SUMMARY OF ACTUAL ERRORS

In fact all of the types of errors illustrated above occur in both the Sloane 8 and Bodley 908 versions of the tables. There seems to have been one set of original tables which I call **A**. Our extant versions, Bodley 908 and Sloane 8, seem to have been derived independently from a flawed intermediate version which I call **C**.

Table III. Errors in Originals.

<i>Table</i>	<i>Row/Col.</i>	<i>Err.</i>	<i>Row/Col.</i>	<i>Err.</i>	<i>Row/Col.</i>	<i>Err.</i>
T5	15 / 24	t				
T8	28 / 25	r				
T10	18 / 11	t				
T12	15 / 9	y				
T13	18 / 2	t				
T19	19 / 29	e	20 / 28	g		
T29	18 / 11	m	17 / 16	h		
T32	6 / 25	l	7 / 24	e	34 / 27	k
T35	19 / 23	d				



The originals A were constructed with the code words as listed in my Table I, by application of the $N + f(W)$ formula; the errors in applying the formula are listed in my Table III. Since errors in applying the $N + f(W)$ formula propagate and spoil everything below and to the right of the error locus, we can be sure that this is the complete list of errors in A. Out of the 46,656 cells in the complete set of tables, only 13 errors were made in applying the formula.

The alternative, that Bodley 908 and Sloane 8 did not share a common original, would require us to believe that exactly these same particular errors (and no others) were committed in working out the originals for both Bodley 908 and for Sloane 8. This is so unlikely under any reasonable model for errors that I reject this alternative in favour of a single shared common original A.

Table IV. Transposition Errors.

<i>Table</i>	<i>Row</i>	<i>Col.</i>	<i>Is</i>	<i>Ought</i>		
T3	22	29	kq	qk	Bodley 908	
T12	6	8	cp	pc		Sloane 8
T25	14	34	ms	sm	Bodley 908	
T30	33	28	nm	mn	Bodley 908	Sloane 8
T31	35	16	lf	fl		Sloane 8
T35	22	21	nh	hn	Bodley 908	Sloane 8
T35	27	34	rs	sr	Bodley 908	Sloane 8

Table V. Summary of cell reading disagreements.

<i>Type of Disagreement</i>	<i>Raw</i>	<i>Censored</i>
A, Bodley 908, and Sloane 8 all differ	10	6
A and Bodley 908 same; Sloane 8 different	266	115
A and Sloane 8 same; Bodley 908 different	144	75
Bodley 908 and Sloane 8 same; A different	394	223
A, Bodley 908, and Sloane 8 all agree	45541	45936

A number of gross eye skip errors were committed in the descent of Bodley 908 and Sloane 8 from A. In Bodley 908’s version of T2, row 3, cells 20–35 read **axibaxibaxibaxib** instead of **xibaxibaxibaxiba**; that is, an **a** was inserted at cell 20. In both Bodley 908’s and Sloane 8’s versions of T24, the right hand half of row 35 was elided and the right hand half of row 34 was duplicated. In both Bodley 908’s and Sloane 8’s versions of T36, row 3, cells 30–36 read **baxibax** instead of A’s **ibaxiba**, and row 12 is elided.

I detected seven transposition errors, some unique to Bodley 908 and to Sloane 8, and some shared, as listed in my Table IV.

A tabulation was made of all corresponding places where Sloane 8, Bodley 908, or A were all legible but failed to give unanimous readings of cell entries, except for those involved in the gross eye skips noted above. The tabulation was made again, where all differences explainable by mere confusion of *i/l*, *u/n*, *f/s*, *e/c*, or *t/r* were censored, in an attempt to compensate for possible transcription errors on my part (especially in reading Sloane 8).

The results, in my Table V, again show Bodley 908 and Sloane 8 each have a large number of unique errors in addition to a larger number of shared errors. If either of Sloane 8 or Bodley 908 were copied from the other, the errors unique to the ancestor would have had to have been corrected in the child. Because the text is incoherent, there is no

natural ‘self repair’ mechanism analogous to a scribe’s knowledge of orthography or grammar allowing emendation of errors, at least in the large areas of the tables lacking repeating motifs. If both Bodley 908 and Sloane 8 were independently derived from the original A, the 394 (or 223) shared errors would all be the result of accidental occurrence of precisely the same mistakes, independently committed in copying Bodley 908 from A and in copying Sloane 8 from A. This is very unlikely under any reasonable model of copying errors. So we conclude instead that both Bodley 908 and Sloane 8 were derived from a common flawed copy, which I call C, of the originals. Because Bodley 908 seems to have fewer disagreements with A than Sloane 8 does, we conclude that Bodley 908 is a more accurate copy of C than Sloane 8 is. Overall, there seems to be a 3/4% copying error rate in going from A to C, a 1/2% error rate in going from C to Sloane 8, and a 1/3% error rate in going from C to Bodley 908.

The same techniques can be used to see what relation Dee’s copy of the eight *Soyga* tables appearing in Sloane 3189, the *Book of Enoch*, has to Bodley 908 and Sloane 8.

In the first place, the T13 of Sloane 3189 shows the same mistake in applying the $N + f(W)$ formula (in row 18, column 2) present in the T13 of A. Hence even if not copied directly from Bodley 908 or Sloane 8, the *Soyga* tables in Sloane 3189 are, like those of Bodley 908 and Sloane 8, ultimately derived from A. *A fortiori*, they are copies of the *Soyga* tables, rather than simply creations inspired by, or in the same style as, the *Soyga* tables.

Secondly, the T2 of Sloane 3189 lacks the gross eye skip error found in row 3 of T3 of Bodley 908. This suggests Sloane 3189 was not copied from Bodley 908, but not strongly so: the eye skip error occurs in the repeating **baxibaxi** area and could have been corrected by a naive but alert copyist.

Third, looking only at locations where all four of A, Bodley 908, Sloane 8 and Sloane 3189 supply legible values, I found the results in my Table VI. The agree-disagree counts seem to make Sloane 3189 slightly but insignificantly closer to Bodley 908 than to Sloane 8.

Fourth, and more tellingly, the transposition error in T3 of Bodley 908, where there is a **kq** instead of the correct **qk** in row 22, is not present in the T3 of Sloane 3189. Unlike the T2 eye skip error, this error is well outside the area of repeating motifs, and so uncorrectable by a naive copyist.

On balance, then, it seems that the *Soyga* tables in Dee’s *Book of Enoch*, Sloane 3189, are closer in manuscript transmission to Sloane 8 than to Bodley 908.

Table VI. Summary of cell differences between Sloane 3189 and A, Bodley 908 and Sloane 8.

<i>Sloane 3189 compared with</i>	<i>Raw</i>		<i>Censored</i>	
	<i>Disagree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Agree</i>
A	288	9877	209	9956
Bodley 908	203	9962	149	10016
Sloane 8	208	9957	155	10010

Assuming that the Sloane 3189 *Soyga* tables were copied from Sloane 8, the most common copying error was replacing **z** by **x**: out of the 477 occurrences of the letter **z** in the Sloane 8 tables which have corresponding Sloane 3189 versions, it was rendered correctly 441 times, rendered as an **x** 34 times, and as a **q** and an **r** each once. There are 9 instances where an **i** was written instead of a **y**. Overall, there is a 1.5% copying error rate from Sloane 8.

Regardless of which particular manuscript the *Book of Enoch* got its *Soyga* table copies from, the questions of *why* they were copied and what relation they have to the Enochian system are central to furthering our understanding of Dee's relation to the *Book of Soyga*. On the one hand it is possible that Dee deliberately copied them (or had them copied) into his notebook (in rearranged sequence: T1, T13, T2, T14, and so on, so both 'Aries' tables were visible on an opening, both 'Taurus' tables visible on the next, etc.) for ready reference, possibly with motives similar to mine in section 3 of this paper, or possibly in order to use them in magical operations. This might have happened some time before 1582, that is, before his 'Enochian' period, in which case their appearance with the Enochian material in Sloane 3189 would be the accidental result of reuse of a largely blank notebook. On the other hand, they might have a more direct connection with the Sloane 3189 Enochian material: they might have been revealed the same way the rest of the *Book of Enoch* material was (in which case the copying errors could be attributed either laudably to angelic emendation or deplorably to mundane data-entry-clerk error), or they might have been accorded a semi-privileged status, not themselves revealed but worthy of inclusion as an appendix to the *Book of Enoch* by a principle of virtue-by-association. Even though I see no way to use the methods of this paper to distinguish between these possibilities, I do not hesitate to speculate in the next section about one possible stylistic connection between the *Soyga* tables and the rest of the *Book of Enoch*.

6. Comparison with other tables

Large square tabular arrays of letters are quite common in early modern magic works, exhibiting a variety of forms as yet unsurveyed in the scholarly literature. Here I present a brief taxonomy of magic tables according to their internal structure.

The more usual point of view, represented by Yates, pays primary attention to the authors' theories of magic and scant attention to the actual form of the tables:

... in Agrippa's Third Book [on Occult Philosophy] there are elaborate numerical and alphabetical tables for angel-summoning *of the type* [my emphasis] which Dee and Kelley used in their operations... These can be seen in Dee's manuscript 'Book of Enoch', British Museum, Sloane MSS. 3189. Cf. the 'Ziruph Tables' in Agrippa's *De occult. phil.*, III, 24. Agrippa was not Dee's and Kelley's only source for practical Cabala, but their minds run on these things within the Agrippan framework.²⁴

In fact Dee's tables and Agrippa's have completely different forms (as can be seen by glancing at my Plates IV and V), so Yates must be using 'of the type' to refer to the authors' intentions and not to their tables' actual appearance or formation.²⁵

My tentative taxonomy begins by crudely dividing all square magic tables into two classes, the small and the large, according to whether they have, say, fewer than fifteen rows and columns or more. Among the small tables are those with letters forming words when read either vertically or horizontally, as in the famous square found at Herculaneum,

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

which are nowadays known as 'word squares'. Word square charms have been in continuous use from Roman times to the present. Many such squares appear in Abraham ben Simeon's *Cabala Mystica*, which Patai concludes — based in part on an analysis of the text in the squares themselves — was written around 1400.²⁶

Small numerical tables like

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

nowadays known as ‘magic squares’, have also been used since the late middle ages in Europe and in Asia for far longer as charms or arithmetical amusements.²⁷ (The numbers in each of the rows, columns, and two main diagonals all add up to the same sum, in this case 65.) Such a small numerical square appears in the 1514 print *Melencolia I* of Albrecht Dürer (1471–1528); many others are to be found in Agrippa’s Book II, where each planet is assigned its own magic square, each square being presented in both Arabic and equivalent Hebrew numerals.²⁸

As far as I know, all large magic tables in mediaeval or early modern sources are alphabetic. We may divide them into unpatterned and patterned; the latter are subdivided into those in which the form of the pattern is obvious and those in which the pattern is hidden.

Most of Dee’s tables in the *Book of Enoch* are unpatterned: squares and lozenge shaped arrays with 49 rows and columns filled with text in the ‘Enochian’ language described by Laycock and Whitby.²⁹ One of these is illustrated in my Plate IV. The text is inscribed in the tables line by line, left to right, one letter per cell, with no space between words. The eight *Soyga* tables appearing in the same book are of course patterned, but with a hidden pattern; it is tempting to believe that Dee’s favourite table size, 49, was inspired by the size of the *Soyga* tables, 36, since $49 = 7 \cdot 7$ is the next perfect square after $36 = 6 \cdot 6$. Similarly there are 36 *Soyga* tables and, as Kelley informed Dee on 24 March 1582/1583, there are to be 49 Enochian tables.³⁰

There are many large patterned tables in one of Agrippa’s Cabalistic chapters.³¹ They include: an angel chart of no interest to us, a ‘right table of commutation’, an ‘averse table of commutation’, an ‘irrational averse table of commutation’, a ‘table of Ziruph’, and a ‘rational table of Ziruph’.

The three tables of commutation are examples of what are nowadays known as ‘Latin squares’, N by N tabular arrays of symbols from an N symbol alphabet — in this case the $N = 22$ letter Hebrew alphabet — arranged in such a way that each letter appears just once in each row and in each column.³²

It is possible that Agrippa received the idea of the ‘tabula commutationum recta’ from Trithemius. Book 5 of Trithemius’s *Polygraphia*

(written in 1508 but printed in 1518) contains a ‘recta transpositionis tabula’ and a ‘tabula transpositionis aversa’ of exactly the same form as Agrippa’s but based on a hybrid 24 letter alphabet formed by adjoining ‘w’ to the end of the standard 23 letter Latin alphabet.³³ These Latin squares are of a particularly simple type, where each row is a shift of its predecessor, giving the table an overall barber-pole pattern of diagonal stripes.

Agrippa’s third table of commutation, the ‘tabula aversa dicat irrationalis’ is a more complex Latin square. The top row and right-hand vertical margin contain the alphabet in its usual order; the bottom row and the left-hand vertical margin contain the alphabet in reversed order. The interior of the table is partially patterned. Most rows contain blocks of letters in consecutive alphabetical order. Because most of these blocks are shifted by one square from corresponding blocks in neighbouring rows, much of the area of the table has a diagonally striped pattern. But there does not seem to be a simple rule specifying the overall conformation of the table. It seems to be the result of an attempt to construct a Latin square as diagonally striped as possible, consistent with the given normal and reversed alphabets appearing in the margins.

Agrippa’s table of Ziruph, illustrated in my Plate V, is possibly copied from Johann Reuchlin (1455–1522), who in turn owes much to the thirteenth century Kabbalist Abraham Abulafia (1240–1292).³⁴ It consists of 22 rows, each with 11 cells per row. In each cell is a pair of Hebrew letters, placed in such a way that each letter appears exactly once in each row. Each row represents a reciprocal substitution alphabet: the letters in each of the 11 pairs are to be substituted for each other. One of these rows gives the ‘Atbash’ alphabet according to which the first and last letters of the Hebrew alphabet (*aleph* and *taw*) are interchanged, the second and second from last (*beth* and *shin*), and so on.³⁵ Successive rows are obtained by alternately shifting all the left hand elements of the pairs to the pair to the left or all the right hand elements to the pair to the right (with a provision for reversing direction when the end is reached) in a kind of *contredanse*.³⁶

Such substitution alphabets are used in the branch of the practical Cabala known as *temurah* (permutation) in connection with the operation of *tseruf* (combination). The intent is to enlarge the scope of Cabalistic correspondences between words and phrases: two words are related not only if they have the same numerical sum, as in usual *gematria*, but also if the one is equal to the Atbash-transformed version of the other, and so on. The ‘rational table of Ziruph’ is possibly Agrippa’s invention. The size, shape, and general appearance of this

table is the same as the Ziruph table, but the pattern by which the letters shift from row to row is slightly different.

Not all large patterned tables appearing in the early modern period are magical, however. For instance, a manuscript of Thomas Harriot (1560–1621) contains letter squares intended to illustrate a combinatorial calculation.³⁷ These tables, like the Soyga tables, are derived from a key word or phrase, but unlike the Soyga tables, the pattern is completely obvious. Harriot used the key phrases HENRICVS PRINCEPS FECIT and SILO PRINCEPS FECIT to form squares of 21 and 17 rows respectively. The following artificial example based on the key word VERITAS illustrates the pattern. (The key phrase starts at the centre and emanates in concentric lozenges towards the corners.)

S	A	T	I	T	A	S
A	T	I	R	I	T	A
T	I	R	E	R	I	T
I	R	E	V	E	R	I
T	I	R	E	R	I	T
A	T	I	R	I	T	A
S	A	T	I	T	A	S

Each of these tables is accompanied by a numerical calculation, which turns out to give the number of ways the given key phrase can be spelled out in the square, following a path of vertical and horizontal moves to adjacent cells, starting in the centre and finishing in a corner. (The present VERITAS specimen has 80 such paths; the general formula is 4 times the binomial coefficient $\binom{2n}{n}$, when the key phrase has $2n + 1$ letters.)

And finally we have the tables in the *Book of Soyga* as our sole examples of large patterned tables whose pattern is hidden. None of the other tables, intricate as they are, have so complex an underlying pattern as that given by the $N + f(W)$ formula used in the *Book of Soyga*. It is no wonder that Dee found them perplexing.

Notes

¹ British Library, MS Sloane 3188, fol. 9^r.

² All of these examples: Christopher Whitby, *John Dee's Actions With Spirits*, 2 vols (New York: Garland, 1988), I, pp. 146–147.

³ Scrying, a cooperative magical operation during which privileged visual and aural information — in this case from angels — is conveyed to the participants, was much used by Dee. Three differing views of what 'really went on' are presented

in Meric Casaubon, *A True and Faithful Relation* (London, 1659) (which I have not seen), in Whitby, *Actions with Spirits*, I, and in D. E. Harkness, 'Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527–1608/9)', *Renaissance Quarterly*, 49 (1996), 707–737.

⁴ John Dee, *Spiritual Diaries*, Sloane 3188, fol. 9^r, transcribed in Whitby, *Actions with Spirits*, II, pp. 17–18 and translated in Whitby, *Actions with Spirits*, I, pp. 211–212.

⁵ A marginal note on Sloane 3188, fol. 9^r, transcribed in Whitby, *Actions with Spirits*, II, p. 18, seems to say Kelley and Dee had met for the first time two days previous to this: 'Note: he had two dayes before made the like demaunde and request vnto me: but he went away vnsatisfied. For, his coming was to entrap me, yf I had any dealing with Wicked spirits as he confessed often tymes after...' See my note 16 for evidence of Kelley's continued ignorance of basic facts about the *Book of Soyga* a month later.

⁶ Whitby, *Actions with Spirits*, I, pp. 146–147; Deborah Elizabeth Harkness, 'The Scientific Reformation: John Dee and the Restitution of Nature' (unpublished Ph.D. dissertation, University of California at Davis, 1994), pp. 317–318, 415. Both guess the *Book of Soyga* might well have influenced Dee or Kelley. Harkness, p. 415, suggests that the *Book of Soyga's* Adamic association — in particular its use of an Adamic language, discussed by Uriel and II, in Sloane 3188, fols. 9^r and 89^v— would have especially appealed to Dee. Whitby, *Actions with Spirits*, I, p. 147, cites I. R. F. Calder as conjecturing that the *Book of Soyga* is the Voynich manuscript (Yale University, Beinecke Rare Book & Manuscript Library, MS 408), the notorious cipher manuscript described by J. M. Manly, 'Roger Bacon and the Voynich MS', *Speculum*, 6 (1931), 345–391; if true, this would be a case of solving one mystery by replacing it with a greater. I see no connection between the two books, other than their probable ownership by Dee. The *Book of Enoch*, also called *Liber Logaeth* and *Liber mysteriorum sextus et sanctus*, British Library, MS Sloane 3189, was in effect Dee's lab notebook, written concurrently with the *Spiritual Diaries*, Sloane 3188. Whitby, *Actions with Spirits*, I, p. 143, gives a description of its contents.

⁷ Deborah Harkness, personal communication, 1996, and 'The Nexus of Angelology, Eschatology, and Natural Philosophy in John Dee's Angel Conversations and Library', in this volume.

⁸ Oxford, Bodleian Library, MS Bodley 908; British Library, MS Sloane 8.

⁹ This description is based on examination of microfilm copies, not on the manuscripts themselves.

¹⁰ 'Zadzaczadlin': Bodley 908, fol. 69^v and Sloane 8, fol. 70^v.

¹¹ Robert Turner, *Henry Cornelius Agrippa His Fourth Book of Occult Philosophy* (London, 1655; reprinted London: Askin, 1978).

¹² Bodley 908, fol. 51^v.

¹³ Both in Bodley 908, fol. 42^r.

¹⁴ As described by, say, Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989).

¹⁵ 'Geber': Bodley 908, fols. 116^v and 126^r; 'Steganographia': Bodley 908 fol. 123^v.

¹⁶ Bodley 908, fol. 4^r; Sloane 8, fol. 6^r. But this directly contradicts what the spirit 'II' said during a scrying session with Edward Kelley and John Dee on Thursday 18 April 1583, as recorded in Dee's *Spiritual Diaries*, Sloane 3188, fol. 89^v, transcribed in Whitby, *Actions with Spirits*, II, p. 332: 'Soyga signifieth not Agyos. *Soyga alca miketh*.' (Dee's—or II's—emphasis.) One might take this as evidence of Kelley's unfamiliarity with the *Book of Soyga* at this early stage in his residence in Dee's household.

¹⁷ Wayne Shumaker, *The Occult Sciences in the Renaissance: A Study in Intellectual Patterns* (Berkeley, California: University of California Press, 1972).

¹⁸ D. P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella*, (London: Warburg Institute, 1958) and Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964). It is certain that Hermeticism and Cabalism were important formative influences on early modern magic, even if Yates's claims about their influence on early modern science are rejected.

¹⁹ Karen de Leon-Jones, personal communication, 1998. I have not found a single table or chart or discussion of such anywhere in the works I have seen of the two great modern historians of the Kabbalah, Gershom Scholem and Moshe Idel.

²⁰ In Bodley 908, at fols. 180–197; in Sloane 8, at fols. 102–138; see my Table I.

²¹ *Book of Enoch*, Sloane 3189, in four openings of the book, between fols. 58–65, as shown in my Table I.

²² In Bodley 908, fols. 167^r–168^v; in Sloane 8, fols. 138^v–140^v. The Bodley 908 version seems to contain many mistakes.

²³ Charles Babbage, 'Notice respecting some Errors common to many Tables of Logarithms', *Memoirs of the Astronomical Society*, 3 (1827), 65–67, which I have only seen reprinted in Charles Babbage, *The works of Charles Babbage*, edited by Martin Campbell-Kelly, 11 vols (London: W. Pickering, 1987), II, pp. 67–71. Summarized in Dr Dionysius Lardner, 'Babbage's Calculating Engine', *Edinburgh Review*, July 1834, no. 120; which I have only seen as reprinted in *Charles Babbage and his Calculating Engines, Selected Writings by Charles Babbage and Others*, edited by Philip Morrison and Emily Morrison (New York: Dover, 1961), pp. 163–224; the discussion of errors in logarithm tables appears on pp. 177–183.

²⁴ Yates, *Giordano Bruno*, p. 149 and note. The tables are in Agrippa, *De Occulta Philosophia*, III, 25, not III, 24.

²⁵ That is, Yates did not care to pay attention to the differences between the tables, possibly because she did not know how to. It is also possible that for Yates, magic tables — unlike texts or images — are not subject to the processes of copying, emulation, improvement, and confusion; that is, they are neither vehicles for ideas nor potential sources of evidence in intellectual or cultural history.

²⁶ Raphael Patai, *The Jewish Alchemists* (Princeton: Princeton University Press, 1994), pp. 277–288.

²⁷ Menso Folkerts, 'Zur Frühgeschichte der magischen Quadrate in Westeuropa', *Sudhoffs Archiv*, 65 (1981), 313–338 gives a detailed survey of the genre. Vladimir Karpenko, 'Between Magic and Science: Numerical Magic Squares', *Ambix*, 40 (1993), 121–128, surveys alchemical magic squares; in this connection, also see Patai, *The Jewish Alchemists*, chapter 26.

²⁸ Heinrich Cornelius Agrippa of Nettesheim, *De Occulta Philosophia libri tres* (Cologne, 1533). I rely on the edition of V. Perrone Compagni (Leiden: Brill, 1992). In a supercilious scholium, Shumaker, *The Occult Sciences in the Renaissance*, p.139, takes Agrippa to task for a mistake in one of his magic squares. However the mistake is clearly a typographic error present only in the Arabic numeral form of the square, and only in the particular edition Shumaker looked at. (Shumaker, p. 158, note 70, seems to say he relies on 'Henricus Agrippa ab Nettesheym, *Opera* (Lugduni, c. 1650?)', which he understands to be printed in London instead of Lyons!) For a discussion of Agrippa's magic squares, see K. A. Nowotny, 'The construction of certain seals and characters in the work of Agrippa of Nettesheim', *Journal of the Warburg and Courtauld Institutes*, 11 (1949), 46–57 and I. R. F. Calder, 'A note on magic squares in the philosophy of Agrippa of Nettesheim', *Journal of the Warburg and Courtauld Institutes*, 11 (1949), 196–199.

²⁹ Donald C. Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley*, revised edition (York Beach, Maine: Samuel Weiser, 1994); Whitby, *Actions with Spirits*, I, pp. 144–146.

³⁰ Sloane 3189, fol. 62^v, transcribed in Whitby, *Actions with Spirits*, II, p. 227. Apparently one of the tables is not to be written, leaving only 48 to be put in the *Book of Enoch*. It is tempting to compare this with the *Book of Soyga's* T36 'Magistri', which has a missing row.

³¹ Agrippa, *De Occulta Philosophia*, III, 25, sigs. yiii^r–yiii^r. These tables are surveyed in a modern reissue of the J[ohn] F[rench] translation (London, 1651) of Agrippa: *Three Books of Occult Philosophy*, edited by Donald Tyson (St. Paul, Minnesota: Llewellyn Publications, 1993), appendix VII, pp. 762–767.

³² J. Dénes and A. D. Keedwell, *Latin Squares and their Applications* (New York: Academic Press, 1974).

³³ Johannes Trithemius, *Polygraphiae libri sex* (Oppenheim, 1518), v, sigs. oij^r and oij^v. It is barely possible that Trithemius received the idea of such tables from Agrippa, possibly when they met in the winter of 1509/1510. In 1510 Agrippa sent Trithemius a draft of his *De occulta philosophia* which, according to Compagni (p. 58), lacked the chapter containing the Ziruph tables and tables of commutation. Trithemius's use of the tabula recta is purely cryptographic, and most printed works on cryptography ever since include such diagrams, often under the name of 'Vigenère table'. Since Agrippa's text does not discuss his tables of commutation it seems more likely, absent any further direct evidence, that Agrippa copied from Trithemius.

³⁴ Johann Reuchlin, *De Arte Cabalistica* (Hagenau, 1517), Book III, sig. Nvi^r; I rely on the parallel-text translation of M. Goodman and S. Goodman, of 1983, reissued with introduction by Moshe Idel (Lincoln, Nebraska: University of Nebraska Press, 1993). For gematria and the Reuchlin-Abulafia connection: Gershom Scholem, 'Gematria' in *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971) and Gershom Scholem, *Major Trends in Jewish Mysticism*, second edition, reissued (New York: Schocken, 1995), p. 127.

³⁵ A somewhat similar table of reciprocal substitution alphabets occurs in Giovanni-Battista della Porta, *De Occultis Literarum Notis* (Naples, 1563) II, 16; I rely on a facsimile (Zaragoza: Cátedra de Criptografía del Centro Politécnico Superior de la Universidad de Zaragoza, 1996) of the 1593 Montbéliard edition. This is a cryptographic work, and Porta tables are almost as much a fixture in cryptographic literature as Vigenère tables. Porta's table is based on a 22 letter Latin alphabet with the letter K omitted. In Porta's table but not in the Ziruph table letters from the first half of the alphabet are paired only with letters from the last half.

³⁶ There appears to be one deviation from this pattern. In the seventeenth row of both Reuchlin's and Agrippa's tables the letters *sade* and *resh* are paired, as are *tet* and *taw*. The rule used to produce the rest of the table would pair *taw* with *sade* and pair *tet* with *resh*.

³⁷ British Library, Additional MS 6782, fols. 27, 28, with associated calculation on fol. 57. These are briefly described in John W. Shirley, *Thomas Harriot: a Biography* (Oxford: Oxford University Press, 1983), pp. 419–420, who apparently did not understand the calculation on fol. 57. I intend to address these Harriot tables in a subsequent paper.

Here is the opening ritual that I use (well nearly exactly what I use) prior to any magical work, to set the space etc. I have found it to be affective for Enochian work, Evocation in general, as well as spellwork.

Yes, in this the elemental directions are different then CMs are used to. If you wish to find out my logic behind this it is at:

<http://www.nightshademagic.com/greatable.html>

The names are vibrated. I have the english, then the Enochian. Only the Enochian is said out loud.

The Enochian is pronounced as it was meant to be, as given by the Enochian entities I have included the pronunciation guide below.

If you do try this ritual out, let me know how it goes :) I have used it for years, but not many others have yet.

**Enjoy :) If you have any questions, I can be reached at:
oipteaapdoce@gmail.com**

I make this circle with this sword to protect this temple and invoke the mst high; I place this salt of the earth in the circle with the intent to work they will, and invoke the philosophers stone.

Ol eol oi comselh a oi nazpsad de bransg oi siam od argdeso Iada; Ol oali oi balye a a Tex i a comselh a fafen de vaun fl gemeganza od argedco a Darr.

Sprinkle the salt around in a circle while stating the above. Then create your circle with your sword while stating the second part.

In the center I call upon the spirits with the name Lexarp, Comanan, and Tabitom, arize and show yourselves and be friendly unto all herein.

I a ovoars ol um mirc gah a a Dooaip Lexarp, Comanan, od Tabitom, torzu od zamran od zorge pambt tol emna.

Draw the spirit wheel, visualize it beyond colour, while vibrating the 3 names.

I call the spirits who dwell in the East. You of Fire and of Flame, of Will and of light. Arize and Show yourselves and be friendly unto me.

Ol umd g gah casarm praf i a Raas. Nonci a malprg of a vep, a gemeganza od a olpirt. Torzu od Zamran od zorge pambt tol emna.

Draw the alchemical symbol of fire in the East, visualize it as Red, and vibrate or sing **ORO, IBAH od AOZPI od BATAIVA**

I call the spirits who dwell in the south. You of the Wind and Thought, of sound and voice. Arize and Show yourselves and be friendly unto me.

Ol umd g gah casarm i a Babage. Nonci a a ozongon od angelard, a sapah od bia. Torzu od Zamran od zorge pambt tol emna.

Draw the alchemical symbol for Air in the South, visualize it in white, and vibrate or sing **MOR, DIAL od HCTGA od ICKZCHIAL**

I call the spirits who dwell in the West. You of Water and blood, the cup of the firmament of Waters.

Ol umd g gah casarm i a sobol. Nonci a Zlida a od cnila, a Talbo a a pilzin.

Draw the alchemical symbol of Water, visualize it in Green, and vibrate or sing **MPH, ARSL od GAIOL od RAAGIOS**

I call the spirits who dwell in the North. You of Stone and Oak, house and work.

Ol umd g gah casarm i a Lucal. Nonci a Orri od Paeb, Salman od Vaun.

Draw the alchemical symbol of Earth, visualize it as black, and vibrate **OIP, TEAA od PDOCE od ELDPRNA**

Return to the center.

Draw the spirit seal above and below you

In the center I call upon the spirits with the name Lexarp, Comanan, and Tabitom, arize and show yourselves and be friendly unto all herein.

I a ovoars ol um mirc gah a a Dooaip Lexarp, Comanan, od Tabitom, torzu od zamran od zorge pambt tol emna.

a. Original Dee/Kelly style (Most of the letters are pronounced the same as they are in English)

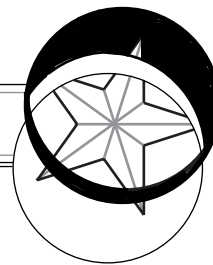
Enochian Letter	English Equivalent	Name of Letter	Pronunciation
B	B	Pa	b, silent after m unless before a vowel
C	C	Veh	as k or s
G	G	ged	as g or j
D	D	gal	d
F	F	or	f
A	A	un	ah or aye
E	E	graph	ee or eh
M	M	Tal	m
I	I	Gon	ee, ih, eye or like y in front of a word
H	H	na	h
L	L	ve	l
P	P	mals	p
Q	Q	ger	qu or qua
N	N	drux	n
X	X	Pal	x
O	O	med	oh or o
R	R	don	r
Z	Z	Ceps	z or zod
U	U	van	oo, u or v
S	S	fam	s
T	T	gilg	t
	Ch		k or ch at the end of a word
	Ph		f
	Sh		sh
	Th		th

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Wand

Do what thou wilt shall be the whole of the Law.

Coming Events

Contact the Lodge for specific times and places and for additional events.

June 16: Gnostic Mass & Potluck
Mask-Making Workshop

June 21-22: Summer Solstice Camp-Out
and Ritual

June 26: June Rune Gathering

July 27-28: A Feast for Fire

Initiations

Coph Nia Lodge has tentatively scheduled II⁰ initiations for July and III⁰ initiations for later this summer. Anyone interested in 0⁰-III⁰ initiations should contact the Lodge.

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- 7 *Cakes of Light ala 329* - Fra. Abscondor 329

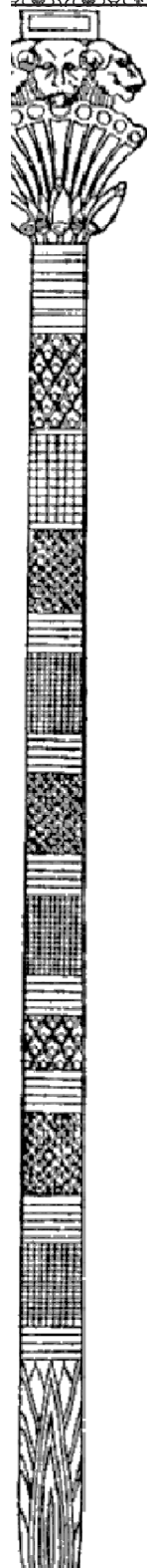
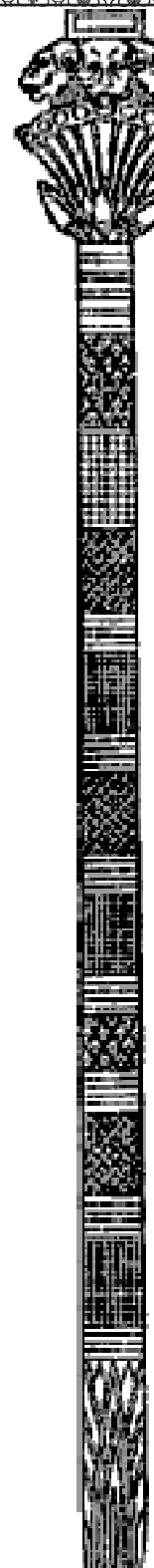
The Office of Deacon:

Its Duties and Qualifications.

By Fra. Hermes, E.G.C.

When one considers the offices of the Clergy of the E.G.C., one may come to the conclusion that they are wholly defined in terms of the Liturgy of the Mass. Certainly in terms of the role of the Deacon, it would seem that he has little if any existence beyond his spoken lines and actions. Formally speaking, this is the case, beyond any oaths that may be required at ordination. However, a great deal of responsibility falls to Deacons by dint of tradition and it is these traditional duties the present author would like to address.

A bit of theoretical background may be of assistance at this point. The principal action of the Mass is carried out by the Priest and Priestess. The Deacon's duty lies in assisting in this action and preventing any disturbance to or interference with, this action. This should be the constant point of reference for the Deacon in the performance of all the subsidiary duties of the office. The first consideration should be the place of working: "Will it be suitable as it stands? Will there be a possibility of unforeseen disturbance? Will the candles drip and run excessively in that draft?" and so on. Next, the instruments and props necessary for the performance: "Are they all here? All in good order? Wine, incense, charcoal, candles? Everybody's robes?"



Water in the ewer?" These are matters with which the Priest and Priestess should not have to concern themselves, having the preparation of the cakes and generally clearing their minds for the performance to come to occupy them fully. The Deacon should oversee the preparation of the place and setup of the Altar, fire altar, font and tomb, according to the wishes and specifications of the Priest and Priestess. All this assumes a good working relationship between the Deacon and the Priest and Priestess... Communication on all salient points is most essential for a smoothly operating Mass team.

It generally falls to the Deacon to act as the doorkeeper described in the Liturgy, unless said Deacon be prudent enough to appoint one. The Deacon, with the assistance of the doorkeeper (if there is a separate one) must be prepared to act in cases where members of the congregation become unruly or might otherwise disturb the Priest and Priestess in the performance of their sacramental duties. This may include physically ejecting someone if all other resources fail. This is, fortunately, an extremely rare contingency, but one which must be borne in mind if one is not to be caught off-guard. It is also a good idea to appoint a "guard without" to handle purely exterior interruptions like the phone ringing or itinerant Jehovah's Witnesses.

When all is in physical readiness, the candles lit, charcoal kindled, offices and congregation in their appointed places, then it is time to banish. Generally, a *Lesser Banishing Ritual of the Pentagram* or *Star Ruby* is performed by the Deacon but some congregations allow for one of their number to be appointed by the Deacon to banish. We see nothing objectionable in this, provided said member is reasonably competent. The banishing should proceed from the "Deacon's place" between the fire altar and the font. With its conclusion, the Mass proper may commence.

The Conscious Application of Strength

Timothy Leary

Force recoils

But

The time comes when there is nothing to do
Except act consciously

With courage t

During the actual performance of the Mass, most of the Deacon's duties are well enough described in the Liturgy but it should be noted that the Deacon is responsible for ensuring that the congregation stands, sits, kneels and responds in the appropriate places. A glance and a gesture should be all that is required in cases where the people are a little slow in picking up their cues. The Deacon is also responsible for the training and supervision of the Children of the Mass, in order that they may fulfill their roles without undue difficulty. This assumes that one has a sufficiently large space and a sufficiently numerous congregation to allow for the Children of the Mass. Otherwise their roles in assisting the Priest and Priestess must fall to the Deacon. See to it that they are not kept waiting for the required implement. In such cases (i.e. in the absence of Children of the Mass), a difficulty arises which may be dealt with thus: when the Priestess is seated on the Altar, and the Priest requires the ewer and censer, these should both be brought forward. The Deacon hands the Priest the ewer and accepts the Lance from him. The Priest asperges the Priestess, accepts the Lance again for a moment, hands the ewer to the Deacon, takes the censer and gives the Lance back to the Deacon. The Priest then censers the Priestess, takes the

Lance and hands the censer back to the Deacon, who returns them to their respective places. The Lance should at all times be held in an upright position and when not otherwise occupied, the arms should be crossed over the chest.

It should go without saying that the Deacon should have studied the Liturgy of the Mass sufficiently well before hand not to stumble through some of the more difficult speeches. The list of Saints comes particularly to mind in this regard and it should be noted that a pronunciation guide exists in *Equinox III, 10* for this purpose. Further, when making the crosses at the reading of each name, these should be made with the thumb between the index and medius, which is the standard method for administering benedictions of all sorts in the absence of an instrument in the hand.

The administration of the Elements presents the Deacon with yet another potential difficulty. Some members of a congregation may abstain completely from alcohol, and the standard dodges to this (“Just wet the lips,” “Dip the end of the Cake in it,” etc.) may not be sufficient. If this is known to be the case in advance, then one has no excuse for not coming up with de-alcoholized wine. The preference for de-alcoholized wine (which has been fermented and then had the alcohol removed) as opposed to fruit juice or other, even less suitable, fluids is apparent in light of a certain passage in Crowley’s novel *Moonchild* (vide the Mass of Arthwaite and the Black Brethren). Even in the case of those who do not abstain, there will be those who only want a relatively small amount of wine. Their wishes should be observed, and it is wise to ascertain the wishes of the various congregation members in this regard. With the advent of certain regulations regarding the composition of the Cakes of Light, it is also necessary to consider the possibility of having more than one option

for the congregation. In the case of Official E.G.C. Masses, one is required to use Cakes made with no bodily fluids that have not first been burned to ash. Among congregations that so assent, the more traditional formulation of the Cakes may be used, but only where all are informed that this is the case well beforehand. The Mass resulting will not be “Official,” but the sensibilities of the local congregation will be served. It is virtually mandatory, in light of the above statements, to have “Official” Cakes on hand, in the event of visiting members of the congregation who do not assent to the traditional practice. The two different types of cakes should be made readily distinguishable, different shapes or some such. Of course, if the Official Cakes are used in all instances, this difficulty is obviated. Such decisions fall to the Priest and Priestess, based upon their best judgment and the will of the congregation. Where the Deacon’s duty lies is in seeing that all parties are informed, as is appropriate to the Airy nature implied in the role.

To recapitulate, the main duty of the Deacon in all instances is to facilitate the working of the Mass, both in terms of the action of the Priest and Priestess and in terms of his own specific role. With this notion in mind, one cannot stray too far from one’s real duty, in respect of the office of Deacon.t

Parenthood

Sr. Leah

Did anyone ever think what Moms & Dads
are for?
Well, I think that being a parent is harder than
before;
When we’re young and carefree, now the
work is more.
We’re only a child for a little while,
no matter how we try.
But when you’re a parent you stay that way
until the day you die.t

An Enochian Pentagram Ritual

Fra. V.D.M.

Quabalistic Cross:

Touching Forehead, visualizing sphere of
light, say
Pugo il-sa (Unto thee)

Drawing line to center of chest, say
A-IAD a-gi-ol (the God within me)

Drawing line to feet, visualizing sphere, say
I-a El-oh-en-do-ha (be the Kingdom)

Touching right shoulder, visualizing sphere,
say
A El-ah-nu-sa-ha (the power)

Drawing line to the left shoulder, visualizing
sphere, say
Od A Bu-se-da (and the glory)

Touching center of chest, visualizing rose
cross on body, say
Pe-ah-ee-da. (forever)

Folding hands on center of chest, say
OooMmm.

Quarters:

Go East. Draw invoking pentagram of Spirit
Active. Vibrate *EXARP*
Draw invoking pentagram of Air. Vibrate
ORO IBAH AOZPI.
Draw sign of Aquarius in center of penta-
gram. Vibrate *Teheya-Ole-og*

Go South. Draw invoking pentagram of
Spirit Active. Vibrate *BITOM*
Draw invoking pentagram of Fire. Vibrate
OIP TEAA PDOKE
Draw sign of Leo in center of pentagram.
Vibrate *Ohooo-hea-tenu*

Go West. Draw invoking pentagram of Spir-
it Passive. Vibrate *HCOMA*
Draw invoking pentagram of Water. Vi-
brate *MPH ARSL GAIOL*
Draw sign of scorpio in center of penta-
gram. Vibrate *Thahe-beyabe-a-atenum*

Go North. Draw invoking pentagram of
Spirit Passive. Vibrate *NANTA*
Draw invoking pentagram of Earth. Vi-
brate *MOR DIAL HKTGA*
Draw sign of Taurus in center of penta-
gram. Vibrate *Thahe-a-otehe*

(Give sign of enterer before each name, and
sign of silence after.)

Kings:

Stand in the center, facing East. Arms out-
stretched, and say

Before me BATAVIAH
Behind me RAAGIOSL
On my right hand EDLPRNAA
on my left hand IKZHKAL

Ah-ooe-ve-ah-e A Luciftias Ber-an-sagi Oee
Ko-me-sel-ha
(Stars of brightness guard this Circle)

La-pe Oh-ee-tay Ee-oh-ga Me-le-u Lan-nu
Ba-me La-mel
(for this is the place of the outpouring of for-
gotten treasure)

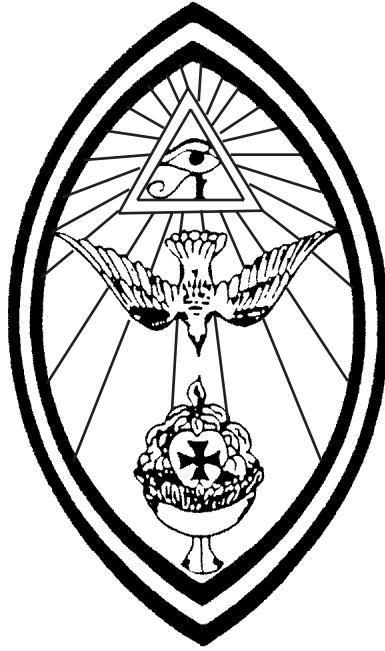
Eo-anu O-Oe.
(in the form of ecstasy.)

O-ee E-sa-pe Me BABALON Ve Le-nu Nee-
O-O
(This is the way of Babalon and of the Beast)

Es-O-bey Zod-O-nu La.
(who is the First Form.)

Closing:

Repeat Quabalistic Cross as before.



*Coph Nia Lodge
P.O. Box 11921
Eugene, OR 97440*

LIBER LXXXIV VEL CHANOKH

A BRIEF ABSTRACT OF THE SYMBOLIC
REPRESENTATION OF THE UNIVERSE BY
DOCTOR JOHN DEE THROUGH THE SKRYING OF
SIR EDWARD KELLY

Part I

The Skryer obtained from certain Angels a series of seven talismans. These, grouped about the Holy Twelfold Table, similarly obtained, were part of the furniture of the Holy Table, as shewn in Plate I., opposite.

Other appurtenances of this table will be described hereafter.

II

Other Pantacles were obtained in a similar manner. Here (Plate II.) is the principal one, which, carved in wax, was placed upon the top of the table. On four others stood the feet of the table.

Note first the Holy Sevenfold Table containing seven Names of God which not even the Angels are able to pronounce.

S A A I E M E

B T Z K A S E

H E I D E N E

D E I M O L . A

I M E G C B E

I L A O I--V N

I H R L A A L--

These names are seen written without the heptagram within the heptagon.

By reading these obliquely are obtained names of Angels called—

(1) Filiae Bonitatis or Filiolae Lucis.

E
Me

**Ese
Iana
Akele
Azdobn
Stimcul**

(2) Filii Lucis.

**I
Ih
Ilr
Dmal
Hecoa
Beigia
Stimcul**

[These are given attributions to the Metals of the Planets in this order: Sol, Luna, Venus, Jupiter, Mars, Mercury, Saturn.]

(3) Filiae Filiarum Lucis.

**S
Ab
Ath
Ized
Ekiei
Madimi
Esemeli**

(4) Filii Filiorum Lucis.

**L (El)
Aw
Ave
Liba
Iocle
Hagone(l)
Ilemese**

See all these names in the heptagram of the great seal.

So also there are Seven Great Angels formed thus: take the corner letter S, then the diagonal next to it AB, then the next diagonal ATH, then the fourth diagonal, where is I with 21/8 (which indicates EL), and we have the name—

SABATHIEL

Continuing the process, we get

ZEDEKIEL

MADIMIEL

SEMELIEL

**NOGAHEL
CORABIEL
LEVANAEL**

These names will be found in the Pentagram and about it.
These angels are the angels of the Seven Circles of Heaven.
These are but a few of the mysteries of this great seal
SIGILLVM DEI AEMETH

III

The Shew-stone, a crystal which Dee alleged to have been brought to him by angels, was then placed upon this table, and the principal result of the ceremonial skrying of Sir Edward Kelly is the obtaining of the following diagrams, Plates III. - VIII.

He symbolized the Fourth-Dimensional Universe in two dimensions as a square surrounded by 30 concentric circles (the 30 AETHYRS or Aires) whose radii increased in a geometrical proportion.

The sides of the square are the four great watch-towers (Plates IV. - VII.) which are attributed to the elements. There is also a "black cross" (or "central tablet" according to the arrangement shewn—compare the black cross bordering the tablets in Plate III. with Plate VIII.)

Plate III. gives the general view.

[The reversed letters which form the word PARAOAN are written in Enochian for convenience, as our A and O are not distinguishable reverse from forward.]

Plate IV. gives the complete attribution of the tablet of Air.

The 6th file is called Linea Patris.

The 7th file is called Linea Filii.

The 7th line is called Linea Spiritus Sancti.

This great cross divides the Tablet into four lesser (sub-elemental) Tablets, the left-hand top corner being Air of Air, the right-hand top corner Water of Air, the left-hand bottom corner Earth of Air, the remaining corner Fire of Air.

Each of these lesser Tablets contains a Calvary Cross of ten squares, which governs it.

Plates V., VI., and VII. are similar for the other elements.

This is the way in which the names are drawn from the great Tablets. [Examples taken from Water Tablet.]

1. Linea Spiritus Sancti gives the Three Holy Names of God of 3, 4, and 5 letters respectively.

MPH ARSL GAIOL

2. A whorl around the centre of the Tablet gives the name of the Great Elemental King, RAAGIOSL [similarly for Air BATAIVAH, for Earth ICZHHCAL, for Fire EDLPRNAA].

3. The 3 lines of the central cross of Father, Son, and Holy Ghost give the names of 6 seniors. [Thus the 4 tablets hold 24 "elders," as stated in the Apocalypse.] They are drawn of seven letters, each from the centre to the sides of the tablet.

SAINOV
: Linea Patris
SOAIZNT
LAOAZRP
: Linea Filii
LIGDISA
SLGAIOL
: Linea S.S.
LSRAHPM

These three sets of names rule the whole tablet, and must be invoked before specializing in the lesser angles of the sub-elements.

4. The Calvary Crosses.

The name upon the cross read vertically is the name which calls forth the powers of the lesser angle.

NELAPR (water of water)
OLGOTA (air of water)
MALADI (earth of water)
IAAASD (fire of water)

The name read horizontally on the cross is that which compels the evoked force to obedience.

OMEBB (water of water)
AALCO (air of water)
OCAAD (earth of water)
ATAPA (fire of water)

5. Above the bar of the Calvary Cross remain in each case four squares. These are allotted to the Kerubim, who must next be invoked.

They are TDIM, DIMT, IMTD, MTDI, being metatheses of these four letters. The initial determines the file governed; "e.g." TDIM governs the file which reads T(o)ILVR. These angels are most mighty and benevolent. They are ruled by names of God formed by prefixing the appropriate letter from the "black-cross" to their own names.

6. Beneath the bar of the Calvary Cross remain 16 squares not yet accounted for. Here, beneath the presidency of the Kerubim, rule four mighty and benevolent angels—

INGM
LAOC
VSSN
RVOI

7. Triliteral names of demons or elementals are to be formed from these 16 squares, uniting the two letters on either side of the upright of the cross with a letter chosen from the Central Tablet or black cross in accordance with rules which will be given in their due place. Thus GM, IN, OC, LA, et cetera, form bases for these triliteral names.

The following rules explain how the sides of the pyramids of which the squares are formed are attributed to the Sephiroth, Planets, Elements, and Zodiacal signs.

1. Great Central Cross. This has 36 squares, for the decantes of the Zodiac.

On the left side of the Pyramid, Linea Patris has the Cardinal signs, the sign of the Element itself at the top, in the order of Tetragrammaton (Fire, Water, Air, Earth) going upwards.

Linea Filii has the Common signs in the same order.

Linea S.S. has the Cherubic signs, that of the element on the left, in the same order, right to left.

But the order of the decans in each sign is reverse, and thus the planets which fill the right-hand side of the Pyramids go in the first two cases downwards, and in the third from left to right.

The upper sides of the Pyramids are all attributed to the Element of Spirit, the lower sides to the Element of the Tablet.

Each square is also referred to the small card of the Tarot which corresponds to the Decan (see 777).

2. Calvary Crosses.

Each has 10 squares.

The upper sides of the Pyramids are uniformly given to Spirit, the lower sides to the Sephiroth, in the order shewn. The left-hand sides are attributed to the element of the Tablet, the right-hand sides to the sub-element of the lesser angle.

3. Kerubic Squares.

The upper sides pertain to the element of the Tablet, the lower sides to the sub-element. Right- and left-hand sides in this case correspond, according to a somewhat complex rule which it is unnecessary to give here. The attributions to the Court Cards of the Tarot naturally follow.

4. Lesser Squares.

The upper side of each pyramid is governed by the Kerub standing on the pile above it. The lower side is governed by the Kerub also, but in order descending as they are from right to left above. [See angle of Air of Water; the Kerubs go Earth, Fire, Water, Air (from the square marked

D, the fifth from the left in the top rank of the Tablet), and downward the lower sides of the squares marked O, D, E, Z go Earth, Fire, Water, Air.]

The left-hand side refers to the element of the Tablet, the right-hand side to the sub-element of the lesser angle.

5. The Black Cross of Central Tablet.

The upper and lower sides are equally attributed to Spirit.

The left-hand sides to the element of the file, in this order from left to right: Spirit, Air, Water, Earth, Fire.

The right-hand sides to the element of the rank in this order: Air, Water, Earth, Fire.

IV

Follows Plate IX. the Alphabet in which all this is written. It is the Alphabet of the Angelic Language. The invocations which we possess in that tongue follow in their due place.

[It is called also Enochian, as these angels claimed to be those which conversed with the "patriarch Enoch" of Jewish fable.]

V

The Thirty Aethyrs or Aires and their divisions and angels are as follows [We omit for the present consideration of the parts of the earth to which they are stated to correspond, and the question of the attributions to the cardinal points and the Tribes of Israel. These are duly tabulated in Dee's *Liber Scientiae, Auxilii, et Victoriae Terrestris.*]:

Name of Aire	Name of Governors	Number of Servitors	In All
1. LIL	OCCODON	7,209	14,931
	PASCOMB	2,360	
	VALGARS	5,362	
2. ARN	DOAGNIS	3,636	15,960
	PACASNA	2,362	
	DIALIVA	8,962	
3. ZOM	SAMAPHA	4,400	17,296
	VIROOLI	3,660	
	ANDISPI	9,236	
4. PAZ	THOTANF	2,360	11,660
	AXZIARG	3,000	
	POTHNIR	6,300	
5. LIT	LAZDIXI	8,630	16,736
	NOCAMAL	2,306	
	TIARPAX	5,802	
6. MAZ	SAXTOMP	3,620	20,040
	VAVAAMP	9,200	
	ZIRZIRD	7,220	

7. DEO	OBMACAS	6,363	
	GENADOL	7,706	
	ASPIAON	6,320	20,389
8. ZID	ZEMFRES	4,362	
	TODNAON	7,236	
	PRISTAC	2,302	13,900
9. ZIP	ODDIORG	9,996	
	CRALPIR	3,620	
	DOANZIN	4,230	17,846
10. ZAX	LEXARPH	8,880	
	COMANAN	1,230	
	TABITOM	1,617	11,727
11. ICH	MOLPAND	3,472	
	VANARDA	7,236	
	PONODOL	5,234	15,942
12. LOE	TAPAMAL	2,658	
	GEDOONS	7,772	
	AMBRIAL	3,391	13,821
13. ZIM	GECAOND	8,111	
	LAPARIN	3,360	
	DOCEPAX	4,213	15,684
14. VTA	TEDOOND	2,673	
	VIVIPOS	9,236	
	OOANAMB	8,230	20,139
15. OXO	TAHANDO	1,367	
	NOCIABI	1,367	
	TASTOXO	1,886	4,620
16. LEA	COCARPT	9,920	
	LANACON	9,230	
	SOCHIAL	9,240	28,390
17. TAN	SIGMORF	7,623	
	AYDROPT	7,132	
	TOCARZI	2,634	17,386
18. ZEN	NABAOMI	2,346	
	ZAFASAI	7,689	
	YALPAMB	9,276	19,311
19. POP	TORZOXI	6,236	
	ABAIOND	6,732	
	OMAGRAP	2,388	15,356
20. KHR	ZILDON	3,626	
	PARZIBA	7,629	
	TOTCAN	3,634	14,889
21. ASP	CHIRSPA	5,536	
	TOANTOM	5,635	
	VIXPALG	5,658	16,929
22. LIN	OZIDAIA	2,232	
	PARAOAN	2,326	
	CALZIRG	2,367	6,925
23. TOR	RONOAMB	7,320	
	ONIZIMP	7,262	
	ZAXANIN	7,333	21,915
24. NIA	ORCAMIR	8,200	
	CHIALPS	8,360	
	SOAGEEL	8,236	24,796
25. VTI	MIRZIND	5,632	
	OBUAORS	6,333	

26. DES	RANGLAM	6,236	18,201
	POPHAND	9,232	
	NIGRANA	3,620	
27. ZAA	BAZCHIM	5,637	18,489
	SAZIAMI	7,220	
	MATHVLA	7,560	
28. BAG	ORPAMB	7,263	22,043
	LABNIXP	2,360	
	FOCISNI	7,236	
29. RII	OXLOPAR	8,200	18,066
	VASTRIM	9,632	
	ODRAXTI	4,236	
30. TEX	GOMZIAM	7,635	21,503
	TAONGLA	4,632	
	GEMNIMB	9,636	
	ADVORPT	7,632	
	DOZINAL	5,632	
			27,532

Plate X shows us the names of these governors in the four Watch-Towers. Compare with Plate III.

Note that the sigil of each Governor is unique; the four sigils at the corners of Plate X. without the great square are those of the four great Elemental Kings:

Air Tahaoeloj.

Water Thahebyobeeatan.

Earth Thahaaotahe.

Fire Ohooohaatan.

PART II

THE FORTY-EIGHT CALLS OR KEYS

"These are Most Solemn Invocations." Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.

1: Governs generally as a whole the tablet of Union. Use it "first" in all invocations of Angels of that tablet, but not at all with other 4 tablets.

2: Used as an invocation of Angels e h n b representing governance of Spirit in the tablet of Union: also precedes, "in the second place," all invocations of the Key tablet Angels. Not used in invocations of 4 other tablets.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, "also" of angels of 4 terrestrial tablets, thus:

3: Used to invoke Angels of the letters of the line e x a r p.

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, viz. i d o i g o. So for others:

The remaining 12 Keys refer to the remaining lesser angles of the tablets, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, "e.g." e after b (bEth), i after g (gImel), a after d, etc.

**THE OPENING OF THE PORTAL OF THE
VAULT OF THE ADEPTS**

□□□□ PAROKETH, the Veil of the Sanctuary.
The Sign of the Rending of the Veil.
The Sign of the Closing of the Veil.
[Give these.]
Make the Invoking Pentagrams of Spirit.

In the number 21, in the grand word □□□□□AHH;
In the Name □□□□□ YHShVH in the Pass Word I.N.R.I.,

O Spirits of the Tablet of Spirit,
Ye, ye, I invoke!
The sign of Osiris slain!
The sign of the mourning of Isis!
The sign of Apophis and Typhon!
The sign of Osiris Risen!
L. V. X., Lux. The Light of the Cross.
[Give these.]

In the name of I H V H A L V H V D O Th, I declare that the Spirits of Spirit have been duly invoked.

The Knock 1 --- 4444.

THE FIRST KEY

OL sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod: sobrazod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonureusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamoel od Vaoan [Read here Vooan in invocations of the Fallen Spirits.]! Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A!

86 words in this Enochian Call.
[Invokes the whole Tablet of Spirit.]

THE FIRST KEY

I REIGN over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who 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 ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware 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 palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest!

169 words in this English Call.

THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-to lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozadazodame vaurelar; lape zodir IOIAD!

THE SECOND KEY

CAN the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depth of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! 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, save in the Mind of the All-Powerful.

Arise, saith the First: Move therefore unto his servants! Shew yourselves in power, and make me a strong Seer-of-things: for I am of Him that liveth forever!

[Invokes: The File of Spirit in the Tablet of Spirit.

E --- the Root of the Powers of Air.

H --- the Root of the Powers of Water.

N --- the Root of the Powers of Earth.

B --- the Root of the Powers of Fire.

The Four Aces.]

**THE OPENING OF THE TEMPLE IN THE
GRADE OF 2° = 9[■]**

GIVE the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air!

Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All.
(Sign of Shu.) Amen!

[Make the Invoking Pentagram of Spirit Active in the names: AHIH AGLA EXARP.]

[Make the Invoking Pentagram of Air in these names: IHVH ShDI AL ChI.]

And Elohim said Let us make Adam in our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of IHVH and of ShDI AL ChI, Spirits of Air, adore your Creator!

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of RPAL and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai AL Chai, I declare that the Spirits of Air have been duly invoked.

The Knock 333 --- 333 --- 333.

THE THIRD KEY

MICAMA! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa "cala" homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari mica-olazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo gelapeli Ananael Qo-a-an.

80 words in this Enochian Call.

THE THIRD KEY

BEHOLD! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of 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 continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! His mercies flourish, and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

167 words in this English Call.

[Invokes: Exarp; the whole Tablet of Air.
The angle of Air of Air.
The Prince of the Chariot of the Winds.

**THE OPENING OF THE TEMPLE IN THE
GRADE OF 3° = 8th**

GIVE the Sign of Auramoeth.

[Knock.] Let us adore the Lord and King of Water!
Elohim Tzabaoth! Elohim of Hosts!
Glory be to the Ruach Elohim which moved upon the Face of the Waters of
Creation!
AMEN!

[Make the Invoking Pentagram of Spirit Passive and pronounces these names: AHIH AGLA
HCOMA.]

[Make the Invoking Pentagram of Water and pronounce: AL ALHIM TzBAVTh.]

And Elohim said: Let us make Adam in Our image; and let them have dominion over the Fish of
the Sea! In the Name of A L, Strong and Powerful, and in the name of ALHIM TzBAVTh, Spirits
of Water, adore your Creator!

[Make Sigil of Eagle with cup.] In the name of GBRIAL and in the sign of the Eagle, Spirits of
Water, adore your Creator!

[Make cross with cup.] In all the Names and Letters of the Great Quadrangle of the West, Spirits
of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God MPH ARSL GAIOL that are borne upon
the Banners of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore
your Creator!

In the name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

The Knock. 1 --- 333 --- 1 --- 333.

THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe "peda," dasonuf vi-vau-di-vau? Casaremi oeli "meapeme" sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o "calaa." Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

THE FOURTH KEY

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; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise him among the sons of men!

[Invokes: hcoma; the whole tablet of Water.
The Angle of Water of Water.
The Queen of the Thrones of Water.]

**THE OPENING OF THE TEMPLE IN THE
GRADE OF 1° = 10[■]**

GIVE the Sign of the God SET fighting.

Purify with Fire and Water, and announce "The Temple is cleansed."

[Knock.] Let us adore the Lord and King of Earth!

Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour:
Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!

[Sprinkle Salt before Earth tablet.] Let the Earth adore Adonai!

[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram of Spirit Passive and pronounce the Names: AHIH AGLA
NANTA.]

[Make the Invoking Pentagram of Earth, and pronounces this name: ADNI MLK.]

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish
of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth.
and the Elohim created ATh-h-ADAM: in the image of the Elohim created They them; male and
female created They them. In the Name of ADNI MLK, and of the Bride and Queen of the
Kingdom; Spirits of Earth, adore your Creator!

[Make the Sign of Taurus.] In the Name of AVRIAL, great archangel of Earth, Spirits of Earth,
adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth,
adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL,
HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CA, great king of the North, Spirits of Earth,
adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

The Knock. 4444 --- 333 --- 22 --- 1.

THE FIFTH KEY

SAPAHE zodimii du-i-be, od noasa ta qu-a-nis, adaroche dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodaretahe "afa;" od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasache El ta-vi-vau; od iao-d tahlada das hubare "pe-o-al;" soba coremeffa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora; ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

THE FIFTH KEY

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 in the brightness of the Heavens as continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: Nanta; the whole tablet of Earth.

The angle of Earth of Earth.

The Princess of the Echoing Hills, the Rose of the Palace of Earth.]

**THE OPENING OF THE TEMPLE IN THE
GRADE OF 4° = 7[■]**

GIVE the Sign of Thoum-aesh-neith.

[Knock.] Let us adore the Lord and King of Fire!
Tetragrammaton Tzabaoth! Blessed be Thou! The Leader of Armies is Thy
Name! AMEN!

[Make the Invoking Pentagram of Spirit Active, and pronounce the Names: AHIH AGLA
BITOM.]

[Make the Invoking Pentagram of Fire, and pronounce: ALHIM IHVH TzBAVTh.]

[Make the sign of Leo with censer (or other suitable weapon).] In the name of MIKAL,
archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire,
adore your Creator!

[Elevate censer.] In the three Secret names of God, OIP TEAA PDOCE, that are born upon the
banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire,
adore your Creator!

In the Name of IHVH TzBAVTh, I declare that the Spirits of Fire have been duly invoked.

The Knock. 333 --- 1 --- 333.

THE SIXTH KEY

GAHE sa-div cahisa "em," micalazoda Pil-zodinu, sobam El haraji mir babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od "acame" canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Solpetahе-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tarianu luia-he od ecarinu MADA Qu-a-a-on!

THE SIXTH KEY

THE Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne 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—

Therefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

[Invokes: bitom; the whole tablet of Fire.

The Angle of Fire of Fire

The Lord of the Flame and the Lightning,
the King of the Spirits of Fire.]

THE SEVENTH KEY

RA-ASA isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa "ni" pa-ra-diala. Casaremeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa to Da o Desa vo-ma-dea od pi-beliare itahila rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalu-gama elonusahi-od umapelifa vau-ge-ji Bijil-IAD!

THE SEVENTH KEY

THE East is a house of Virgins singing praises among the flames of the first glory wherein the Lord hath opened his mouth; and they are become 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

Invokes the Angle of Water of Air in the tablet of Air
The Queen of the Thrones of Air.

THE EIGHTH KEY

BAZODEMELO i ta pi-ripesonu olanu Na-zodavabebe "ox." Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafē? NIISO! bagile avavago gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaosi caosago od belioresa od coresi ta a beramiji.

THE EIGHTH KEY

THE Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned, are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

The Angle of Earth of Air in the tablet of Air.
The Princess of the Rushing Winds, the Lotus of the
Palace of Air.

THE NINTH KEY

MICAOLI beranusaji perejela napeta ialapore, das barinu efafaje "Pe" vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od taranau balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi "cial." Vaunesa aladonu mom caosago ta insa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

THE NINTH KEY

A MIGHTY guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are millstones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones. Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth Comfort.

The Angle of Fire of Air in the tablet of Air,
The Lord of the Winds and Breezes; the King of the
Spirits of Air.

THE TENTH KEY

CORAXO cahisa coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo "ope" copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das "daox" cacasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodiropo cahiso darisapa! NIISO! caripe ipe nidali!

THE TENTH KEY

THE Thunders of Judgment and Wrath are numbered and are harboured 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 Sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of Air of Water in the tablet of Water.
The Prince of the Chariot of the Waters.

THE ELEVENTH KEY

OXIAYALA holado, od zodirome "O" coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! sala-manu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonusape. Zoda-care eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA!

THE ELEVENTH KEY

THE mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of Earth of Water, in the tablet of Water.
The Princess of the Waters, the Lotus of the Palace of
the Floods.

THE TWELFTH KEY

NONUCI dasonuf Babaje od cahisa "ob" hubaio tibibipe: alalare ataraahe od ef! Darix fafenu "mianu" ar Enayo ovoj! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA!

THE TWELFTH KEY

O YE that range in the South and are the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Fire of Water, in the tablet of Water
The Lord of the Waves and the Waters, the King of the
Hosts of the Sea.

THE THIRTEENTH KEY

NAPEAI Babajehe das berinu "vax" ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das invaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE THIRTEENTH KEY

O YE Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Air of Earth, in the tablet of Earth.
The Prince of the Chariot of Earth.

THE FOURTEENTH KEY

NORONI bajihie pasahasa Oiada! das tarinuta mireca "ol" tahila dodasa tolahame caosago "h"omida: das berinu oroache "quare:" Micama! Bial' Oiad; aisaro toxa das ivame aai Bala-tima. Zodacara od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE FOURTEENTH KEY

O YE Sons of fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of Water of Earth, in the tablet of Earth.
The Queen of the Thrones of Earth.

THE FIFTEENTH KEY

ILASA! tabaanu li-El pereta, casaremanu upaahi cahisa "dareji;" das oado caosaji oresacore: das omaxa monasasi Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE FIFTEENTH KEY

O THOU, the Governor of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness," and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of Fire of Earth, in the tablet of Earth.
The Lord of the Wide and Fertile Land, the King of the
Spirits of Earth.

THE SIXTEENTH KEY

ILASA viviala pereta! Salamanu balata, das acaró odazodi busada, od belioraxa balita: das inusi caosaji lusadanu "emoda:" das ome od taliobe: darilapa iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE SIXTEENTH KEY

O THOU second flame, the House of Justice, which hast thy beginning in glory and shalt comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Air of Fire, in the tablet of Fire.
The Prince of the Chariot of Fire.

THE SEVENTHEENTH KEY

ILASA dial pereta! soba vaupaahe cahisa nanuba zodixalayo dodasihe od berinuta "faxisa"
hubaro tasataxa yolasa: soba Iad "i" Vonupehe o Uonupehe: aladonu dax ila od toatare! Zoda-care
od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE SEVENTHEENTH KEY

O THOU third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living
lamps going before Thee: whose God is "Wrath in Anger": Gird up thy loins and hearken! Move
and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the
same your God, the true worshipper of the Highest.

The Angle of Water of Fire, in the tablet of Fire.
The Queen of the Thrones of Flame.

THE EIGHTEENTH KEY

ILASA micalazoda olapireta ialpereji beliore: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada "eranu" berinutasa cafafame das invemeda aqoso adoho Moz, od maof-fasa. Bolape como belioreta pamebeta. Zodacare od Zoda-meranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE EIGHTEENTH KEY

O THOU mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom "Joy" and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the highest.

The Angle of Earth of Fire, in the tablet of Fire.
The Princess of the Shining Flame, the Rose of the
Palace of Fire.

MARK WELL!

THESE first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first hath no call, and can have no call, seeing that it is of the Godhead. Thus, then, with us hath it the number of 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

After this follow the calls or keys of the Thirty Aires or AETHYRS: which are in substance similar, though, in the name of the AETHYRS, diversified.

The titles of the Thirty AETHYRS whose dominion extendedth in ever-widening circles without and beyond the Watch Towers of the Universe

["The first is Outermost"]

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

THE CALL OR KEY OF THE THIRTY AETHYRS

MADARIATZA das perifa LIL [Or other Aire as may be willed.] cahisa macaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonusa gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonusafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonusafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO [This name may be appropriately varied with the Aire.]; od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba pare-meji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caha-risateosa aji-la-tore-torenu paracahe a sayomepe. Coreda-zodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi ome-petilabe oresa! Bagile? Mooobe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OR KEY OF THE THIRTY AETHYRS

O YE Heavens which dwell in the first Air, yea are mighty in the parts of the Earth, and execute the Judgment of the Highest! Unto 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 on the Holy Throne, 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 an 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, and Men, let them vex and weed out one another; and their 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 that I have 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.

O ye 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. 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 THE UNDEFINED KNOWLEDGE.

Finished are the Calls or Keys.

**The Three Mighty Names of God
Almighty coming forth from
The Thirty Aethyrs**

THE First Name:

L A Z o d a P e L a M e D a Z o d a Z O D a Z o d I L a Z o d U O L a T a Z o d a P e K A L a T a
N u V a D a Z o d a B e R e T a.

The Second Name:

I R O A I A E I I A K O I T a X E A E O H e S I O I I T E A A I E.

The Third Name:

L a N u N u Z o d a T a Z o d O D a P e X a H E M A O A N u N u P e R e P e N u R A I S A G I
X a.

Ended are the Forty-eight Calls or Keys.

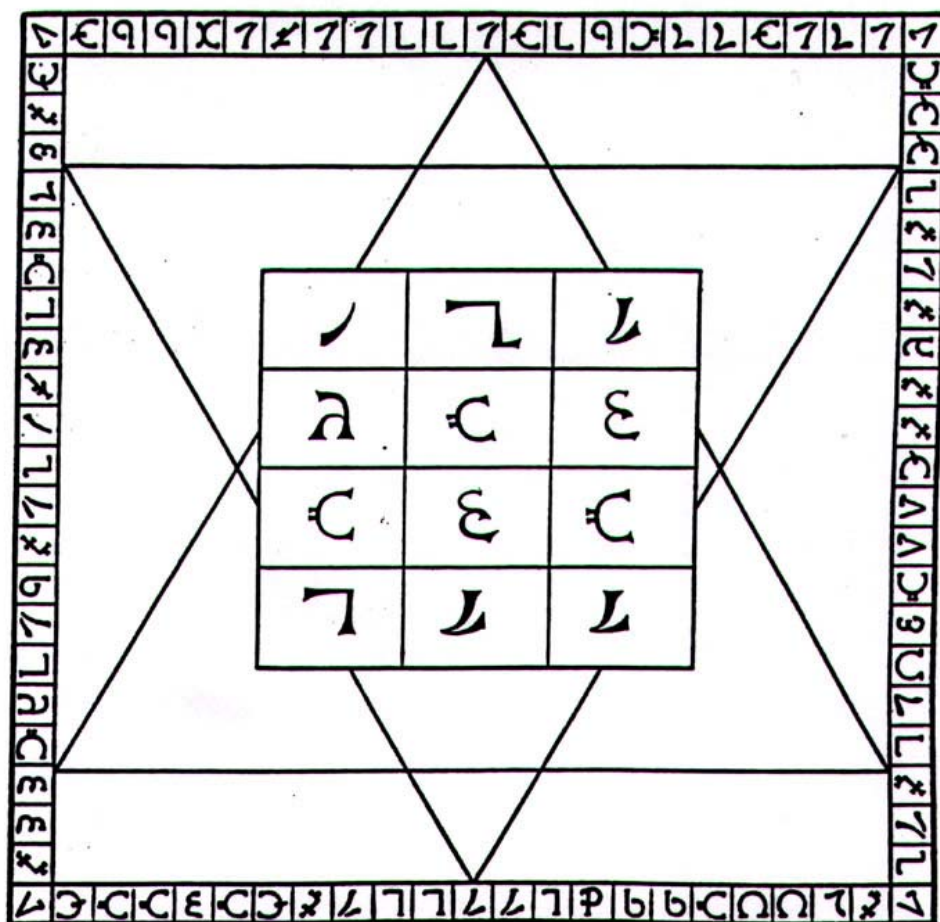
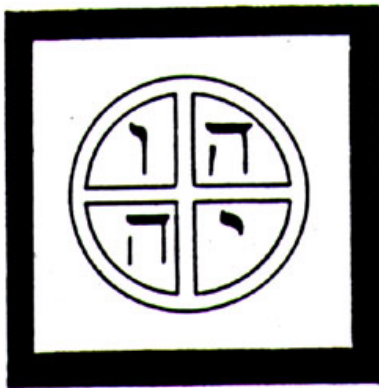
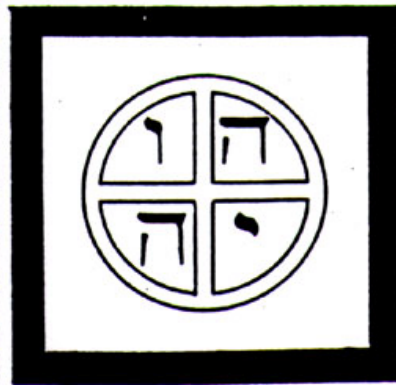


PLATE I



r	Z	i	L	a	f	A	U	t	i	p	a	
a	r	d	z	a	L	a	p	a	L	a	m	
C	Z	o	n	S	a	r	O	Y	a	u	b	
T	o	i	T	e	X	o	P	a	c	o	C	
S	i	g	a	S	o	m	r	b	z	n	h	
f	m	o	n	d	a	T	d	i	a	r	i	
O	x	o	i	b	A	h	a	o	z	p	i	
C	n	a	b	r	V	i	X	g	a	Z	d	
O	i	L	i	L	e	T	p	a	L	o	a	i
A	b	a	m	o	o	o	a	C	V	c	a	
N	a	o	c	o	T	e	n	p	r	a	T	
O	c	a	n	m	a	g	o	t	r	o	i	
S	h	i	a	L	r	a	p	m	Z	o	X	



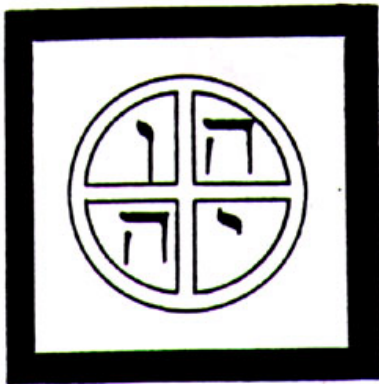
b	o	a	Z	a	R	o	P	h	a	R	a
V	N	n	a	X	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	P	m	n	i	n	g	b	e	a	L
r	s	O	n	i	Z	i	r	L	e	m	u
i	Z	i	n	r	c	Z	i	a	M	h	L
m	o	r	d	i	a	L	h	C	t	G	a
A	o	C	a	n	C	h	t	a	S	o	m
A	r	b	i	Z	m	i	i	L	p	i	Z
O	p	a	n	a	L	a	m	S	m	a	L
d	o	L	o	p	i	n	i	a	n	b	a
r	X	p	a	o	c	S	i	Z	i	X	P
a	X	e	L	r	V	a	S	t	r	i	m



e	x	a	r	p
h	c	o	m	a
n	a	n	t	a
b	L	t	o	m



d	o	n	p	a	T	d	a	n	V	a	a
O	L	o	a	G	e	o	o	b	a	v	i
O	P	a	m	n	o	O	G	m	d	n	m
a	p	i	s	T	e	d	e	c	a	o	P
S	c	m	i	o	o	n	A	m	L	o	X
V	a	r	S	G	a	L	t	r	i	a	P
O	i	P	t	e	a	a	P	d	o	c	e
P	S	V	a	c	n	r	Z	i	r	Z	a
S	L	o	d	a	o	L	n	r	Z	f	m
d	c	L	t	T	d	n	a	d	i	r	e
d	L	X	o	m	o	n	S	i	o	S	P
O	o	D	P	Z	L	a	P	a	n	L	i
r	g	O	a	n	n	Q	A	C	r	a	r



T	a	O	A	d	V	P	t	D	n	L	m
a	a	b	c	o	o	r	O	m	e	b	b
T	o	g	c	o	n	X	m	a	L	G	m
n	h	o	d	D	i	a	L	e	a	o	c
P	a	c	A	X	L	o	V	S	P	S	h
S	a	a	i	X	a	a	r	V	r	o	L
m	p	h	a	r	S	L	e	a	L	o	L
m	a	m	g	L	o	i	n	L	i	r	X
O	L	a	a	D	a	g	a	T	a	p	a
P	a	L	c	o	L	d	X	P	a	c	n
n	d	a	z	n	X	i	V	a	e	s	a
L	t	d	p	o	n	S	d	a	S	p	i
X	T	L	i	h	t	a	r	n	d	L	j

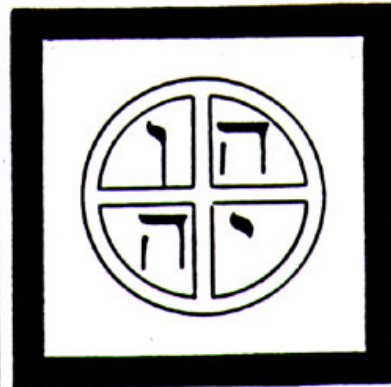


PLATE III

THE GREAT WATCH-TOWER OF THE EAST, ATTRIBUTED TO AIR.

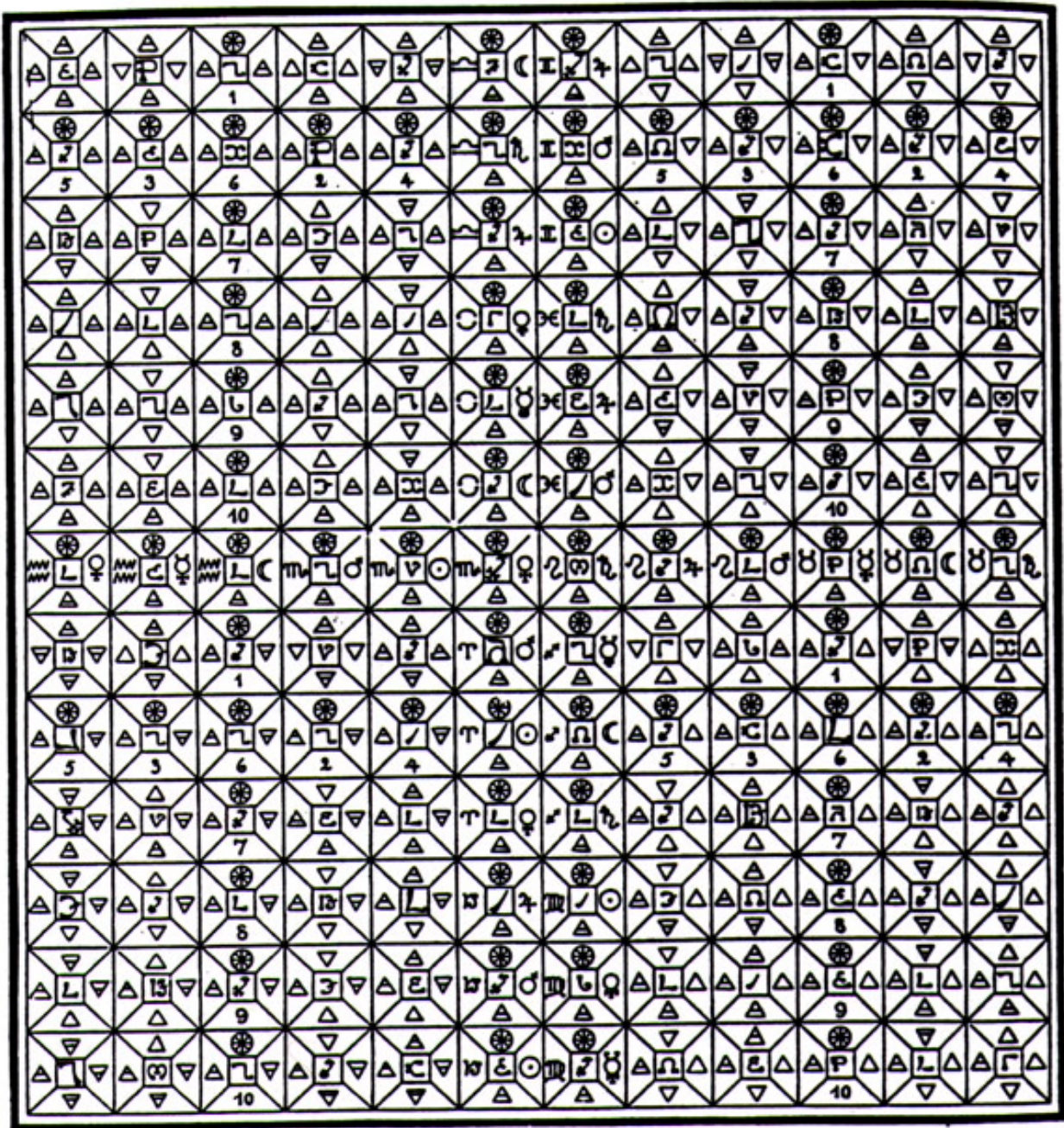


PLATE IV

THE GREAT WATCH-TOWER OF THE WEST, ATTRIBUTED TO WATER.

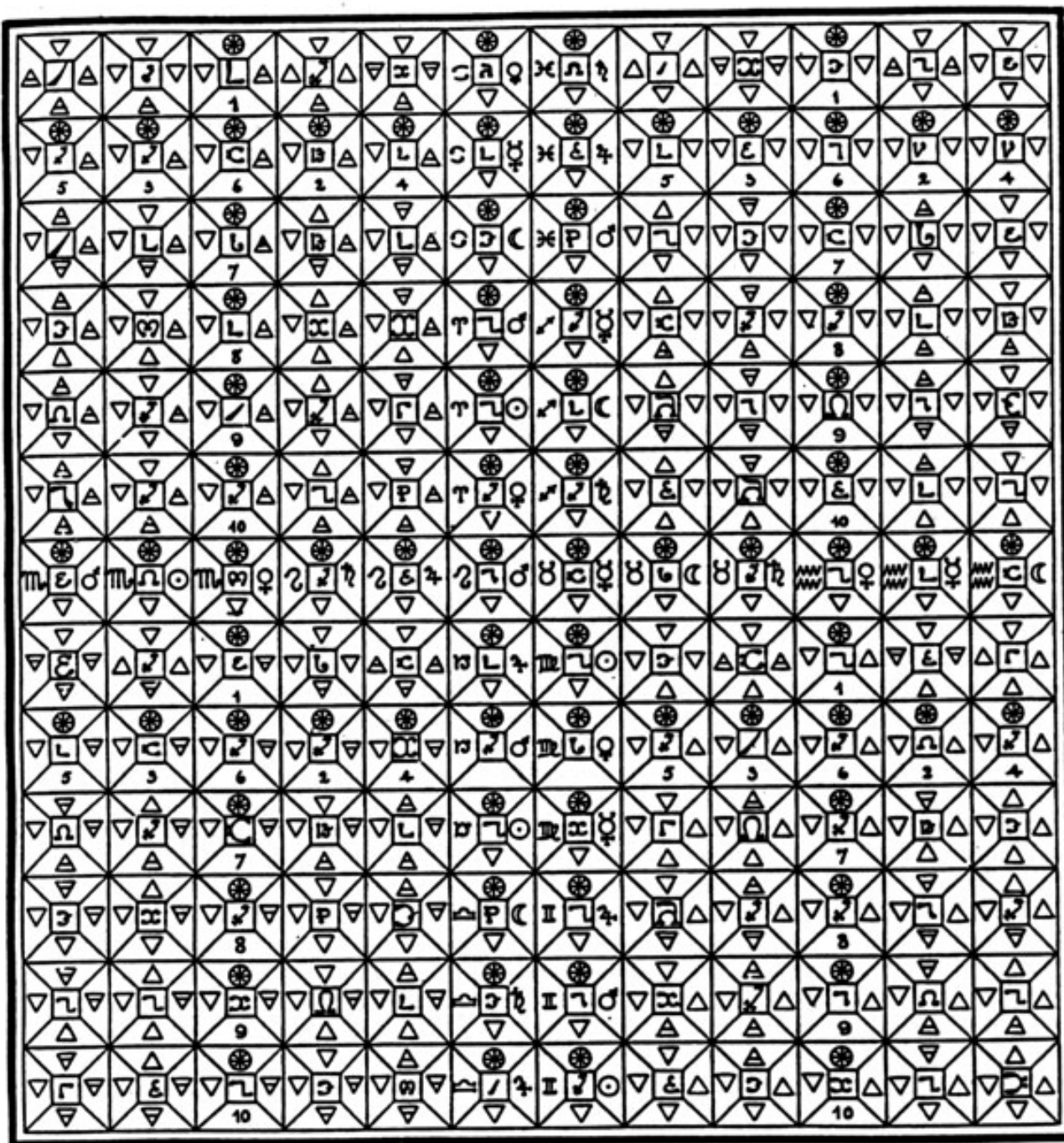


PLATE V

THE GREAT WATCH-TOWER OF THE NORTH, ATTRIBUTED TO EARTH.

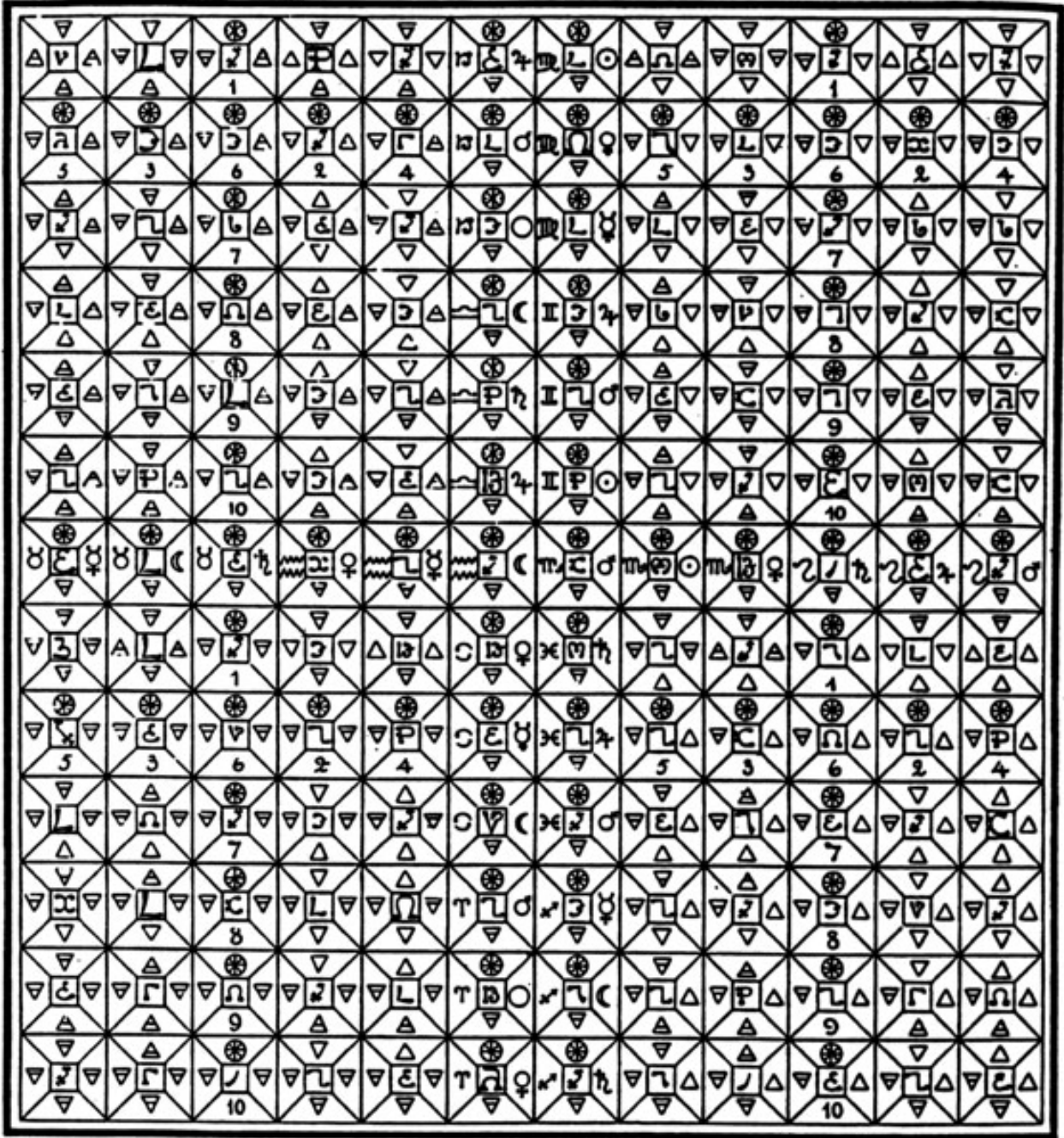


PLATE VI

THE GREAT WATCH-TOWER OF THE SOUTH, ATTRIBUTED TO FIRE.

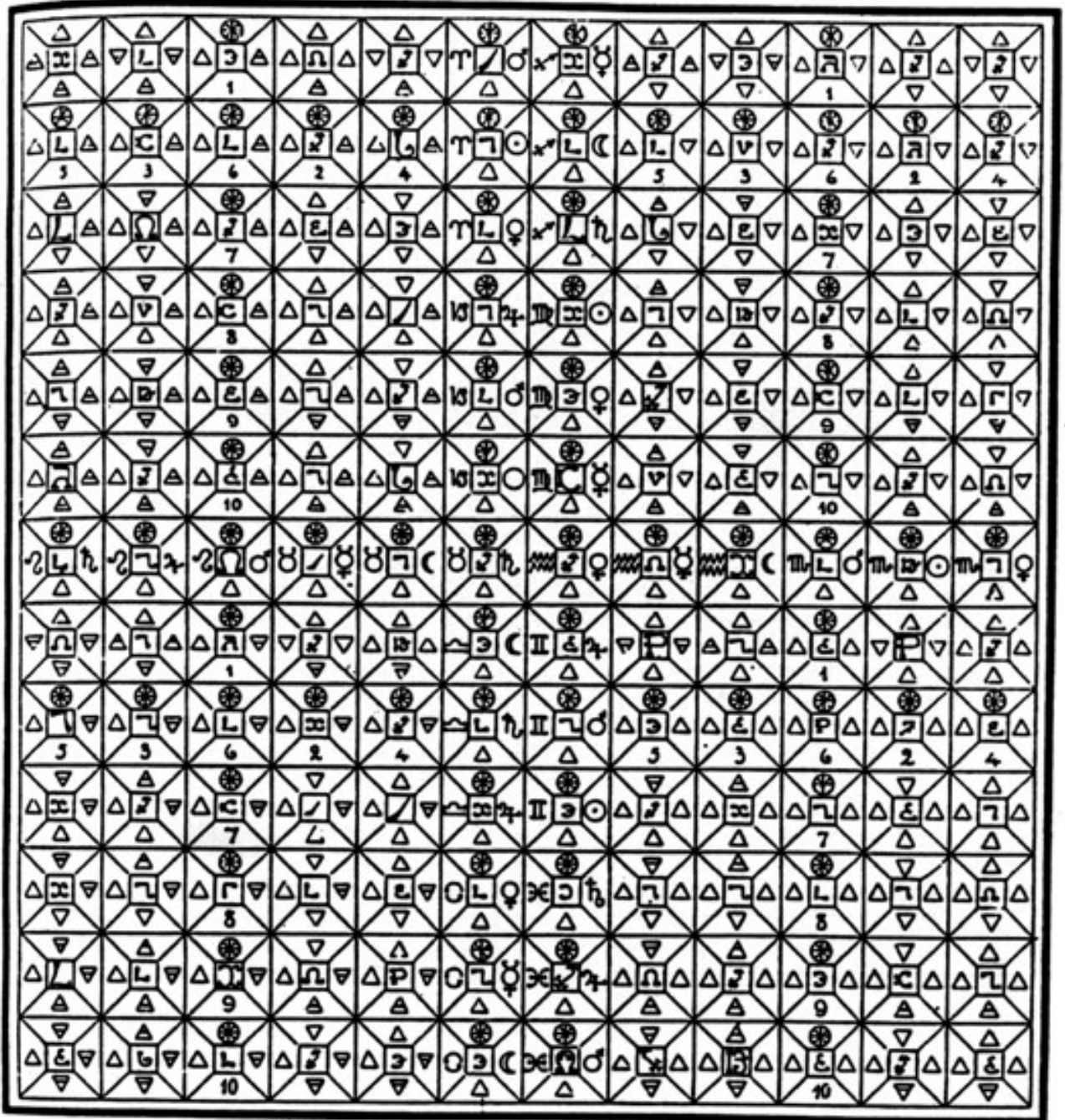


PLATE VII

THE BLACK CROSS, OR TABLE OF UNION,
 ATTRIBUTED TO SPIRIT.

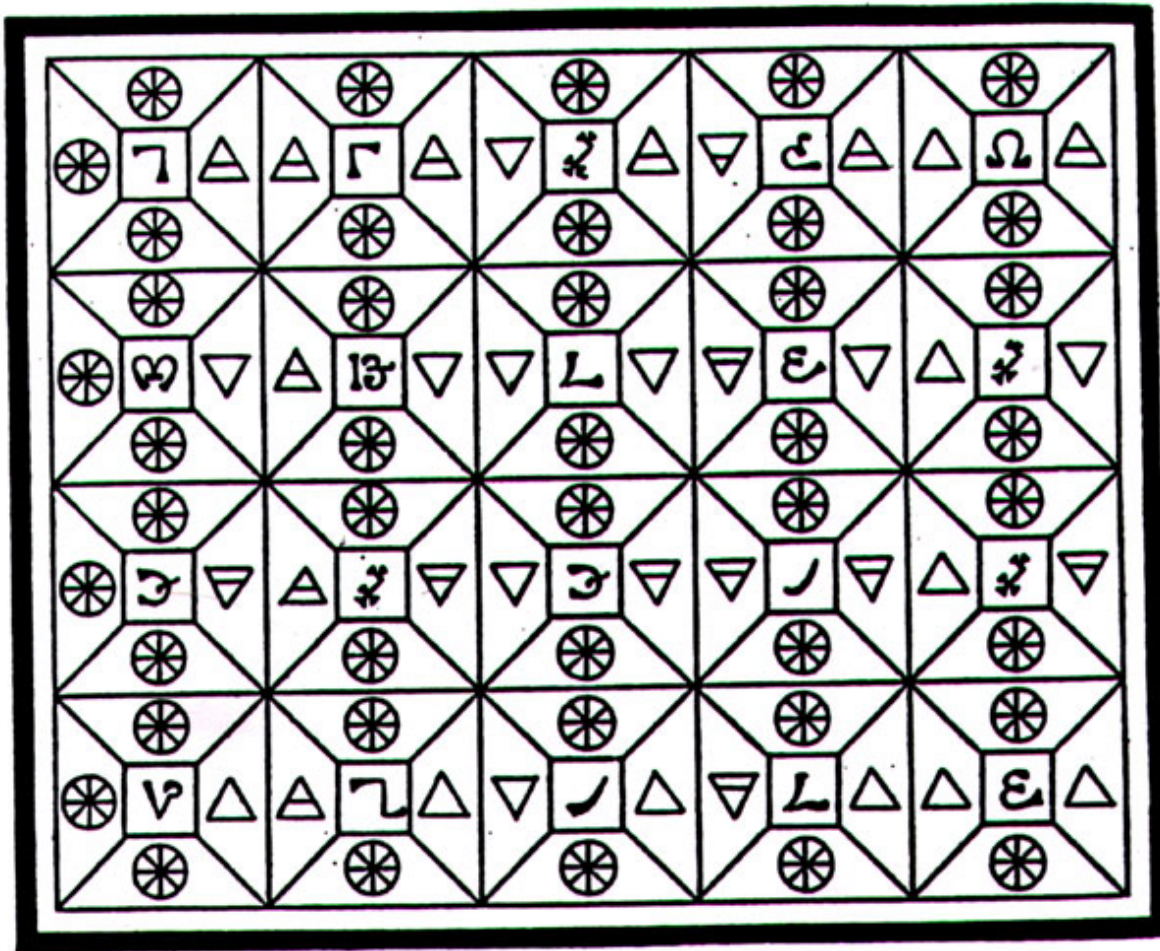


PLATE VIII

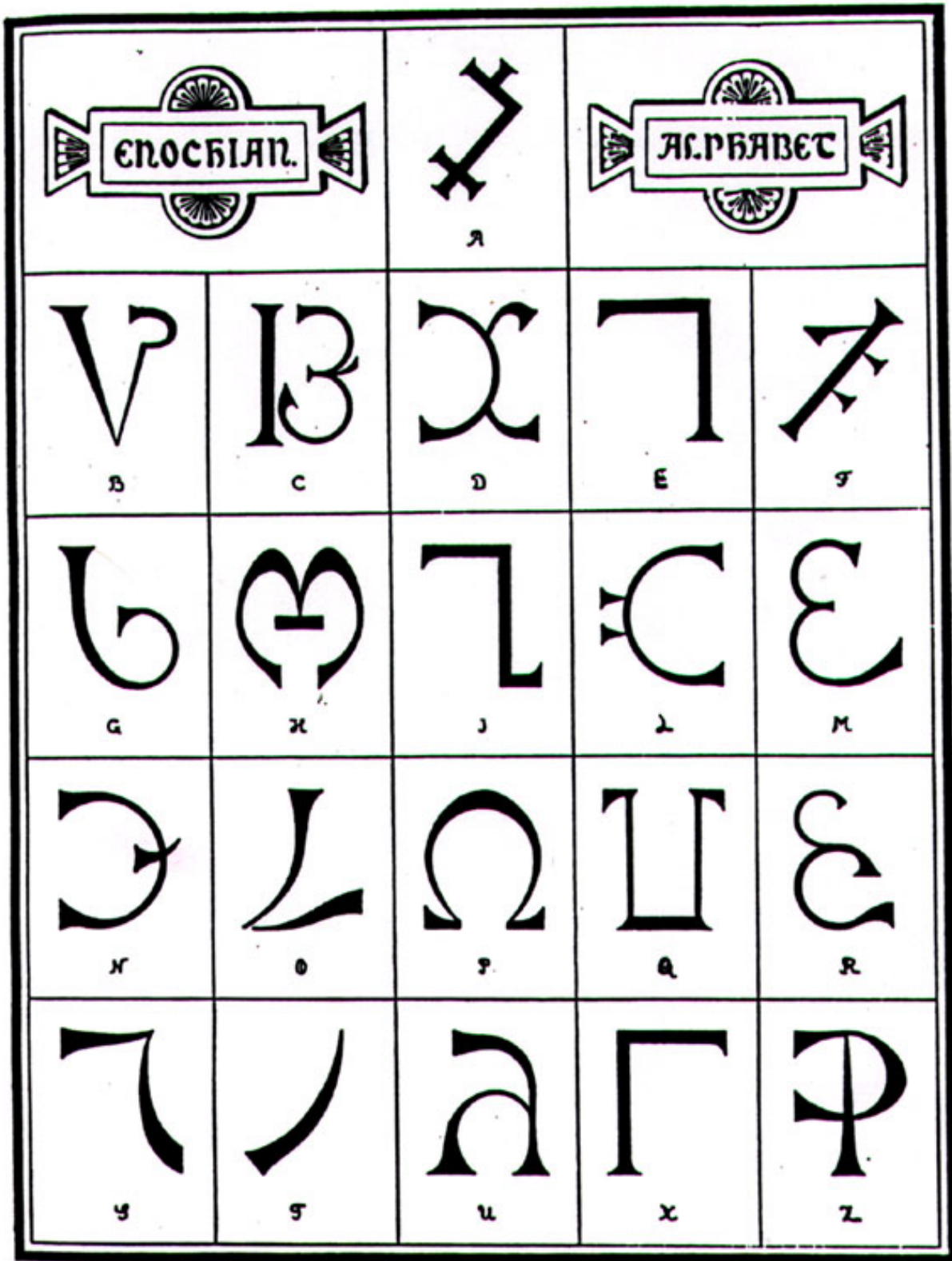


PLATE IX

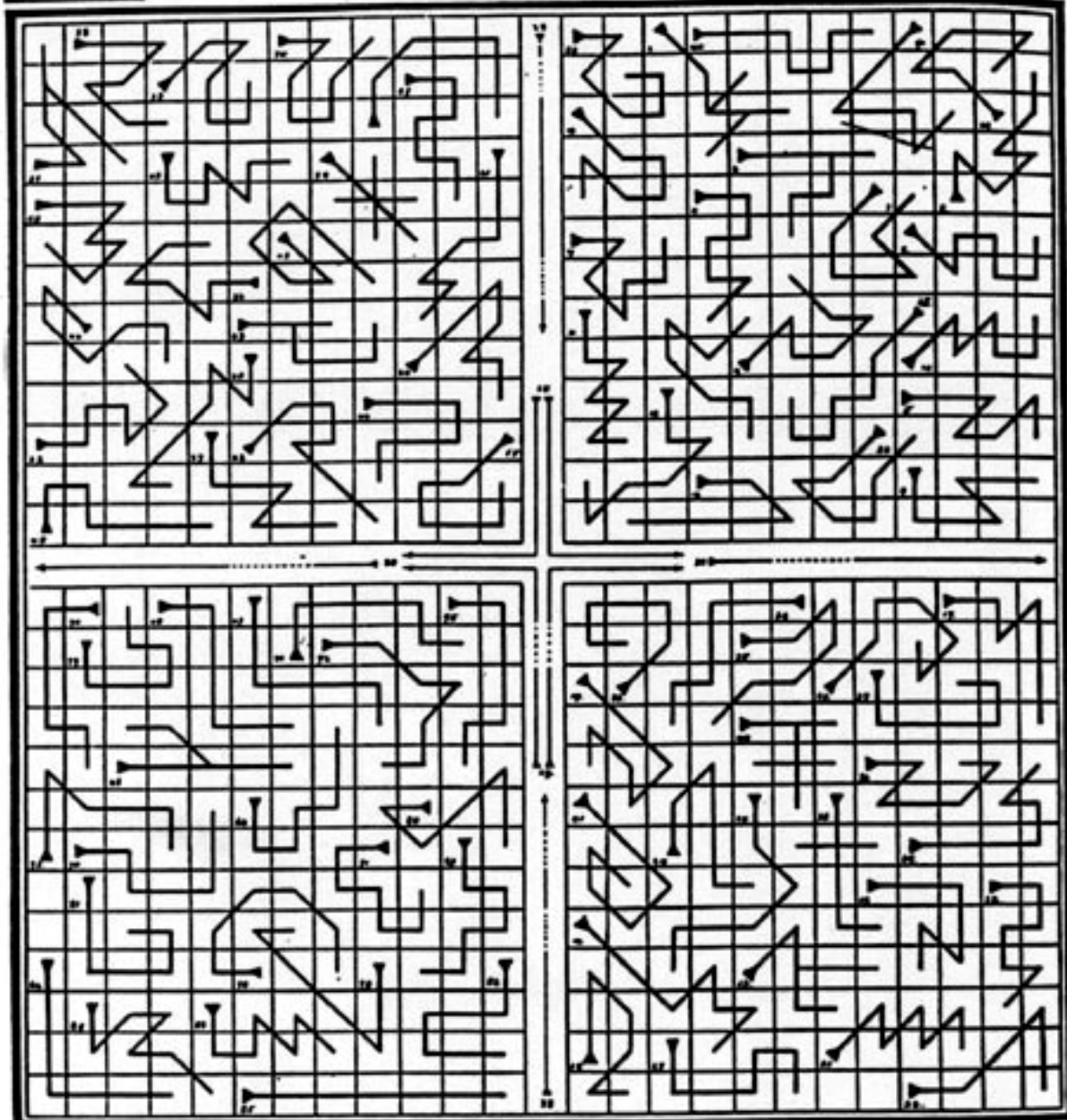
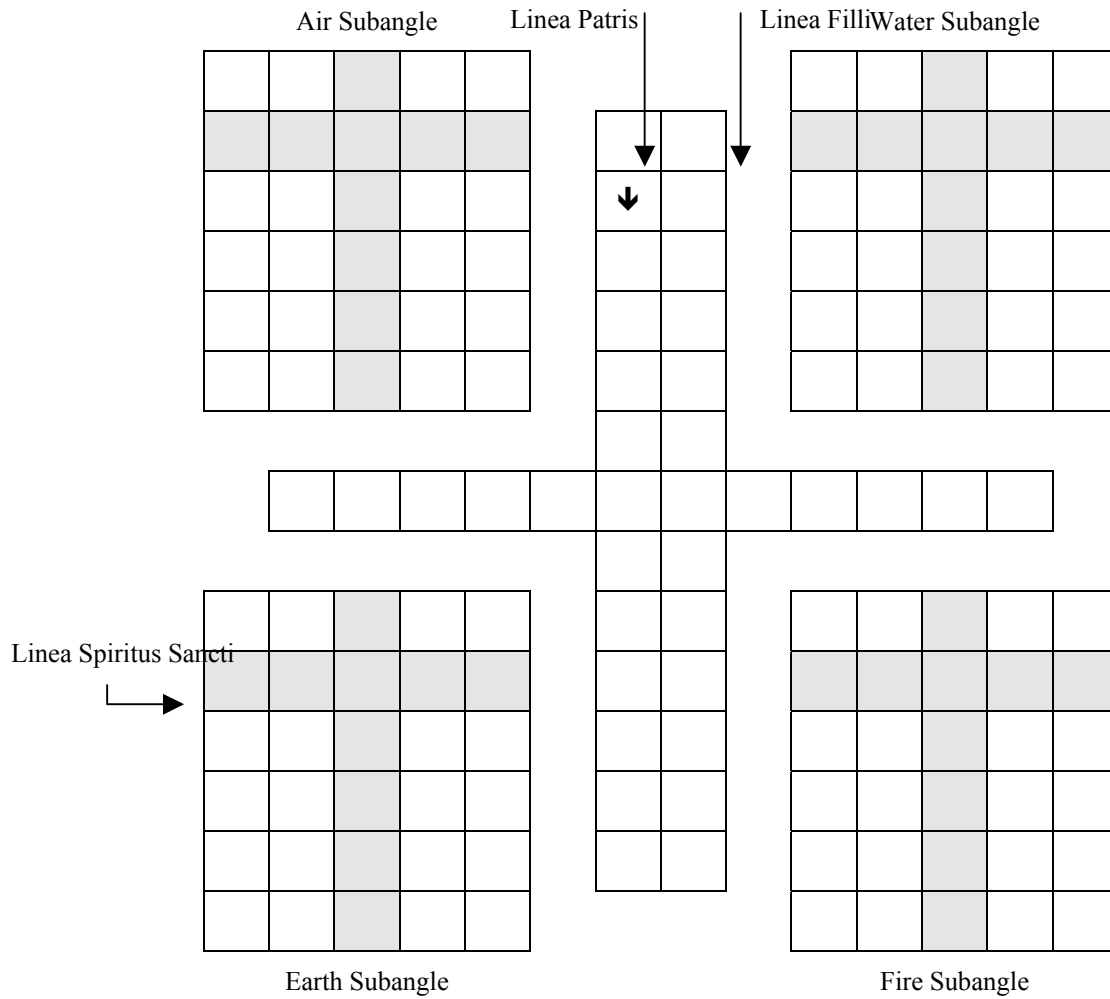


PLATE X



A Short Course in Scrying

Benjamin Rowe
copyright 1997, 1998

Introduction

This paper was written in response to requests by participants of the “enochian-1” and “Praxis” internet discussion groups; it first appeared as a series of posts on those groups in early 1997. The current version has been slightly rewritten to enhance the clarity of the presentation, and to include a small amount of additional material.

The techniques described herein are adaptations of techniques I learned from two sources. The first of these is Mr. Brian D., who taught me the basic method many years ago. The second is Mr. Paul Solomon and his group, the Fellowship of the Inner Light, who had transformed that method into the foundation of their system of spiritual work.

Special thanks also to the “secret chiefs” of the Fellowship, for their direct and effective contribution to my work at a critical point. Some debts can never be repaid; the best that can be done is to pass on what was given.

Chapter 1.

Preliminary Considerations

To begin, the reader should understand that scrying is as much a learned skill as is reading or ice-skating. Persistent practice is necessary to teach the nervous system how to do it, even where the person has some innate talent. And as with other learned skills, there is a learning curve. At first there will be a long period when you don't seem to be making any significant progress. Then things will suddenly fall together and your practice will improve markedly in a short period, before leveling off again at something close to your highest level of skill.

It is best to expect a learning period of several months; don't expect quick results. It is likely that you will have occasional sessions where things work much better than usual. Don't be too encouraged by these, as it is likely that you will fall back to a lower level in the next session. When an improvement lasts for a week or more, you are justified in judging it a genuine advance.

Before getting to scrying techniques as such, I want to discuss the various kinds of distractions that can cause trouble for beginners, and suggest some solutions. Distractions can be generally classified in three types:

- Physical distractions. E.g., itches, muscle aches and twitches, etc.
- External distractions. House and street noises, other residents of your home, etc.
- Mental distractions. The internal "chatter" that we are all prone to.

Four of the traditional practices of yoga are intended to reduce and eliminate such distractions. Asana and (to a small extent) pranayama deal with physical distractions; pratyahara with external distractions, and dharana with mental distractions. These high-discipline practices are more than most people will need for our current purposes; perfection isn't necessary, just something "good enough". But those who find they do need more than the simple techniques described here may wish to look into them.

One tradition of asana practice seeks to eliminate physical distractions by training the body to remain in a single posture for long periods of time. The muscles are trained to maintain a state of tension such that the body remains locked into the chosen posture. The lack of movement reduces the intensity of the body's sensory signals to the brain. That is to say, repetitive, unchanging signals are completely processed at the pre-conscious level and are never brought to the attention of the conscious mind. Unfortunately, the traditional practice usually produces extreme pain for a long period before the muscles are trained to a given posture.

The same effect can be produced without the painful intermediate stage by achieving a state of profound physical relaxation. The nervous system doesn't care

why it is getting repetitive signals from the body, but only that it is so. Lack of movement engendered by relaxation is just as good at producing such signals as is lack of movement produced by muscle locking.

The practitioner should begin by choosing a comfortable posture that can be maintained without muscular tension. A sitting posture is recommended over a supine position, since relaxing while lying down easily leads to sleep. I preferred to sit cross-legged on a bed, with my back supported by a pillow against the wall. A high-backed easy chair is as good. All that matters is that you can be perfectly relaxed in the position without falling over.

A certain type of breathing can help promote relaxation. Take a deep gulp of air through your mouth, breathing from the belly; don't strain to take in the maximum. Hold it as long as is comfortable, and then release it, allowing the weight of your ribs and the natural tension of your diaphragm to push the air out of your lungs without forcing it. Relax for a moment at the end of the breath. Repeat for one minute, or until you start to feel dizzy. You will find that as you release the breath, all your muscles have a tendency to loosen. (This type of breathing is, perhaps not coincidentally, identical to the way one takes a joint of marijuana.)

Once you are comfortable and have done the breathing, begin to work at relaxing each muscle in your body individually. Start with the scalp and face, and work your way down the body, working outwards from the spine at each level. Complete relaxation of any muscle will be accompanied by a pleasant "melting" sensation; try to make your whole body feel as if it has melted into a puddle of warm pudding.

By the time you have reached your feet, you will probably find that your face and scalp muscles have tensed up again, just from your concentration on the task. Start again at the top and work your way down, repeating as often as needed to get to a state of complete relaxation. When the physical relaxation is complete, try to extend it to the inside of your head as well, letting your awareness float in a warm internal glow.

While this exercise is simple and easily mastered, it is very important. Most of the other forms of distraction that practitioners encounter are accompanied by tension reactions in some part of the body. An extreme example is the "startle" reaction, in which some small noise triggers a state of high alert in your body; your heart suddenly jumps and increases its rate of beating, and every muscle in the body suddenly tenses. The parts of the mind responsible for these reactions and distractions are often not directly accessible to consciousness; but since body and mind influence each other, you can begin to subvert and eliminate the reactions by eliminating their physical manifestations.

The other aspect of controlling distractions is to understand the nature of the human mind. Each of us is not a single being, but a multitude. Our minds are composed of many "sub-minds", each with its own special functions. Some of these

PRELIMINARY CONSIDERATIONS

(the visual sub-minds, for instance) are so intimately connected with our consciousness that we never notice their functioning unless something goes seriously wrong. Others act with greater independence. But while they are not accessible in the same way that, e.g., the language forming parts of the mind are, there is communication back and forth between them, and between them and the conscious mind.

The conscious self, the part of the mind that calls itself "I", is supposed to function as a mediator, arbiter, synthesizer and director between these other aspects of our being. Its function is to take the results of their work, compare and evaluate them, make use of them to act in the world, and direct their future work on the basis of the results obtained. When there are conflicts between different sub-minds, the conscious self is supposed to "keep the peace" by balancing their respective needs and viewpoints.

Unfortunately, human evolution is not yet at the point where the consciousness automatically functions in the best way possible. The capability for it to do so is there, but it requires training and experience to develop its proper relationship to the other sub-minds. Lacking that training, we too often end up acting as censors and tyrants rather than mediators, suppressing troublesome messages from these parts rather than dealing with them. And as often as they are suppressed, they leak up through some other channel, producing distractions and what Crowley called "breaks" in one's practice.

The key to permanently relieving both physical and mental distractions is to deal with them in the right way, immediately, as you become aware that they are occurring. You have to re-condition yourself into the desired response while the distracting sensations or thoughts are still present in your mind, and the physical tensions are still in your body. The sub-minds aren't particularly time-conscious; they understand what is happening "now" much better than events in the past or future.

Once you have achieved a state of physical relaxation, try just sitting in the relaxed state, with your mind not focused on any particular thing and with no intention of doing anything else for a while. It is a sure bet that after a few minutes, some part of your mind will take the opportunity to bring its own concerns to the surface, and you will start talking to yourself mentally about whatever it is concerned with.

As soon as you realize you are following some line of thought, stop and assess your body's state. Do the relaxation exercises until you are back in a completely relaxed condition. Then imagine that you are extending that relaxation to the part of your mind that brought up the thoughts you were thinking. Imagine that part enveloped and permeated by a warm, melting glow, while simultaneously you talk to it, telling it: "Relax, be still, there is nothing you need to do right now." Successful relaxation of a sub-mind through this procedure will produce a sensation of a sudden, mildly pleasurable energy-release in some part of your brain, sometimes accompanied by a sensation of "clearness".

It is likely that by the time you get one sub-mind quieted -- or even while you are still working on it -- another part will pop up with a different thought-train. Keep working on the first instance and ignore the new one. Don't be concerned if you don't get to everything that comes along during this practice; the things you miss are certain to show up again at a later time. Do one thing at a time and don't jump around. If you forget what you are doing somewhere in the middle of things, just start over with the relaxation exercises, and unfocusing your attention.

This same technique can be applied to external disturbances. The only difference is that when telling the disturbed sub-mind to relax, you tell it that the noise or other distraction is unimportant and not worth attention.

The Fellowship of the Inner Light teaches a slight variation on this method, which some people may prefer. They use a particular biblical (?) phrase when speaking to the sub-minds; it is almost a mantra in their version of this practice. The phrase is: "Be still, and know that I Am god." The intent of this usage is to assert the conscious self's rightful place as director and decision-maker, while at the same time acknowledging the existence of the sub-minds as quasi-separate entities.

And rather than just sitting with one's attention unfocused, they prefer that the practitioner use a mantra: "Eheieh", meaning "I am", the highest name of God in the Hebrew cabala. The mantra should be spoken internally, in a relaxed and casual manner; i.e., whenever the practitioner happens to think of it, rather than in steady repetition. I personally find that the use of a mantra tends to produce tensions rather than alleviate them, but this may not be the case for others.

Continued use of this simple practice will, over time, result in a profound reduction in the amount of verbal "noise" your mind produces, and make it substantially easier to concentrate on the visual images of the "magickal space" techniques to be described in the next section. You don't have to be proficient at this before going on to create a magickal space; the two efforts can be done in parallel, with each reinforcing the other.

Chapter 2. Creating a magickal space

The foundation of all magickal work is the imagination. The part of the mind that creates images serves as a meeting ground between the conscious mind, the unconscious parts of our being, and the magickal universe at large. Visual symbols are the primary means by which meaning is communicated in the magickal worlds. The more flexible you make your imagination, the more effective your magickal work can be.

The best exercise I know of for developing the imagination is called "creating a refuge" or "creating a magickal space". I first learned the technique from a Vietnam War veteran. He said that the U.S. Army Special Forces taught it as a means of maintaining a sense of privacy, personal integrity, and personal space under conditions -- as in Viet Cong POW camps -- where these things would be deliberately denied to him by his enemies. When I encountered the Fellowship of the Inner Light a few years later, I found that they were teaching essentially the same technique for purposes of self-mastery and spiritual development.

Once you become practiced in the method it requires no special physical place; it is completely "portable" and can be done anywhere you can sit and relax for a moment. I have used it effectively in many "un-magickal" environments; e.g., a crowded government office, a busy commercial hotel, and in the middle of the Las Vegas COMDEX show.

The basic idea is very simple. You make up an imaginary world that you would enjoy being in, and then you imagine yourself walking around in this world. Not much different, in principle, than what people do in any ordinary daydream. But here the idea is to work for consistency, so that it appears the same every time you enter it, and to continually add details to it. With practice and familiarity this imaginary world will begin to take on a sense of being a "real" place, not real in the same way as the physical world, but having permanence and a separate existence nonetheless.

For purposes of illustration, I am going to describe one of my own magickal spaces, one that I no longer use. It is important to understand that at every step, the images you use should be those that feel right to *you*; this is to be your own private space and its contents should always come out of yourself and be meaningful to you. Your space may resemble mine in some aspects; if so, that is all right. More likely it will not, and that too is perfectly appropriate.

The steps described here should be done sequentially, but you do not have to be perfect at any step before going on to the next. Right from the beginning, you can work on several steps in a single session. However, in any given session most of your attention should be given to the earliest steps in whatever group you are

working on. As each step becomes more familiar it will take less practice to reach a satisfactory level and you can naturally give more attention to the next.

Establish the boundaries

Until your magickal space is well established, you should begin every session by affirming its invulnerability. Imagine that your space is invisible to any being but yourself, and is impenetrable by any force or person without your express, conscious permission. Think up an image of your space's boundaries that reflects these ideas. I imagine my magickal spaces as "pocket universes" that, seen from the outside, are so tiny as to be lost in the immensity of our own universe; seen from inside, they are as big as I want or need them to be. Other people I know of imagine theirs as surrounded by an adamantine shell, or by a science-fiction force field that "bends" all forces so that they bypass it.

Once you have the boundary of your space established, imagine yourself inside it. As you enter into it, feel all the pressures and demands of your daily life being locked out behind you, unable to follow you in. Imagine that they became completely disconnected from you at the moment you entered your space. They are not trying to force their way in; they can not even sense your space or yourself inside it and are drifting away without finding anything to attach to. Feel yourself to be totally safe, totally free of any connection to the mundane world.

This matter of feeling safe is very important. As in the relaxation exercises, the feelings you generate are the way you tell the unconscious parts of yourself, the "sub-minds", what to believe and how to act. As far as they are concerned, what you feel is what is real; tell them something often enough, and they will begin to cooperate in making it so, to an extent you could not manage with your conscious resources. If you feel safe and free from pressure in your magickal space, then in a short time you will actually *be* safe and free there.

Create the landscape.

Once you have established a secure space, take some time to think about the general layout of your world. Decide on the major features of the landscape, what sorts of buildings or other structures you want. Make a mental map of the areas in your world that you will want to visit most often. Once you decide on these major features, they should not change.

A few ground rules for inventing your world:

- You should keep the contents of your world absolutely private. Do not speak of them to anyone, and do not write them down anywhere. This first world is going to be your secret refuge and workplace, and much of its protection comes from no one knowing what it is like. Once you have

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the technique down, you can build other magickal spaces for public purposes.

- Make your world much bigger than you could maintain by conscious use of your imagination. Create as many detailed areas as you want, but surround these with large regions whose landscape is only known in a general way, and whose specific content is unknown. These allow room for expansion, and for the "surprise me" exercises later on in this paper.
- Make the world a place where you feel comfortable and safe, so that it reinforces the impressions established in the previous step, and make it a place where you can have fun.
- You can populate your world if you wish, but DO NOT, under any circumstances, use images of living people in your world. For some time, all of the contents of your world will be a reflection of yourself in one way or another. There is a possibility that images of people will be "taken over" by some unconscious part of your mind as a vehicle of expression. If you use images of real people, the behavior of the image may carry over into your relationships with the real person, with ill effect.

Begin to build your world by picking one location within your "map" of it, and imagine yourself standing at that spot. Fix the relationships between various landmarks in your mind, and see them surrounding you at the proper angles and distances. Fill in the details to the degree that you would actually be able to see if you were standing at a similar spot in the real world.

For example, one of my magickal spaces has a landscape of hills and ravines covered by a thick forest like pre-colonial America. The central area contains a rather utilitarian castle on a low bluff overlooking a large river meadow. A small tame river meanders along one edge of the meadow. Various outbuildings and special-purpose areas are dispersed in clearings in the nearby forest.

I began to build this world by imagining myself standing in the meadow, looking north. I can see the green grasses, small colorful wildflowers, and an occasional cowpie nearby. Animal paths wander about, and a more direct human-made path goes from the bluff to the river. The bluff appears to be made of flaky granite, and the castle is right on the brink of it; a couple of winters' worth of erosion to the bluff might undermine the nearest wall. I can only see all of one castle wall from this position, and part of another; I can just barely see the top of a tower above the wall. All of the walls are made of dressed gray stone without mortar. Below the castle a tunnel or gate is cut into the bluff at the meadow level.

Turning to the east, I see that the bluff gradually reduces in height towards the south, coming down to the meadow somewhat south of my current position. I can see the end of a dirt road where it curves off the bluff and into the meadow. More forest rising behind the road implies that the ground beyond is higher. I know from my "map" that there is an area of grassland a mile or two in that direction.

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Looking south I see that the river continues in that direction, and passes through a cut in the hills several miles away. Sunlight glares off the entire length of the river in that direction; a haze prevents me from seeing anything beyond the gap.

Looking west, I see that the river is fairly shallow at this point; small ripples cover its surface as if it were flowing over a gravel bar. The forest beyond it is edged with undergrowth, mostly honeysuckle bushes, which has been tramped down in places as if by animals coming for water. Paths leading into the forest quickly disappear into the shadows of the trees.

You do not need to fill in all the details of the scene consciously; in fact, it is better to encourage your imagination fill in many of the details by itself. Give it the general outline and let it show you what you should see in such a location. E.g., instead of trying to imagine each blade of grass and wildflower in the meadow, I would let my unconscious do so. If I liked what it did, I would send it a feeling of approval; if I didn't like it, I would tell it to try again, and turn away for a moment to let it change things.

Once you have the view from a particular location fixed fairly well, move to other nearby locations -- twenty to thirty yards away, for outdoor locations -- and imagine what things would look like from this new position. What does the changed perspective reveal that was hidden before? What was unseen from the previous location that can be seen now? (Note that perspective in magickal space is never quite the same as it is in the physical world, though the difference is hard to quantify; you will not be able to make things appear in precisely the way you see natural objects.)

Keep moving to new locations and build up an image of the scene as it would be seen at each one, until you have a good sense of the place as an actual "space". In the example space, I spent some time going to various positions in the meadow, noting that less of the castle was visible close to the bluff, more of it from farther away; noting the colored gravel in the riverbed, and how it made a ford across the river, etc. Then I went up to the castle and looked outward from positions on every side of it, seeing the wider landscape, filling in the positions of various known places in the forest, deciding how far the grasslands extended behind the castle, and so on. Do this for your own space.

When you have established the perspective from several locations, try moving smoothly between them, with the parallax of the surroundings changing continuously, as it does when you move about in the physical world.

At first you will find that your perspective on your world has a tendency to withdraw from the scene; your imagination will try to view it as if seen through a window, or on a movie screen, or like a tableau in a museum. Whenever you notice this has happened, firmly place your viewpoint back inside the scene, and fix it there by turning and looking at what is in every direction around you.

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Also at first, your world will tend to be still and tableau-like, a frozen image. Once you have the appearance of things fairly well established, try bringing some action into the scenes. Let grass and tree limbs be blown by breezes, and hear the sounds the wind makes. Watch water move and hear the sounds it makes. Add some living creatures to the landscape and let them move around in ways appropriate to their natures.

It is also important that you stay relaxed throughout the exercise; doing this work should be like a relaxing daydream, not requiring fixed concentration and alertness. Do the relaxation exercise before starting each session, and do it again if you find yourself getting tense at any time during the session. Let your mind do as much of the work as it can without conscious decisions on your part, and encourage it to do more.

You should spend at least several weeks on this exercise, and as much more as you want. Take your time, relax, and give as much work as you need to filling in the details in all the important locations in your world. Indoor locations should be given as much time as the general landscape. The more thoroughly you do the work in these early stages, the more effective your scrying will be later.

Establish a body in the magickal space

The final step in the basic process of creating a magickal space is to create a body for yourself within that space. Up to this point in the exercises, you have been pretty much a naked viewpoint, seeing the world but not interacting with it to any great extent. Now you need to build up an image of your body within the space, and learn to use it. To do this, you need to develop a conscious awareness of the sensory surface of your body and of its kinesthetics, and duplicate these in an "astral" body. Judging from accounts by students at the Fellowship of the Inner Light, this part of the work gives people the most difficulty, and people will have widely varying degrees of success in it.

Before entering your magickal space, stand up and relax, preferably without any clothes or jewelry. Close your eyes and put your attention onto your skin. Even without anything touching you, you should be able to feel a sense of activity or sensitivity in your skin, a "readiness to feel". Note the way your body's shape is outlined by the skin sensations.

Next, plan out some series of movements that will move every part of your body in turn, through most of its range of movement. Tai Chi or Yoga exercises are good for this if you know them. Still keeping your eyes closed, go through the movements and note how each part of your body feels in different positions, and note what your kinesthetic sense tells you about the positioning of your limbs as you move.

Finally, do the same sequence again with your eyes open. This time pay attention to the way what you see of your body changes as you go through the

movements. Pay particular attention to your hands and arms. Try to consciously associate the image of your body with the sensations you get as you move.

Each of these three steps focuses on one of the major aspects of your body image: your sense of the body's boundaries, its internal sensations, and its appearance to your eyes as you interact with your surroundings. Under normal conditions, these sensations are usually unconscious, and are always secondary to whatever activity you are engaged in. You need to be aware of them consciously in order to build yourself a second body inside your magickal space. If you wish, you can do these exercises separately from your practice in your space, until you are ready to make your magickal body.

Once you are ready, sit down and go through the relaxation exercises, and enter your magickal space. Once there try to feel as if you have a body in the magickal space that feels exactly like your physical body, but is completely separate from the physical. Go through the three steps in your imagination, and try to duplicate all the sensations you had while doing them physically. By doing this you will, over time, gradually build up a perception of your "astral body" as a distinct entity, within and a part of your magickal space.

After finishing this exercise in each session in your magickal space, spend some time just moving around your world, touching and manipulating things as if they were physical objects. Things you touch should give sensations appropriate to their nature; bricks and stone should feel hard and rough; metals should feel cool, with textures appropriate to their shape; wood should feel warm and grainy, etc.

If you have rituals that you do on a daily basis (and haven't already started doing them in your magickal space) create a dedicated place in your magickal space for ritual work and begin doing them there as part of this practice. The regular, repetitive movements of ritual work will serve to reinforce your body image, and doing the rituals will begin to turn your space from a mere refuge into something useful for your magickal work. In particular, I would recommend practicing the Golden Dawn's pentagram and hexagram rituals; these will be important later, as a means of testing the visions you obtain when you start scrying.

Potential Problems

The most common problem people encounter in this part of the work is maintaining a consistent shape for their body. They find that even after long practice their head and arms will remain reasonably well defined, but the rest of their imaginary body has a tendency to blur into amorphousness. This is a reflection of the relative density of nerves in the physical body. Eighty percent of our sensory and kinesthetic nerves are in the head and hands; half of the remainder are in the upper chest, shoulders and arms. Our perception of the rest of the body is substantially more vague, and depends as much on sight as on direct sensory connections. When one tries to build an astral body, the mind tends to give each part of it a size proportional to the relative nerve densities.

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This is really not so bad. You don't need legs in the magickal space, since you are moving yourself around by your volition rather than by pushing yourself with muscles. You *do* need arms and hands to do the gestures of magickal rituals, and lips and jaws to speak the words. If you find that after some practice you can't maintain a full body image, don't worry about it; just get by with what you do have, and imagine the rest of your body concealed by a robe or other loose garment.

The second problem people have is that their physical body twitches or moves when they try to move their magickal body. They unconsciously tense up the physical body, trying to "lock" it so that it won't follow along with the magickal body. This is a matter of lifelong habit, of associating the sensations of movement with the volitional act of moving your muscles. One has to disassociate the sensations from the volition, and another simple exercise will help.

In your magickal space, imagine you are standing with your arms held out in front of you, palms facing downwards. Now imagine that you are turning them so that the palms face upwards, but that you are turning them *entirely with your eyes*. That is, you see them turning over, and feel the sensations of the changed position, but you don't involve the part of your mind that moves the muscles. You should *see* your arms move without willing them to move. (In fact, you are directing your will through your visual centers instead of your muscles, but it should not seem like you are willing it, at first.)

The first few times you do this, your physical arms are almost certain to tense up into rigidity. When you notice this happening, stop and do the relaxation exercises until your body is loose again, and then go back to trying to move your magickal hands again.

Once you succeed in turning your astral hands over without tensing your physical hands, you should try moving the fingers individually. Curl each one over onto the palm, and straighten it out again. Again, do the relaxation exercise whenever your physical body tenses up. When you succeed in moving the individual fingers without tensing up, try various coordinated movements: clenching your fists, grasping objects, karate chops, Vulcan greeting-gestures, and so on.

The hands are the hardest part of the magickal body to separate from the physical, because major portions of our nervous systems go into controlling their movement. Once you have managed to dissociate movement of your magickal and physical hands, the rest of your body will be very easy, and can be done with similar exercises, if necessary.

Chapter 3. Putting your magickal space to work

Concerning symbols

By the time you have worked the exercises in the previous sections for a few months, you will have established a solid foundation for all your future magickal work. Practically every magickal and meditation technique you will ever encounter is a variation or extension of the skills you have learned in building your magickal space.

Every person will have a different level of peak performance with these techniques. Only a rare few are able to enter wholly into the magickal space, and become entirely unconscious of their physical body; for these people, the end result of this work is indistinguishable from the classical descriptions of astral projection. Most people will find that a certain portion of their awareness remains "outside", and that the intensity of the sensations they have never attains the brightness and clarity of normal perception. I fall at the low end of this latter category myself; in my visions, colors are more implied than they are perceived directly, and most of the time I need to focus intently to perceive fine details.

Being able to put all of your awareness into the magickal space is not necessarily an advantage. What matters more is that you make the best use of the level of skill you do have. It is the meaning you can extract from your experiences, the insights you gain into yourself and the world, and the uses to which you can put them, that count the most. Bright and glorious visions are nothing, if they have no useful content or if your awareness and understanding are not (gradually but permanently) expanded thereby.

Having established the basics, in the following sections we are going to look at various exercises, all of which are forms of "scrying". Before going into the details, we need to consider -- in a general way -- the nature of the things that a person experiences while scrying.

Dreams, it is often said, are the realm of symbols; the same is true of scrying. But while the symbols of dreams are usually expressions of processes happening below the conscious level of awareness, the symbols seen in scrying are often (in an ideal world, always) the expression of processes and events occurring *above* the level at which consciousness resides. They are the lowest and most readily apprehended aspect of processes that the consciousness can not yet completely encompass. In a sense, the symbols you see are no more than anchor points; a convenient means by which your awareness is given a connection to something coming from outside its current scope.

The form of the symbol does not necessarily bear any direct relation to the nature of that to which you are being connected. Some symbols -- such as the Greek gods or the cabalist's Tree of Life -- have forms that directly reflect some aspect of the inner reality. Others have connections that are largely a matter of convention; they relate to particular aspects of the inner reality only because we habitually use them in such a way. The cabalistic color attributes are in this category. And others yet are seized upon to serve the needs of the moment, and have no particular meaning outside the context of the vision in which they occur.

But in all these cases, when a symbol is seen in a vision it has a direct connection to some magickal power, archetype, thought-form or entity. In order to get the greatest benefit out of your scrying, you must continually attempt to sense *beyond* the visible or verbal symbol, extending your awareness along the path it provides to apprehend that which it embodies.

Accomplishing this is a delicate task. The relaxation exercises described previously again become important, this time the portion of them dealing with quieting the mind. This is important in two ways: first, because the mind's internal chatter will tend to overshadow and conceal that which is being communicated through the symbol, and second, because active parts of the mind will attempt to twist the meaning of the symbol to fit with their own preconceptions.

This is especially the case where the practitioner has personal desires that relate to the information being conveyed, or where the person's self-image feels threatened. If your conception of yourself is dependent on a particular world-view and the information does not accord with that view, it will be almost impossible for you to see it clearly.

To reduce the possibility of this happening, you should also work consciously to develop a mental state of unattachment towards the content of your visions, a deliberate disregard for any personal significance they contain, and a deliberate refusal to evaluate the contents for truth or falsity. Critical evaluation of the results of a scrying session is definitely necessary, but the time for that evaluation is *after* the session is completed. While the work is proceeding, you should seek to be in a perfect state of suspended judgment; neither believing nor disbelieving anything that you see or sense, simply seeking to receive the symbols and their attached meanings precisely as they present themselves.

When using scrying techniques in magickal work, you are always trying to penetrate unknown "territory". Any work that can result in a spiritual advance will be, by definition, at least partly outside the scope of your current perspective and understanding. Like anything truly new, it takes the mind a while to adjust and be able to see it clearly. Further, the meanings behind any symbol can have many different levels; it may take a long time for these to "soak in" to your awareness, and the final significance may be very different from the first, superficial appearances. In my own work, it has sometimes taken up to a year and a half, with repeated exposures, before I fully comprehended what I was being shown. Thus, no

evaluation you make should ever be so definite that you cannot change it or add to it; all meanings should be tentative until they have been repeatedly reinforced by additional experiences.

I cannot give any assurance as to the manner in which the meanings attached to a symbol will appear to a particular person. I do not have enough information from other people to characterize any particular way as "typical". In my own case, they come in two or three ways, depending on the amount of power I have managed to invoke and how high above my normal level of consciousness I have managed to raise my awareness.

Usually, they appear as groups of thoughts or associations that appear simultaneously in my mind with the words spoken by some entity, providing a detailed context for the words; it is as if the thoughts out of which the entity produced the words were being transmitted along with the words. If I am looking at a visual symbol rather than hearing words, then they appear as sudden detailed "realizations" of what the symbol is intended to represent, which appear instantly in my awareness.

Less frequently, the hidden meaning of symbols appears as an entire story line. A long series of events appear in the mind as if some part of myself had been taken away, taken on a long tour through magickal spaces, and was then returned to the exact moment in time from which it had left. The complete tour is instantly "remembered" as it happened, even though for my conscious awareness, no time at all has passed.

In the rarest case, the meaning appears to my awareness as a tightly bound packet of mystical energy, which sits in my mind and gradually "unravels" itself into words, images, and meanings over a period ranging from minutes to weeks. These "packets" seem to be some magickal equivalent of books. Their content usually does not seem to be directed at the particular person receiving them, but rather at some general audience; and the content is often radically different from the perspectives and ideas the seer would normally be interested in.

You should not take these as being the only ways in which the meanings behind symbols can present themselves to you; you may find that some other means is more typical for you. But if you do happen to receive information in any of these ways, you can feel confident that you have had some success in this matter.

The Magickal Mystery Tour

The first scrying technique is very simple, and can be very entertaining. The results you get with this method can range from silly to sublime, from inconsequential to important, depending on the conditions of the moment. This method lets you acquire a feel for the ways in which your unconscious mind symbolizes things, and gives you some practice in doing so in a non-critical situation.

Enter your magickal space and re-affirm your safety there, using the method previously described. Then go to some familiar outdoor location in your space, and look around to establish your bearings and the relative positions of the other familiar regions.

Having done this, imagine that these familiar territories are surrounded by vast areas about which you know nothing as yet, in which anything at all might be happening at any given moment. Decide that you are going to take a walk and look around some part of those areas. Then look around you again, pick a direction, and start walking. As you move out of your familiar areas, don't try to imagine that you will find any particular features in the landscape, and don't try to look for any particular thing. Let your imagination fill in the features of the areas you pass through without interference.

Move around in the wilderness until you find some interesting item. It might be an interesting natural feature, an object, a building, a person or animal. Examine the object or explore the building, remembering that everything unusual has some sort of meaning in a magickal space. If nothing clear comes to you, move along in the direction you were going. Sometimes it happens that several locations in sequence tell a story that isn't clear until you have been to all of them; other times, the first locations you come to are simply not very important.

Talk to a person or animal as if they existed independently of yourself; treat them with the respect and politeness you would give to any stranger you encounter in an isolated place. Try to maintain a friendly and unthreatening attitude no matter what the being does, and remember that since all this is taking place in your private world, you are perfectly safe. Don't try to script their actions, just let them speak and act spontaneously. Asking a being you meet to tell you about itself and what it is doing will nearly always get a positive response.

If the being does not acknowledge your presence, or does not respond to your queries, then watch what they are doing for a time, until you don't see any point in continuing to do so. Then move on to another location. If they do respond, then when you have run out of questions ask them if there is anything else interesting to see in the neighborhood, and follow any directions they might give you.

Usually such explorations will tell you something about yourself, your life-situation, or the current conditions surrounding your magickal work. It will all be in symbolic form, of course; the obvious meaning of the events won't always be their deepest significance. But once you understand the symbolism, the results usually turn out to be something useful or interesting, though not always important.

This method is particularly good for those times when you know something important is going on in the magickal side of your life, but you can't tell what it is. It is also very good for any situation where you aren't certain what questions you should be asking. To use the method in such a way, hold the idea that you need information or answers in your mind while you are picking the direction for your

tour, and try to sense the direction in which the answers lie; there will always be such a direction. Then go in that direction and continue finding interesting things until you feel like you have received all of the answer; this will usually manifest as a sense of relief or a reduction in some vaguely-sensed pressure. Then consider the things you have seen in relation to your current situation; the meanings they contain will usually provide essential clues you need.

The Magick Mirror

The next method is very close to a "classical" scrying method, save that the appurtenances are astral rather than physical. The method is capable of endless variations, of which only a few will be described.

Pick a convenient location within your magickal space. If you intend to scry in conjunction with invocations of magickal forces, a consecrated temple or magickal workroom would be the best place; otherwise, any place where you feel most comfortable and secure.

In that place, imagine a frame, as for a large mirror. This should be at least your own height, and of a width such that all of it can be in your field of vision at the same time. Now imagine that this frame contains a sheet of glass. But rather than being a silvered mirror the glass appears to contain a deep, transparent blackness; as if behind the glass were a void of indefinite extent.

You can get an idea of the correct appearance -- and construct a physical magick mirror at the same time -- by taking a piece of half-silvered or quarter-silvered glass (from a scientific supply house) and laying it on a piece of good-quality black velvet. Look into this under very low illumination and it will seem to have an indefinite depth; that is, it will seem to have depth, but you will be unable to tell exactly how deep it is.

You should at the same time imagine, and *feel* a total confidence, that the answer to anything you look for will appear to you in this mirror. Don't get bogged down in how the mirror does this, simply generate an emotional confidence that it works.

The basic use of this mirror is fairly simple. You hold the thought of what you want to know about in your mind, and then you imagine that the mirror is "tuning in" to that thought, using the thought to make a connection to some place where the answer can be found. Once you feel that the mirror is tuned, release the thought and wait in mental silence for images to arise out of the darkness of the mirror. And as with the "mystery tour" technique, the images will be accompanied by meanings that you will be able to "hear" or sense in your mind.

There are several variations on the basic method for different purposes. Once you get accustomed to the basic method, you can make use of those described or invent your own. As you come to be familiar with the method, your own intuition

will become a better guide to its use than any "official" technique; do not be afraid to experiment.

For psychometry, hold an object in your (physical) hand, and imagine that there is a link between it and the mirror. Then look to the mirror to reflect the "impressions" contained in the object. If it is an object that is connected by use to some person, you must specify that it is impressions of the person that you want, not impressions of the object itself; otherwise you may get some odd results. For example, I once tried to psychometrize a flint knife-blade, and got a geological history of the stratum from which the flint had come. Its connections to its rocky origins were stronger than its connections to the persons who had made and used it, and these came across most intensely.

You can also "psychometrize" a person -- give them a "life reading" or answer specific questions -- by holding their hands and looking to your magickal mirror to reflect impressions you get from their spirit. This is more difficult, takes more practice, and works best when you have no personal relationship with the person in question. It should never be done with people with whom you have an emotional entanglement of any sort.

To get basic ideas and meanings related to visual symbols, imagine the symbol drawn on the face of the mirror in glowing lines. Then imagine that you are pushing the symbol into the mirror, so that it recedes in the distance and eventually vanishes from sight. Sending the symbol into the mirror "tunes it in"; wait in mental silence for images to arise, and these will bear in some way on the symbol.

Magickal invocations can be used to enhance the power of the mirror. As an example, you might want to explore the nature of the element of Fire. You could begin by performing the Lesser Pentagram ritual to banish extraneous influences, directing that the banishing include the mirror. Then you could use the Greater Pentagram ritual to invoke the element of Fire. When you have a strong sense of the element's force being present, direct that force into the mirror. Simultaneously imagine that the force is not only tuning the mirror to the element, but is also charging it up and clearing the channels so that the mirror works with its best effect. Or alternately, you could request that the archangel or angel of the element appear to you in the mirror and answer your questions.

With any of these methods, the images you get will at first be vague and static. But with practice the images will sharpen, expand and become active, presenting whole landscapes and long story lines that dramatically present the answers you are seeking. The mirror will seem to become a window opening on the part of the astral plane that relates to your search.

Once you achieve this, the mirror can be used as a "gate", an opening through which you can travel directly to the plane being viewed, to experience events there first-hand. From the standpoint of initiatory magick this is the preferred mode of operation, since it immerses your awareness in the power you are exploring.

Immersion increases the potential for real and lasting changes in awareness and enhances your power to achieve insights and realizations from the invoked power.

To convert the mirror to a gate, imagine that the image in the mirror becomes three-dimensional, as if you were actually looking through a window at a real place instead of just seeing a picture of it. Then imagine that the glass of the mirror dissolves and vanishes while the image in the mirror remains in place. Or if it is easier for your mind, imagine that the glass is in fact a hinged window in a frame, and open the window.

You will usually find that unless your being is totally in tune with the force you have invoked, you will have some difficulty passing through the frame and into the world on the other side. The Golden Dawn's "Sign of the Enterer" will help to overcome the resistance. Stand just short of arm's length from the gate; raise your arms directly above your head, and then bring them down and forward with the fingers straight, while at the same time taking a step forward. Alternately, pull your hands back so that they are close to your body at shoulder level, and then extend your arms sharply forward while taking the step. Imagine that these gestures are punching a hole in whatever is resisting your entry, and that the momentum of your forward movement is carrying you through the gate and into the world beyond. If you still feel resistance once you are through the gate, repeat the gestures again.

Once you are through the gate, look around and make note of everything you see. Start with the major features of the landscape, then focus in on the details. If you have invoked the power correctly, you should see objects and events that reflect parts of the power's nature.

It is good practice to test the world you enter, and any beings you encounter, to ensure that they are in fact related to the power you invoked, and are of a good nature. The means of testing will be discussed in detail in the next chapter.

If you find that you have difficulty turning the mirror into a gate, or that the mirror won't give you images of complete landscapes and story lines, a variation on the magickal practice of pathworking will help. The practice as described below is halfway between scrying a simple symbol and doing a freeform exploration of an invoked force, and will thus assist in the transition between them.

Pathworking

The term "pathworking" is used for several different practices, ranging from simple meditations through programmed visualizations to visions and astral travel. What they all have in common is the use of symbols traditionally associated with the "paths" of the Tree of Life, e.g., the Tarot trumps. These symbols have been in use for long enough that stable regions reflecting their power have been established in the inner planes. By using the symbols in these practices the person connects to those regions and can learn something of the realities behind the symbols.

Preliminary Steps

1. Pick a visual symbol for the path you want to explore. Tarot cards are good starting points. The cartoon-like images of the Rider or Wang decks are preferable to detailed images like Crowley's deck; the bright, flat colors of these cards encourage your imagination to fill in the blanks. We'll use the Rider deck's "Fool" card as an example.

2. Review what you know about the correspondences of the card. Read what your available sources have to say about the card. Then go on to some unconnected activity for a while and let your unconscious absorb the information; let it make its own connections and conclusions without any effort by your conscious self.

Using the example card, what comes immediately to my mind: The Fool is generally attributed to the element of Air and the path of Aleph. In the Golden Dawn version of the Tree, the path of Aleph connects Kether with Chokmah. In Achad's version of the Tree, it connects Malkuth with Yesod. The Fool is a primal form of Air, more cosmic and less "earthy" than the Tarot suit of Swords. In the cabala, it represents both the "mind" or "intellect" aspect of being and the Yetziratic, "formative", or "Son" aspect of the IHVH sequence. In the Enochian elemental sequence it represents the creative Ideal manifested by the divine, which is the basis for further development and full manifestation through the other elements. In the structure of the planet Earth, it is the atmosphere which lies between the spirit-aspect of the planet's magnetosphere and the water-aspect of the oceans. And so on.

3. Study the card and note the details, and also note any connections that come to mind. Consider the figure in the card; what does his/her posture, gestures, expression, etc. say about his attitude and emotional state? Where does his attention seem focused? Try to get some idea of the type of personality being expressed.

Ex: The cliff on which the Fools stands seems to be colored using three of the Malkuth colors: black, olive, and russet. The Fool's boots are citrine, completing the foursome. The mountains in the background are in a Yesodic violet, with snowy tops reflecting the light of the Sun, which is colored in Kether's white. The sky, dominant in the picture, is an Airy yellow, slightly darker than the citrine of his boots.

The Fool's outer garment is green with ivy patterns, reminding me of the Green Man of Celtic mythology and Malkuth again. The lining is red, reminiscent of both Fire and the sexual energy of Mars. There are wheels embroidered on the garment, which brings to mind another card, The Wheel of Fortune, attributed to Jupiter, who is Lord of the Air. There are also Fleur-de-Lys on the garment, which are either Lilies (Malkuth, according to Crowley) or Irises (Yesodic by color and shape).

His inner garment is white, again suggesting Kether. A feather is mounted at the front of his hat, and its shape suggests the Uraeus serpent of Egyptian costume,

or the feather of Maat. He carries a rose in his left hand and a staff with a bag at the end (rather phallic) in his right.

The Fool's head is bent back, his eyes focused on something in the distance that only he can see. His posture is somewhat pretentiously "sensitive", the sort that you would see the French Sun-King use in one of his dances. Overall he reminds me of a Galliard poet of the 13th century, a noble's over-educated younger son, wandering and pretending to be a minstrel while eschewing mundane tasks. He is about to walk over a cliff. The dog at his heels seems either playful or trying to call his attention to his immediate danger.

You don't have to go into such detail as in the example; if you are just starting out in magick, you probably won't have the resources to do it. The important thing is to note the details, and try and interpret the figure's expression and posture, and the acts in which he seems to be engaged.

These first three steps are preparatory, and should be done before beginning the main part of the practices. Once you have done them, let the information float in your unconscious for a few hours or a day while you do other things. The idea is to gently focus the unconscious on the subject matter, and to let it absorb the information and ideas without your conscious interference. This makes it more willing to participate in the practices, and enhances its ability to make connections with the magickal region behind the card.

Main Practice

4. Sit down and do the relaxation exercises, as described in the earlier section.

5. Place the card in front of you so that you can look at it without straining your eyes or changing your relaxed position. Look at the card without deliberately focusing on any one point; let your eyes move from point to point within the picture in their normal scanning motion.

6. Now enter your magickal space and get your awareness firmly established there. Go to the place where your magick mirror is located and stand where you can view it head-on. Imagine the image from the Tarot card in the mirror, so that it completely fills the frame. Then look at the landscape in the picture; think of what it would look like if it were real and not just a cartoon image. Try to see the image as a three-dimensional world behind the glass of the mirror. Think about the parts of the landscape that are hidden beyond the window frame and fill them in. Keep the colors more or less the same, but fill in the details; build up a picture as if that world were a real place that you can see. Feel free to incorporate details of real places you have seen in your life. (But DON'T use real people as models for the figures.)

Ex: The mountains in the Fool card remind me of the Swiss Alps, violet-tinted rock with permanent snow-cover at their summits. I fill in the picture with the appropriate details of ravines, rockslides, etc. The cliff on which the fool stands

looks to me as if it is some sort of moss-covered granite, and the sharpness of the drop suggests that a glacier carved it out. The same glacier would have carved a deep, rounded valley below, and I imagine it being there, with fields of grass and copses of pine and fir trees, perhaps with the rooftops of a village small in the distance.

The Fool is walking towards the window, so there must be a trail down into the valley hidden behind the outcrop. I imagine a trail following a curve upwards around the end of the valley to end at the outcrop. I imagine this outcrop is on the side of a mountain the summit of which is somewhere to the right of the visible area.

7. Next, imagine that you have jumped through the window frame and are standing in the world you have been looking at, but at some moment in time just before the living figures of the card appeared on the scene. Don't try to move through the mirror, just make an instant transition to the place you just imagined. If you have to, build the landscape up again from scratch, but with you inside it.

Turn around and look at the surroundings from your new viewpoint; get a 360-degree view, and fill in the parts of the landscape that were behind your original view through the window. (The window, incidentally, should not be visible.) Imagine what your other senses would tell you if you were in a similar physical location, and add those in to your impressions of this place.

Ex: Looking back towards the window's position I note that the mountains get lower in that direction, and gradually fall off into rolling farmlands in the far distance. A large lake (like Lake Lucern or Geneva) can be seen just at the edge of visibility. I can see the mountain on whose side I stand, and can see directly the path I had previously imagined behind the outcrop. This path comes up to my current position, then curves around the mountain and up to a pass in the middle distance. Looking down into the valley below, I see that there are light clouds between the village and myself, giving the impression that I am in a world above the normal world. I can feel and hear the wind blowing around me, and there are faint scents of pine, grass, and flinty rock in the air, as well as an ozone-tinge of freshness. Faint sounds of human activity come from the village.

8. Spend some time getting the scene and your viewpoint firmly in your imagination. Don't worry if details change or shift, and don't expend any effort trying to change them back. Just get the major outlines and positions firm and let the small details change as they will. Think of how places look in your regular daydreams; often there is very little detail, and what detail is there is more often implied than actually seen. As you continue the practice over weeks or months, your unconscious will gradually learn to fill them in and keep them steady without conscious effort.

9. The next step is in some ways the most difficult, and in some ways the easiest. We have all had daydreams in which we invented face-saving dialogs for some embarrassing past occurrence in our life. In others, we imagined the events and interactions we would like to see happen in some future meeting, or some situation

we would like to be in but cannot attain in the mundane world. What you do in this step is basically the same. The only difference is that you shouldn't have any particular desire to control what the other characters say, but instead want to see what they say of themselves.

What you want to do is imagine a scenario by which the Tarot card's person arrives at the location where you are standing, and begins to converse with you. Using our example, you could think that you hear someone singing in the distance behind you. You turn and look down the trail, and see the fool climbing it, followed by his dog. He sings a cheery tune as he walks. As he comes close enough to hear you, you call out and wave to him; he looks up and waves back. He comes closer and steps onto the escarpment where you stand. He smiles and walks to the edge of the cliff, looking outwards. He stretches his arms and takes a deep breath of the fresh mountain air, and for a moment he is posed in exactly the way he is shown on the Tarot card. Then he turns to you and asks, "Where away, traveller?"

The idea behind this is to give your unconscious mind a credible reason for believing you to be in a situation where you can talk to the card's character. The part of your unconscious that touches the imagination doesn't believe in hypothetical situations; to it, things are either real or they aren't, but anything that is reasonably consistent will be accepted as real. This part of your unconscious mind plays the character's part while your conscious mind plays yourself. This same part reaches out into other parts of your minds and into the magickal realms and pulls in information to use in building its characterization.

9. Now that the character is present, you can ask him questions about himself, the various symbols of his clothing and appurtenances, and about the environment in which you find yourselves. Always act as if the character were a real person, independent of yourself. Treat him with the respect of equals; never act superior to him, and never, ever threaten. If he doesn't want to answer a particular question, don't press. Answer any questions he poses honestly, to the best of your ability. But at the same time don't allow yourself to be threatened or cowed; demand that your interactions be on a basis of equality and nothing else.

Another thing to remember is that in this phase of the exercise there are no wrong results, only results you don't understand. If something seems out of place with the nature of the card, don't reject it. Simply admit that you don't understand and file it away for later consideration. Generally you should follow along with whatever happens; there is no way you can be hurt, so there is no reason not to do so.

10. When you start to tire, or the character indicates he has had enough, it is time to end the exercise. Say goodbye to the character, turn and walk away until he is out of sight. Then "jump" back through your magick mirror and turn around; see the point you just jumped from through the mirror, even if this is not the same point that was there at the start. Then imagine closing the mirror so that it only shows its usual deep blackness.

After leaving your magickal space again, spend a few moments focusing your attention on various objects in your physical environment. Get up and walk around, stretch yourself, get a drink or go to the bathroom, or some other mundane task. Then sit down again and write down what happened during the exercise, in as much detail as you can. Record what was said, any ideas that happened to pop into your mind, and any changes in the scenery or movements into other scenes.

It sometimes happens that unexpected things occur during this exercise. For instance, the character might come up behind you and say hello while you are still working on the landscape. Usually it's best to go along with these happenings rather than insist on following the various stages in order.

Once the character appears, then the rule is to allow whatever wants to happen, as in the "mystery tour" exercise. You should not worry much about keeping the environs steady. The character might change the landscape to make a point, or introduce creatures or objects. Other things might appear and disappear spontaneously. You sometimes find yourself and the character transported to an entirely different scene. All these things are acceptable, and should be taken in a spirit of non-judgmental interest. Remember that the logic of visions is the logic of dreams, where such events are not at all unusual.

After you have worked with this method for a week or two using various Tarot images, try again to invoke a force using a ceremony and getting a response through your mirror. The practice of creating landscapes in the mirror should have overcome any difficulty in that regard. If you still have trouble, try combining the invocation with an appropriate Tarot image.

Chapter 4. Testing your visions

It is usually a good idea to apply tests to the images you get in scrying, and to the various beings you might encounter. The ultimate test is, of course, a critical appraisal of the quality, consistency, and value of the results you get from your work; but that test can only be applied after the work is done. Other methods allow you to get some sense of whether there is something wrong at an early point in the session. You can then take appropriate efforts to correct the problem, or if necessary end the session and save your energy for another time.

The most reliable testing method makes use of the symbols in the Golden Dawn's Greater Pentagram and Greater Hexagram rituals. But the effectiveness of the method requires that you have some experience in performing those rituals, and in getting a good response from them. If you are not already experienced in their use, you should practice using them in your magickal space for a while before implementing this testing procedure.

A limitation of this method is that it only works where the powers being scryed are among the traditional, conventional powers used in magick. That is, the powers are elemental, planetary, or zodiacal in nature. Where the nature of a power is unknown, or it is of an inherently mixed nature, other methods must be applied.

After attaining a steady image of some magickal region in your mirror, you draw the invoking pentagram or hexagram appropriate to the power you invoked, using white lines in the air in front of you. Vibrate the god-names of the power a couple of times, then cast the symbol into the mirror. If the mirror is correctly "tuned" to the power, the pentagram or hexagram will be absorbed and will either have no effect, or will cause the image to become sharper and brighter. If the image becomes darker, becomes distorted, or breaks up entirely, then you know that something is wrong; you should banish and start over.

Similarly, if you have used the mirror as a gate and entered into some region, you should cast the appropriate symbol against any object that appears prominent in the area, and always against any being who appears to serve as your guide. In either of these cases, the being or object should show no effect, or should grow brighter, larger, or more solid as a result of the contact. A false or deceptive being will shrink, or its appearance will become distorted, or it will disappear.

No magickal being worth speaking to will ever object to being tested in this way. There is no reason that it should, since by doing the test you are, effectively, blessing it. If a being attempts to convince you to not do the tests, that in itself is a sign that something is wrong.

Note that you should always use the *invoking* pentagram or hexagram for tests, never the banishing versions. Using a banishing figure is the same as commanding the forces you invoked to disperse again, nullifying your efforts.

Two secondary types of testing seem to depend in some way on the magician having an *intent* that they will work correctly; there is no obvious reason why they should work, but they usually do, just the same. The first of these is the use of the G.D. grade signs; the second is the use of the Hebrew letters of the planets.

The idea behind the use of the Grade Signs in scrying is the same as their use in Masonic rituals and greetings. By displaying a sign to a spirit you encounter, you claim a right to the "secrets" of that grade and its corresponding element. The spirit should answer back by repeating the sign, thus showing that it is also qualified to deal with the secrets of that grade. (Illustrations of the Grade Signs can be found in Crowley's *Liber O*, and in Regardie's *The Golden Dawn*.)

If a spirit can perform the appropriate sign for the invoked element, this indicates that your vision is on-track. If the spirit cannot perform it, performs it improperly, or its form becomes distorted, this is an indication that something is wrong. However, it is not necessarily proof that you are dealing with a deceiving spirit, particularly if the same spirit has already passed the pentagram/hexagram test. Rather, it is more likely that there is insufficient magickal power present for your communication to be clear. The best course is to vibrate the divine names for the power you are invoking several times, and then repeat the signs again. Only if the spirit is still unable to perform the signs correctly should you end the session.

The exchanging of signs also contains an implicit agreement between you and the spirit being tested. That is, by doing this you are agreeing to deal with the spirit on a basis of equality and brotherhood, neither dominating that spirit nor being subject to it. You are also acknowledging that both of you are "members of the same fraternity", operating within the general community of workers seeking to align themselves with "god" (or with divinity in whatever form you conceive of it). You should never try to exchange signs with a being you know is not within that community, or with which you must maintain a position of dominance -- e.g., a demon or a true "elemental". Conversely, you should never try to dominate a spirit with whom you have exchanged signs; assume instead that it will assist you willingly and without coercion, and treat it with the same respect that you would wish it to give you.

It sometimes happens that in answering your sign, the spirit will add other signs after repeating the one you used. This is an indication that the spirit is of a mixed elemental nature, or is intrinsically of a higher "grade" than that at which you are working. As an example of the first case, if you were invoking an angel from one of the Lesser Angles of the Enochian Tablet of Earth, you would perform the sign of Set. The angel would be expected to respond with the same sign, but if it were an angel of the Lesser Angle of Fire, it might add the sign of Fire (the goddess Thoum-

TESTING YOUR VISIONS

aesch-Neith) as well. As an example of the latter case, a Senior from the Earth Tablet might add the LVX signs after the sign of Set.

The LVX signs are a special case. Their use indicates that the spirit is aligned with the divinity, is of a "good" character; but does not test for any particular elemental or planetary nature. They should be used in conjunction with the appropriate hexagrams for testing spirits related to the planets or zodiac, or in any case where the benevolence of the spirit is in doubt. All of the Enochian angels will be able to perform these signs, as will any Hebrew-system archangel.

There are no Grade Signs specifically associated with the planets in the Golden Dawn system; one must make do with the LVX signs, and these are usually sufficient. However, those who wish to assemble a set of elegant and effective planetary gestures for testing spirits should consult *Planetary Magick* by Melitta Denning and Osborn Phillips.

The final form of testing is, in my opinion, the least reliable. I do not use it myself, preferring to trust my own judgment. But I note it for those who might wish to experiment with it.

The Golden Dawn adepts acknowledged that in this sort of work there is always a danger that the visions one sees will not be a true reflection of the forces invoked, but may rather be constructions or projections of the seer's own mind and emotions. They classified these projections according to an association with the planets:

Type	Planet	Hebrew letter	Tarot Trump
Memory	Saturn (as Time)	𐤔 Tav	The World
Construction	Jupiter	𐤌 Kaph	Wheel of Fortune
Anger	Mars	𐤑 Peh	Tower
Vanity or ego	Sun	𐤒 Resh	The Sun
Pleasure	Venus	𐤅 Daleth	The Empress
Imagination	Mercury	𐤁 Beth	The Magician
Wandering thoughts	Luna	𐤂 Gimel	The Priestess

The theory is that if you suspect that one of these factors may be influencing your vision, you can project an image of the corresponding Hebrew letter or Tarot Trump into the scene. It will cause the scene to darken, diminish, or disappear if the scene is in fact the sort of projection you suspect it to be.

My personal feeling is that introducing extraneous powers into a vision in this way will cause more problems than they will solve. As well, it seems to me that invocation of a force related to a type of projection would tend to enhance the projection rather than eliminating it. However, this may not be the case for you; try it if you wish and see if it works.

A SHORT COURSE IN SCRYING

Chapter 5.

Scrying with the Enochian Magick

There are several considerations for Enochian magick work that do not apply to scrying using other systems. The first of these is the unquestionable power of the Calls and the divine and angelic names. As Crowley once said, other systems require effort; Enochian magick requires caution. While the power built up in any one session is almost never of an unmanageable level, some effects of the magick tend to accumulate across sessions; it is easy for an overeager beginner to get in deeper than he expects. Added to this, the powers invoked through the Calls seem to enter into the magician's field of awareness along some spiritual dimension that is outside those that we consider "normal". It seems to operate through some sort of meta-space with qualities different from those that compose the magickal worlds to which we are accustomed.

The consequence of these factors is that any work with the magick places a certain amount of stress on the magician's mind and body, and over-use can lead to various stress-related forms of illness. Anyone working regularly with the magick should keep an eye out for signs of this stress in himself. The typical symptoms are similar to those that come from abusing methedrine or "speed": nervous exhaustion, severely lowered immune response, inability to concentrate, hypersensitivity, hyper-reactivity, reduced judgment, flights of ideas, and paranoia.

One time in my own career, the stress of overusing this magick combined with an equally stressful mundane occupation to give me the worst of both the physical and mental consequences. On the physical side, I contracted mononucleosis, effectively stopping all my magickal work for six months or so. On the mental side, the changed viewpoint and loss of judgment caused me to make seditious remarks to a class of Federal employees I was training, resulting in the loss of my livelihood.

So caution is well justified. But with a few easy, obvious precautions, these problems can be avoided.

- Avoid using the magick at times when other parts of your life are unusually stressful. Try to arrange your affairs so as to reduce the social and economic pressures to the minimum level compatible with your needs.
- Get regular exercise; a healthy body handles stress better.
- Don't use recreational drugs while working with the magick. Aside from being illegal (jail is a poor place for magickal work), all of them add to the stress on your body. Most stimulants and sedatives also reduce your magickal sensitivity and ability to focus in your magickal space. Hallucinogens make you too sensitive, and reduce your level of control.
- Learn to pace yourself. When first starting out, allow a day or two between Enochian invocations to absorb the results and "cool off". Later, when you

get to the point where you need to accumulate power over several day's worth of invocations, allow at least as many days off after the series as you spent in working. Take longer vacations from the work every few months to keep yourself grounded.

The importance of pacing yourself cannot be overemphasized. When you begin getting significant results from your Enochian work, it is very tempting to keep going; the anticipation of even more amazing results drives you on. But the extra-dimensional or meta-dimensional character of these forces allows them to influence all levels of your being simultaneously, including many levels of which you are not consciously aware. The cumulative effects of this influence can cascade into a dangerous level of stress before you become aware of it. Regular intervals of rest and relaxation, and of immersion in the everyday world, are the only sure way to avoid the problems.

Another difficulty, which bears more directly on scrying, is that the Calls allow you to invoke a force without having any knowledge of its nature. In normal methods of invocation, one begins with a symbol or set of symbols, and seeks by their use to bring about the manifestation of the corresponding powers. The symbols you use define the power to be invoked. In contrast, the Calls produce a manifestation of power regardless of whether you comprehend their symbolic content.

Adding to the confusion is the fact that, from a perspective accustomed to the traditional magical powers (i.e., the elements, planets, and zodiac) the nature of the invoked powers seems to change depending on the depth of one's penetration into their realms. Or from another angle, the Calls and Names open up different realms, depending on the level of initiation at which you are operating. On the most superficial level, they appear more or less "elemental" in nature, with an overlay related to the functions of the angels' specific offices. But at "deeper" or "higher" levels, this elemental aspect fades, to be replaced by a succession of increasingly complex and inclusive expressions that may bear little or no relation to the most superficial appearance.

Unless the magician supplies an explicit set of symbols to which the invoked powers can be anchored, the powers will tend to remain in an indeterminate state; a sort of "fuzzy cloud" of energy which contains all the power's potential expressions, but which manifests none of them explicitly. A visual symbol used as an anchor causes this indeterminacy to "collapse" into that aspect of the power which is most nearly similar to the symbol's innate associations. The congruency between the symbol and the invoked power does not have to be very great. It is sufficient that some small aspect of the symbol's associations be similar to the power's; the major associations of the symbol can be entirely inappropriate, and this collapse will still occur.

So the symbol the scryer uses will determine, in part, the initial manifestation of an invoked Enochian power; the scryer's expectations or preconceptions of the

power's nature will also be partially determining. This accounts for the documented fact that different magicians have produced widely varying -- sometimes even contradictory -- results using the system. However, it is my observation that with repeated invocations and scryings, the true nature of the invoked power will break through these initial, superficial expressions. The longer you work with a particular Enochian power, the more closely your results will accord with that nature, and the deeper you will penetrate into the realms to which the power connects.

Since penetration past the sometimes-deceiving surface manifestations takes time, orderly, methodical work habits are necessary to get the most value of your Enochian work. The fact that invocations have a cumulative effect can be used to advantage if you plan out your course ahead of time, and stick to it. The following suggestions will all enhance the effectiveness of your Enochian scryings:

- For every angel or other power that you invoke, do several scrying sessions. Allow time for a connection to be built up between you and the angel, and for your mind to become accustomed to its power.
- Work for an extended period solely with powers from a single Tablet. Or if you are working with the Aethyrs or the 91 Parts of the Earth, pick a set of contiguous Aethyrs or Parts and do them sequentially.
- If you are invoking single squares of some angelic or divine name, plan to do all the squares of that name in sequence.
- Plan out a series of invocations to investigate all the angels of a given rank within one of the Tablets, in some logical sequence. Complete the series before working with any other rank or Tablet. Alternately, plan out a series to investigate all the powers within a given Lesser Angle, in order of rank.

A Magickal Space for Enochian Scrying

Since the Enochian powers are so sensitive to the visual symbols in a magickal space, the general-purpose magickal space developed in the preceding sections of this paper is likely to be inappropriate for Enochian work. The profusion of objects with which you have populated the landscape would all tend to anchor the forces in unexpected or undesired forms. A space with a more neutral visual appearance needs to be used.

A woman I once met made a habit of surveying people about the appearance of their magickal spaces. Amusingly, nearly all the Enochian magicians she knew (most of whom did not know the others) had chosen to build essentially identical spaces for their work. This space might thus be considered an archetypal Enochian workplace. It consists of a broad, gray plain, surrounded at the horizon by low hills; both plain and hills are illuminated in a flat, sourceless light of relatively low intensity. Overhead, there is a night-sky filled with stars. The plain is large enough that the magician always has an unused area available in which to perform a new series of invocations.

The remaining few magicians in her survey had chosen to go even further in the direction of minimalism than this Michael Moorcock landscape. Their workspaces consisted solely of a clear space within a gray mist, with a featureless gray floor underneath, created *ab initio* for every invocation.

My feeling is that the plain has a slight advantage as a workspace. It allows for the establishment of long-term or permanent structures, useful for advanced works in which the invocations must be done in section, or for building a temple appropriate to a range of Enochian works.

Scrying Techniques for Enochian Magick

Both the "magick mirror" technique and its extension as a "gate" work as well with Enochian powers as they will with other, more conventional magickal powers. I would recommend that you create a new mirror in your Enochian workplace for every series of invocations that you do, and destroy it after completing the series. Since the Enochian powers tend to accumulate over time, this prevents residual forces from previous works from interfering with a new work.

However, as mentioned above, it is often necessary to provide a firm visual anchor for Enochian powers; you may find that the mirror technique is insufficiently exact, and only gives you confused or contradictory results. If that is the case, one of the following methods will be more effective.

The Golden Dawn devised a technique for using visualizations of truncated pyramids as the starting point for explorations of individual squares from the Tablets. This practical method has been proven by use to be very effective, precisely because it provides a well-defined symbolic "anchor" for the Enochian powers. I recommend this technique for beginners, both for this reason and because it tends to focus the powers into their most "earthly", most readily comprehensible form.

The basic technique is to build a truncated pyramid in your magickal space. The flat top has an area one-ninth the area of its base. The relative sizes of the top and bottom means the sides are tilted inwards at an angle of forty-five degrees. The letter of the square is visualized on the flat top. The sides of the pyramid are colored and labeled with symbols and images according to a complex system of attributes.

(The G.D. system of attributes is described in detail in Book Four of Regardie's *The Golden Dawn*; my own alternate system (which I believe to be a substantial improvement over the G.D. system) is described in the papers titled "Godzilla Meets E.T.". The pyramid method works very well with either system.)

The pyramid is visualized as being large enough to stand on the top. Having vibrated the appropriate Calls for the name in which the square lies, the magician then stands on top of the pyramid in his astral body, and vibrates the hierarchy of names. As he vibrates each name, the magician imagines the power of that name gathering around the pyramid.

When the last name is vibrated, the magician imagines that each side of the pyramid is gathering in the attracted energy, each taking the type appropriate to its attributes and symbols. This energy is seen moving upwards, being focused as it goes by the narrowing of the sides. The flows of energy from the sides reach the top simultaneously, run into each other, and form a beam of light shining up and outwards into the astral worlds, forming a path to a region of magickal space governed by the square. The magician then follows this beam in his astral body until a landscape or other scene forms around him. This scene should symbolize various aspects of the square invoked. From that point, the techniques describe earlier can be used to explore the region.

I prefer a variation of this method, in which the magician stands inside the pyramid. When the energies traveling up the sides reach the top, they come together on the letter and then shine *downwards* into the pyramid, illuminating the interior. The angel governing the square is invoked to visible appearance within the pyramid and is tested there. After testing, the angel conducts the magician to various scenes that illustrate the square's nature.

Since a session using this technique only explores the power of one letter of an angel's name, you only get a partial view of the angel's nature. To fully understand an angel, all the letters of its name should be explored in sequence.

When you wish to invoke all of an angel's powers at once rather than a single letter, it is more convenient to make your anchoring image something like a magickal circle, or a talisman sufficiently large that you can stand on it. A example design for such a circle would have the divine names superior to the given angel written around the rim of the circle. The name of the angel being invoked would be written within the circle, oriented so that it appears upright when you are facing in the direction in which you want the angel to appear. If the angel is associated with a particular magickal formula (e.g., Kerubic angels and the INRI formula) symbols appropriate to that formula might also be drawn within the circle.

Note that the intent of this figure is much closer in function to a talisman than to the traditional idea of a magickal circle. It is not intended to block off its interior from the exterior areas; you should feel free to move in and out of it at will. Nor is it intended to "contain" the invoked force. Rather, the idea is that the charged figure will serve to attract the attention of the appropriate being -- like putting a big illuminated sign saying "Land Here!" next to a runway. It also serves to condition the surrounding magickal space so that it reflects the nature of the invoked powers.

Vibrate the appropriate Calls several times; then enter the magickal space and create the circle. Vibrate the divine and angelic names, and as you feel the invoked power arrive, direct it into the lines and letters in the circle so that they glow and re-radiate the power to the surrounding environment. Keep vibrating the names until the intensity of invoked power seems to level off, then vibrate only the name of the being you wish to contact, asking it to appear before you. Vibrate the angel's name until it does appear; then apply the tests, and ask the angel what you will.

A SHORT COURSE IN SCRYING

Calling the angel to the circle is my personal preference; I would rather have the guide take me to the place I want to go than go there first and find a guide afterwards. The reverse may be more comfortable for you. If that is the case, you can vary the above method by concentrating the invoked force in the circle instead of allowing it to radiate. Then imagine that the force is creating a "gate" to the power's magickal space; imagine the center of the circle opening up as the magick mirror did in the earlier exercises, so that you can step directly through it into that space. Or you can imagine that the powers form a beam of light shooting up from the circle, which you can ride to the powers' space.

The Enochian Walks with God

By Jane Lead

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Jane Lead's

The Enochian Walks with God

"The Enochian Walks with God"

Jane Lead's third published Prophetic Work, brought forth for illumination and clarification to the *Nazarite Flock*, as to what they are to understand of the renewal of the Mind and Heart that is absolutely necessary to achieve a walk with God such as Enoch had; of the role of the Virgin in the birth of JESUS, within each one; and the things that hinder the Process and prevent the Soul from Progress. Also revealed is the first glimpse of the mechanism for Universal Restoration of all Apostatized Spirits and Creatures to their God and Creator again. This was made public in 1694.

This manuscript from the 17th century has been out of print for a very long time and has been generally inaccessible to the general public. It contains terminology and wording that are missing from modern edited versions.

This on-line reproduction presents the old manuscript "as close to the original as possible" — rendering the text and appearance of the 1694 printing without any interpretation or commentary, — both of which

are here left for the Spirit of Truth, who will always provide for the seeking and humble in heart. Notes of the author, that were printed in the margins of the original, have been included "in-line" with the text, but shown in a reduced size.

THE
Enochian Walks
with God,

Found out by a
SPIRITUAL –
TRAVELLER,

Whose Face Towards
MOUNT - SION

Above was Set.

Gen. 5. Verse 22,

*Enoch walked with God,
and was not, for God took him*

WITH

An Experimental Account
of what was Known,
Seen, and met withal
there.

As to an Essay to a further Revelation of an Immense and
Infinite Latitude of *GOD's Love, to the Restoring His
whole Creation, and How, and after what Way and Manner
we are to Look, and Wait for this Last Appearance, and
coming of our Mighty GOD, and Saviour CHRIST JESUS.*

*O come and see, what the Holy One in His Spirit, is
working down, and revealing, in order to His Appearing !*

Written by *JANE LEAD*, in this Year. 1694

P.J. de Louthembourg.

A N

Introduction, and Apology

To the following

DISCOURSE.

MY Friends, who in the universal Love, of the God of Love do dwell, to you I doubt not but the Matter of this Discourse may find Acceptance, as it is a Message from above, of good, and Glad-tidings to the whole Creation, from the beginning of Time, to the final End and extension thereof; for God's bounteous Grace will thereto reach. But this Love doth express it self, not only by saving, and delivering from an endless Punishment, as the just Merit of Transgression, and Disobedience which is proclaimed to the whole Adamical Fallen Race by him who was made an Offering for Sin: But be it known, God's Love is not so clearly seen or illustrated. If, (O if) Here it should stop in this visible way of Redemption by Christ; but it must go much deeper in bringing forth a new created God-like Similitude in the Soul; that what was diminished, and disappeared, may be repaired by the Birth of the Holy Ghost, conceived, and so springing up, Intrinsic, for a thorough Renovation in every part of the Soul; This you will find to be the whole scope and drift of what is written here; God having Taught me by his Spirit, in this great Mystery, of Inward Redemption; I found my self Impulsed and under a Constraint to make it Publick before my Decease (being aged 70 Years) that so this Treasure might not die with me; not knowing but that it may be my last Farewell to this World, Therefore have hastened to do my Lord and Master's Work whilst the Day spring from on high doth shine upon me; if the outward Day of my Life is lengthened out to me, it shall (all-improving of it) be as my most delightful Employ being called to it from on high.

Now to come to the matter in hand, as to the Title which this Subject doth bear, it is not an outward flourishing sound, but from a most Essential and Experimental ground from which this goeth forth; which if otherwise, in my

*circumstances, I should not have rendered by self publick:
For every Woman that prayeth or prophesieth with her
Head uncovered dishonoureth her Head. 1Cor.11.5. But
Christ being my Head-covering, I have both Commission,
and Munition-strength, upon which I shall proceed, and go
forward, and say something as to the first part, which is the
Spring-flower of the Mind, Essenced in a Never-dying Root,
which renders the face of the Mind perfect in Beautifulness,
for Love, and delight to him who is the Express brightness
of the Father's Light, in which you will (as in a Glass) see
the Royal Degrees, and Spiritual Assents with Festival
Entertainments in the Spirit so prepared, that may be for an
Inviting Imitation to the Heaven-born Spirits, as also to
them that are yet unborn, that all may labour, in such a
heavenly Habit of Mind for to be found.*

*The next part which I have to commend to the Reader is
according to the Inscription of the Book, (The Enochian
Life) that so hidden, and unknown hath been; yet by the
Spiritual Pilgrim, and Traveller found; and may still be
found by such as shall cease from walking after the Flesh
and Worldly ways, and resolve to take up, to walk with God
in the Spirit. For if once you can clear, and get off here,
from these low clogging and heavy, sandy ways, then you
may enter into these high and pleasant Walks with GOD,
which when you are once come into, you will meet with
those various Sweets, and Delights, that will Ingage you to
keep to them, because good Company you will here meet; if
but few among Mortals, yet numerous of the Heavenly
Society will walk, and talk with you from those upper
Regions whereto your Travels tend, of the which I have
given an Account for Encouragement, and Motive to draw
up Holy, and separated Spirits Hereunto; who have
Liberty, and Opportunity, to know beforehand the Riches,
and pleasant Things of this Heavenly Country to
contemplate upon them, for which End I have joyned and
added to this first part what was opened and revealed to me
last Year, 1693, where you will see a particular Knowledge
and Experience of what the Saints yet abiding in this lower
World may enjoy of Communion with Holy and Separated
Spirits of the Higher World, which may be of great
advantage.*

*Also a little Tract lately manifested in what way and
manner we may expect the LORD JESUS, his Appearance,
about which so many prophecies and sounds in this present*

Age have gone forth. I have according to my Gift laid the sure Foundation for both his present and future Appearance in the World. Sure I am, he doth, and will send his Messenger before his Face, which is the Spirit of refining Fire to prepare for his more Visible and Splendrous coming in his Kingdom, to make Kings, Priests, and Prophets, to Reign in , and with Him on the Earth; and when we shall see more of this multiplying Oyl of the Holy Ghost poured forth upon those that are Lookers for this Blessed Hope, and most glorious Reign of Christ; then we may expect he may be drawing near.

Therefore in order hereunto, all Publick, and private Pastours and Teachers, should know what to go forth with, and declare, and Preach up the Ministry of the Spirit to make ready all Nations, People, and Languages to call them in, and by the Power of the Everlasting Gospel, the which powerful Sound may reach in Christ's Spirit to the Free and Bound, whether in the Body, or out. For this Gospel will so far extend, beyond the Limits of time, to Creatures in ages yet confined, of the which Latitude of redeeming Love you will in this Volume find declared, of being also a revealed Truth, which I was not from the World to conceal; And as for those Scriptures that may be alledged against it, they were to me Interpreted This Point to reconcile, and thus opened, that as the LORD CHRIST did go and preach to the Spirits in Prison that were disobedient in the days of Noah, (or before, and since) who in Bonds did remain in low Regions, at whose appearance did Then find deliverance, or else to what end did he preach to them? as you may see in Peter; and so again at his second and last Appearance, when he shall come to judge the quick and the dead, where will pass just and righteous Sentence according to every ones Work; yet will this Judge reserve in himself the liberty to Release, and Remission give, to all that in fiery Purgations have passed, and are humbled thereby.

Take notice of what the Apostle Paul speaks of in this Matter, to be saved so as by fire; and as to that great Objection made from Christ's Words, Go ye Cursed into Everlasting Punishment (which is opposed to the short Limits of this World; and admits only of number of ages, which Suffering, and Punishments there may yet be) yet it is not to be beyond the Time of CHRIST: (the LORD's completing, and delivering up the Kingdom to his Father)

for GOD was, is, and so hath designed in CHRIST to reconcile all to himself which was at odds with him; for it is not to be the least doubted but the Efficacy of Christ, the second Adam, by the merit of his Blood-shed, and his Spirit given therein which will make all good again, which the first Adam had made evil.

Much more I might enlarge, but I hope this may suffice, only to consider That Scripture of the Romans, Chap.5 Ver 14,15, and 16, which is enough to clear and satisfie that the Plaster provided, is much broader than what the Wound of Sin hath made.

This (O Reader) who ever thou art, know, I have been hereto from a heavenly Power driven to clear up, and vindicate the Royal, and Generous Goodness, and Love of the Holy Trinity, agreeing all in Unity, for the reconciling and bringing back again into themselves whatever of a spiritual quality was scattered and divided from them, which in the dispensation of the fulness of Time will be made manifest to the wonderful Amazement, for all of God's Creation to Love, and Praise, and Exalt, and pay their Adoration to their merciful Creator that hath completed such an Universal Redemption; only suffer this Word of Caution and Counsel, That none presume to turn This Grace of GOD into a vitious and careless way of Living, For Anguish and Terrour, of Soul, and Suffering, will be upon them here, and hereafter; all which, may be prevented in the time of this Life by an inward, Circumcision in Spirit, and mortifying the Evil Nature bringing it into a Subjection to the Law of the Spirit of Holiness; For I must solemnly Profess to all such as do loosely and vainly live, That they will have no part in the first Resurrection, but be cut off from all those pleasant and unconceivable Joys, and glorious, and filling Springs of refreshing from the Presence of GOD, and the Lamb, which in this present Life may be tasted as the first Fruits of the full Harvest. I do this aver (as from what I have known in my own Particular) That if there were no Reward of a future Blissful happy State when this Life shall end, I should think it a very great Felicity to have a present Participation of the Spirit of Christ, and thereby be cloathed with his Divine Nature, and live in the present Enjoyment of all those Ineffable Immunities that I have here given a Real account of according to Experience, which I do hope, and pray with all Power of Prayer, That

what hath been by the Holy Spirit of Immanuel unfolded here, may be Received, and Entertained, as the golden Oyl from the Dropping Olive-Tree; that as the anointed Ones of the LORD do multiply for a priestly Kingdom here upon the Earth; (The which Subject hath been Treated of, and Published by the Author in 1683) Entitled the Seven Seals' broke open, by Divine Revelation (some of which are yet to be had in my possession) and as the Day of the Spirit does more get up, and shine forth in this present Generation in Heart and Mind, which only can be expected from such upon whom the Anointing is poured forth plentifully, That may be so well stored with That Pure Grain and golden Seed, as they may as Sowers go forth to Sow it everywhere. Oh how were it to be wished, and how much would it be my Joy to know such powerful Sowers in this our Day, which may bring forth a pure white Lily Crop of Spirits, with whom Christ our Kingly Shepherd may walk and feed; Then he will be no longer a stranger to his Fold here upon Earth, but be well known to be our feeding Pasture continually. But I shall here now stop, and with this Word conclude, (as if it were my last Dying-Speech) which I do direct to all Ranks, Sorts, and Degrees, and more especially, to them who are Called, and Liberty have to exercise a true Spiritual Ministry, That they may know what This Season and Time may call for, being now past the first and second Number of Time; and are come to the Half-time: Therefore go forth with your anointed Shield, and with your Horn fill'd with Oil of the Spirit. Spare not to sound your Trumpets of the Spirit, that may gather in from the utmost parts of the Earth, that they may both, see, know, and partake of this Dawning and Day-star rising first in our Hearts, and from thence lead most rightly where we may our Princely Redeemer see Eye to Eye in Kingly Majesty. For the which end it is Incumbent, and chargeable upon you to propagate this fore-runner of our Lord Christ, which is the Spirits ministry, as the One, and All that I have to leave, and commend to you who Lovers, and Walkers are in this Spiritual way which hath been here described by the Spirit of CHRIST in

JANE LEAD.

The Flower of the Mind.

—
May 12th. 1694

*A Flower from the Paradisiacal ground
 hath appeared, the Nature and
 Property of which is never to fade, or
 die; for its descent is from on high,
 which is the Lord, the quickening Spirit
 from Eternity.*

THIS is the Plant that has put forth it self, distinct from the outward Nature in me; well known it is by its pleasant Scent, qualifying with Fragrant Love, so very sweet, and mild, that it harmoniseth the Soul to that degree That it feels no other life, than a Ghostly Deity; That is the Root which feeds this Rosie Flower of the Mind, with a certain kind of Balsamic Virtue; that so its beauty is of a Blushing freshness always.

Now herein lieth the greatest of all Mysteries, That under the Covert of a mortal Human form, such an anointed *Cherub*, should There live and move, as having the fire-sparkling Eye, that pierceth into the Heavens, there to view, and see, what is of its own Kind, and Property, transplanted into That upper Region: for known it is to me, that Spirits, Pure, and Separate from this gross Earth, may be both with Christ the Head, and with his body of Saints, who in the Heights of Glory are.

Yet mutual Greeting, and Conversation allowed may be, as springing from one Eternal root, and ground, coupled together in Loves golden Chain of Everlasting Unity.

But it is given me to understand that such Saints which are yet in the Body, (that is yet Corporeal) they must be highly spirited, and much estranged from themselves, as considered in an outward creaturely Life; for That part must be silenced, and shut up; when ever the Soul, in this

Body would hold a Communion, or spiritual Conference with the Kingly Shepherd, and That upper Fold.

Now from hence it is to be concluded, they must be High Graduated Souls, that are privileged to come up Here to this Heavenly Court. Every Spirit according to its growth and attainment, so it will be ranked with such as are above; each one joined to its like in Heavenly places: for so it will be, whilst in the body of time, and when There from separated (Oh my Friends, whoever This comes to know) they will little care for any other Society but what is above; for Christ being Glorified, He mightily doth draw pure Spirits to be with him, as their most proper Center, and Dwelling-place.

The body of Sin, and Flesh, hath been indeed a great Impediment to such Heavenly-minded Souls that in this Liberty of Mind for a spiritual flight would be; but the Mill-stone of this Earth doth bind, and keep them down, so as they cannot ascend.

The Question then is, what must be done to get free, to hold up this all-desirable Correspondency with GOD, and CHRIST, and all the Heavenly Family?

I can give no other Direction, than what my self have been taught in, and in some degree have put into practice so, as whereby I have found this All-secret pass, (or way) for my Spirit to enter, and abide, in the Inward Tabernacle of GOD's delightful Presence, which is as a foregoing Pledge of what I may hope, and expect to take up in, when this my Body shall break away.

Therefore that I might excite all holy, well-minded souls that are such Lovers of their Life CHRIST, That they would not be bereaved of his Company during the Time allotted to live in this outward Body: Then let them observe these Rules which I give as my Experience.

First, lay aside all Vexatious, Worldly Matters, that are a Cumber, and Weight upon the Mind, take in nothing that is not absolutely Necessary: be contented with a little of the World, that thou mayest have much more of GOD.

And if possessed thou art, of a plenty of these outward Things, be sure to give a Proof of thy Alienation from

them, by giving them all up as an Offering to the Temple-Builders, to promote, and furnish the Inward Sanctuary, which the Holy, Spiritual-minded Souls are to make up; Therefore to be Encouraged in That, it may be by such as do more plentifully, Things of this World enjoy.

And bless GOD, That they have such a Prize put into their hands as to Honour GOD, and propagate the Revelation of his Kingdom, by supporting such as GOD hath Endowed, and filled with the Spirit of Wisdom, Revelation, and Prophecy; with all Purity of Conversation.

Sure I am, it would be a most sweet scented Sacrifice to GOD, if any, there could be found, that were thus so largely, and well disposed in Mind; that so, a Sequestration, and Dedication of devout Spirits, might be maintained, for fulfilling the Will of GOD here on Earth, as it is in Heaven; Echoing to the Saints in the upper World, in Loving, Praising, and Admiring, paying all Homage, and Temple-Worship, in GOD, to GOD and the Lamb.

I have been, and still am, of the same mind, That if such an holy convocation could be brought together, in a perfect Accord, and Oneness of Spirit, a great witness would be given to it, and mighty things would succeed upon it. But woe, and alas, (and may therefore a Wailing be taken up; that) the pure Spring of Life in Souls, hath been stifled, and choaked by the Earth.

I have made it my sorrowful Observation how deeply buried in the Earthly Life, the greater part of the Creation is, in their several Ranks, and Degrees: the Higher Order, in this World, that hath all advantages, by fullness of all desirable Things that this World can afford, whereby they have opportunity to attend the high and heavenly Calling, being they can subsist, and live without the Toil, and Labour, which others are necessitated to be employed in. Therefore let the Great and rich Ones, of this Temporal State, believe and know, It is incumbent upon them, and GOD expects no less from them, That they principally Honour GOD with their Substance; and seeing GOD hath given them such Liberty, and Command of their own Time, Highly to prize it, and make sure to themselves the Pearl of the Kingdom; for That Treasure may go along with them into the Heavenly World, when they must leave all that belongs to this Outward.

Now I have a Word given me also, for the lower Ranks, that indeed may have a more lawful Plea, for want of Time, and Liberty, being engaged in Business that must give a Livelihood; and therefore they cannot be so much at leisure to wait the Motions of the Heavens.

To this, the Spirit of CHRIST gives this Caution and Counsel.

Take heed lest the Cares for the bodily part do not eat out the Life, and Spirit; and so bereave it of all that is spiritual-feeding, and cloathing for the Soul: and so be put by, and excluded from commencing the degrees of the Heavenly Vocation and Calling, and lose all benefit of conversation in Heavenly Places.

Therefore be watchful, and suffer not the Outward to jostle out the Inward; Put but one Grain of Faith into thy Stock of outward Things, and eye GOD Therein; and the Blessing of Increase shall come on thee: for the Just shall live both Spiritually and Temporally by his Faith.

We have instances of what the Spirit of Faith hath produced, when GOD hath been confided in; It hath produced a thousand fold more than all the Study of the Head, and Labour of the Hands. And as this Lily of Faith shall get up, and free it self from the Twisting-strings of Sense which hath bound it, *Solomon*, in all his Glory shall not be compared unto This Sprouting-Lily-Day of the Heirs of Faith.

They who shall be born into This Faith, they need not be thoughtful for any Temporal Thing, for all Blessings in abundance will be brought in. *Therefore labour not so much for that perishing Mammon, but rather for That white stone of pure Faith, that fed many Thousands with Bread.*

Remembering the LORD's Doctrine; viz. *Take no thought what to eat, or drink, or wherewith to be cloathed.* The LORD knew, that by the Spirit, and Power of Faith, there should be a Support, and Supply of all necessary Things.

But it may be said, This kind of Faith, is yet but very rarely in any one Sprung.

Well, grant it so to be for the present; yet it is a Truth that there is such a faith that hath been, and shall most surely be revived again, in them, who willing are to die to all That which hath choaked, and stifled, (yea, bound this Lily of Faith down).

Now to proceed on to the second Rule for Direction for such spiritual-minded Souls, as do desire to be well acquainted with the life in God, and therein to rest.

As the first Rule was to discharge and acquit all unnecessary clogs, and weights, exteriorly; so This, more interiorly; which is by taking all care to clear away from the Heart and Mind the Scum that boileth from Corruptible Nature; from whence Generateth multiplicity of profuse Imaginations, that no stop can be put to, but as the Spring of the Holy-Ghost doth open, and drown, That chaffy dust, which defileth the Temples body.

Now this skill, the Soul must of the Holy Spirit learn, that as fast as the puddled-matter of this Kind do rise in the mind, so immediately dowse, and bathe thyself in the Springing Pool, where-from the Water of Life doth bubble up; for That is our Healing, and it is as near us, as the other contrary Source. And thus we may keep our Hearts all pure, and clearer reserved, to be the most Holy Sanctuary for the Priestly-Spirit to minister in, and to make ready a Holy separated place for GOD and CHRIST to manifest themselves in us.

Upon This account, was the Holy Ghost promised, and also given, to prepare and make straight the crooked ways internally; for Christ his Spiritual Humanity to take up in a pure mind. As *John* the Baptist went before to prepare, and declare Him to be the Lamb of GOD to take away the Sins of the World; that by *John's* Ministry a Reformation and Repentance unto life might be given.

But all this was short of the Spirits Ministry (as *John* confessed) which is now come to be revealed. Christ being glorified in a body all spiritual. He cannot come to Joyn himself with any Soul, but where this Holy-Spirit abides before-hand, to refine and purge the floor of the Heart.

This is the office of the Spirit. Now hence we do see our selves bound to treat This Holy Messenger kindly. It is an

Infinite valuable Gift; Oh therefore prize Him at a High rate, for by Him, and through Him, we have all Knowledge, and Intelligence from our Father's House, and all of that Heavenly Family, We should never know any thing of That state of life which is after Death, but as this good Friend, the Holy Unction makes out from the Treasury of God's manifold Wisdom.

Therefore, who would not for so great a benefit keep their minds all Vacant, and Pure, for such a Comforter to abide with them, who can tell us of things that are yet to come, as the time Present, and Eternity: and This he doth, and will do still, for those that love, and delight in his Company?

I must say, and leave it for a Living testimony behind me, that had it not been for This precious Sealing-gift of This Holy Spirit, I must have spent my days, in Gloominess, and Sadness; Sorrow, and Misery: Which by the received Gift of This Spirit; my age of time hath been past away with much Peace, Pleasure and Joy; tho' often thronged in upon, by this worlds annoy, which could never distress me, whilst I could but keep the Spirit with me: who had ever more, New things to bring out of his Store, to quiet, and pacifie, what at any time was ruffled, and so much disquieted in me.

This I have only made mention of, to provoke such, or as many, as This Treatise may Read, and seriously ponder it in the true Spirit; then will they know from whence This is written, and prize it greatly, and wisely make provision for This self-same bright, enlightening Star out from their Hearts to spring: who will prepare the way for Christ the King to reign, till he hath put down all that can be called Sin; for to This end is the Holy Ghost given, and still a giving, but in various measures and degrees; some one portion, others double, and treble, according as a dedication, and preparation of Soul is found; where most stillness and privacy for a divine contemplative Life is fixed. There this Holy Guest will frequently visit; whereby it doth well inform and acquaint the devout Soul with what is doing, and transacting in the Heavenly Country, and Royal City which the Majesty of GOD doth enlighten with his Glory.

The Discourse the Spirit may maintain with us about this upper Worlds Affairs, will mightily hold us, and wind up

our minds, so as we shall fear to let them down into this defiling World, lest it should raise a cloud of interposition betwixt the Heavens and us, as too sorrowful it hath often been known; therefore watch, and pray, and cease not to keep upon your Guard always.

But now it may be said, This is a Glorious and high Privilege to receive of This Spirit, which bringeth out of GOD's Treasury things New, and Old; but the way to obtain this Gift is very costly; for the Rules prescribed, carry out to such a self Abnegation, and Denunciation of a creaturely life in Flesh and carnal Sense; that it is very rarely that any are able to obtain, and retain this precious and holy Anointing, whereby we come to know the secret, and deep Things of GOD.

True it is, This Jewel will not be found, in common earthly Ground; there are several measures, as I have mentioned, for they that have no degree of This Spirit of Christ, cannot be his; but if there be so much of this Light as doth check and reprove of Sin, and it be Obeyed, Then the Spirit will manifestly multiply for Counsel and Comfort; and so go on to reveal himself clearer, as he finds the Heart giving up to be his peculiar Place of Residence, that so he may keep all in a sanctified Order, in preparation for more extraordinary things to be communicated: *For the Spirit riseth higher, and higher, as the Soul is emptied of its own self.*

It may be queried, but is there any in this Age of Time, that can give any instance of their being baptized with the Holy-Ghost, as in the *Apostles* days?

Yea surely, the succession of which hath been witnessed by some or other in every age since; although not in the same manner as with cloven Tongues, and rushing Winds. This visible Demonstration of the Spirit was to have its day and so pass away; and now operates in a more Intrinsic manner and method in Vessels fitted out thereunto. Therefore what was done visibly, is now more invisible, inspiring and opening as a glowing Flame in the Heart, lying there as a live burning Coal, which is known to us to be the true baptizing of the Holy-Ghost which is in present feeling; and when ever it is, in its highest penetrating power, it may act forth it self in miraculous Deeds, and Works, as the present occasion may call for: This has been known, and experienced by some in this Age.

Then again; another evidence of the Spirit, is, Internal Gusts, and breaths of divine Air by which the Soul is often mounted up upon the wing of This Word, or Breath of the Spirit, and so gets up to the Heavens, entering into the Celestial Globe of Eternity, while its outward body remains in time: This is known to some.

For as there was an outward personal going up to the visible Jerusalem to eat the Feast of the Passover, which was a Type of That great Day of the Feast, which is now kept in the New-Jerusalem above, where the Lord Christ in his Spiritual Humanity doth appear, keeping up the solemnity of That Spiritual Feast, with the body of his Saints There, and sometimes doth admit of pure Spirits, that yet in the body of visible Flesh are to come up, for to view the stately Order and Government of That Feast, and to taste thereof: This is the true eating of the Supper of the Lamb, and drinking the Royal Wine of the New-Testament with Christ in his Kingdom, which puts an end to all Symbolical Ceremonies.

Blessing, Joy, and Glory, we may pronounce to all which Called and Invited are, to come up to feed upon This Pascal Lamb. They will never care nor desire to go out here, to take up in lower Administrations; for This is the Sum and Substance of all, to feed upon the Quintessential Body, and pure Blood of the Grape; that as often as it presseth it self out, it filleth again, for a continual emptying forth; so that none that is come up here may Thirst any more.

This is the True Feast of Tabernacles which I have here described to you; for no one can go up here without putting on their Tabernacle-Body, which is the flaming Heart of the Holy-Ghost.

The Enochian Life

But now methinks, I hear some say at the Reading of This, Oh! You have mentioned a high and lofty State, which is as a new thing that hath not been declared; as that in this present Life there should be found any to ascend to the New-Jerusalem, to feast and worship GOD There; This, you will say belongs to the *Enochian Life*; but That Age of the World is not yet come, so as to know a Translated State.

We grant it, that it is not common, only peculiar to some, that in *Enoch's* Spirit are raised to walk with GOD, and so are taken up in the Spirit wholly. But we may hope This day of the Spirit is coming on, whereby it shall be known more universally; in the which Angelical Spirits shall ascend, and That Divine Principle shall open, that now hath been so long shut up: Then you will know a New-state of Living, that you never knew before; for it will turn the Love of all mortal Things out of the Hearts-door: This will in very deed be known.

Seeing we have thus far proceeded in opening This Divine Mystery, we shall not stop here, but go on to reveal and communicate to such as desire to be Fellow-Travellers with me to This Holy City, the New-Jerusalem, the Track having been shewed unto me; not by Vision only as in past times: In my printed Book of *Divine Revelation*, there you may see what I had by way of Vision, Printed in 1683; but now the Spirit hath moved it self in another degree to bring forth Vision into an Essential Fruition, which ratifieth That Scripture, *Psal.84.Verse 7; They shall go from strength to strength, each one appearing before GOD in Sion.*

Now This I find is to be taken in a two-fold Sense, as to That part which is to appear before GOD in *Sion*. The first is, while yet in body of Corporeity. The second is, when stepped out of it, so, as no more to return again to it. Now hence I, (yet not I but the Spirit of my JESUS) shall lead you on to the first part, knowing well the way, and have taken the measures thereof by the Measuring-Line in the Hand of an Angel: unaccountable to any but the Travellers thereto.

Some heads, and propositions I shall lay down in order hereunto, that our Fellow-Travellers may not fail to find sure footing.

The First is, what Preparation, or Qualification will be requisite for such intended Travellers.

Secondly, What kind, or manner of way.

Thirdly, The several States, or Rests, by the way.

Fourthly, Their arrival to This City of GOD.

And *Fifthly*, The Welcome, and Entertainment the Travellers meet with There, from all the Great Assembly of Mount Sion: (the Court of GOD.)

First, then, it is to be considered what this Traveller must be;

Not a Gross, tangible Body, but a Spirit that must thus take up *Enoch's* Walks, separated, and translated from a *Terrestrial* Life to a *Celestial*: This is our Spiritual-traveller's first alteration (an Earthly Creature turn'd into a Spiritual.)

And now we come to enter upon the way, which looketh at first onset, as the Valley of *Baca* that openeth the Floodgate of Tears, and being so environed with the Light of the Spirit, that hath discovered to it, an inward, and outward Deformity, degraded of its Angelical Image, by the root of Sin in nature springing; so that this Mourning and Sorrow, not to be repented of. And while in this first beginning-way, the Soul will have many Enemies to encounter withal, and Temptations from within, and without, and the more assaults will come because it is to rend away, and leave the Walks of This Evil World, and to betake it self to This New and Living-way. But let not our fellow travellers be discouraged, but gird up, and go forward; this days journey will have its end, though it may go heavily on, this first day,— the second will be more lightsome and refreshing, if it do but hold out this Probation, and wrestle it out as *Jacob* did.

Then the Angels of GOD will meet the weary Traveller, and accompany it throughout its way.

There are seven Angels (or they may be called seven Spirits) that are appointed to be the Guard of the travelling Soul, whilst in this dangerous way. I shall name them, as I my self have found them a Fortitude of Strength in all my Journey on to this very Day: so it may be to the Undertakers that will precisely keep to this Perfect-way.

The first of these Seven qualifying Spirits, and Powers, for a Guard is Holy, Passive-Patience; This is an absolute

necessary Companion in this way. No holding out, without the Indowment of a Patient Mind, that may hold out against all Contradictions and what will make offer to pull down from this High, and Heavenly Walk.

The second is, Deep, or Meek Humility, keeping low, and humble; for That secures the Traveller: For GOD hath great Respect for a Soul that walketh softly, and steadily.

The third Qualification, is a Lively Hope, which is as an Eye within the Soul carrying a Prospect of the Heavenly Sion, That mightily strengthens it, and bears it up.

Fourthly, a Super-Celestial Wisdom, that directs, manages, and governs the Soul, as to the fittest times, and seasons for Journeying on; that is, when to stop, and when to remove on forward, as the matter shall require.

The fifth is the Spirit of Faith; This is a most Excellent Companion that carrieth through all Difficulties, because it is the Evidence of Objects of things in the Heavens, not visibly seen. It is Wings that makes the Soul fly so High, that nothing of the crawling Earth worms can reach, to molest, or hurt it.

The sixth, Divine Power, that attends the Traveller, is, the Live-Coal of Flaming-Love, that so vehemently Longeth to arrive to the visional Fruition of GOD, and CHRIST, with all the glorified Train of Blessed, and Perfect Spirits. This Love-Gale, is so Mighty strong, that it makes the Soul pull up, and run swiftly in this Race.

Seventhly, That which doth most complete this Holy Guard, is, Impregnable Strength, and Power; for if GOD did not take care to Fortify the travelling Soul, with His own Invincible strength, there were no possibility to reach this Mark of the New-Jerusalem State; but Christ the Lord, takes good care, and will not omit to provide Munition-strength for accomplishing this Heavenly Journey; for Christ, the Lord, longeth more to see the Soul-traveller safely landed in his own Bosom of Love, than the Souls desire is to appear before him: So by this mutual Love-Agreement, the Everlasting Knot of Marriage-Union will be tyed, when there once it is arrived.

Now then, by this time you see what the Company is, that will support the Soul in its Travels, but the Chief of all is *Christ in Spirit, that walks in This Holy qualified Soul*, as in the midst of the Seven Golden Candlesticks.

The second Proposition is, what Stages, or Rests, that may be allowed the weary Traveller to take up in a while, which are Three.

This second Days Journey is more easy, and refreshing; the Walks give a sweet Smell, from the Evangelical Promises, giving assurance by the Atoning Blood of the Covenant, that all Guilt of Sin is obliterated, whereby the Soul is Incouraged and Comforted.

But from this it passeth on to a Second Rest, which is, the Record, and Seal of the Spirit; That which was now from the General Promises (Literal) is not to be staid in. Christ in Flesh withdraws, and will be known no more in That Figure, but in the *All-filling Power, and Presence of Spirit*, whereby the soul shall know him in Her-self: So *He* does then become Salvation to the purpose.

No outward Application of Christ, is of That Availance, *as a Christ within, who pours in His Saving-Name as Oyntment*, which performs the Cure of the lapsed State of the Soul, because an inward Disease must have an Intrinsical Medicine, that may penetrate through the Inward parts, that all may be made whole.

This is the intended Redemption by Christ, and nothing less will set the Soul to Rights again, so as to give it Boldness to come to appear before That great Assembly of Perfect-Spirits in Mount Sions-Kingdom.

Now we proceed to the third Rest, which is yet more pleasant, because it is Paradisiacal.

As the *Traveller* passeth through this Country, there are various, delightful Entertainments, *Ministering Angels, and Spirits*, that in *This* Divine Principle do meet the Soul.

There also are the *Sharon's* Walks, adorned with the Spicy-Beds, that gives forth their Ravishing Odours.

This sometimes opens in the *Soul*, with *Sweet-Tastes*, and *Refreshing Draughts*; for the Godhead Diffuseth it self through All of That Climate, so as many *Spirits* are made vigorous, and Joyful, knowing nothing but an All-filling Sweetness, all calm, and still in the mind, free from the terrifying Cares and Combustions of this World, (though in it) yet forgotten by it, at least during the time it is round beset, with this Light, and Heavenly Paradise; so that the *Soul* is afraid to be disturbed, as to the lower Descent into mortal things again.

Now we come to the third particular, which is the last remove that bringeth up to That Mount-Sion, which is mentioned in the *Hebrews*.

Thus the unwearied Soul goeth on from strength to strength, and is now come to the Fourth particular.

That is to the Arrival, to appear before GOD in Sion.

This is a High, and Glorious Arrival; This is a Rest never to be disrested of. *Now open do the everlasting Gates, to receive the faithful Traveller, that hath held out its Probation-State.*

It further remains to give you an account (as the fifth particular) of the Traveller's welcome up There.

The first Appearance, are the Angelical Order, that stands before the Throne, who commanded are to Usher in the Arrived, bringing forth the Royal Robe which is all Pure, and Light, without spot of the Fallen Night, which giveth the Soul an Holy Boldness to appear in *That New World, or Principal of Light*, as becomes all manifest; So as Christ the Kingly Priest doth to the Soul Appear: and as a Bridegroom, Greets it with such a kind of Love-Gratulations, as followeth;

My Bride, and Spouse, I joy to see thy Soul in my Righteousness, and that thou hast past through a dangerous, Evil, Tempting World, and hast escaped with That tender Life of Mine (in Thee) by which thou art come up a Conquerour here; and now behold and view the Glory of my Kingdom, which the Father hath placed me in, and over, all Principalities, Powers, and Dominions, both in the Heights above; and in the Earth below; so as I can give to

whom I will to Possess with me, Joy, for Joy, and Glory for Glory with me, as I have received of my Father, so freely I give to thee, and as many as from an evil-World shall break, and get away; and in a Pure Naked-Spirit, in Loves flame Thus ascend.

Ask now (Oh Spouse of Mine) what it is, that I should further for thee do; I give Thee Liberty to ask most free, for thou hast found favour both with the Father, and me.

Whereupon the arrived Traveller worships, and Bows before the Throne of GOD, and the Lamb; and in great Humility doth make this Reply, saying in the Language of the Spirit.

Oh my Lord! I am come up to this degree, but sensible I am, it is all of Benignant-Grace, and Love, from my GOD, and Father, and thy Spirit, O Lord Christ, that my Conduct and Guardian-strength hath been in This my Journey. One great proof I have had of a mighty Strong Guard, with continual supply from Thy Fountain-Heart, or else I had fainted, and failed by the way.

The consideration of it takes such deep Impression upon me, that I am at a loss, and know not wherewith to pay my Debt-Offering of Thanksgiving unto thee my God and King; only accept of what I have, which is beyond all Sounds of words, that are too finite to express praises for such Boundless Goodness which my Spirit hath tasted so largely.

Hence it is now that I do study to offer That unto Thee, which hath been refined, and purified by the Spirit of Love-burning, given from Thee unto me.

This then which is of Thine Own receive, for I joy to pass it all away as my true Thanksgiving -Offering unto Thee: No part shall I keep back from Thee, had I ten thousand Immaculate Lives to give up to Thee, all would be too little to run their strength of Love into Thee, who hath wrought out so great a Redemption for me.

And now my Lord, seeing I am thus far admitted into Thy Presence, and Liberty to ask a Boon of Thee, for Thou knowest well what occasion I may have Thereof, being yet in the Region of time, where obvious I am to Assaults and

Temptations manifold; All be it illuminated in a good degree of Light in Thee, yet subject to drawings down by Spirits from this World, and the Astral Kingdom, that may pervert, by mingling with the Super-Celestial Part of the Heart; Knowing and observing in my day what Miscarriages among great Inlightened Saints have been, who as bright Stars hath shined; and then again, under a Cloud have been. Therefore, O my Lord, (premissing these things) I in Fear, and Humility am, and dare not trust my Self at any time, lest that a Slip out of the Right-Way should be. Therefore This is my principal Request to Thee, that Thy Spirit may be my constant Overseer, Guide, and Teacher, as Immediate from the Father, and Fountain of Wisdom Flowing from Thee: then no Errings from the Truth can be.

This is the one absolute needful Request, for we stand all upon a nice Point; and if the Petition of *Solomon* was so grateful to God in His-day; than I in no wise do doubt (O my Lord) to ask of Thee, the Spirit of Truth; which, (promised by Thee) may never cease to be the Oracle fixed in me, and all that do desire to be led Rightly; for it is already by Thee given, as a Caution to beware of transformed Lights that do pretend to the Right; yet Thou only art the True Light, springing from within Essentially. And as Thou hast this Record been, in me, Oh multiply of This Spirit of Wisdom, and true Revelation yet more fully; so that what remains yet of Thy Counsel and Mind to be further declared, and known, may still (as an Enlightening-Beam) pass through me, and with them also who mutually shall in *Enoch's* Walks be found with their faces toward Sion, (the Court of Thy All-filling Majesty.)

Oh! Evermore find Room, and Place, for me, and all of Thine that love thy Appearance.

To see Thee as Thou art will surely change us into the same Similitude of likeness unto Thee; for so it becometh each one that still would keep their way open, and free for Conversation: with all the Privileges that to the dilating of the Kingdom which shall be given forth; with the Holy-Ghost as the sure Pledge of all those Perfections that may agree with Oneness of Life and Spirit, with Thee my Lord. Thus I have offered my Requests, and do commit my self to Thy Disposing, in all Terrene matters and Things.

*Here follows the Kind and Courteous Reply of the
Souls Immanuel*

ALL Hail, with Love, Peace and Good will, to the Virgin Spouse, who is in Spirit come up here, to make Request for That which so much is in congruity with the Father's Heart and mine.

This answer therefore receive, that This Thy Petition shall be fulfilled on my Spirits part, who shall not fail to open, in thee what hath lain under Seals of Secrecy; do thou but attend Him, and He will attend thee, and whoever shall watch in their hearts His movings: for He is the Bright Morning-Star who is to be the Conduct and Leader of my little Flock, now in my personal absence from this lower World, where the Evil tempting Tree doth in all Souls spring; Therefore great need they have I know of This my Anointed Shield, that may be defense upon every Onset of perverting Spirits, of which in danger all are, while in this Body Elementary.

Therefore I have provided This Spirit of Truth to be with thee for Counsel, and Comfort, also to Guard thee up to me, where thou mayest know, and see, by this Glass of the Spirit what I am a doing, and making ready for the present, and future Day (when unclothed of the Garment of Mortality also). But for the present, come and see, and taste of the Heavenly-Fare, and Powers, and Joys of my Kingdom: The Spring of Life, and Love shall rise so high, as to drink thy Spirit up.

Thus with me thou shalt feast and sup, and never empty away to go; which shall be such an Encouraging motive as will make thee to bend all thy Force, still in Spirit to be with me Thy Lover, in my secret Pavilion, where thou mayest have liberty of discourse with me in those weighty Affairs that do pertain unto the New-Jerusalem-State: so then (Oh Spouse of mine) if This thy entertainment is, thou wilt fly as a Spark of Light to the Body, that is, the Body and Fullness of all Light. These are the Sweet-Meats, I shall leave with my Espoused ones to feed upon for a refreshing support till a further day shall break (though through the shadow of Death) which shall consummate the Everlasting Marriage-Feast, with me thy Christ and Living-

head; with all the Royal Society, and with Myriads of Angels that shall their Trumpets of Joy sound, at the Lamb, and Brides-Nuptial-Day and Marriage-Feast.

So Ends the Honey-Drops from the Mouth of our dear Immanuel.

Now by all this which hath been declared, you may see the Blessed Issue of an unwearied, and Faithful Traveller to the City of our God, which may Invite and Allure such as have not yet set their foot in This way, and for them which have, to make the same progress, which will requite a thousand times over the Loss, and pains here sustained in the way.

Oh ye that are Friends and Lovers of this way, and would arrive to be Fellow-Citizens in the Court above with God and Christ, and the numerous Company of Spirits, Pure, and Glorious There; give me leave before I conclude, to commend these following Motives for Incouragements to set forward, and go swiftly on in this Path of Life.

The First Motive is a full assurance of all Love-Acceptance, with Dear Embraces, and most free Communications; all Veils, and Bars taken away, thy Lord Christ upon this Mount will shew Himself, and talk with thee as God did with *Moses*: Only thou must put off thy Shoes because it is holy Ground you will walk upon: as much as to say, come Here, all Bare Pure, and Clear, leave all at the foot of the Mount, that would contract of the worlds Earthly Dust; then shall you know, hear, and see, That, which is so ravishing for the feeding of all your divine *Senses*, that you will say, It is good to Tabernacle Here; and so it may be permitted, for so long time as you can abide cloathed with the Transfigured Robe of the *Spirit* of Christ; but That will be but at certain times and seasons; but it will be enough to know such a thing as This is, and yet in the Body of Corporeity.

Now then the second Motive is, that Hereby, It is made acquainted with This Heavenly Country, before it quite leaveth its Mortality in this low World; it is an high, and extraordinary Privilege, to see, and know its place, and company beforehand; for our Lord Christ is very free to shew unto the spiritual-minded, the Principalities, and Dominions, and Powers in his Kingdom, and to give a good assurance of being Joint-Heirs with him of the same Glory,

as you may see *John 17*, and *Rom. 8*. all this to confirm, what, in every succeeding Age, may be as a fresh seal'd Evidence, given forth by the most Holy *Spirit*.

Oh who would not among the Number of these seal'd Ones be? Sure it is worthy forsaking, and denying whatever of this Temporal-state of Life, that may obstruct or be any Impediment, to put by, and hinder its holding correspondency with the Lord and the Citizens, of That Heavenly Country. The way to hold up these great privileges you have had, by an Experienced Traveller described.

Now one motive more is This, that by putting on This Habit of the Spirit, whereby it may be furnished with somewhat of those Ancient gifts, and Powers, which went forth from the Lord Christ, and the Apostles in their day: which renewed (most certainly) will be, as a fore-runner, that the Reign of Christ upon the Earth in his Saints is drawing very near; for more mighty and miraculous Power must be given in This Age, to go forth as a *Preludium*.

The great Day of Christ's Appearance in the World draweth near; and for This End such Deep and Inward things are revealed beforehand to make ready an Espoused Bride, that may be found all fair and clear without blemish; for such a Church, Christ must have prepared to Entertain him upon this Earth. Of this I have enlarged upon in my other Treatise published.

Therefore as many as this Day are big with an Expectation of Christ in his Kingdom appearing, to all such lovers, and waiters for it: Let me commend That of the Apostle *Paul's 1Thes. 5. Ver. 23. That you may be found accomplished with all Spiritual Gifts, and Virtues, and to be found of him blameless*; Such qualified souls might hasten his coming, for it is not the cry of Loe, Here, or There, *He will appear*; but to Those whom he hath by his Spirit, quickened, and raised up in his own Inward Spiritual Body; to Them he will first appear, and so go forth as Lightning every where.

Many are gazing to see him without, but who are they that watcheth in all pureness of Heart and Mind within, which will be the ready way to bring him down; Who will be (in very deed in this last Age) the desire of all Nations?

Query. But Here, meets me a Query, What shall become of the foolish Virgins that are found asleep; and of other Ranks, and Sorts, that are dead and buried in Trespasses and Sins, when this last Trumpet shall sound for His Appearance? Indeed it will be no desirable Day to such as these are, who lived without a God, and Christ, and are altogether Strangers to This Heavenly Country; having loved, and embraced this World, and made it their God. Indeed a present woe is to them, while Joy unspeakable to the lifting up of the Head, of as many as are redeemed out of the Earth; their Blissful Day is come which they have long waited for, that do fly as doves to Christ their Life.

But somewhat more I have had revealed unto me as to those multitude of Souls that have gone out of this Life in an Evil and Unregenerated State, and yet are still going in a desperate Adventure, not caring what shall become of That Immortal Spark of their Souls. How direful and bewailing will it be, that they have Loitered and spent away, *That* in which they might have gained the privileges and Love Immunities which hath been mentioned here; for had they but Improved their own Talent, the Increase would have been manifold, to present Joy Here, and much more, when time with them is to be no more. Let me tell them their Loss, and Suffering is so great, and the anguish of their Souls so deep, as no Tongue can express it. Therefore to the yet Living, let the warning Trumpet sound, both to those that are in part regenerated, and to them that have nothing of it begun. Oh ! are you not to be excluded from God's Face, and from out of the Kingly Shepherds Fold thrust out, while painfully you will see Them, that lived in the same Tempting Region with you, hath over come, and are as Conquerours set down with Christ the Lord upon his Throne, while you are bid to depart into a Prison-house of utter Darkness.

Admit there should be a Delivery, out Here, at the End of all Generations, and Ages; Yet how numerous years may you abide in These Purging and Trying Furnaces; one Day (Here, while in the Body) would have set forward your work more, than Years in those Centers, where you are to be confined; Therefore let This be an acceptable and seasonable Work to all of this Kind and Sort, who so careless are of their Soul's Happiness, the present and future State of Blessedness.

Now a word to Those that are in part Illuminated, but yet stick in the Birth, and cannot get forth; the Earthly and Temporal World gives a stop to it, that This Pure Life cannot rise to its Perfection. The Question is, How will it go with them that gets no further, but dies thus short, as Millions of Souls do daily out of this World depart, without having put Christ on, for their Cloathing, without which there is no coming to be Expressly with Him in the Three Heavens?

An Answer to a Pertinent Question:

IN Answer to This Question; Be it Known there are provided several-Mansions, and Regions, by the wise foreseeing Gracious God, that knew how it would be, as to This matter, with the greater Number of His own Created beings; tho' he had proclaimed, a Love-Redemption, to All by Christ manifested in Flesh, to destroy, and purge Sin out of Flesh; which we see is very rarely done in the time of this Life; where One reacheth to This Mark, a Thousand do miss it; Therefore for such as were begotten by the Eternal Word, and are going on, in all Good willingness in their Spiritual Progress; (dying short of finishing it). They will be allowed to be in a Paradisiacal Region, to Exercise their Spiritual Faculties, for the effecting what they were prevented, and hinder'd of Here in This Life; and so go on to perfect That State of Perfection, that shall make them meet, to make the Higher removes, to reach to the Mount-Sion-State, which is yet more Glorious: And tho' This has not been understood, or believed, yet it is a Truth, that I have received from a good hand; therefore I am bold to publish it, for all Souls must pass through the Refining, and Calcining Regions, so prepared for their Purifying; and according to the measures, and degrees they do attain to Here in this Life: Of this Kind; the less they will have to do in the Life to come, which will be much more Easy.

Therefore it is much upon me to Excite to a pressing forward, that they may so run, as to obtain the Resurrection-Mark, while in the Body they are; because it will turn to a present account of Peace, Joy, and Glory.

But yet we have somewhat further to declare, as to the Clearing, and Vindicating of the Infinite and Unsearchable

Love of our God to the whole Fallen-Race; as to Angels that have had their time to deceive and tempt all Mankind, which shall have its Period and End; for All must be redeemed and restored, to their first Estate; at the winding up of all the various Scenes which were to manifest the Wonders of God's Wisdom in Love, Power, and Righteousness.

But you will say, This is only a private Revelation, though it be, yet I know from whence it is; and if I were not upon sure ground, I should not dare to have declared it: knowing it may stumble many; but I must pass That and must not baulk a Truth given me to make known, for the squeamish Stomach's sake; but with all tenderness bear with such as may make scruple hereof (for I my self did the same, till by Divine seeing, and hearing, I was satisfied in this Point). But that you may not be altogether left to my bare Testimony; Mind That Scripture in the *Ephes. 1. and Verse 10. That in the fullness of Time, he might gather together in Christ all things that are in Heaven and Earth consummated in him, whom the Father hath sealed for the Restitution of what Sin had brought into a disorderly confusion.*

Some Scriptures more I could here bring, which are mentioned elsewhere by me briefly, tho' not Here.

Oh my Friends! what more joyful Tidings can come to our Ears than This one everlasting-Age, that shall swallow up all those Ages wherein, Sin and Death hath reigned; with all those miserable Effects that have been ever since the Creation of this World? But a new and wonderful Model God will bring forth in a new-created State; Behold, saith the Lord, *I will make all things new, the End shall return to its Original-Primary-Being; let none grudge that the Grace of God of this Latitude is, as to make a complete Restoration; for as there was neither Sin, nor Center to it, so it must be again, when the Hour of God's Judgment shall come, to pass a final Sentence thereupon, to cast all into That Lake, and Bottomless Pit, where all of Sin, and Death, Sorrow, and Curse, shall become a Non-Entity: Then nothing of Diabolical Spirits, (any more God's Offenders, and his Creature disturbers or Tormentors) shall be; all This in the Prophecy of Eternity will be known, and Everlastingly rejoiced in, as a fore-runner of This Blissful Jubilee, the Trumpet of the Everlasting Gospel, of*

Love, Peace, and Reconciliation to every Creature capable thereof, in Flesh, and out of Flesh, that are not yet fully redeemed.

This Gospel, is not a bare Sound, to be heard only with Ears; It is a Spirit that enters in, and gives the power of a Resurrection-Life, to the Dead that could no way raise themselves, neither in Bodies, nor out; (as is found in their several Confinements) will hereby be loosened; and set free.

But it may be asked, when shall such a general, and universal Restoration be, *as for all Apostatized Spirits, and Creatures* to be in favour and friendship with their God, and Creator again?

Now in answer to this Query, as to the time, it is known only to God in the Secret Cabinet of his Counsel; only it is thus far revealed unto me, that it will be at the finishing of the great Mystery, when all Souls will have passed through their Purgation in their several degrees, that lacking is here; for in all Centres are found Souls that shall be brought into a purified State, by thorough Humiliation for all their Misdeeds: And also when generating (according to fleshly Births,) shall cease in this World; Then this general Redemption will be completed and the Mediating-Office of our great High Priest shall be at an end; so that he hath nothing more to do but to deliver up the Kingdom thus completed, to his Father, that God may be All-in-All, possessing, and satisfying himself in all of This his New-creation, which will amount to a Perpetuity of Endless Joy, from the various wonders and pleasures that will fill up Eternity, with tuned Instruments of Praises to the Holy Trinity in their Unity, as it was from the Beginning.

Thus I have given you a true, and single account of what in my Spiritual Travels I have seen, known, and understood, by being admitted into That Heavenly Court, at certain times and seasons; and shall leave this living Testimony to the Spiritual-minded, hereof to judge: For no other can receive, or fathom this deep Wisdom of God. I shall only leave This Caution and Advice, as my concluding part.

The Caution is to those, who would of the First Resurrection-Fold of Christ be (as mentioned of hath Here been) that they do not cavil, and dispute the Holy Spirit

away from them, by their doubtful Jealousy, concerning the Brightness of its Rising, in the Pure in Heart; and so thereby may prevent themselves of This most valuable, and precious Gift, who only is the true Intelligencer of God's Mind, and the Breaker open of the sealed Treasures, that are of That weighty Import, that a Soul, that hath found, the Good, and Sweetness here, will fling all Impediments away; that hinder its manifestation, and operation in the Mind.

But it may be objected, there are many deluded Spirits that pretend they are of God; Therefore it may admit of a Doubtfulness, and an Enquiry to know the Right Spirit.

True it is, This may well be granted, to try the Spirits; but then it must be by such as are of the true Spirit, of sound Judgment, and Discerning, that can themselves give a Proof that they Here live, and do walk in Christ his Spirit: And that you may know where This your Anointing is poured forth, by the Fruits that such bring forth; which renders another kind of Life, than can be imitated by a false *Magus*, who may, and do go forth with Erroneous Alarms, and Empty Sounds; which is to be Lamented, and Mourned for, that it is at this Day so frequent; which fulfilleth the Scripture that Thus it will be, as a forerunner of Christ the Lord's drawing near; and that the ends of the World are upon us. But nevertheless there is a Spirit of Truth, that according to Christ's Promise, is, and will be, plentifully poured forth; also in This latter Age, tho' permitted, is the false, and mixed-spirited, which is a design of the Adversary to nullify, and make void what is from the true Spirit of Christ.

But let not This stagger, or baffle us out of our Right to a Portion in this blessed Spirit; but let it put you upon an Earnest seeking, and a most watchful Survey what Spirits enter you to suppress motions so ready, and numerous; all which bring them up to the Throne in an humble Scrupulosity that the Lord in the Spirit, may give forth right Judgment, what is Pure of Himself; and what not, that may be tumbled in, as a mixed thing. This I advise as my own Experiment, and being found thus tender, and fearful, of being misguided; you will be sealed, or have this Witness-Seal, that shall agree with the Record in Heaven, and the Scripture-Record Here upon the Earth, whereby you will be settled and established upon a sure Foundation, in This

shaking, and perilous Time, wherein, (as it is said in *Daniel*) many shall run to and fro, to the Lo Here, and Lo There, by which that will be tried.

But so far as I am made acquainted with the Mind of Christ, I cannot but give my Judgment, that it is more safe, for each one in His own Lot, and Pitched-Tent of the Spirit in themselves, for to abide till the Seventh Angel shall the Right and True Trumpet sound; Then the right gathering of Eagle-Spirits, where the bright Body of Glory, will through all Clouds appear; and as the Everlasting Sun, shine forth at once to be seen throughout the whole World, as This outward Sun in our visible Firmament; so This Son in the one Invisible Element shall from Himself enlighten the whole Earth; that, as Doves, they may fly to their Everlasting Sabbath of Rest.

Even so let us be found waiting for This blessed and glorious Appearing of our Mighty God and Saviour, in the which Mortality shall be swallowed up of Immortality; *Even so, Come Lord Jesus quickly* (saith the Spirit of the Bride, who is making her self ready to come to the Marriage-Supper of the Lamb) where in Spirit I do beforehand see the Feast of Joy, and Melody that prepared is.

Therefore my last concluding Word and Prayer is, that you may all upon your Watch-tower keep, and be careful that you let not any thing of This Worldly Stuff make you fall into a Deadly and Dangerous Sleep; and so be prevented of a present possession of Those Ineffable Felicities and Sweet Immunities, that in This little Volume is made mention of. In the which Hope, that to whom, this that is written of Here, is, and shall come, may Caution and Excitement be, to Gird up close, and remember to keep unspotted from This World: And so you will have right to eat of the Tree of Life. so Farewell.

F I N I S.

*A Communication between the Saints
above,
and the Saints below.*

July the 16, 1693.

AS my mind was environed with a Divine Light which opened the great design of God's Love in the Redemption of the fallen lapsed State of all Mankind: That Scripture being set before me in *1Corinth. 15.45., Rom. 5.12.* to the end. *The first Man was made a Living Soul; the second from the Lord from Heaven, was made a Quickening Spirit.* And so as from hence it was shown to me, that the first created Image, and Form was never intended for an Abiding State; if admit he had continued as he was first created, God from before the Foundation of the World purposed far higher, and more excelling glory; for as much as a Spirit transcend in its Quality and Essence more than That which is of a Soul in its consistency. Christ the Lord being one Eternal Spirit, in, and by Which we are raised out of the Fall, and quickened into Spirit, whereby we come to partake of an United Purity, Wisdom, Power, and Glory with him.

But here it may be said, this now is not evident, or come forth to all the whole World, which seemeth yet to lie in an Apostatized State.

It must be so, for a time, and time, and half time, and then the finishing of the Transgression and Sin will be: *For then will Christ the eternal Root of Righteousness, in all, and over all, spring: So, as an Universal Restoration to all fallen Angels and Spirits, in Bodies, and out, will by Christ the quickening Spirit be set free.*

But of This Jubilee, an allowance of time will be for the working out this more general Salvation, for many are the degrees of purifying, which all Souls must pass through;

and such as do neglect their Day, during the time of this Life, as to the New-Birth, and Regeneration; there is a Law of Necessity for them to go through it, after the time of this Life, in Centers and Regions, which are provided in other Worlds, which are to be passed through. [Margin Note: *The Gospel is preached to the dead, or souls departed.*]

But herefrom ariseth an Objection, that if it be so that the Grace of God be of this Latitude as to save All, Universally, it may open a door for giving a presumptuous Liberty to some; because Grace has thus far reached as to have any hopes of Redemption after this Life is ended.

Now as to This, let all know, that it is a Punishment and Hell enough to see their Fellow-Creatures entered into Rest and Joy; and they in Labour and Work, having all to do, that tends to a Renovation; and how long they may be in Punishment, It will be according as the Wickedness of their living Here have been, in all manner of Evil, and Sin, Numerous years may spend away. All which time, they live excluded from the Lord's Presence of Joy: All which may be Argument and Motive unto all to improve their Mortal day, which, if they knew what others do possess, they would not lose what may be enjoy'd of the Powers of the Eternal world, while abiding in this very World, which is a forerunner, and sure Pledge of what, after the Dissolution of the Body, shall be entered upon; which here for encouragement, I do give some instance from what some have attained unto; who have first given up for lost, the many Lives, for to live That one Life, which is Christ, which only gives Rest from a Restless World, and weary Life: For wherever God in Christ, in the Spirit doth abide so purely, they may often be taken up in the Spirit, into Heavenly Court, There to see, and view what makes up the Heavenly-born Family.

But take Notice, such as comes up here, will find themselves as another Translated-*Enoch*, that may keep their Walks with God; in which Path of Light may be seen the *Seraphims*, and *Cherubims*, guarding along up to This Sion-Seat of Glory, In which, filled up with Light-streamers of Glory, delighting the Heavenly Train of Saints, There, all appearing in Robes of Glittering Garments, which Here do follow Christ their Head, in great Order, according to every One's Degree, Rejoicing with Him by whom they have overcome, and gotten Victory

over all Worlds; now to reign as Kings with Christ their Mighty Lord and King, this Mount-Sion-World, thus open-fac'd, and was seen.

Then saw I all these Innumerable Throne-Princes, their Homages and Obeisance, given to the High, and Lofty Alpha, triumphing forth Redeeming-Praises. Oh how pleasant it is to see what an United Love-Harmony from the Highest to the Lowest degree of These Glorified Saints, all with Crowns, but some more highly Dignified; as Kingly Priests, which had Breast-Plates, set all with Stones that sparkled out with Sparks of Fire.

These, all next to the Glorified Person of Christ, had their Golden Tents, and their Temple to Worship; the Form of which was only a more Christaline Light, which God the Supreme Majesty opened to be the Glory of it; to which the lower Ranks and orders of Spirits, were sometimes admitted to worship There.

Thus is this Holy and Heavenly Assembly Employed and Exercised with all variety of Motion tending to a Divine Adoration to the Rock Eternal, which does multiply amongst them most Amazing and renewed Wonders, which gives perpetual Matter to renew Love-Admirations. So that I was given to understand, that in this World was no cessation of Spiritual Vocation; for out of God's infinite Depth and Fulness should Matter still renew, and also with Power be endowed, as fixed in the Humility, all skillfully, and learnedly to act and do after the manner and way of God, their Life Root and Being, subjected always to the Laws of this New World and Kingdom.

But Liberty is granted to many of this holy order that of the highest Saintship are to communicate to them who are not yet come up to their degree, they may help them much in order to the bringing these their Fellow-Members higher up, the great Saints will much delight in this Office and Service to their Fellow-Members; for their Joy cannot be completed until all come up unto the Unity of Love, in a pure Deifick-Spirit.

Now to make out this, there was shewn to me some chief ones in the Ministry of Love, as *Enoch*, and *Abraham*, *John* the Apostle, and *Paul*, with others of their Order, that had golden Vials given to them to pour forth for Anointing and

Healing; and *Peter*, with some of his Rank to unlock Centers, and set free those, who in those upper Regions wanted to be perfectly set free, and in this lower World also.

Now follows an enquiry whether there may not be a correspondency and intercourse maintained by these Holy and devout Souls, who are departed this Body as to any Love or Pleasure in it, living yet here; such assuredly are very capable to hold, and to have a holy League, and very near Affinity with the glorified Person, of Christ, and with the heavenly Frame of Glorified Saints, which have put on Bodies of Immortality, for the high Illuminated Souls, spirited with Christ's Spirit Here, but yet abiding in Bodies Corporal, they may have liberty of recourse by the Spirit into the divine and light Principle, where the ancient Worthies are, who would most willingly meet and confer with us about the things pertaining to our Progress to the Kingdom of Christ; they are very free to discourse us in what may refer to a perfect Life, that so, we may be made meet to come up to them in unity of love to God, as in Triune-Deity, which filleth all There with a full Body of Light.

But it may be asked how, and after what way do Spirits accompany Souls here that are Spiritual? Is it by Apparition, or com-mingling by Spirit? In answer hereunto, according to my present measure and experience, I find it very rare in this latter Age that they visit Souls by visible Apparition (though sometimes they may) as *Moses* and *Elias* appeared to the Lord Christ, since whose Ascension all of this kind is transacted more Invisible and Essential, by passing in the way of a Spirit, and having, and influencing our Souls, through which there is a sweet congruity, and a reciprocal Love, which is also in our Spirits towards them, that hereby they often draw up to them our more Superiour Angel to be in Heavenly Places with them, being very affable and friendly to shew their Princely Thrones, and their delightful solaces and enjoyments they have from the perpetual motion of the Triune-Deity. Now as any Soul here below do find Christ their Root of Love in them, as their true Original, for securing their Love, first in the eternal Father, and Spirit in Christ the Lord, then most easily may we, without being guilty of Spiritual Idolatry in this, pay a veneration of Love, and high respect to these great Potentates, that have Power

to befriend us upon many Accounts, that we may need their assistance. For during the time of our Probation in this Life, so it is altogether expedient that we get acquaintance with the Servants in this high and Heavenly Court, for they may do us many Kindnesses, as they are in Offices of great trust from their head Prince and King; it is made known to me, that holy and good Souls have lost much as to the knowledge of Divine Arts, and Holy Skillfulness to do and act forth the wonders of the heavenly Power in manifold Wisdom, as Christ, *Moses*, and *Elias*, and the Apostles in their day did.

Now it may be demanded, what in Scripture have you to authorize this Assertion, or Revelation?

First we bring you that of the *Hebrews*, *We are come to Mount Sion, to God, the Judge of all, and to the Spirits of just Men made perfect*. See further hereinto, *Heb. 12, 22,25*. If there were no more it speaks full enough to the purpose to the confirmation that the Saints here upon Earth are allowed to come up to the Mount *Sion* perfect Spirits in Heavenly Places, and do maintain a holy Conference mutually as there is to be Instanced in the fifth Chapter of the *Revelations*, verse 5. How that the Elders talked with the Apostle *John*, and did show him several things, *Chap. 7 ver.13,14*. And likewise in *Daniel*, where *Daniel* asked questions, and heard one Saint from the Heavens speaking one unto another for resolving of *Daniel* in his Enquirings; so that here is a cloud of Witnesses to back it, besides what of this kind is known by some in this present time and Age, who do obtain and retain several of these heavenly Intelligents, whereby Knowledge is communicated, and the Invisible things and objects there made manifest to such as are in Corporal Figures.

Now to instance somewhat relating hereunto, in the first place, we give you to understand, whoever they be who would this Privilege know, and come to enjoy with the holy Angels, or separated Souls, they are to be freed and sequestered in Heart and Mind from all mortal Entanglements, as if they were divested of a gross Body with its Impediments, and so reserving themselves in a most Inward Purity of Heart and Mind; without which habit of spirituality, there is no commencing of this acquaintance with either Angels, or Patriarchs, Prophets, or Apostles, or any Evangelical Saints since those Ages, for they having

put on Incorruption and Glory, and quite redeem'd out of the Earth, they will not touch no more with such as are defiled with corruptible things; now such Persons that stand thus pure and clear, they may have much Assistance from these Throne Spirits and Powers in their way and travel to their Heavenly Country; for those Angelical Spirits that once liv'd in Flesh, do more nearly sympathize with us in all our Infirmities, and therefore all feelingly they tenderly consider our tempting-state, and give themselves out most readily for our help; nay they are Advocates, and do remind the Lord Jesus of their Prophecies, that they may have their fulfilling upon us. Of this sort and degree, they are the choicest and greatest in the Kingdom of our Lord, and have very stately Pavilions which are pitched round the Majesty of the *Jehovah* God, whose Pavilion is so dreadfully bright, being mingled with numerous Colours, so oriental and fine, that as glittering Stones they do shine; and above this is spread a wonderful Element, which dilateth it self all over these upper Heavens; it seemeth to consist only of a transparent golden Mist, which giveth a marvelous golden lustre for the Pleasures and Delight of the Inhabitants of this Heavenly Orb; Here sometimes the Lord Christ enters into the Father's Royalty, and the Holy Ghost, and the seven Spirits which appear as radiant and sparkling Flames; and when I enquired about them what their Office was, one of the chief Elders told me they were the seven Invisible Counsellors, and mighty Powers, equal with the Trinity, by which the old Heavens and Earth should pass away in Mortal Creatures, and also in the room of which should spring all new.

This new mold of Creatures, both here and elsewhere in other Regions are by these seven Spirits to be performed, and also by the going forth of these sevenfold Powers, that are to do the great wonders in the highest Heavens, and so passing down to this lower Earth, which time for their sending forth, I was informed, approach'd very near, wherein they should be seen to move, and turn all Spheres upside down; Now the next marvelous appearance that opened, was the Virgin; Her Place and Mansion was pitched betwixt the Supreme Majesty of the Father, and the Throne of Glory of the Lord Christ; Her Beauty and Comeliness being great, cloathed with the Clouds, in which there was such a silver brightness, and on them fixed Stars of Gold, with golden hair hanging down, with a Crown upon her Head, more excelling than others, and numerous

Virgins, the honourable ones, such as loved, and ministered to the Lord Christ here on Earth, and also to her; These had Seats round about Hers, it would fill up a great Volume to give a particular of the greatness of the Glory and Magnificency of this Heavenly Court; a thousand degrees of Blessedness it is to have a Place, and a Name enter'd among this Assembly.

Now it was shewn me that this Glorious Virgin was She of whom the Lord Christ [Margin note: or Christ the Lord] was born in Flesh, who is Figure of the eternal Virgin, which was from Eternity, by whom is recover'd all the *Eves* Generation of Lost Births, in which the Virgin-Purity was deflowered; but out of this Virgins Womb brought forth, and made manifest in time, Angelical Births again for a new created Host of spiritual born Creatures, begotten by the Holy Ghost, wherein the unfathomable Mystery of the Wisdom, and Love of God is made manifest to the lapsed state which came in by *Adam* and *Eve*, so that we are to reckon our selves born anew into the unity tending to all Purity of Perfection with Christ our First Born from the Dead, and for to appropriate this Eternal Virgin for our supernatural Mother; It is to be observed those Words which our Lord did let fall when he was upon the Cross, to the beloved *John*, saying to him, *Behold thy Mother (which was the Virgin Mary, who was the Representative of the Eternal Virgin.)* So that from this it may be concluded, that the Lord doth transfer this privilege of Adoption, whereby we may entitle this Virgin for our true Mother; Now then from hence let us consider what great good we may expect, and promise our selves from this our eternal Virgin Mother, that now is very great in Wisdom, Majesty, and Power, who cannot but be more naturally sympathizing with her Children, who are to brought up after that high born degree and quality in Wisdom and Sanctity, as may be after the similitude of their Virgin Mother: Now no little care and concern is upon her as may relate unto her Children's divine and spiritual Education to keep them up to it whilst they are in this perilous, tempting, evil World, and whilst they are making their passage through it, therefore seeing we have such mighty paternal Powers in Heavenly Places, as the Triunity of the Father, Son and Spirit, with the Virgin Wisdom, and the seven Sprits, and the Court of Ministering Angels, and all the Evangelical Spirits to be our Friends in this most Holy and separated Place, that all concurring together may fetch us off from the Earth, and

the temptations which therefrom do beset us with Legions of Spirits also, which invisibly do wind and twist their false Injections into our Minds, upon which account excited, we are to make use of all these securing Dignities for our help.

The next thing to be considered of in relation of the new offspring that are thus born from on high, and yet are found to live here below in Bodies Elementary.

The Query is from hence, what is to be their Business and Employ, seeing none in the Heavenly World do remain idle, therefore it is expected that all of Virgin Wisdom's Children here upon Earth should be in somewhat or other exercised, which may suit and agree with their Eternal and Spiritual Descent, which is proper to them that are quickened, and made one Spirit with the Lord from Heaven, Heavenly. We are not in this Place to meddle with the outward Man's Calling, what do pertain to him in this World, but here to give out the Rules of Divine Wisdom, as to her Children, which are in number Three. The first is, that they learn to know themselves as to their original Pre-existency in God the Father, and brought forth through the Womb of the Eternal Virgin, a pure simplified Spirit.

The second Rule is to consider and contemplate the triune God as the Father of such Spirits holy and sure, seeing the glass of the works of his Creation in his manifold Wisdom made manifest therein, as Love, Power, Omnipotency, with all goodness and kindness to what he hath Created.

A third Rule is, that we study from all this Knowledge, to come to love, and bless, fear, and adore, paying all Reverence, and practical Conformity to the Life of Christ, all which will lay a Foundation for what is to follow as tending to what is needful to accompany this high and heavenly Calling, which may answer to the Kingdom of the Saints in the upper World, which are the gifts which have been much lost, and have had their cessation among the Saints in these late Ages, but now the Virgin Mother calleth upon her Children to be looking after the restoration of them, that so they may be employed and exercised in the works that Christ the Lord speaks of, should follow those who did believe in him, which are to be the sealing Witness of the Holy Ghost's coming, and going forth in acting Powers through Mortals: Now it may be asked what are

these Gifts that are so needful and proper to Wisdom's Children.

The first is the Testimony of Jesus the Lord, which is the gift of Prophecy, which is of very great use, and service to the Church here on Earth, to have a foresight and knowledge of what things are yet to come, that all may be warned who are the Friends of the Bridegroom to make ready for his Kingdom and Appearance, which now in very deed is knocking at our Doors, Blessed are them that understand the voice of Prophecy, and have it in themselves.

The second Gift is to have the Gift of Revelation opened as a spring that flows with Heavenly Doctrine for a true Teaching-Ministry to go forth with, to give feeding from a fresh Pasture, which hath not been defiled by unwashed Feet; the Holy Spirit do now in some foretell such Principal Shepherds are now to stand in this Latter Day upon the Earth, that shall not speak from Literal Tradition, but from the Revelation of the Holy-Anointing, the pure, and most excellent words of Wisdom, which will not be in the weakness of the Letter, but in the strength and power of the Spirit so made known.

The third is the Gift of Vision, which is not by sight of the mortal Eye, for that is too gross to see Spiritual Objects. Now to describe the most sure and right kind of Vision, is to have Eyes within fixed in the head of a bright and clear Understanding; through this Organ of sight, from pure and divine Light, God in Christ may be seen, and Christ as in the Glory of the Father, and the Eternal Spirit streaming forth from both Father and Son, Sometime thus seen all in One, and at other times Distinct, and yet never divided; Thus is the Holy Trinity seen through the Pure Christalline Globe of Eternal Wisdom. Oh ten thousand degrees of Happiness to such as are thus Divine and Spiritual, seeing so as to be taken up in viewing and speculating the Celestial and Light-World, as filled and furnished with such variety of all amiable Objects as Seraphims, Cherubims, and several Degrees of these about God's Throne, with the numerous company of Angelical Spirits, which once did live in Mortal Forms are There to be seen, all cloathed with Bodies of Spangling-Light. What the eye of the Spirit and Mind doth Here see, may well draw, and effect the Heart abundantly.

Now to proceed to the fourth Gift, which is the Key that openeth the Kingdom of the Power; which being endowed with, do co-work with the Powers in Heavenly Places, for binding, and loosening, shutting up, and opening; which Power will be granted for to act, and do mighty and marvelous Wonders, according to what by the Saints in former Ages have been carried forth in this World to do. And sure, such is the present Time and Age which we now live in, that do call for Greater and more marvelous Works, than yet have been done. Seeing that the Confusions and distresses throughout all Nations look so dreadful upon us, that all Need there is of an *Elijah's* Spirit to arise up amongst us, that may turn the Hearts of Fathers to Children, and pour out Oil for Reconcilement, and healing the bleeding Wounds of Wars and Divisions, kindled up into a Flame through all Nations, which only the strong impowered Angels that are filled with Spirit of Anointing, shall in this Latter Day rise, for the quieting these North-Winds, that from these Tempestuous Seas of this World do so furiously blow; for it is seen that Deliverances to this Nation, will not by Carnal Weapons of Slaughter be effected, but by the lifting up of the Standard of God's Spirit of Power only. Now for the coming forth of which Power we are looking and hastening for, in order to the making way for that Kingdom of Peace and Love, that must over the whole Earth spread; Even so, Come Lord Jesus, to reign on the Earth in thy Saints powerfully.

The fifth Gift is, the laying on of Hands by such as are Baptized with the Holy-Ghost, which being filled with, may convey, and let into, such prepared Souls which have waited for it; they may Hereof partake, and be inspired from such a virtual fiery Touch, and therefrom be so highly Illuminated and Deified, as to be made New Creatures in very deed. From this Ruby Tincturing Dye, a God-like Purity and Power, may suddenly arise, to Anatomize, and burn up the gross, corrupt, and earthly part.

For we do experimentally find, that all Spiritual Medicines are too short and weak, for the rooting out the Venom of Sin, till the Holy-Ghost do enter in to refine, and purify the Vessel within, which may upon some come in more immediately, by God's own Hand; and then again, by a Medium, as the Holy-Ghost shall take up any to convey himself, by their laying on of Hands, which is not to be understood barely of the outward hands; but as the inward

Power; and rich Virtue in the Spirit of Faith and Prayer, shall be breathed forth; for so it was, when by the Apostles in their Day, the Holy Ghost was given forth. Oh how Great, how Worthy, is this Gift, being the Root and Spring from whence all miraculous Works, both inward and outward, do proceed.

Now from this Holy anointing the Healing-Gift may also spring, for the curing of all bodily Infirmities; for as much as the Mortal Form and Figure, which we bear, is the Temple of the Holy-Ghost; and it being of a corruptible Matter, of Flesh and Blood, subject to putrefaction, and thereupon painful Diseases do breed; yet this often helped hath been, and Cures have been performed upon the impotent Body, by the Omnipotency of the Holy-Ghost, moving through Mortal Creatures: as we have numerous instances both in the Old and New-Testament, and also since Christ and the Apostles, by Saints of a lesser Degree, who have been useful to those upon Sick and dying Beds, who have been raised up most miraculously. And this Power will still attend to the Worlds end, such holy Souls as can retain their Vessels, this All-healing-Balsam, having Love-Pity to their Fellow-members, may much release, and help in greatest Extremity; But this Power is not at all times commandable by any Creaturely Will: The Apostles themselves could not act it forth upon the Sick, but as the Holy-Ghost moved upon them; neither can any that received this Gift, but as the Holy-Ghost stirreth this Healing Pool within them, which watching to Healing-waters, may flow forth to effect all Cures bodily, which is a great Immunity belonging to Wisdom's Children, that are observant to all her Rules and Commands, most willingly.

Thus having given an Account of what the Spirit of Christ hath given in, as to what is expected and required for the accomplishing such as are to make up for an Espousal Bride to him. Therefore it is absolutely needful, that we should be furnished out with such Powers and Gifts, as may qualify for such an High Marriage-Union, with the First Begotten-son and Heir of the High God, who doth most willingly give out, and bequeath these five golden Talents here mentioned; that so a Stock of Spiritual Goods being taken in, may be to support, and carry on the Heavenly Calling withal; which if found diligent in, may mount to a mighty Increase, for the making of a Dowry so great and large, as may somewhat agree with him, with whom we are

to be matched unto: So here we see what is appointed, and cut out to be the Saints Business and Employment, which is not mean but high and noble, answering to that of the glorified Saints in the World above, who will in this Holy Calling, our Factors and Correspondents be, and meet us frequently: And as those who are more skillful and knowing in This way than Mortals can be, will very friendly the Ignorant inform; and such among us that may be more knowing, still somewhat more secret and deep, out of the Eternal Virgins Center may us meet. By all which the Saints here upon the Earth may hereby be made meet, for to be Companions to them of high Degree in Heaven.

I shall now this Subject conclude, praying with all Prayer in the Spirit, for an Increase of the Number of such as may be diligent Followers of this High and Mighty, and most advantageous Calling. Happy and blessed, thousands of degrees are such, who chusing, are made Partakers of this heavenly Vocation, and that shall so prize the Privilege hereof, as to set light by all that shall hinder, and stop the freedom of This All-spiritual Employ wherein exercised as high born Spirits, they may be in Love with the Eternal Unity.

The Manner of Christ's Appearing

HEARKEN, O Daughter of Sion, Behold thy Bridegroom cometh no more a Servant, but to be served by all Flesh; The Word that was manifest in Flesh reigns in Spirit, to Prepare for Christ's Kingdom to come into a visible Dominion Here upon the Earth, by Signs and Miracles, wrought by the Spirit in forms of Flesh to confirm Christ the Lord is Coming to appear in his Saints, to set them over the Earth.

For to the Daughter of Sion the Dominion shall be restored through Marriage Union with the Lamb of God.

This is the first Resurrection of the Holy People, which shall be the Trumpet-Voice, that shall awaken the rest that lie Dead in Sin.

THE Hour of God's Judgment will thus come upon the Evil Nature that hath hitherto reigned in man: The Spirit shall be so fully poured forth upon These first Risen-Ones, as to go forth with a quickening Life, to raise the Dead Spiritually, and Bodily; This shall be the Terrible Day of the Lord, for the condemning and destroying (not Persons, but) the Sin in Flesh, so it is declared unto me, which will be fulfilled in its Season and Time; which time will be when the wind of the Spirit shall rise more strongly, for the Holy-Ghost is to be the latter day Glory prophesied of, and the Expected Kingdom of Christ to be manifested Here, upon the Earth, in which he will Reign Personally in his Saints, who anointed are, first, with such measures of the Spirit, that do highly sanctify, which do prepare for this great Day of the Thousand Years Reign Prophesied of, but whether it be so to be understood according to our number of Years, is not to be determinated; but glorious Reign in the Spirit there will be before Christ in His glorified Person will come distinctly upon the Earth, to turn it into a Paradise, to make these lower parts of the Earth glorious, upon which in the last of times he will stand, and model it into a Christalline Land, which will be new-Earth and Heavens, as declared of in Scripture is; So from hence it is made known to me, what the work and business of our present Age, and Day is, which is to pass daily through the Baptizing River, that may drown, and keep all of Sin down, that the Spring of Righteousness may rise for the true washing of Regeneration; Then will the Holy-Ghost be renewed, and set up his Reign in Souls, and will exercise Power and Dominion, so as it shall be known Jehovah-Shammah, the Lord and mighty King liveth and reigneth Here; for this must be the Forerunner of that more great and notable Day of Christ, as to his Appearance in his own Personal Glory. It is advertised me, that there is much to be done in the Kingdom of this World by a more plentiful Effusion of the Spirit than yet hath been; Therefore each one in their own Jerusalem within be waiting for the Spirits Day, which is the great Increase, and mighty Power that will turn the World upside down; Therefore nothing is more expedient for the hastening this Blessed day of our Lord's Appearance.

Therefore all that are Watchmen, and Holy-Seers to sound out That Trumpet of the Spirit, that may gather the Dove-

Spirits together to wait in Love-Unity, that the Thousand Year Reign may have a speedy beginning, and entrance; upon the which it will follow, as enquiries made into This Spirits Reign and Dominion, shall hereunto be encourage'd. Even so, and Amen, in the Spirit, come Lord Jesus quickly.

A Dialogue betwixt Christ, and the Spirit of my Mind, which was upon Enquiry, whether I might not be Initiated into a present Dowry, and Spouse to my Lord: to partake of the Heavenly Possessions, which he Himself is Inheritour of, as the Father's Heir?

And it was replied unto me, *Yea surely, It will so follow to be, to the Soul that has put on the Deiformation of Christ the Lord; such, hath a Good and right Claim to His Person and Possessions.* And when thus believed, and apprehended, Liberty is granted for to draw out of this Stock, and Treasury, as the present occasion shall require; for out of this Fullness an Emptying into the most holy and sanctified Vessel may be most easily, proportional to its Growth and Degree. *For my Lord said to me,*

You are not ignorantly to suppose that I willingly do hold back from that which stands in Unity with me: But there is a Cause if any stop be.

Then replied my Spirit, *Oh my Lord! Let it be given to me to know, and understand where the Obstructions hath lain?*

Answered I was, That the Veil of not Knowing, and not Believing the Things reported of, which do of right belong unto my Virgin Spouse; also wanting are holy Boldness, and Courage to come freely, and take what is mine, and make it your own; For be it Known to Thee, It is far from Me, to engross to My self, what the Father hath so much, and liberally bestowed on Me, was it not that I might give out as Plenteously? Therefore come with full Assurance of Faith to Me, and ye shall receive Grace for Grace, Wisdom for Wisdom, Love for Love, and Power for Power; As I have obtained, and received of my Father in Heaven, so you from Me all answerably.

Pondering in my Spirit, these words of my Lord's,

I Replied. *How shall it be, that a Spirit should thus be mingled, and made one Pure Lump with Thee, so as nothing of it self for to be?*

Answered it was. This should be effected by Dying out of Creaturely Sensation, whereby a vacancy of Place, for the Holy-Ghost to rise, and spring, and move, as One Entire Spiritual Body within; for so it will be when ever there is a cessation, and a rest, from the whirling Thoughts and Motions, which from the outward Astral Birth is.

This will be the manner of my coming in this Latter-Day, to stand upon the Earth, which thus emptied is, and refined by the Fire, that never dieth; which Fire is that Seed of God, that shall multiply it self to bring your Christ forth, numerously to overspread this World, till all shall be formed anew.

Thus shall each one become a Christ, (or an Anointed) from this Deified Root opening within their own Soul.

And when this Life of Christ shall out-grow its Minority, and come to Maturity of Wisdom and Strength; then it shall be known what you are made Heirs to, and shall possess, while in the age of time you do remain; for Christ fully Grown will bring such Gain, as Trains of Heavenly Powers will open and fly like Lightning, that shall reach from one Nation to another, by which the dark Corners of the Earth shall become light.

This is the New, and Living Model, which your Lord Christ will now begin to manifest himself in; Therefore hereunto, Let the Holy Anointed Ones, be ever waiting for me, till Power come over all that is Nature and Creaturely Spirit.

Seeing I have (Oh my Lord) Liberty of Speech further to proceed for Enquiry into this deep condescending Love of Thine, what upon my Spirit do move, which is,

How the ardent Soul, that so great a lover of Thee is, may have frequent admittance into Thy Council-Chamber, to know, hear, and learn, what may be conduceable, to such an high degree of Unity, as hath been mentioned by Thee; For thou art so over-clothed with Greatness and Majesty, that it is no light, or easy thing to maintain such Accesses unto Thee, as required is in so high an Import as this is: For

to know the Secrets that do concern the Kingdom of Thine, and my Joy, and Glory in Thee? O my Lord, be pleased in This to satisfy me.

Which was answered most sweet and mildly of my Lord, in these words.

O thou Soul of mine ! thou hast searched deep, for to find a Path of Life, that few have found, because it is all Holy Ground, where none but Spirits that have put on my Spiritual Body can ascend, and keep their feet steady in this Track, which I to God the Father did freely pass; and so may you, as I in you this Risen-Body shall quicken up, That so, as hereby you may know it is not my Personal Glory, that shall prevent such Spirits in this their humble, and Love attempt: For I your Lord do well know, it is but expedient you should thus keep up your acquaintance with me; For great will be your advantage hereby, in taking and receiving, from Me such fresh and wonderful Supplies of Wisdom, and Knowledge in the Heavenly Mysteries, as shall satisfy, and quiet the Mind in the midst of an unquiet, and disturbing World.

And now I have informed you, in what you are privileged in, take all care to keep this way of the Spirit all free and clear, that your Flight may not be stopped; so then you will keep your Dwelling securely above with me in the Heavens, and need not be careful what happeneth to the World beneath; for your Mountain Scituation in God shall never be moved.

Therefore only happy, unutterably are they who knows me thus for to be their new living and ascending way, that as with my Spiritual Body, they may go in and out, taking what is for their present use, which they may have from me, all free, as coming in the Faith of Sanctity.

Now having taken in these Communications from my Lord, I found a precious feeding hereupon, and did feel such a spreading and quickening Life come upon me, as if all were filled with Christ in every part, which may be compared to *Elijah's* stretching himself upon the dead Child, which was made alive thereby.

Thus the Lord Christ draws a lively Draught of Himself in every part in the Soul, and nourisheth it with his own Royal

Blood, which runneth thro' every Vein, by which we know we have put on Christ in his Resurrection-Spirit, and inward Body, to which Perfect Thing coming, Redemption is Finished.

Highly blessed are those that shall arrive hereunto.

By all these *Manifestations*, I see the Day of Love is breaking out, to compass the whole Earth, and Christ will no longer a Stranger be; for so he doth Prophecy in me, That in the Holy-Ghost, he will in this Last Age of the World more wonderfully appear; therefore I am press'd in Spirit to Excite all that love, and longeth for to see, feel, and know Him, as a Present Counsellor, and Comforter, that they would thus prepare by Pureness of Heart and Mind, waiting for this Love-Star to rise, and multiply it self to numberless Stars of Love, and Power, that may a Heavenly Host be, to proclaim the Glory of Christ's Kingdom.

Even so Come, Thou Mighty King of Glory, and make us Kings to Reign over all That of the Earthly Life, as so redeemed by Thee, Thou Lamb of God, to whom the Hallelujahs is given.

A Post-Script

*Being a Question put to the Author, which is this,
viz.*

Q. GOD being so Pure, Holy, and Good in Himself; How comes Evil and Sin to be awakened, since God is the Original, from whence All Created Beings have proceeded? As (now) both Angels, and all Rational Creatures are infected therewith all.

As this was answered privately, so it is thought necessary and serviceable (for the publick Satisfaction of All in General) to be inserted Here, being of a weighty Concern for to be Resolved in, (which is not from the Reach of Man's Knowledge or Wisdom, but from the Revelation of

the Spirit of Christ so given in, and in This wise opened)
viz.

A. That the Great and Mighty God and Creator, had all Principles and Centers, both of Light and Darkness in Himself; with Good and Evil, Death and Life. But all of These (tho seeming contrary) were bounded in Unity and Harmony; So that the Darkness did not mingle, to Eclipse the Light; Nor the Evil to lessen and diminish the Good; Or the Death to be hurtful to the Life.

The Divine Wisdom kept All in their Place and Station Unviolated in Himself. But what the Mighty God Procreated, and Generated out of Himself Angels of That Kind (which kept not their first Station) they derived from their Creator All Essences, both in the Light, and in the Darkness, and were very Noble, Potent, and Great. But being (now) Distinct, and apart from their Original Root (The Being of God) They found a Power in themselves to awaken what Principles or Essence they would (standing in a Free-Liberty, either to the Good, or to the Evil). But not being watchful, to keep All in our Bounds in a meek Humility; A Sinful disorder brake forth, and the *Luciferian-Spirits* got against the Creator, who, (hereupon) turned them out of the Pure Angelical Principles, so as they must remain Apostates from God, till their Number of Punishment shall be finished. Now, from Hence came the Infection of All Mankind. These Fall'n-Angels envying That New, and Heavenly Image. For God, after This, made and brought forth (to Replenish, and fill up the void and empty Spaces of the Light World) Man, whom he had Created in their Room: Upon which they did Conspire, how they might involve This New-Created-Being, in the same Fate of Disobedience with themselves, for they were Subtle-Knowing-Spirits, and understood better than *Adam*, of what Consistency of Principles He stood in; And that (through Temptation set on) the hidden Essence of Evil might be awaken'd in Him; for He was Essenced both in the Good and Evil; and so, became more easily corrupted and defiled.

Thus we give the Enquirer an Answer to the Question. *How Sin at first came in.* Now it remains to let you know, How this Poyson of Sin (that hath infected All of *Adam's* Posterity) shall be allayed and expell'd. The original Cure hereof, is so known, that I need not set That forth, being

generally believed that Christ came in the Flesh to be a Propitiation for the Sins committed in the Flesh.

But now a deeper Thing than This I have to declare and make known as Thus. We know all Outward-Births have been conceived in Sin; And yet somewhat of Good (from the Original Root of Nature) hath therefrom (in every one) sprung forth. Now know and consider, there is no other way to make a Perfect Cure, but by taking the Sting of Sin out; and that by another Birth conceived within the Soul (which is Christ the Quickening-Spirit) (that which is a Sinless Birth) : And as that groweth up, and becomes strong in Spirit, the Sinful Part withers and dies away. Thus Christ the God-man works out Sin within the Properties of Fall'n Nature, And so, completes Redemption Victoriously; *For that which is thus born of God, overcomes the World.* *1John, Ch.5.*

But here meets me a Question, viz., *Is Christ to be conceiv'd, and born in every one for Salvation so Intrinsically?* Yea surely, This is, and must be the Foundation-Seal, whereby God the Father will own, and rescue us, as being the Express Image of his Beloved Son. But again it may be Objected, That I have verified, that God's Love is so great and large, as All Fall'n-Angels and Spirits shall be Redeemed; But the Question is, How can that be when so many die without any Appearance of this New-Birth you speak of? It is so, that millions of Souls do so (out of this Word) pass away, and much to their Loss and Suffering it will be. Yet know, "The Root of the eternal God is every Soul, tho never so Vile and Evil in this Body they have lived in and so died. *For Christ is the Light that hath enlightened every one that cometh into the World,* (John 1), that this Light and Life of Christ hath been shut up, and Sin hath got uppermost, yet Christ (the eternal Spark of life) will save Himself in all that have Apostatized from Him; Nothing shall suffer Loss but the Fuel of Evil-Works, that cannot pass through the Judgment and Burning; and if this Life be passed over, and little or nothing of This done; There must be a remaining in a Fearful-Expectation of going through this Terrible Refining-Work after this Life, in Regions so appointed for that end. Oh! that all careless, desperate Soul- Adventurers, that know not the hard Tugs they must go through to clear and get off, what they contracted of Vile-Matter, and Evil-Deeds, in this Life; Therefore, let all be warned to Mortify

and Renounce the Earthly-Birth, that so, they may escape the Fiery-Indignation, that will come upon the Works of Iniquity.

Oh! now then, whilst you have Day with the Everlasting Sun-shine of Love in your Souls, Turn into it, and it will Clarify and Brighten you that (so saved) you may be out of all Future-Punishments, and Entrance find into the Joy of our Lord; which may be known now in This present Time, in the Heavens of a Pure-Heart; The happy Felicity of which I have already set forth, in this Treatise.

So, hoping This may give Satisfaction to the Impartial and Sober-minded, for Information into the Mysteries, that have been under a Veil (which is now rending away) for the which break of Day, Let us earnestly Pray.

A Visional Appearance, or Prophecy

July 15, 1694.

I had a sudden Representation came before me of a round Globe, like an Oval, that had four Circles, and within the first Circle, was a Pure white Glass of Light; in which, there appeared the Personal Prince of Glory, with a numberless Number of bright Bodily-Figures, with whom the Elders were; They had got Victory over this World, who departed in the Faith of what they now enjoy; And the Circle that was encompassed, was of a bright flame-colour.

Then, next to This was an Azure Blue-Circle; and here appeared the Faces only of numerous Persons, that are yet living in Bodily Figure in this World (who some are known, and others unknown to me) and the Motto that was written on their Fore-Heads was, *These are Those who are waiting for to break through into Mount-Sion-Principle, where Christ the Lord, with all that are Redeemed out, and from the Earth are.*

Then, in the third Circle, which appeared like Pale-Lightning, there open'd Seraphims and Cherubims, bright

Angels, very numerous that ascended; and were appointed as a Guard, always Ministering to Those. And did see them break their Circle and come amongst Those, who pressing were into the Light-World.

The fourth Circle was a more Dark Dusky-Colour; And here were those who were yet to be gathered in, and born again; Some among them were known by Face to me; they were yet but moving in the Dark-Principle (as shut from the Light.) All of This was conspicuously opened unto me.

And as I was waiting further upon the Vision (as it shut up, and opened again the next Night) Then I saw One Mighty-Potent-Angel break through the Circle where the Glorified-Person and their Elders were; and a great Shout there was, crying, *The Principle of Salvation is broken through*; and now the *Beast's* Kingdom will quickly go down, and worthy is this Mighty Conquerour to receive (with the Lamb of God) Power and Riches, Wisdom and Strength, Honour, Glory and Blessing; For the way is broken through for such to follow after, who in the same Spirit of Faith are, acquitting their Sensual Reasonings.

Then did I see many striving to enter in, but could not till they had relinquished the Name and Mark of the Beast (which is this worldly Principle) with all its Polluted Immercements and Babylonian Trafficks, which, by the sight of this All-Conquering-Angel, were prevailed upon so to do.

Then a Free Pass was made for many (known by Figure and Name) to enter in, and to receive Mutual-Power to Multiply and Spread Mount-Sions Glory over the whole Face of this Earth.

So will all Nations be made to flow in, at the Rising of this Bright-Orient-Spirit, for great Powers are moving from the Heaven in very Deed.

Oh Mighty Jesus! Thou art This Circle-Breaker, by, and in such whom Thou wilt assume, and take up to open the Fountain of Great-Wonders; by the which, the Lost-Purity, shall again come to be Restored, and the Heavens (as a Curtain) over the whole World spread.

This is a Prophetical Vision, the fulfilling thereof draweth near; Therefore it seemed good to me to add it to the foregoing Part.

The *Author* has much of this kind lying by her (in Manuscript) that may yet come to light, as God shall open an Effectual Door, for more to be Revealed, that may Conduce and make Ready, the New-Jerusalem Bride to be married to the Immaculate Lamb of God: for the which, I say to all, Come. Oh come away with speed.

The lifted up Standard of Christ, the Trumpet of whose Spirit does now Sound, that the Dead in Sins may live again in a New-State, from the Resurrection-Life of Christ, who cometh down in a Fiery-Baptizing-Cloud: By which, He will enter into Souls, who willing are to have This Sin-Defiling-Garment taken away.

The Oil of the Spirit is still flowing; but must now stop for the present, till vessels shall be found and made ready to take it in. For the which, the Incense of Pure Prayers shall still ascend up to Heaven.

FINIS.

THIS Book is to be Sold by the Author, *Jane Lead*, living at the Lady *Mico's* Colledge, right against *Stepney Church*; and at her Daughters, *Barbary Walton*, At Mr. *Mileman's* in *New-street*, at the End of *Dean-street*, right against the *3 Tuns*.

And if any one is dissatisfied in any Point handled in this Book, The *Author* is ready to give answer thereunto, while she is yet Living.



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PROMETHEUS RISING

Robert Anton Wilson

**Introduced by
Israel Regardie**

**NEW FALCON PUBLICATIONS
TEMPE, ARIZONA U.S.A.**

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International Standard Book Number: 1-56184-056-4
Library of Congress Catalog Card Number: 83-81665

First Edition 1983
Second Printing 1984
Third Printing 1986
Fourth Printing 1987
Fifth Printing 1989
Sixth Printing 1990
Seventh Printing 1992
Eighth Printing 1994
Ninth Printing 1997
Second Revised Edition (Tenth Printing) 1997
Eleventh Printing 1999
Twelfth Printing 2000

Cover by Stan Slaughter

The paper used in this publication meets the minimum requirements of the American National Standard for Permanence of Paper for Printed Library Materials Z39.48-1984

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Tempe, Arizona 85282 U.S.A.

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320 East Charleston Blvd. • Suite 204-286
Las Vegas, NV 89104 U.S.A.
email: info@newfalcon.com
website: <http://www.newfalcon.com>

DEDICATED

To
Timothy Leary
&
William S. Burroughs
dove sta memora

ACKNOWLEDGMENTS

The eight-circuit model of consciousness in this book and much of its future-vision derive from the writings of Dr. Timothy Leary, whose letters and conversations have also influenced many other ideas herein. I also owe great debts to Dr. O.R. Bontrager, for introducing me to semantics and communication sciences generally; to R. Buckminster Fuller, for general sociological technological perspectives on current problems; and to all of the following: Barbara Hubbard, Alan Harrington, F.M. Esfandiary, Dr. Paul Watzlavik, Dr. Eric Berne, Dr. Paul Segall, Dr. Israel Regardie, Alvin Toffler, Phil Laut, Dr. Sigmund Freud, Dr. Carl Jung, Alan Watts, Alfred Korzybski, and Aleister Crowley. The members of the Physics/Consciousness Research Group (Dr. Jack Sarfatti, Dr. Nick Herbert and Saul Paul Sirag) have contributed more than is indicated by my few brief references to quantum theory in these pages; they clarified my whole comprehension of epistemology.

None of these persons are responsible for my mistakes or over-statements.

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PREFACE TO THE SECOND EDITION

Screw the **government!**

— *Legends of the Fall*

Screw the middle class!

— *Evita*

Like most of my books, this text emerged only partly from my conscious design and partly from suspicious accidents. It actually began as a Ph.D. dissertation called "The Evolution of Neuro-Sociological Circuits: A Contribution to the Sociobiology of Consciousness," which I wrote in 1978-79 for an alternative university called Paideia. At that time, Paideia ranked as State Approved, the highest rating given to alternative universities in California, where we have alternatives to everything and the state feels required to classify the alternatives on a scale of "experimental" to totally bonkers. Alas, Paideia, having achieved relative respectability as an "alternative," later joined with a much more radical and Utopian outfit, Hawthorn University, and lost its top rank among counter-culture educational contraptions in California, falling from Approved to Authorized, a much lower rating. The whole **megilla** then joined into several **flakey** outfits loosely allied, none of which were recognized at all by the state, which suited the new **honchos** perfectly, since they did not recognize the state either.

In Ireland in 1982, stuck with a dissertation which I liked a lot and a Ph.D. diploma which, due to the collapse of Paideia, looked less impressive, I decided to rewrite the manuscript in more commercial form. The first change consisted of removing all the footnotes (about two of them per sentence) which gave the original a truly academic stink but would annoy the average

reader. Then I expressed myself a little more bluntly (and perhaps snidely) in many places, adding much to the humor and nothing to the good taste. I also wrote a few more chapters, created all the exercises, and sketched out diagrams for the illustrations.

I then, with craft and cunning, removed most of the references to Dr. Timothy Leary from the early parts of the book and only let his name begin to appear frequently after about the middle. I had good reason, based on experience, to feel rather strongly that, just as Dr. Tim was blacklisted by Establishment publishers at that time, any book openly and blatantly based largely on his ideas would also get thrown in the junk heap.

I thought I now had a "popular" book, and maybe I almost did. The first publisher to whom I submitted it, Jeremy Tarcher, held it for a full year of meditation before rejecting it; his only explanation for the rejection concerned the mixture of technogese and "counter culture" slang that has since become my most frequent style in nonfiction. (It's based on the way I actually speak.) When I tried Falcon next, they accepted it within 48 hours, and I received the advance check within the next 48 hours. "Oh frabjous day!"

A month later, I heard from Tarcher again: he had changed his mind and decided he wanted the book after all. I was in one of my periods of acute poverty then (something that happens periodically to all freelance writers) and it was with great effort that I refrained from telling Mr. Tarcher to go fuck himself. I just told him I had a contract with another publisher.

With Falcon as publisher, I then inserted the acknowledgments page, giving Leary the credit he deserved right up front, and added a dedication to him. Falcon, as I expected, did not object. Falcon has always served as an alternative to Establishment publishing, just as Paideia once served as a similar alternative to the academic Establishment.

Prometheus was one of Falcon's first books and, I think, the first done with computerized typesetting; as usual with such pioneering efforts, it emerged with a phalanx of typos that have embarrassed me considerably over the years. (When the San Francisco *Chronicle* first computerized they had similar problems. I remember one story in which the Chief of Police,

denouncing drugs, rambled off into a sentence about the thrill of meeting Mickey Mouse and Goofy. I assume that line came from another story but it made the Chief sound as if he had gotten into some weird chemicals himself.) In this edition, I have corrected these errors, where I could find them; I know too much now to think I found all of them. (Wilson's Tenth Law: no matter how many times a writer proofs a book, hostile critics will always find at least one error that he missed.)

I have also updated every place where I thought updating seemed necessary. I even added a few new ideas (which, of course, seem brilliant to me just because they are new) and some new jokes and generally gave the text a badly-needed face-lift. It is still one of my favorite books, and seems to rank high in the estimation of most of my fans.

In Germany-Switzerland-Austria in the late 1980s, three German versions existed simultaneously—a deluxe edition from Sphinx Verlag of Zurich, a mass-market paperback from Rowalt Verlag of Hamburg, and an even cheaper pirate edition from the busy troglodytes of the *unterwelt*. The last, of course, paid no royalties but, by indicating that I had three audiences at three economic levels, persuaded me feel like a very popular writer in *Mittleuropa*.

As I contemplate this tenth printing of a "far out" or "freaked out" book that began its career back in 1978, I feel only mildly embarrassed by the predictions that proved over-optimistic. (I have revised them, of course, in keeping with my current knowledge and best guesses). I feel much more astonished, and pleased, that many of the predictions now seem much less shocking than when I first published them. Indeed, the wildest and most "Utopian" future-scans in here are precisely the ones that have had the greatest scientific support in the 1990s. To see two decades ahead, even in a few areas, counts as some sort of success in the Futurism game. And every bulletin from the embattled MIR space station reminds me that if my space forecasts projected "too much too soon," part of what I expected does in fact already exist and the rest is obviously evolving.

I feel more chagrined about my lyrical evocation of Intelligence Intensification. In the 1970s, I simply did not recognize the extent to which the 1960s "youth revolution" had terrified

our ruling Elite, or that they would try to prevent future upsurges of radical Utopianism by deliberately "dumbing down" the educational system. What they have produced, the so-called Generation X, must rank as not only the most ignorant but also the most paranoid and depressive kids ever to infest our Republic. I agree with outlaw radio star Travis Hipp that the paranoia and depression result inevitably from the ignorance. These kids not only don't know anything; they don't even want to know.¹ They only realize, vaguely, that somebody has screwed them out of something, but they don't have enough zest or bile to try to find out who screwed them and what they were screwed out of.

Fortunately, this Age of Stupidity cannot last very long. Already, most people know that if you want a good TV or VCR, you buy Japanese; for a good car, Japanese or German, etc. Eventually, in order to compete, the Elite will have to allow a bit more education for American youth, before we sink fully to the level of a Third World nation.

The other day I saw a film called *The Edge*, which I regarded as the best thing to come out of Hollywood since *The Silence of the Lambs*. Perhaps not coincidentally, this flic also starred Anthony Hopkins. In one scene, Hopkins and his co-star, Alec Baldwin, seem in an absolutely hopeless situation, lost in the Arctic, stalked by a hungry bear, without weapons, seemingly doomed. Baldwin collapses, and Hopkins has a magnificent monologue, talking Baldwin out of his despair. The speech runs, roughly, like this: "Did you know you can make fire out of ice? You can, you know. Fire out of ice. Think about it. Fire out of ice. Think. Think."

This riddle has both a pragmatic and symbolic (alchemical) answer. The pragmatic answer you can find in the film, explicitly; and it might prove useful if you ever get lost in the north woods; and the alchemical, or Zen Buddhist, answer is also in the film, implicitly, and only perceptible to those who understand

One of the spokespersons for Gen X, named Shann Nix, has a talk show on KGO, one of the most powerful radio signals on the West Coast. On one show, she announced that the Vatican is not a State. On another, she proclaimed that Jury Nullification was a recent invention by the far right. Etc.

the dense character Hopkins plays in the story. It might prove useful whenever despair seems to overwhelm you.

So, to those who at the end of this book still can't understand or sympathize with Prometheus, I suggest you ask yourself: why did he give us the

the first place?

Robert Anton Wilson

On the Internet at <http://www.rawilson.com>

INTRODUCTION

By Israel Regardie

The ability to create a synthesis of diverse points of view, scientific and social and philosophical, is a rare gift. Not many are there who dare even to attempt such a task.

Imagine anyone trying to make sense of an amalgam of Timothy Leary's eight neurological circuits, Gurdjieff's self-observation exercises, Korzybski's general semantics, Aleister Crowley's magical theorems, the several disciplines of Yoga, Christian Science, relativity and modern quantum mechanics, and many other approaches to understanding the world around us! A man is required with an almost encyclopedic education, an incredibly flexible mind, insights as sharp as those whom he is trying to synthesize and *mirabile dictu*, a wonderful sense of humor.

For several years—ever since I first became familiar with the writings of Robert Anton Wilson—I have been struck with his ever-present sense of bubbling humor and the wide scope of his intellectual interests. Once I was even so presumptuous as to warn him in a letter that his humor was much too good to waste on hoi polloi who generally speaking would not understand it and might even resent it. However this effervescent lightness of heart became even more apparent in *Cosmic Trigger* and more latterly in the trilogy of *Schrödinger's Cat*. I have sometimes wondered whether his extraordinarily wide range of intellectual roving is too extensive and therefore perplexing to the average reader. Be that as it may, the humor and synthesis are even more marked in this brilliant ambitious piece of writing, *Prometheus Rising*.

Even if your reading has already made you familiar with some of the concepts employed by Wilson in this book, nonetheless his elucidation even of the simplest, the most basic, is illuminating. At this moment, I am referring to the "imprint" theory which he makes considerable use of. Much of the same is true of his references to and explanation of Leary's eight neurological circuits. We become familiar with them all over again, as if they had not been introduced to us before.

Moreover I love the subtle and almost invisible use of mystical dogma that permeates all his writings. For example, consider the opening of Chapter Six. It quotes a particularly meaningful sentence from William S. Burroughs. There is no mention—nor need there be—of any anterior teaching regarding this Law of Three, as it may be called. But one doctrine that emanated from a medieval mystical school philosophizes that there are always two contending forces—for the sake of convenience labeled Severity and Mildness—with a third that always reconciles them. It is paramount to this doctrine, which has been stated and stated again in a dozen or more different ways throughout the centuries, culminating finally in the idea enunciated by Burroughs and of course used by Wilson.

There are dozens of similar seeds of wisdom sown throughout *Prometheus Rising* that are bound to have a seminal effect wherever and whenever the book is read. This is one of the many virtues of Wilson's book; it will leave its mark on all those who read it—and those seeds will surely take root and bloom in the most unlikely minds—as well as in the more prosaic. Tarot advocates will find the most unusual and illuminating interpretations of some of their favorite cards when he falls back on the basic neural circuits. I found them all illuminating as providing a new viewpoint which had to be integrated into my general view of such matters.

The only area where I was reluctantly inclined to be at odds with Wilson was in what I considered to be his addiction to a Utopia—which he eloquently enough expresses as "the birth pangs of a cosmic Prometheus rising out of the long nightmare of domesticated primate history." The history of mankind is also the history of one Utopia after another, being enunciated with enthusiasm and vigor, calling upon all the facts of faith and

science (as they existed at that moment in space-time) to corroborate the fantasy. A decade or maybe a century elapse—and the fantasy is no more. The Utopia has gone down the drain to join all the other Utopias of earlier primates. However, I sincerely hope that Wilson is *right* in this case.

Now I am not unmindful of the fact that the Utopia of which Wilson speaks, echoing many of the best scientific and philosophic minds of our day, is a distinct possibility at *some time*, but that it could occur within the next decade seems rather improbable to me. It seems improbable of course only in terms of the current state of world enlightenment, or lack of it, and because it implies a "miracle" occurring in vast numbers of living primates *simultaneously*—whatever semantic theories are involved in the meaning of the word "simultaneously."

Anyway, this is a minor point considering the seminal brilliance of the greater part of this enlightening book.

In a previously written book, Wilson wrote that

[in] 1964, Dr. John S. Bell published a demonstration that still has the physicists reeling. What Bell seemed to prove was that quantum effects are 'non-local' in Bohm's sense; that is, they are not just here or there, but both. What this apparently means is that space and time are only real to our mammalian sense organs; they are not *really* real.

This writing reminds me so much of the Hindu concept of Indra's Net. The latter is sometimes described as being a great net extending throughout the whole universe, vertically to represent time, horizontally to represent space. At each point where the threads of this Indra's net cross one another is a diamond or a crystal bead, the symbol of a single existence. Each crystal bead reflects on its shining surface not only every other bead in the whole net of Indra but every single reflection of every reflection of every other bead upon each individual bead—countless, endless reflections of one another. We could also liken it to a single candle being placed in the centre of a large hall. Around this hall tens of mirrors are arranged in such a manner that, when the candle was lit, one saw not only its reflection in each individual mirror, but also the reflections of the reflections in every other mirror repeated *ad infinitum*.

One of the several virtues of *Prometheus Rising* is that Wilson using Leary's neurological circuits believes that a new philosophical paradigm is about due. In reality, this is really Wilson's answer to my proposed criticism of his Utopian fantasy. It may not be within a decade that we shall realize whether it is true or false. But that is not important. What is clear is that thanks to the insights of many modern thinkers, major new intellectual findings do not come solely from the slow drip and grind of tiny new discoveries, or from new theories simply being added to our present armamentarium of time-honoured truisms. Rather, quantum leaps, in outlook *ala* Teilhard de Chardin, occur with a fantastic jump to a new horizon or level of perception. This insight usually comes from a revolutionary *overview* which realigns or transforms former thinking into a new and more enlightening frame of reference.

This dovetails with his equally fascinating thesis that everything alive is really *alive* in the fullest and most dynamic sense of the word. It twitches, searches, throbs, organizes and seems aware of an upward movement. Twitches seems almost the right word, recalling to mind the myoclonisms of Wilhelm Reich's vegetotherapy which, at sometime, are infinitely disturbing to the patient on the couch who, because of them, feels he is falling apart, being shattered into a thousand pieces. He isn't really. It is as though the organism were gathering itself together for an upward or forward leap into the unknown, to a higher order of looking at things.

The transition to a higher order of functioning—or hooking on to a higher neural circuit—is often accompanied by considerable anxiety or a turbulence in personal life which seems as if the organism were falling apart or breaking up. This phenomenon of instability is really the way that every living organism—societies, human primates, chemical solutions, etc.—shakes itself, as it were, by myoclonisms or similar convulsions into new combinations and permutations for higher and new levels of development. So perhaps the space-time Utopia of a new area of primate exploration has some validity after all, as indicating that the more vigorous the disturbance or myoclonism the greater the quantum jump into a higher neurological circuit. This is one

reason why I firmly believe that the transition to the next spiral will not be smooth nor without much suffering and chaos.

All of which suggests, with Wilson and Leary, that the brain is considerably more sophisticated than any of us previously had imagined. It is quite possible that it operates in dimensions so beyond the lower neural circuitry that it occasionally "throws us a bone" every day so that we can continue to function in the make-believe world of everyday status quo. In the meantime, it is a multidimensional structure at ease in far more than the narrow primate world we have been programmed to live in. It may interpret waves and frequencies from other dimensions, realms of "light," of meaningful unrestricted patterned reality—that are here and now—and which transcend our present myopic tunnel realities of our rigid perceptions and conceptualizations of space and time.

If so, then the title of this book *Prometheus Rising* is representative of more than a catchy title to a profound fascinating book. It becomes a title, instead, to the very attempt which we are now making to reach beyond ourselves with a quantum leap into a new world which has been envisaged only by a very few. Wilson is one of this group who are preparing themselves and if we allow them, the rest of us, to take our place in the New Aeon.

I will close with a quote from Wilson,

We are all giants, raised by pygmies, who have learned to walk with a perpetual mental crouch. Unleashing our full stature—our total brain power—is what this book is all about.

Israel Regardie
Phoenix Arizona
July 1983

WARNING

Wilson describes himself as a 'guerrilla ontologist,' signifying his intent to attack language and knowledge the way terrorists attack their targets: to jump out from the shadows for an unprovoked attack, then slink back and hide behind a hearty belly laugh.

— Robert Sheaffer, *The Skeptical Inquirer*

CHAPTER ONE

THE THINKER & THE PROVER

All that we are is the result of all that we have thought. It is founded on thought. It is based on thought.

— Buddha, *The Dhammapada*



William James, father of American psychology, tells of meeting an old lady who told him the Earth rested on the back of a huge turtle.

"But, my dear lady," Professor James asked, as politely as possible, "what holds up the turtle?"

"Ah," she said, "that's easy. He is standing on the back of another turtle."

"Oh, I see," said Professor James, still being polite. "But would you be so good as to tell me what holds up the second turtle?"

"It's no use, Professor," said the old lady, realizing he was trying to lead her into a logical trap. "It's turtles-turtles-turtles, *all the way!*"

Don't be too quick to laugh at this little old lady. All human minds work on fundamentally similar principles. Her universe was a little bit weirder than most but it was built up on the same mental principles as every other universe people have believed in.

As Dr. Leonard Orr has noted, the human mind behaves as if it were divided into two parts, the Thinker and the Prover.

The Thinker can think about virtually anything. History shows that it can think the earth is suspended on the backs of infinite turtles or that the Earth is hollow, or that the Earth *is floating in space*;¹ comparative religion and philosophy show that the Thinker can regard itself as mortal, as immortal, as both mortal and immortal (the reincarnation model) or even as non-existent (Buddhism). It can think itself into living in a Christian universe, a Marxist universe, a scientific-relativistic universe, or a Nazi universe—among many possibilities.

As psychiatrists and psychologists have often observed (much to the chagrin of their medical colleagues), the Thinker can think itself sick, and can even think itself well again.

The Prover is a much simpler mechanism. It operates on one law only: Whatever the Thinker thinks, the Prover proves.

To cite a notorious example which unleashed incredible horrors earlier in this century, if the Thinker thinks that all Jews are rich, the Prover will prove it. It will find evidence that the

¹ Millions of people believe that (including the present author).

poorest Jew in the most run-down ghetto has hidden money somewhere. Similarly, Feminists are able to believe that all men, including the starving wretches who live and sleep on the streets, are exploiting all women, including the Queen of England.

If the Thinker thinks that the sun moves around the earth, the Prover will obligingly organize all perceptions to fit that thought; if the Thinker changes its mind and decides the earth moves around the sun, the Prover will reorganize the evidence.

If the Thinker thinks "holy water" from Lourdes will cure its lumbago, the Prover will skillfully orchestrate all signals from the glands, muscles, organs etc. until they have organized themselves into good health again

Of course, it is fairly easy to see that other people's minds operate this way; it is comparatively much harder to become aware that one's own mind is working that way also.

It is believed, for instance, that some men are more "objective" than others. (One seldom hears this about women...) Businessmen are allegedly hard-nosed, pragmatic and "objective" in this sense. A brief examination of the dingbat politics most businessmen endorse will quickly correct that impression.

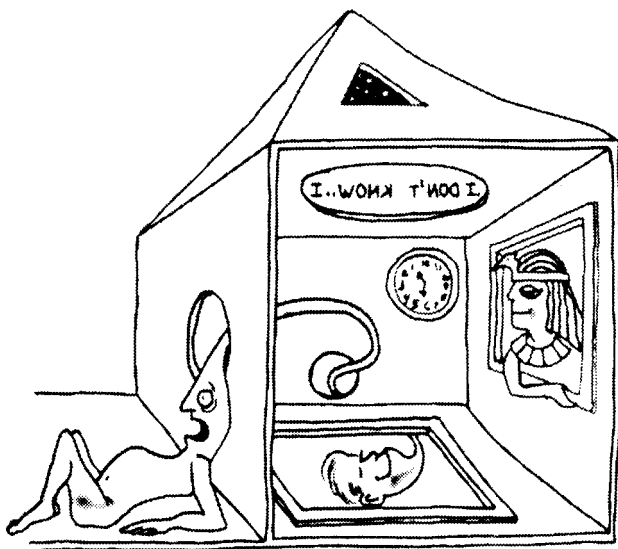
Scientists, however, are still believed to be objective. No study of the lives of the great scientists will confirm this. They were as *passionate*, and hence as prejudiced, as any assembly of great painters or great musicians. It was not just the Church but also the established astronomers of the time who condemned Galileo. The majority of physicists rejected Einstein's Special Relativity Theory in 1905. Einstein himself would not accept anything in quantum theory after 1920 no matter how many experiments supported it. Edison's commitment to direct current (DC) electrical generators led him to insist alternating current (AC) generators were unsafe for years after their safety had been proven to everyone else.¹

Edison's pigheadedness on this matter was partly the result of his jealousy against Nikola Tesla, inventor of AC generators. Tesla, on the other hand, refused the Nobel Prize when it was offered to him and Edison *jointly* because he refused to appear on the same platform with Edison. Both of these geniuses were only capable of "objectivity" and science in certain limited laboratory conditions. If you

Science achieves, or approximates, objectivity not because the individual scientist is immune from the psychological laws that govern the rest of us, but because scientific method—a group creation—eventually overrides individual prejudices, in the long run.

To take a notorious example from the 1960s, there was a point when three research groups had "proven" that LSD causes chromosome damage, while three other groups had "proven" that LSD has no effect on the chromosomes. In each case, the Prover had proved what the Thinker thought. Right now, there are, in physics, 7 experiments that confirm a very controversial concept known as Bell's Theorem, and two experiments that refute Bell's Theorem. In the area of extra-sensory perception, the results are uniform after more than a century: everybody who sets out to prove that ESP exists succeeds, and everybody who sets out to prove that ESP does not exist also succeeds.

"Truth" or relative truth emerges only after decades of experiments by thousands of groups all over the world.



think you have a higher "objectivity quotient" than either of them, why haven't you been nominated for a Nobel prize?

In the long run, we are hopefully approximating closer and closer to "objective Truth" over the centuries.

In the short run, Orr's law always holds:

*Whatever the Thinker thinks, the Prover will prove.*¹

And if the Thinker thinks passionately enough, the Prover will prove the thought so conclusively that you will never talk a person out of such a belief, even if it is something as remarkable as the notion that there is a *gaseous* vertebrate of astronomical heft ("GOD") who will spend all eternity torturing people who do not believe in his religion.

EXERCIZES

Sad as it is to say, you never understand anything by merely reading a book about it. That's why every science course includes laboratory experiments, and why every consciousness-liberation movement demands practice of yogas, meditations, confrontation techniques, etc. in which the ideas are tested in the laboratory of your own nervous system.

The reader will absolutely *not* understand this book unless he or she does the exercizes given at the end of each chapter.

To explore the Thinker and the Prover, try the following:

1. Visualize a quarter vividly, and imagine *vividly* that you are going to find the quarter on the street. Then, look for the quarter every time you take a walk, meanwhile continuing to visualize it. See how long it takes you to find the quarter.

2. Explain the above experiment by the hypothesis of "selective attention"—that is, *believe* there are lots of lost quarters everywhere and you were bound to find one by continually looking. Go looking for a second quarter.

3. Explain the experiment by the alternative "mystical" hypothesis that "mind controls everything." *Believe* that you made the quarter manifest in this universe. Go looking for a second quarter.

If the reader is a scientist, be not alarmed. This refers not to you but only to those benighted fools in the opposite camp who refuse to recognize that your theory is the only reasonable one. Of course.

4. Compare the time it takes to find the second quarter using the first hypothesis (attention) with the time it takes using the second hypothesis (mind-over-matter).

5. With your own ingenuity, invent similar experiments and each time compare the two theories—"selective attention" (coincidence) vs. "mind controls everything" (psychokinesis).

6. Avoid coming to any strong conclusions prematurely. At the end of a month, re-read this chapter, think it over again, and still postpone coming to any dogmatic conclusion. *Believe it possible that you do not know everything yet, and that you might have something still to learn.*

7. Convince yourself¹ (if you are not already convinced) that you are ugly, unattractive and dull. Go to a party in that frame of mind. Observe how people treat you.

8. Convince yourself (if you are not already convinced) that you are handsome, irresistible and witty. Go to a party in that frame of mind. Observe how people treat you.

9. This is the hardest of all exercises and comes in two parts. *First*, observe closely and dispassionately two dear friends and two relative strangers. Try to figure out what their Thinkers think, and how their Provers methodically set about proving it. *Second*, apply the same exercise to yourself.

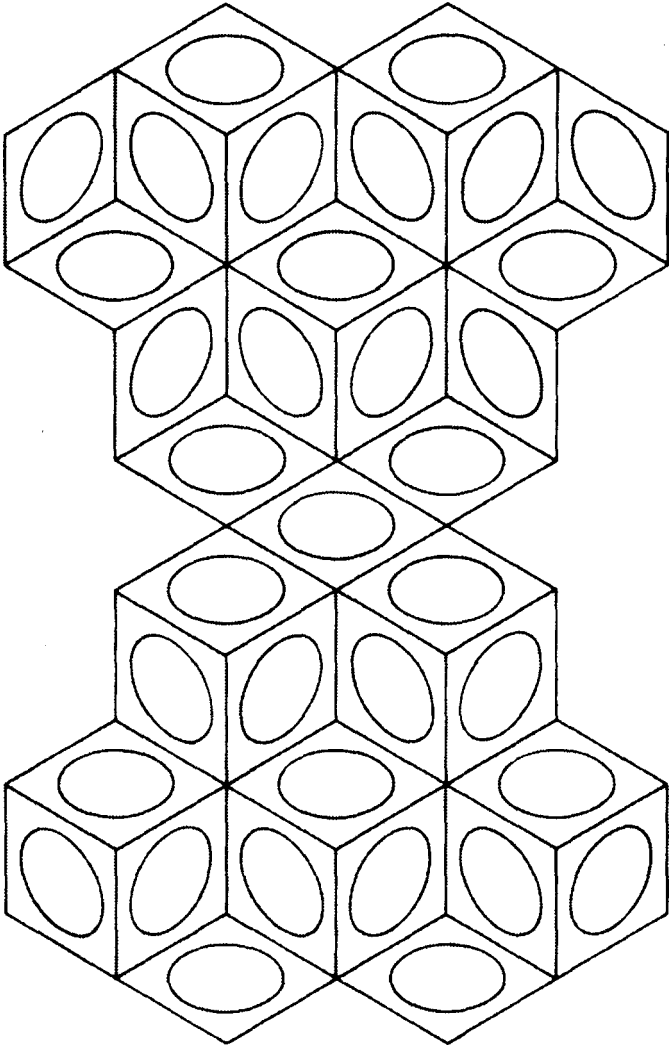
If you think you have learned the lessons of these exercises in less than six months, you haven't really been working at them. With real work, in six months you should be just beginning to realize how little you know about everything.

10. Believe it possible that you can float off the ground and fly by merely willing it. See what happens.

If this exercise proves as disappointing to you as it has to me, try number 11 below, which is *never* disappointing.

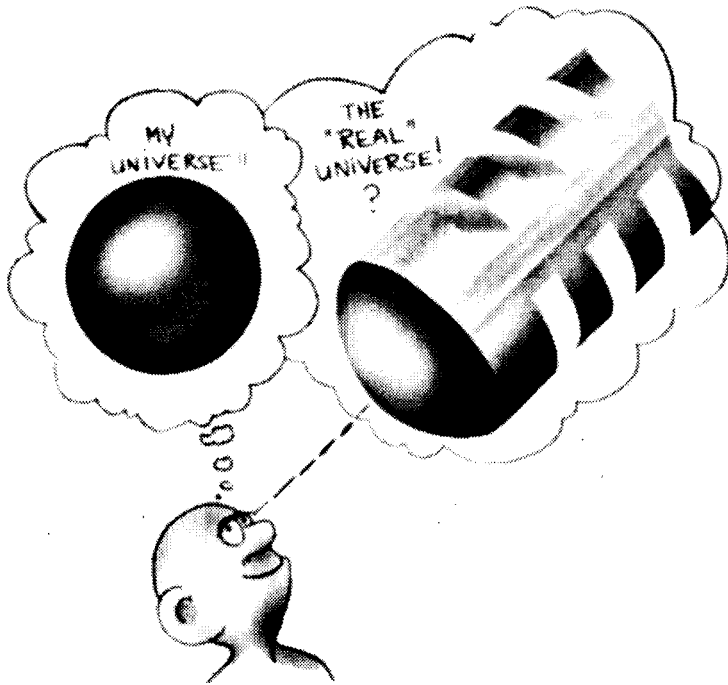
11. Believe that you can exceed all your previous ambitions and hopes in all areas of your life.

"Believe" or "convince yourself" mean to do what an actor does: pretend until the pretense begins to feel real. Or, as Jazz musicians say: "Fake it until you make it."



ALL MODELS ARE SUBJECT TO REVISION AS THIS BOOK GOES ALONG. THEY ARE ALSO SUBJECT TO REVISION AFTER THE BOOK IS FINISHED — BY THE AUTHOR OR BY THE READER

Prometheus Rising



Tentative Model #1: The perceived universe is a mixture of the "real universe" and our own "**Thinker**"—**proving** its pet beliefs.

CHAPTER TWO

HARDWARE & SOFTWARE: THE BRAIN & ITS PROGRAMS

We, as a species, exist in a world in which exist a myriad of data points.¹ Upon these matrices of points we superimpose a *structure*² and the world makes sense to us. The pattern of the structure originates within our biological and sociological *properties*.³

— Persinger and Lafreniere,
Space-Time Transients and Unusual Events

¹ In our terminology, these data points are events or actions, i.e. verbs, not nouns.

² In our terminology, models or maps, static things; nouns not verbs.

³ In our terminology, brain hardware and software.

We will, throughout this book, consider the human brain a kind of **bio-computer**—an electro-colloidal computer, as distinct from the electronic or solid-state computers which exist outside our heads.

Please note carefully and long remember that we have not said that the human brain is a computer. The Aristotelian idea that to understand something you must know what it *is* has been abandoned in one science after another, for the pragmatic reason that the simple word "is" introduces so many metaphysical assumptions that we can argue forever about them. In the most advanced sciences, such as mathematical physics, nobody talks about what anything is anymore. They talk about what *model* (or map) can best be used to understand whatever we are investigating.

In general, this scientific habit of avoiding "is" can be profitably extended to all areas of thought. Thus, when you read anywhere that A is B, it will clarify matters if you translate this as "A can be considered as, or modeled by, B."

When we say A *is* B, we are saying that A is *only* what it appears within our field of study or our area of specialization. This is saying too much. When we say A *can be considered as B*, or *modeled by B*, we are saying exactly as much as we have a right to say, and no more.

We therefore say that the brain can be considered as a computer; but we do not say it *is* a computer.

The brain appears to be made up of matter in electro-colloidal suspension (protoplasm).

Colloids are pulled together, toward a condition of *gel*, by their surface tensions. This is because surface tensions pull all glue-like substances together.

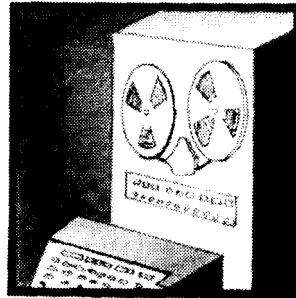
Colloids are also, conversely, pushed apart, toward a condition of *sol*, by their electrical charges. This is because their electrical charges are similar, and similar electrical charges always repel each other.

In the equilibrium between *gel* and *sol*, the colloidal suspension maintains its continuity and life continues. Move the suspension too far toward gel, or too far toward sol, and life ends.

Any chemical that gets into the brain, changes the gel-sol balance, and "consciousness" is accordingly influenced. Thus, potatoes are, like LSD, "psychedelic"—in a milder way. The

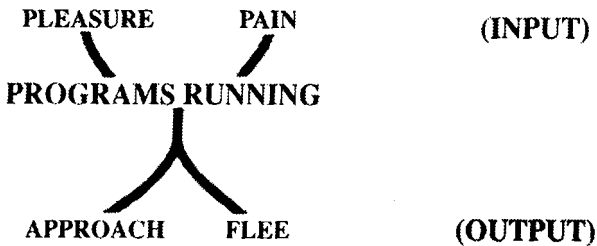
changes in consciousness when one moves from a vegetarian diet to an omnivorous diet, or vice versa, are also "psychedelic."

Since "What the Thinker thinks, the Prover proves," all of our ideas are psychedelic. Even without experimenting with diet or drugs, whatever you think you should see, you *will* see—unless it is physically impossible in this universe.



THE BRAIN IS NOT A COMPUTER

BUT THE BRAIN CAN BE MODELED BY A COMPUTER



All experience is a muddle, until we make a model to explain it. The model can clarify the muddles, but the model is never the muddle itself. "The map is not the territory"; the menu does not taste like the meal.

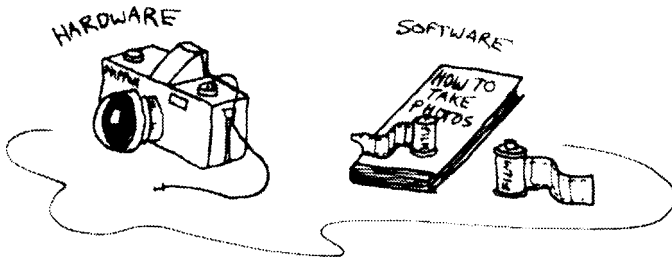
Every computer consists of two aspects, known as hardware and software. (Software here includes information).

The hardware in a solid-state computer is concrete and localized, consisting of central processing unit, display, keyboard, external disk drive, CD-ROM, floppies, etc.—all the parts you can drag into Radio Shack for repair if the computer is malfunctioning.

The software consists of programs that can exist in many forms, including the totally abstract. A program can be "in" the computer in the sense that it is recorded in the CPU or on a disk which is hitched up to the computer. A program can also exist on a piece of paper, if I invented it myself, or in a manual, if it is a standard program; in these cases, it is not "in" the computer but can be put "in" at any time. But a program can be even more tenuous than that; it can exist only in my head, if I have never written it down, or if I have used it once and erased it.

The hardware is more "real" than the software in that you can always locate it in space-time—if it's not in the bedroom, somebody must have moved it to the study, etc. On the other hand, the software is more "real" in the sense that you can smash the hardware back to dust ("kill" the computer) and the software still exists, and can "materialize" or "manifest" again in a different computer.

(Any speculations about reincarnation at this point are the responsibility of the reader, not of the author.)



In speaking of the human brain as an electro-colloidal biocomputer, we all know where the hardware is: it is inside the human skull. The software, however, seems to be anywhere and

everywhere. For instance, the software "in" my brain also exists outside my brain in such forms as, say, a book I read twenty years ago, which was an English translation of various signals transmitted by Plato 2400 years ago. Other parts of my software are made up of the software of Confucius, James Joyce, my second-grade teacher, the Three Stooges, Beethoven, my mother and father, Richard Nixon, my various dogs and cats, Dr. Carl Sagan, and anybody and (to some extent) *any-thing* that has ever impacted upon my brain. This may sound strange, but that's the way software (or information) functions.

Of course, if consciousness consisted of nothing but this undifferentiated tapioca of timeless, spaceless software, we would have no individuality, no center, no Self.

We want to know, then, how out of this universal software ocean a specific person emerges.

What the Thinker thinks, the Prover proves.

Because the human brain, like other animal brains, acts as an electro-colloidal computer, not a solid-state computer, it follows the same laws as other animal brains. That is, the programs get into the brain, as electro-chemical bonds, in discrete quantum stages.

Each set of programs consists of four basic parts:

1. *Genetic Imperatives*. Totally hard-wired programs or "instincts."

2. *Imprints*. These are more-or-less hard wired programs which the brain is genetically designed to accept *only* at certain points in its development. These points are known, in ethology, as times of *imprint vulnerability*.

3. *Conditioning*. These are programs built onto the imprints. They are looser and fairly easy to change with counter-conditioning.

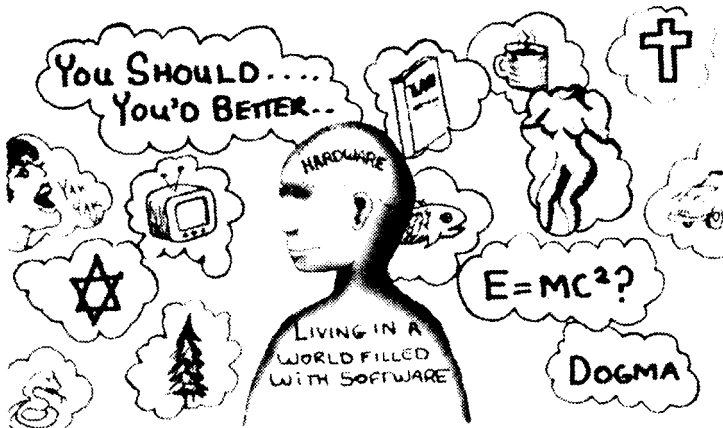
4. *Learning*. This is even looser and "softer" than conditioning.

In general, the primordial *imprint* can always over-rule any subsequent conditioning or learning. An imprint is a species of software that has become built-in hardware, being impressed on the tender neurons when they are peculiarly open and vulnerable.

Imprints (software frozen into hardware) are the non-negotiable aspects of our individuality. Out of the infinity of possible

programs existing as potential software, the imprint establishes the limits, parameters, *perimeters* within which all subsequent conditioning and learning occurs.

**YOUR HARDWARE IS LOCALIZED:
BRAIN CELLS RIGHT HERE, RIGHT NOW.**



**YOUR SOFTWARE IS NON-LOCAL:
POINT-EVENTS EVERYWHERE, EVERYWHEN.**

Before the first imprint, the consciousness of the infant is "formless and void"—like the universe at the beginning of *Genesis*, or the descriptions of unconditioned ("enlightened" i.e., exploded) consciousness in the mystic traditions. As soon as the first imprint is made, structure emerges out of the creative void. The growing mind, alas, becomes trapped within this structure. It identifies with the structure; in a sense, it *becomes* the structure.

This entire process is analyzed in G. Spencer Brown's *Laws of Form*; and Brown was writing about the foundations of mathematics and logic. But every sensitive reader knows that Brown is also talking about a process we have all passed through in creating, out of an infinite ocean of signals, those particular constructs we call "myself and "my world." Not surprisingly,

many acid-heads have said that Brown's math is the best description ever written of an LSD trip.

Each successive imprint complicates the software which programs our experience and *which we experience as "reality."*

Conditioning and learning build further networks onto this bedrock of imprinted software. The total structure of this brain-circuitry makes up our map of the world. It is what our Thinker thinks, and our Prover mechanically fits all incoming signals to the limitations of this map.

Following Dr. Timothy Leary (with a few modifications) we shall divide this brain hardware into eight circuits *for convenience*. ("For convenience" means that this is the best map I know at present. I assume it will be replaced by a better map within 10 or 15 years; and in any case, the map is not the territory.)

Four of the circuits are "antique" and conservative, they exist in everybody (except feral children).

1. *The Oral Bio-Survival Circuit.* This is imprinted by the mother or the first mothering object and conditioned by subsequent nourishment or threat. It is primarily concerned with sucking, feeding, cuddling, and body security. It retreats mechanically from the noxious or predatory—or from anything *associated* (by imprinting or conditioning) with the noxious or predatory.

2. *The Anal Emotional-Territorial Circuit.* This is imprinted in the "Toddling" stage when the infant rises up, walks about and begins to struggle for power within the family structure. This mostly mammalian circuit processes territorial rules, emotional games, or cons, pecking order and rituals of *domination* or *submission*.

3. *The Time-Binding Semantic Circuit.* This is imprinted and conditioned by human artifacts and symbol systems. It "handles" and "packages" the environment, classifying everything according to the local reality tunnel. Invention, calculation, prediction and transmitting signals across generations are its functions.

4. *The "Moral" Socio-Sexual Circuit.* This is imprinted by the first orgasm-mating experiences at puberty and is conditioned by tribal taboos. It processes sexual pleasure, local definitions of "right" and "wrong," reproduction, adult-parental personality (sex role) and nurture of the young.

The development of these circuits as the brain evolved through evolution, and as each domesticated primate (human) brain recapitulates evolution in growing from infancy to adulthood, makes possible gene-pool survival, mammalian sociobiology (pecking order, or politics) and transmission of culture.

The second group of four brain circuits is much newer, and each circuit exists at present only in minorities. Where the antique circuits recapitulate evolution-to-the-present, these futuristic circuits *precapitulate* our future evolution.

5. *The Holistic Neurosomatic Circuit.* This is imprinted by *ecstatic experience*, via biological or chemical yogas. It processes neurosomatic ("mind-body") feedback loops, somatic-sensory bliss, feeling "high," "faith-healing," etc. Christian Science, NLP and holistic medicine consist of tricks or gimmicks to get this circuit into action at least temporarily; Tantra yoga is concerned with shifting consciousness entirely into this circuit.

6. *The Collective Neurogenetic Circuit.* This is imprinted by advanced yogas (bio-chemical - electrical stresses). It processes DNA-RNA-brain feedback systems and is "collective" in that it contains and has access to the whole evolutionary "script," past and future. Experience of this circuit is numinous, "mystical," mind-shattering; here dwell the archetypes of Jung's Collective Unconscious—Gods, Goddesses, Demons, Hairy Dwarfs and other personifications of the DNA programs (instincts) that govern us.

7. *The Meta-programming Circuit.* This is imprinted by very advanced yogas. It consists, in modern terms, of cybernetic consciousness, reprogramming and reimprinting all other circuits, even reprogramming itself, making possible conscious choice between alternative universes or reality tunnels.

8. *The Non-Local Quantum Circuit.* This is imprinted by Shock, by "near-death" or "clinical death" experience, by OOBEs (out-of-body-experiences), by trans-time perceptions ("precognition"), by trans-space visions (ESP), etc. It tunes the brain into the non-local quantum communication system suggested by physicists such as Bohm, Walker, Sarfatti, Bell, etc.

These circuits will be explained in detail as we proceed.

EXERCIZES

1. If you don't already have a computer, run out and buy one. Then re-read this chapter.

2. To understand *hardware* and *software* *are* (as applied to the human brain) perform the following meditation.

Sit in a room where you will not be disturbed for a half hour and begin thinking, "I am sitting in this room doing this exercise because..." and list as many of the "causes" as you can think of.

For instance, you are doing this exercise because, obviously, you read about it in this book. Why did you buy this book? Did somebody recommend it? How did that person come into your life? If you just picked the book up in a store, why did you happen to be in just that store on just that day?

Why do you read books of this sort—on psychology, consciousness, evolution etc.? How did you get interested in those fields? Who turned you on, and how long ago? What factors in your childhood inclined you to be interested in these subjects later?

Why are you doing this exercise in *this* room and not elsewhere? Why did you buy or rent this house or apartment? Why are you in this city and not another? Why on this continent and not another?

Why are you here at *all*—that is, how did your parents meet? Did they consciously decide to have a child, do you happen to know, or were you an accident? What cities were they born in? If in different cities, why did they move in space-time so that their paths would intersect?

Why is this planet capable of supporting life, and why did it produce the kind of life that would dream up an exercise of this sort?

Repeat this exercise a few days later, trying to ask and answer fifty questions you didn't think of the first time. (*Note that you cannot ever ask all possible questions.*)

Avoid all metaphysical speculations (e.g., karma, reincarnation, "destiny" etc.). The point of the exercise will be mind-blowing enough without introducing "occult" theories, and it will be more startling if you carefully avoid such overtly "mystical" speculations.

4. Pick up any household item—a spoon, a pen, a cup etc. Perform the same exercise as above—why is it here? Who invented it, if you can find out? How did the invention get to this continent? Who manufactured it? Why did they manufacture that instead of bird cages? Why did they become manufacturers instead of musicians? Why did you buy it? Why did you pick that object, of all the objects in your house, for this meditation?

ANSWER QUICKLY NOW

**ARE YOU YOUR HARDWARE,
OR YOUR SOFTWARE?**

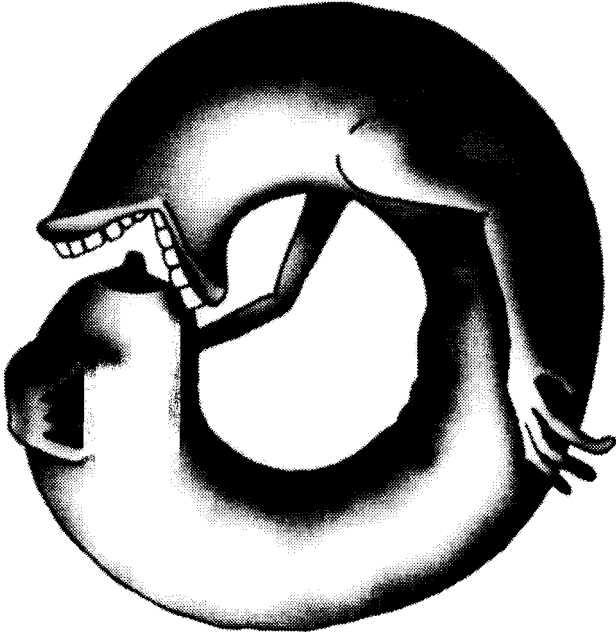
OR BOTH?

CHAPTER THREE

THE ORAL BIO-SURVIVAL CIRCUIT

Genes, like Leibnitz's monads, have no windows; the higher properties of life are emergent.

— Edward Wilson, *Sociobiology*



Few of our ancestors were perfect ladies or gentlemen; the majority of them were not even mammals.

Any multi-cellular organism must, if it is to survive, contain a hard-wired bio-survival circuit, which very simply programs an either-or choice: GO FORWARD to the nourishing, the protective, or GO BACK, away from the threatening, the predatory.

Any mammal hooks the bio-survival circuit to the first imprinted bio-survival object: the teat. Bio-survival and orality are deeply blended in all mammals, including domesticated primates (humans). This is why, despite the Cancer Terror, an estimated 30,000,000 Americans still smoke cigarettes... Others chew gum (spearmint, juicy fruit, even sugar-free: something for every taste), bite their fingernails, gnaw their knuckles, scrunch pencil stubs, eat more than they need (Potato chips, anyone? a Mars bar maybe? pretzels, peanuts, cashews, do you want the cheese and crackers with your beer, Mac? And do try the canapes, Mrs. Miller). Some chew their lips, gobble trunks and uppers, even munch their mustaches. What goes on in the bedroom is known to the Kinsey Institute and anyone who has seen a porn film.

How important is this oral imprinting? We read of a baby giraffe whose mother was accidentally killed by a jeep immediately after birth. The neonate, following hard-wired genetic programs, "imprinted" the first object that roughly fit the giraffe archetype—the jeep itself. He followed the machine around, vocalized to it, attempted to suckle from it, and, when adult, tried to mate with it.

Similarly, Konrad Lorenz tells of a gosling who accidentally imprinted a ping-pong ball and spent his adult life, indifferent to female geese, attempting to sexually mount ping-pong balls.

As Charles Darwin noted:

In our maturer years, when an object of vision is presented to us which bears any similitude to the form of the female bosom...we feel a general glow of delight which seems to influence all of our senses...

The ancients pictured the great mother goddess Diana of Ephesus with literally dozens of breasts and St. Paul reports hearing her worshippers chanting rapturously "Great is Diana!" There is virtually no great artist who has not left us a portrait, or many portraits, of the nude female form, especially the breasts;

and even in non-human scenes, curves are introduced wherever possible. Architects break the Euclidean straight line to introduce such curves at the slightest pretext—arches, Moorish domes, etc. The curves of the suspension bridge are necessitated by Newton's laws ("Gravity's rainbow," in Pynchon's phrase) but, still, these double catenary curves are esthetically pleasing for the reasons Darwin suggests. As for music—where did we first hear it, who sang or hummed to us, and against what part of her body were we held?

Mountain climbers are reduced, like Mallory, to saying "Because it's there," when trying to explain their compulsion to ascend those conic peaks.

Our eating utensils (oral gratification tools) tend to be rounded or curved. Square plates or saucers look "campy" or strange.

UFOs come in a variety of shapes, but the most popular are the oval and conic.

Freudians suggest that opiate addiction is an attempt to return to the womb. In keeping with our theory, it is more likely that opium and its derivatives return us to the "safe space" on the bio-survival circuit, the warm, snug place of bio-security; opiates may trigger neuro-transmitters¹ characteristic of breast-feeding.

In summary: the bio-survival circuit is DNA-programmed to seek a comfort-safety zone around a mothering organism. If a mother isn't present, the closet substitute in the environment will be imprinted. For the orphan giraffe, a *four-wheeled* jeep was chosen to stand in for the *four-legged* mother. The gosling who could not find the *round*, white body of the mother-geese fixated a *round*, white ping-pong ball.

The "wiring" of this circuit, in primitive form, occurred in the first organisms, between three and four billion years ago. In the modern human, this structure remains in the *brain stem* and in the *autonomic* ("involuntary") *nervous system*, where it is interconnected with the endocrine and other life-support systems. This is why disturbances on this circuit act "all over the body at

¹ Neuro-transmitters are chemicals which alter the electro-colloidal balance of the brain and hence change the perceptual field. Brain-change agents.

once" and generally *take the form of physical symptoms rather than "mental" symptoms and usually get referred to the M.D. instead of the psychiatrist.*

It must be stressed that we are still in a primitive stage of evolution and conditions on this planet are quite brutal. Radical pediatricians insist, with good evidence, that childbirth by conventional means in a conventional hospital is almost always traumatic for the newborn—creates a bad imprint, in our language. Our child-rearing methods are far from ideal also, adding bad conditioning on top of bad imprinting. And the general violence of our societies to date—including wars, revolutions, civil wars and the "undeclared civil war" of the predatory criminal class in every "civilized" nation—keeps the first circuit of most people in an emergency state far too much of the time.

In 1968, a U.S. Public Health survey showed that 85% of the population had one or more symptoms that we would call bad first-circuit imprinting or conditioning. These symptoms included dizzy spells, heart palpitations, wet palms and frequent nightmares.

This means that 85 out of the next 100 people you meet should be regarded as, more or less, "the Walking Wounded."

This is the first level of meaning in our brutal, cynical proposition that most people are almost as mechanical as sci-fi robots. A man or woman entering a new situation with the anxiety chemicals¹ of a frightened infant coursing through the brain stem is not going to be able to *observe, judge or decide* anything very accurately.

And this is why Gurdjieff said, in his own jargon, that people are asleep and having nightmares.

"FAIRNESS? DECENCY? HOW CAN YOU EXPECT
FAIRNESS OR DECENCY ON A PLANET OF SLEEPING
PEOPLE?"

— G.I. Gurdjieff

This was the viewpoint of the earliest Christians, later condemned as heretics (Gnostics) by the Roman bureaucrats. The

We especially refer to adrenaline and adrenolutin, which signal the whole organism to prepare to fight or flee.

Gospel of Truth, first century, says bluntly that history is a nightmare:

... as if (mankind) were sunk in sleep and found themselves in disturbing dreams. Either (there is) a place to which they are fleeing...or they are involved in striking blows, or they are receiving blows themselves...sometimes it is as if people were murdering them...or they themselves are killing their neighbors...

To these first Christians, as to the Buddhists, *awakening* literally meant coming out of this nightmare of terrifying fantasies. In our terminology, it means correcting the editing that cause us to behave and perceive like very badly (inappropriately) wired robots and suddenly seeing the unedited world.

It must be emphasized that this circuit, being the oldest in evolutionary development, is the most mechanical, and the most *rapid*. One is not conscious of time at all on the bio-survival circuit. Observe the speed of your dog's reaction at the first sound of an intruder: the threatening bark, and the movement of the whole body to alert status, is *automatic*. Then the dog starts taking in other cues, to determine how this particular intruder should be treated.

As Robert Ardrey reports the remarks of primatologist Ray Carpenter, to understand this part of your brain...

Imagine that you are a monkey and you're running along a path past a rock and unexpectedly meet face to face another animal. Now, before you know whether to attack it, to flee it, or to ignore it, you must make a series of decisions. Is it monkey or non-monkey? If non-monkey, is it pro-monkey or anti-monkey? If monkey, is it male or female? If female, is she interested? If male, is it adult or juvenile? If adult, is it of my group or some other?... You have about one fifth of a second to make all these decisions, or you could be attacked.

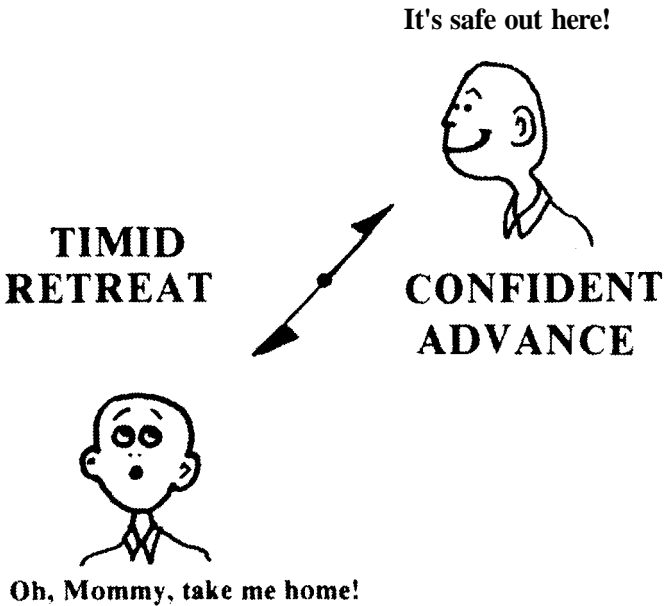
The bio-survival program first attaches to the safe space around the mother (oral imprint), and then with age moves further and further out, exploring what is safe and what is not. Without hard-wired genetic programs (i.e., automatic programs) this second stage would be impossible, and no mammal would ever leave the teat. The hard-wired programs act automatically

Prometheus Rising

(*UNCONSCIOUSLY*) because if you had to stop and think out each situation, you would be eaten by the first predator.

Of course, the imprint is made by *chance* — by the circumstances at the moment of imprint vulnerability. (Recall the gosling who imprinted the ping-pong ball.) Some imprint bravery, inquisitiveness and the exploratory drive; others imprint timidity, infophobia (fear of the unpredictable) and withdrawal, of which the extreme case is the sad imprint called *autism* or childhood schizophrenia.

All of which is robotic, *until* one learns how to reprogram and reimprint one's own brain circuits. In most cases, such meta-programming skill is never acquired. It all goes by in a flash, on mechanical auto-pilot, in *zero* time. "I just found myself doing it," says the soldier as he is being court-martialled for cowardice or decorated for bravery.



First-circuit bio-survival consciousness is “one-dimensional”

Of course, on top of the hard-wired imprinting of the bio-survival circuit comes "softer" conditioning. This allows the safe-space perimeter to be generalized outward from the mother's body to the pack or tribe—the "extended family."

Every social animal has, in addition to the Darwinian "instinct" (genetic program) of self-preservation, a similar "instinct" to protect the gene-pool. This is the basis of altruism, and social animals could not survive without it.

Wild dogs (and wolves) bark to warn the rest of the pack that an intruder is coming. Your domesticated dog identifies you as a pack-leader; he barks to warn you that an intruder is coming. (He also barks, of course, to warn the intruder that he is ready to fight for his territory.)

As civilization has advanced, the pack-bond (the tribe, the extended family) has been broken. This is the root of the widely diagnosed "*anomie*" or "alienation" or "existential anguish" about which so many social critics have written so eloquently. What has happened is that the conditioning of the bio-survival bond to the gene-pool has been replaced by *a conditioning of bio-survival drives to hook onto the peculiar tickets which we call "money"*.

Concretely, a modern man or woman doesn't look for bio-survival security in the gene-pool, the pack, the extended family. Bio-survival depends on getting the tickets. "You can't live without money," as the Living Theatre troop used to cry out in anguish. If the tickets are withdrawn, acute bio-survival anxiety appears at once.

Imagine, as vividly as possible, what you would feel, and what you would do, if all your sources to bio-survival tickets (money) were cut off tomorrow. This is precisely what tribal men and women feel if cut off from the tribe; it is why exile, or even ostracism, were sufficient punishments to enforce tribal conformity throughout most of human history. As recently as Shakespeare's day the threat of exile was an acute terror signal ("Banished!" cries Romeo, "the damned use that word in Hell!")

In traditional society, belonging to the tribe was bio-security; exile was terror, and real threat of death. In modern society, having the tickets (money) is bio-security; having the tickets withdrawn is terror.

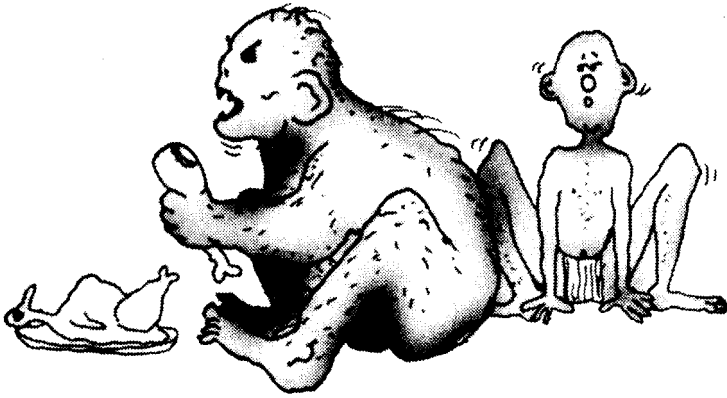
Prometheus Rising

Welfare-ism, socialism, totalitarianism, etc. represent attempts, in varying degrees of rationality and hysteria, to re-create the tribal bond by making the State stand-in for the gene-pool. Conservatives who claim that no form of Welfare is tolerable to them are asking that people live with total bio-survival anxiety and *anomie* combined with terror. The conservatives, of course, vaguely recognize this and ask for "local charity" to replace State Welfare — i.e., they ask for the gene-pool to be restored by magic, among people (denizens of a typical city) who are not genetically related at all.

On the other hand, the State is not a gene-pool or a tribe, and cannot really play the bio-survival unit convincingly. Everybody on Welfare becomes paranoid, because they are continually worrying that they are going to get cut off ("exiled") for some minor infraction of the increasingly incomprehensible bureaucratic rules. And in real totalitarianism, in which the bogus identification of the State with the tribe is carried to the point of a new mysticism, the paranoia becomes total.

Real bonding can only occur in face-to-face groups of reasonable size. Hence, the perpetual attempt (however implausible in industrial circumstances) to decentralize, to go back to the tribal ethos, to replace the State with syndicates (as in anarchism) or affinity-groups (Reich's "Consciousness III"). Recall the hippie crash-pad of the sixties, which lives on in many rural communes.

Back in the real world, the tickets called "*money*" are the bio-survival bond for most people. Anti-Semitism is a complex aberration, of many facets and causes, but in its classic form (the "Jewish Bankers' Conspiracy") it simply holds that a hostile gene-pool controls the tickets for bio-security. Such paranoia is inevitable in a money economy; junkies have similar myths about who controls the supply of heroin. Thus, as anti-Semitism has declined in America, the "Bankers' Conspiracy" lives on in a new form. Now the villains are old New England WASP families, the "Yankee Establishment." Some Leftists will even show you charts of the genealogies of these WASP bankers, the way anti-Semites used to show Rothschild genealogies.



**THE ALPHA MALES
EAT FIRST:
THE RUNTS OF THE
LITTER GET WHATEVER IS
LEFT OVER.**

C.H. Douglas, the engineer and economist, once made up a chart, which he showed to the MacMillan Commission in 1932 when they were discussing money and credit regulation. The chart graphed the rise and fall of interest rates from the defeat of Napoleon in 1812 to the date the Commission met in 1932, and on the same scale, the rise and fall of the suicide rate in that one twenty-year period.

The two curves were virtually identical. Every time the interest rate went up, so did the suicide rate; when interest went down, so did suicide. This can hardly be "coincidence." When interest rises, a certain number of businessmen go bankrupt, a certain number of workers are thrown out of their jobs, and everybody's bio-survival anxiety generally increases.

Marxists and other radicals are urgently aware of such factors in "mental health" and hence scornful of all types of academic psychology which ignore these bio-survival issues. Unfortunately, the Marxist remedy—making everybody dependent for bio-survival on the whims of a State bureaucracy—is a cure worse than the disease.

Bio-survival anxiety will only permanently disappear when world-wide wealth has reached a level, and a distribution, where, without totalitarianism, everyone has enough *tickets*.

The Hunger Project, the idea of the Guaranteed Annual Income, Douglas' National Dividend plan, etc. represent groping toward that goal. The ideal can only be achieved in a technology of abundance.

Extreme cases—persons who take their *heaviest* imprint on the first (oral) circuit—tend to be viscerotonic, because this imprint determines lifelong endocrine and glandular processes. Thus, in extreme they are "baby-faced" in adult life, never lose their "baby-fat," are plump and round and gentle, etc. They are easily "hurt" (threatened: terrified) by disapproval of any sort, because in the baby-circuit of the brain, *disapproval* suggests *extinction* by loss of the food supply.

We all have this circuit and need to exercise it periodically. Cuddling, sucking, hugging etc. and daily playing with (a) one's own body (b) another's body and (c) the environment, are perpetually necessary to neurosomatic-endocrine health. Those who deny such primordial functions because of rigid imprinting on

the Third (rationalistic) or Fourth (moralistic) circuit tend to become "dried up," "prune-faced," unattractive, "cold," and muscularly rigid.

The baby-functions of playing with one's own body, another's body and the environment continue throughout life in all animals. This "playfulness" is a marked characteristic of all conspicuously healthy individuals of the sort Maslow calls "self-actualizers."

If this initial imprint is negative—if the universe in general and other humans in particular are imprinted as dangerous, hostile and frightening—the Prover will go on throughout life adjusting all perceptions to fit this map. This is what is known as the "Injustice Collector" syndrome (in the language of Dr. Edmund Bergler). The female members of this imprint group become Radical Feminists; the male members are less organized and can be found in fringe groups of the extreme Left and extreme Right.

Such a pattern is unconscious in three ways. It is unconscious because automatic: it happens without thought, as a robot program. It is also unconscious because it began before the infant had language and hence it is pre-verbal, inarticulate, *felt* rather than considered. And it is unconscious because it is all-over-the-body-at-once. Specifically, it is characterized by the *Respiratory Block* first noted by Wilhelm Reich: a chronic muscular armoring that prevents proper, relaxed breathing. Popular speech recognizes this state as "being up-tight."

All of the most successful reprogramming techniques (therapies) for this kind of chronic anxiety work on the body first, not on the "mind." The Reichians, Rolfers, Primal Scream therapists, Orr's "rebirthers," Gestaltists, etc. all know, whatever specialized jargons they may use, that a bad bio-survival imprint can only be corrected by working on the biological being itself, the body that feels perpetually vulnerable and under attack. Even Neurolinguistic Programming (NLP) begins by inducing the patient to relax and breathe easily.

As Gregory Bateson has pointed out. Konrad Lorenz acquired his marvelous insights into the imprinting process—for which he won the Nobel prize—by consciously imitating the body movements of the animals he was studying. Watching Lorenz lecture,

one could "see" each animal he discussed, because Lorenz would dramatize or "become" that animal, in the manner of a Method Actor.

Even earlier, Wilhelm Reich discovered that he could understand his patients with remarkable clarity by imitating their characteristic body movements and postures. The bio-survival imprints, especially traumatic ones, are all-over-the-body, frozen (in Reich's metaphor) in chronic muscle and gland mechanisms.

If you can't understand somebody's "irrational" behavior, start by observing their breathing. You will very quickly get an idea of what is bothering them. This is why all schools of yoga—Buddhist, Hindu or Sufi—place such emphasis on restoring natural breathing before trying to move the student on to higher circuits and wider consciousness.

This is of more than "psychological" import. Every study of the psychosomatic aspects of cancer and asthma, for instance, finds this pattern of chronic muscular contraction (subjectively felt as anxiety) among the predisposing factors. What the Thinker thinks, the Prover proves. People are strangling their inner organs every day because they are *afraid*.

Mary Baker Eddy may have been exaggerating slightly when she said, "All illness is manifested fear;" but holistic medicine more and more recognizes that if that damned word "all" is replaced by a more tentative "most," Mrs. Eddy was close to the facts.

Even old-fangled M.D.s who won't consider holistic ideas for a minute, admit that some persons are mysteriously "more susceptible" to disease than other persons. What is this metaphysical "susceptibility"? Anthropologist Ashley Montagu has collected numerous statistics on children who were deprived of maternal love at the crucial point of imprint vulnerability in infancy. They not only died younger than the national average, but were sicklier all their lives and even grew up to be several inches shorter than the average adult height for their sex.

What makes for "susceptibility" (aside from possible genetic factors) can only be such an anxiety imprint (muscle tension) on the first circuit.

Christian Science—or any other religion that dogmatically insists that "*God*" *wants us to be happy and successful*—can

cure such conditions "miraculously." *What the Thinker thinks the Prover proves.* Absolute faith that "God" is supporting you, beamed out from the brain all day long, day after day, signals the muscles to relax, and natural buoyancy and health returns.

Throughout human life, when the bio-survival circuit senses danger, all other mental activity ceases. All other circuits shut down until the bio-survival problem is "solved," realistically or symbolically. This is of crucial importance in mind-washing and brain-programming.

To create a new imprint, first reduce the subject to the state of infancy, i.e., bio-survival vulnerability. We will enlarge upon this later.

In pre-neurological terms, the bio-survival circuit is what we usually call "consciousness," *per se*. It is the sense of being here-now, in this vulnerable body, subject to the raw energies and forces of the physical universe. When we are "unconscious," the bio-survival circuit is turned off and doctors may cut us up without our attempting to flee or even crying out.

EXERCIZES

1. Determine to *enjoy* this primitive circuit fully from now on. Play with yourself and others and the environment *shamelessly*, like a newborn baby. Meditate on "Unless ye become as a little child, ye shall in no wise enter the Kingdom of Heaven."

2. Never mind your diet—you will reach the optimum weight for your height when your brain is operating properly. Enjoy *one* really sweet and gooey desert every week. Diabetics, of course, should buy this goody in the non-sugar section.

3. Get "high" (on marijuana if this is permissible to your superego, or on ginseng, which is legal everywhere and recommended by many holistic physicians) and then go to a health spa. Enjoy a good swim, a massage and a sauna. Repeat every week, forever.

4. Take a course on *kung fu* or *karate* for at least three months, then re-read this whole chapter. You will be surprised at how much more *every* sentence will mean.

5. Lie on your back and pant rapidly to the count of 20. (Each exhale-inhale cycle counts as one, not as two.) Panting means breathing rapidly through your mouth, as forbidden by almost all

experts on health, but this is only an exercise, not a full-time practice. When you reach 20, stop and resume nose-breathing, in the slow, rhythmic manner recommended by yogis, to the count of 20. Then repeat the panting to the count of 20. Then repeat proper yoga breathing.

This is known as the "breath of fire" in Tantric yoga. The results are most amusing and enlightening. Try it!¹

6. Visit an aquarium and observe very closely. Try to see the bio-survival circuit of the fish brain in operation and recognize when and how that circuit in your own brain has operated throughout your life.

7. If you don't have a baby, or haven't had one for many years, play with somebody else's baby for an hour. Then reread this chapter.



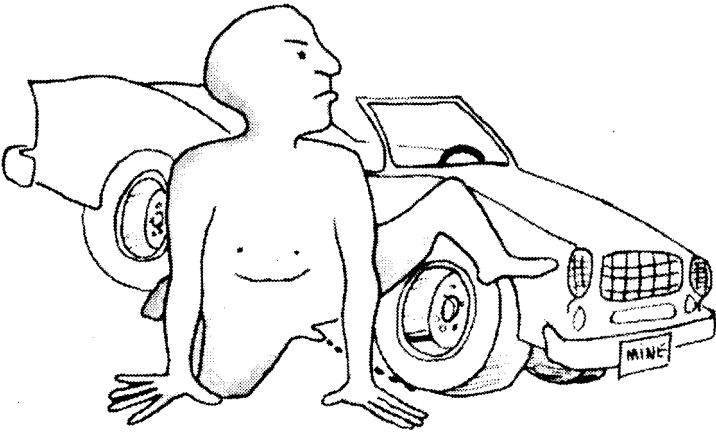
Like opiate use, this exercise seems to trigger neuro-transmitters similar to mother's milk; i.e., it takes you back to the snug security of breast-feeding. And it is not addictive.

CHAPTER FOUR

THE ANAL EMOTIONAL TERRITORIAL CIRCUIT

Run, puppy, run!
Run, puppy, run!
Yonder comes the big dog –
Run, puppy, run!

— Children's rhyme



The second circuit, the emotional-territorial networks of the brain, is concerned entirely with power politics. This "patriotic" circuit is built into all vertebrates and is perhaps 500 million to 1000 million years old. In the modern human it seems to be centralized in the *thalamus*—the "back brain" or "old brain" and is linked with the *voluntary nervous system* and the *muscles*.

This circuit appears in each newborn when the DNA master tape sends out RNA messenger molecules to trigger the mutation from neonate to "*toddler*," which involves first of all standing erect. Walking, mastering gravity, overcoming physical obstacles and learning to manipulate others politically are the vulnerable points at which imprinting and heavy conditioning occur. The muscles that perform these power functions are quickly programmed with what become chronic, life-long reflexes.

Depending as always the accidents of the environment—what happens at points of neurological vulnerability—this circuit will organize itself into a strong, dominating role in the pack (or family) or a weak, submissive role. Without going into the jungles with the ethologists, one can observe this mammalian imprinting process in any litter of puppies. It is very quickly determined who is TOP DOG and who is BOTTOM DOG.

Status in the pack or tribe is assigned on the basis of pre-verbal signaling system (kinesics) in which these muscle reflexes are crucial. All of the emotional *games* or *cons* listed in the popular psychological game-manuals of Dr. Eric Berne and the Transactional Analysts are second-circuit imprints, or standard mammalian politics.

To quote from my novel *Schrödinger's Cat*:

Most of the domesticated primates of Terra did not know they were primates. They thought they were something apart from and "superior" to the rest of the planet.

Even Benny Benedict's "One Month to Go" column was based on that illusion. Benny had actually read Darwin once, in college a long time ago, and had heard of sciences like ethology and ecology, but the facts of evolution had never really registered on him. He never thought of himself as a primate. He never realized his friends and associates were primates. Above all, he never understood that the *alpha males* of Unistat were typical leaders of primate bands. As a result of this inability to see the obvious, Benny was constantly alarmed

and terrified by the behavior of himself, his friends and associates and especially the alpha males of the pack. Since he didn't know it was ordinary primate behavior, it seemed just awful to him.

Since a great deal of primate behavior was considered just awful, most of the domesticated primates spent most of their time trying to conceal what they were doing.

Some of the primates got caught by other primates. All of the primates lived in dread of getting caught.

Those who got caught were called no-good shits.

The term no-good shit was a deep expression of primate psychology. For or instance, one wild primate (a chimpanzee) taught sign language by two domesticated primates (scientists) spontaneously put together the signs for "shit" and "scientist" to describe a scientist she didn't like. She was calling him shit-scientist. She also put together the signs for "shit" and "chimpanzee" for another chimpanzee she didn't like. She was calling him shit-chimpanzee.

"You no-good shit," domesticate primates often said to each other.

This metaphor was deep in primate psychology because primates mark their territories with excretions, and sometimes they threw excretions at each other when disputing over territories.

One primate wrote a long book describing in vivid detail how his political enemies should be punished. He imagined them in an enormous hole in the ground, with flames and smoke and rivers of shit. This primate was named Dante Alighieri.

Another primate wrote that every primate infant goes through a stage of being chiefly concerned with bio-survival, i.e., food, i.e., Mommie's Titty. He called this the Oral Stage. He said the infant next went on to a stage of learning mammalian politics, i.e., recognizing the Father (alpha-male) and his Authority and territorial demands. He called this, with an insight that few primates shared, the Anal Stage.

This primate was named Freud. He had taken his own nervous system apart and examined its component circuits by periodically altering its structure with neurochemicals.

Among the anal insults exchanged by domesticated primates when fighting for their space were: "Up your ass," "Go shit in your hat," "You're full of shit," and many others.

One of the most admired alpha-males in the Kingdom of the Franks was General Canbronne. General Canbronne won this adulation for the answer he gave when asked to surrender at Waterloo.

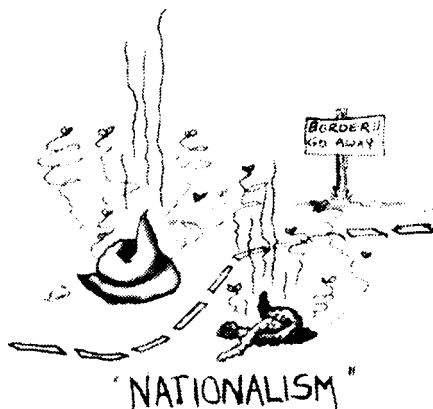
“*Merde*,” was the answer General Canbronne gave.

The word *petard* means a kind of bomb. It comes from the same Olde English root as *fast*.

General Canbronne’s mentality was typical of the alpha-males of the military caste.

When primates went to war or got violent in other ways, they always said they were about to knock the shit out of the enemy.

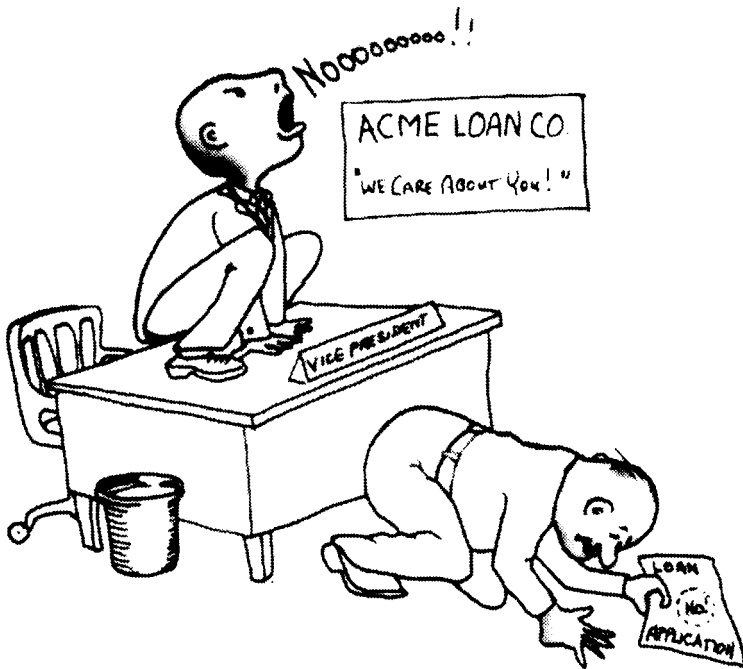
They also spoke of dumping on each other.



The standard "authority" reflex on the emotional-territorial circuit is to swell the muscles and howl. You will find this among birds as well as mammals, and in the Board meeting of your local bank. The standard "submission" reflex is to shrink the muscles, lower the head, and "crawl away." You will find this among dogs, primates, fowl and employees who wish to keep their jobs everywhere.

If the first (bio-survival) circuit is chiefly imprinted by the mother, the second (emotional-territorial) circuit is chiefly imprinted by the father—the nearest *alpha male*. It has been proposed, by sociologist G. Rattray Taylor that societies swing back and forth between “Matrist” periods, in which motherly

oral values predominate, and “Patrist” periods, in which fatherly anal values are in ascendance.



THE STANDARD AUTHORITY REFLEX

Taylor's table of the characteristics of these "Matrist" and "Patrist" periods is as follows:

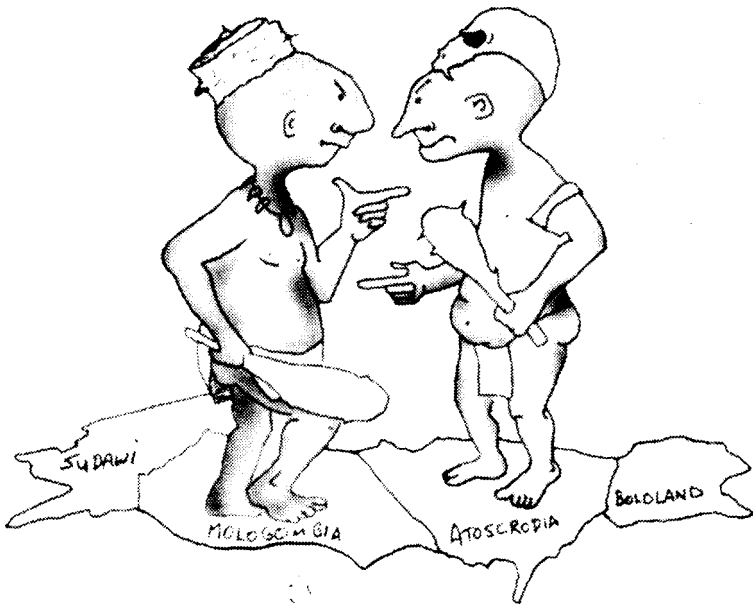
<i>MATRIST</i>	<i>PATRIST</i>
Permissive toward sex	Restrictive toward sex
Freedom for women	Limitation of freedom for women
Women have high status	Women have low status
Chastity not valued	Chastity highly valued
Egalitarian	Authoritarian
Progressive	Conservative
No distrust of research	Distrust of Research
Spontaneous	Inhibitions
Sex differences minimized	Sex differences maximized
Fear of incest	Fear of homosexuality
Hedonic	Ascetic
Mother Goddess	Father God

Whether or not societies wobble between these extremes as Taylor claims, individuals certainly do. These are merely the consequences of (a) having the heaviest imprint on the oral (Matrist) bio-survival circuit or (b) having the heaviest imprint on the anal (Patrist) territorial circuit.

In pre-ethological terms, the emotional-territorial circuit is what we usually call "ego." *Ego is simply the mammalian recognition of one's status in the pack*; it is a "role" as sociologists say, a single brain circuit which mistakes itself for the whole Self, the entire brain-mind apparatus. The "egotist" behaves like "a two year old," in the common saying, because Ego is the imprint of the toddling and toilet-training stage.

The question of how human an animal is (especially a pet dog or cat) never ceases to divide scientists from laypersons—and one scientist from another. In terms of the present theory, the differences between domesticated primates (humans) and other domesticated animals are virtually nil, as long as we are talking only about the first two circuits. (Since most people spend most of their time on these primitive circuits, the differences are often

much less obvious than the similarities.) Real differences begin to appear when the third, semantic circuit enters the picture.



MOST MAMMALS MARK THEIR TERRITORIES WITH EXCRETIONS. DOMESTICATED PRIMATES MARK THEIR TERRITORIES WITH INK EXCRETIONS ON PAPER.

For instance, novice dog-trainers always make the mistake of using *too many words*. Because the dog is so "human" in so many ways (canines, like primates, are great mimics), the novice imputes too much "humanity" to them. The average dog has a vocabulary of around 150 words, and within that semantic universe is quite bright. It is very easy to teach a dog the meaning of "Sit," "Stay," "Attack," etc.; and the dog will learn the meaning of "walk" and "food" even without your trying to teach him. The problem begins when the novice expects the dog to understand something like "No, no, Fritz—anywhere else in the bedroom, but not on the bed." Even a non-English-speaking human would not grasp that, except vaguely. The dog gives up

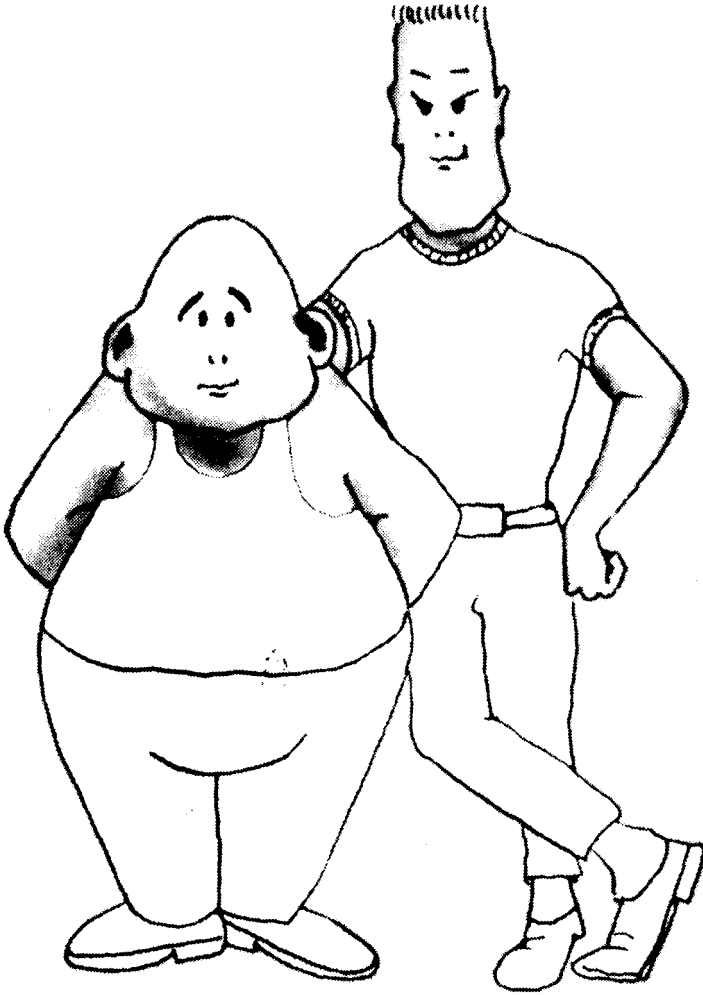
Prometheus Rising

on such sentences and guesses what he can from your mammalian (and unconscious) *body-language*.

Understanding these distinctions can vastly improve primate-canine communication. For instance, my wife, a sociologist, trained our dog, Fang, not to beg at the table in the most direct mammalian language possible. She simply *growled* at him the first few times he approached her while she was eating. (She had been reading ethology, of course.) Fang understood fully; he soon learned to avoid the table while the Pack-Leaders (my wife and myself) were eating. His genetic programs told him we were the Big Dogs, or as close to the Big Dogs as he could find in that environment; dogs, like wolves, have a genetic program about not annoying the Big Dogs while they're eating. The growl told him all he needed to know about the local parameters of that rule. Fang, incidentally, was a Dachshund-Labrador mix, and strange-looking to most humans. People would stop me on the street while I was walking him and ask, "What...IS...that???"

Persons (extreme cases) who take the *heaviest* imprint on this territorial-emotional circuit tend to be musculotonic. That is, they hold most of their attention and energy, in the muscular attack-defense systems and grow up medium weight—*heavy* enough to be hard to knock down, light enough to be quick and sinewy. Often, they become body-builders, weight-lifters etc. and have an extraordinary absorption in demonstrating their strength. (Even shaking hands with them, you get the message that they are not exchanging amity but demonstrating power.)

Most societies shunt these types into the military where their propensities are put to proper ethological use, defending the tribal turf. The anal orientation of this circuit explains the oddity of military speech first noted by Norman Mailer: "ass" means one's whole self and "shit" means all surrounding circumstance.



Viscerotonic

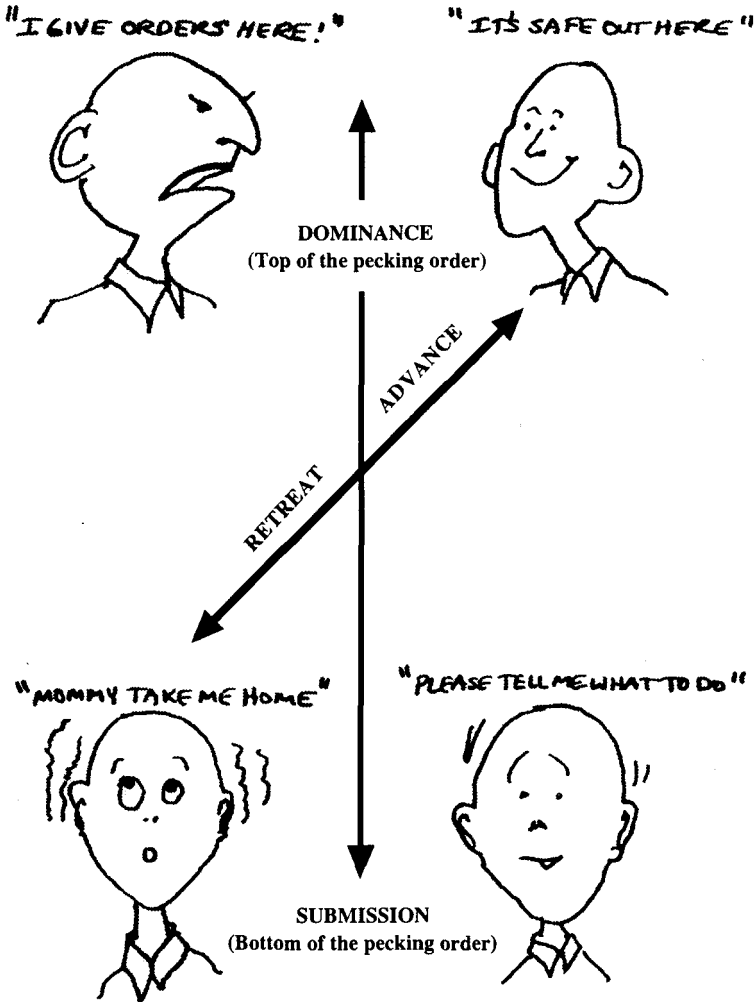
EXTREME
Circuit I Type
Oral Imprint

Musculotonic

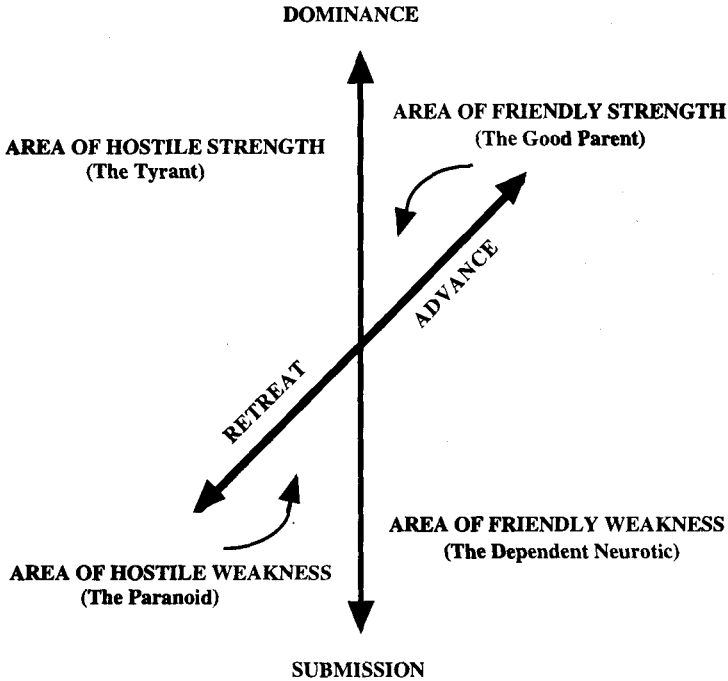
EXTREME
Circuit II Type
Anal Imprint

IMPRINTING AFFECTS THE WHOLE NERVOUS SYSTEM.
THE NERVOUS SYSTEM AFFECTS THE WHOLE BODY.

Prometheus Rising



The second, emotional-territorial circuit, creates a two-dimensional social space in conjunction with first-circuit advance-retreat.



The grid of Circuits I and II creates four quadrants. Note that Hostile Strength (the tyrant) is inclined to paranoid withdrawal; he must govern, but he is also afraid. Cf. the careers of Hitler, Stalin, Howard Hughes, etc. and the inaccessible Castle and Court in Kafka's allegories. Note also that the dependent neurotic is not in retreat at all; he or she advances upon you, demanding fulfillment of emotional "needs" (imprints).

These four quadrants have been known since the dawn of self-consciousness. For instance, in the terminology of the medieval psychology of "humours," these four imprint-types are known as:

BILIUS HUMOR (Hostile Strength)	SANGUINARY HUMOR (Friendly Strength)
CHOLERIC HUMOR (Hostile Weakness)	PHLEGMATIC HUMOR (Friendly Weakness)

Clockwise, the Sanguinary type (friendly strength) was identified with the *Lion* archetype and the element, *fire*. The Lion, because of the dignity of these big cats, represents "good" strength, and the fire represents power. The Phlegmatic type (friendly weakness) was identified with the *Angel* archetype and the element *water*: these people are "too sensitive to fight" and "go with the flow." The Choleric types were identified with the Bull archetype (truculent suspicion, paranoia) and the element, *earth*, standing for sluggish pseudo "stupidity." (This is the traditional stance of defeated races dealing with their conquerors.) The Bilius types (hostile strength) were identified with the *Eagle* archetype (symbol of Imperial Rome, the German royal family, etc.) and the element *air*, air probably means sky, because these types seem "high and mighty."

These symbols go back a long way; Cabalists find them in the Old Testament (where, indeed, the lion-angel-bull-eagle appear in Ezekiel). They are found constantly in Catholic art, associated with the four evangelists (Matthew-angel, Mark-lion, Luke-bull, John-eagle)¹ and run all through the design of Tarot card decks, medieval and modern.

¹ These are the Four Old Men in *Finnegans Wake*. Matt Gregory, because his last name contains *ego* equals the angel; Marcus Lyons equals the lion; Luke Tarpey equals taur, the bull; Johnny McDougal equals ougal the eagle.

In the clever language of the fashionable Transactional Analysis system, these four imprint types are categorized as the four basic life scripts, to wit:

Bilius/Hostile Strength "I'm okay; you're not okay"	Sanguinary/Friendly Strength "I'm okay; you're okay"
Choleric/Hostile Weakness "I'm not okay; you're not okay"	Phlegmatic/Friendly Weakness "I'm not okay; you're okay"

It is the Phlegmatic (friendly weakness; dependent neurotic) type who generally turn up in the psychotherapist's office seeking reimprinting voluntarily. They are not-okay, but they have great faith that the therapist is okay.

The Bilius (hostile strength) and Choleric (hostile weakness) arrive in therapy, if at all, only because their associates or families, or more commonly, a law court, has *ordered* them to try to reimprint their compulsive hostilities.

The Sanguinary (friendly strength) type virtually never comes for psychotherapy. He or she is satisfied with his or her life, and so is the rest of society. Alas, they nonetheless can get to the position where they need therapy of some sort, simply because they may take on *too much* responsibility and carry *too many* burdens. They will generally arrive at the therapists only if sent there by an M.D. who has intuited where their ulcers came from.

This system is not meant to be rigid or to imply that there are *only* four types of humanoid robots. The later circuits, still to be discussed, modify all this considerably: some imprints are wobbly (cover two or more quadrants partly); and we are all capable of sudden brain change. It is also important to realize that the four archetypes are *for convenience only*—and they are convenient, as witness their reappearance in Transactional Analysis, where their historical connection with Lion-Angel-Bull-Eagle isn't even recognized. But each quadrant can be subdivided much more sharply, if necessary for diagnostic purposes.

For instance, the most widely used psychological test in this country the Leary Interpersonal Grid (1957) divides the four quadrants into sixteen sub-quadrants and allows one to grade each in terms of moderate-to-excessive tendency to behave that way. In the grid on which the Leary categories are drawn, the *moderate imprints* are in toward the center and the *excessive or extreme cases* are out toward the perimeter, but what is being measured is still basically the way the first two circuits (oral-bio-survival and anal-territorial) are imprinted.

To clarify this a bit further, imagine that four babies were all born at the same instant in John J. Boscowitz Memorial Hospital, Enny Town, planet Earth. We come back twenty years later and we find that each of them has a separate personality and life-style (a problem for the astrologers, but let that pass). To make things easier for us, they have actually landed in our four quadrants.

Subject #1 is Responsible/Over-Conventional (Sanguinary). Everybody agrees that SHe (she or he) is usually a beloved community leader—helpful, considerate, friendly and solidly successful. Some may even say SHe spoils people with kindness, forgives anything, agrees with everybody and actually enjoys governing those who cannot govern themselves. The noble Lion.

This person may be (and probably is) a total robot. That is, if SHe can *never* give orders in a strict way, is *never* able to doubt others, is *never* ego-centered, etc. then SHe has mechanically imprinted the First Quadrant, "friendly strength." On the other hand, if SHe is able to move out of the First Quadrant in appropriate situations (exercizing hostility against the marauder or predator, admitting weakness when overwhelmed), SHe has an imprinted-conditioned predilection for "I'm okay, you're okay," but is not totally robotized by it.

♌



LEO



♉

TAURUS



♎

LIBRA



CANCER

♋

THE FOUR QUADRANTS HAVE BEEN RECOGNIZED IN
MANY AGES AND EXPRESSED IN MANY SYMBOLS.

Subject #2 has, after the same twenty years of imprinting and conditioning, landed in Quadrant 2 *friendly weakness* (Phlegmatic). SHE is self-critical, shy, timid, easily led, "spineless," and always looking for somebody to Take Charge and Give Orders. The unearthly Angel, or in modern symbolism, the Flower Child.

Again, this **imprinting-conditioning** may be totally robotic, or there may be enough flexibility for the person to jump to another quadrant when necessary.

Subject #3 had landed, with total robothood or with some small flexibility, in Quadrant 3, "Hostile Weakness" (Choleric). She distrusts everybody, rebels against everything, speaks constantly in sarcasms, complains chronically and is generally bitter, resentful and (to some extent) paranoid. The sullen Bull.

Subject #4 has landed in Quadrant 4, "Hostile Strength" (Bilius), and is regarded as "bossy," cold, unfeeling, dictatorial, self-important, boastful etc. but still in the judgment of most, "a good leader." The imperial Eagle.

The irony and the tragedy of human life is that none of these subjects are aware at all of their robotry. Each will explain to you, at great length and with great conviction, why each of these robotic, endlessly-repeated reflexes are *caused* by the situations around them, i.e., by the "bad" behavior of other people.

WHAT THE THINKER THINKS, THE PROVER PROVES.

Thus, if you put these four primates on a desert island, you can predict, with virtually as much certainty as a chemist telling us what will happen if four elements are compounded, that Subject #1 and #4 (Friendly Strength and Hostile Strength) will both try to take over—#1 to help the others, #4 because SHE can't imagine anybody else in control. #1 will submit to #4 because #1 wants things to run smoothly for the good of all, and they never will run smoothly if #4 is not TOP DOG. #2, Friendly Weakness, will not care whether #1 or #4 rules, just so long as somebody else is making the decisions. And #3 will complain (and complain, and complain), no matter who is in charge, while skillfully avoiding any action that would require taking personal responsibility.

The same political decisions would be made by four chimpanzees or four dogs, if they have the four imprint quadrants equally divided as in our hypothetical example.

Sociobiologists, who are very aware of these four quadrants in both human and animal societies, claim that each organism is born with a genetic predisposition to play one of these roles. Critics of sociobiology, who are dogmatic Liberals, denounce this idea as monstrous. We will not attempt to decide that difficult question here, since any attempt to decide what aspects of behavior are genetic and what are learned after birth always descends into ideological metaphysics in the prevailing absence of real data. We say merely that, whether or not you or I were born with a predisposition for one quadrant, all organisms are born with a predisposition for *imprint vulnerability*, and the imprint, once set in the neural circuitry, acts as robotically as any genetic **hard-wiring**.

How imprints can be changed will be discussed as we proceed. The exercises in each chapter are intended to make imprints a little less rigid, a little more flexible.

The top two quadrants of the Leary grid—**Friendly Strength** and **Hostile Strength**—correspond roughly to what Nietzsche called *Herrenmoral*, the ethics of ruling classes. Indeed, **Hostile Strength** is the embodiment of Nietzsche's "Blond Beast," the primitive conqueror-pirate type we find at the dawn of every civilization. This is what Nietzsche also called the "animal" or "*unsublimated*" form of the Will to Power.

(**Friendly Strength** on the other hand does *not* correspond, except very slightly, to Nietzsche's "*sublimated* Will to Power." To find that we will have to wait until we come to the Fifth [Neurosomatic] **Circuit**—the stage of Conscious Evolution.)

The bottom two quadrants—**Friendly Weakness** and **Hostile Weakness**—correspond to Nietzsche's *Sklavmoral*, the ethics of slaves, serfs and "lower"-caste or "lower"-class persons everywhere. Nietzsche's concept of "*resentment*"—the hidden revenge motive within "altruistic" philosophies—claims there is an element of hostility within even the **Friendly Weakness** side of the grid; i.e., in conventional "Christian ethics," as typified by the image of "gentle Jesus, meek and mild." This paradox—the **Friendly Weakling** is a **Hostile Weakling** in disguise, the **Flower**

Child a potential Mansonized robot-killer—reappears in modern clinical parlance as the concept of "passive aggressive." Occultists in their strange jargon describe these types as "*psychic vampires*."

This is why Nietzsche claimed that St. Paul had destroyed the *evangel* (good news) of Jesus and replaced it with a *dysangel* (bad news). The *evangel* of Jesus, as Nietzsche saw it, was the *sublimated Will to Power*, the path of conscious evolution to Superhumanity. The *dysangel*, the bad news, created by St. Paul was traditional *Sklavmoral*—"Slaves, obey your masters," but nourish your *resentment* with the firm belief that you are "good," and they are "evil," and you will eventually have the pleasure of watching them burn in hell forever. In Nietzsche's analysis, all Marx added to this was the idea of burning and punishing the Master Class here and now instead of waiting for "God" to attend to the *matter post mortem*.

The same analysis appears in e.e. cummings' unforgettable couplet on the Communist intelligentsia of the 1930s:

**every kumrad is a little bit
of concentrated hate**

It is interesting, in this connection, that Nietzsche dropped "psychological" language from his books as he went along and replaced it with "physiological" language. For instance, in his later works, such as *The Anti-Christ*, the "*resentment*" within slave-morality (conventional Christianity) is diagnosed as a physiological reaction characteristic of certain physical types. Nietzsche was on the right track, but lacking neurology he looked for the physical basis of these processes in genetics alone. Imprinting theory suggests, on the contrary, that such physiological Bottom Dog reflexes are created by specific triggers at early moments of imprint vulnerability.

But they are nonetheless *all-over-the-body-at-once* and hence physiological. Any Method Actor knows this and his body will swell physically if he is playing a strong character and shrink if he is playing a weakling. Rod Steiger, in particular, actually seems taller or shorter depending on whether he is playing a Top Dog or a Bottom Dog.

Remember again that all these categories are for *convenience* and that nature has not employed the sharp boundaries that we use in our models of nature. Thus, with Leary's 1957 schemata, we can further sub-divide our 4 types into 16 types with 4 degrees of each, for a total of 64 sub-types.

In the next section, to simplify what may be growing too complex, we will reduce everything again just to the interactions of the first two circuits.

Any system for describing human behavior should be flexible enough to be extended indefinitely, and should also still contain meaning when reduced back to its fundamentals.

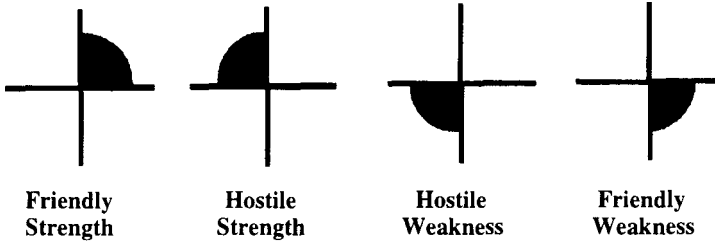
Since we all contain a territorial-emotional circuit we need to exercise it daily.

Playing with children is one good exercise—especially if you play with large groups, in which case you will have to referee mammalian territorial disputes. Swimming, jogging or whatever else appeals to you is good, to keep the muscles from feeling you are trying to starve them. Trying to "psych out" somebody else's emotional state is one of the best exercises for this circuit, and is very educational in general. It activates the old mammal centers in the thalamus where body-language communicates emotional signals.

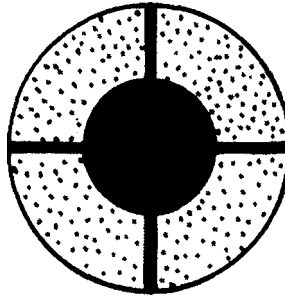
A good General uses this circuit to "psych out" what the enemy General is planning. A good mother uses it, vice versa, to figure out what baby's howl means in each particular case.

Advanced work with this circuit, involving some hazards in personal relations, would involve such games as learning to bully somebody if you've never been able to do that before, learning to submit docilely if you've never been able to do *that* before, and learning to express anger appropriately and letting go of it when it is no longer necessary.

It will be observed by the thoughtful or visually-oriented readers that each "extreme" type can be expressed on the Leary Grid as a very off-center pie-slice:

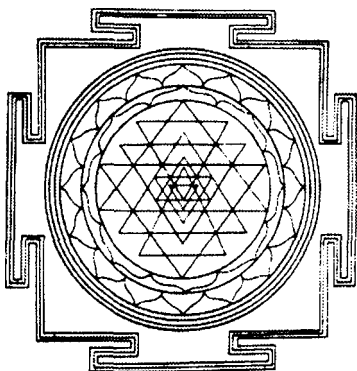


Obviously, an ideally "balanced" person—that is, one not robotized and able to adjust to circumstances as they arise—would not be so off-centered. Such a person would be able to move a little bit into each quadrant "according to the times and seasons" as the Chinese say, but would basically maintain a centered detachment between all of them. She or he could be graphed as a circle:



The dark inner circle would represent the adamantine individuality of this ideally detached person—detached from robot imprints. The grey circle would represent the ability to move out into each quadrant in times when that was necessary.

Circles of this sort, called *mandalas*, are widely used for meditation in the Buddhist tradition. Often they are cornered by four demons who evidently, like the Occidental lion, bull, angel and eagle, represent the extremes to be avoided.



...being humus, the same returns.

— James Joyce, *Finnegans Wake*

EXERCIZES

1. Whenever you meet a young male or female, ask yourself consciously, "If it came to hand-to-hand combat, could I beat him/her'?" Then try to determine how much of your behavior is based on *unconsciously* asking and answering that question via pre-verbal "body language."

2. Get roaring drunk and pound the table, telling everybody in a loud voice just what dumb assholes they all are.¹

3. Get a book on meditation, practice for two fifteen-minute sessions every day for a month, and then go see somebody who always manages to upset you or make you defensive. See if they can *still* press your territorial retreat buttons.²

4. Spend a week-end at an Encounter Group. During the first half-day, try to intuit which quadrant each participant is coming

¹ Opiates and *small* doses of alcohol seem to trigger neuro-transmitters characteristic of Circuit I breast-fed tranquillity. *Large* doses of alcohol often reverse this and trigger neuro-transmitters characteristic of territorial struggle. Note the anal vocabulary of hostile drunks as their alcoholic intake increases.

² A good book on Meditation is *Undoing Yourself With Energized Meditation & Other Devices*, by Christopher S. Hyatt, Ph.D., (New Falcon Publications).

from. At the end, see if any of them have become less robotized. See if you have become less robotized.

5. Go to the Lion House at the zoo. Study the lions until you feel you really understand *their tunnel-reality*.

6. Rent a video of the kind of comedy that small children like—the Three Stooges, Abbott & Costello, etc. Observe carefully, and think about what function this humor serves; but don't neglect to laugh at it yourself.

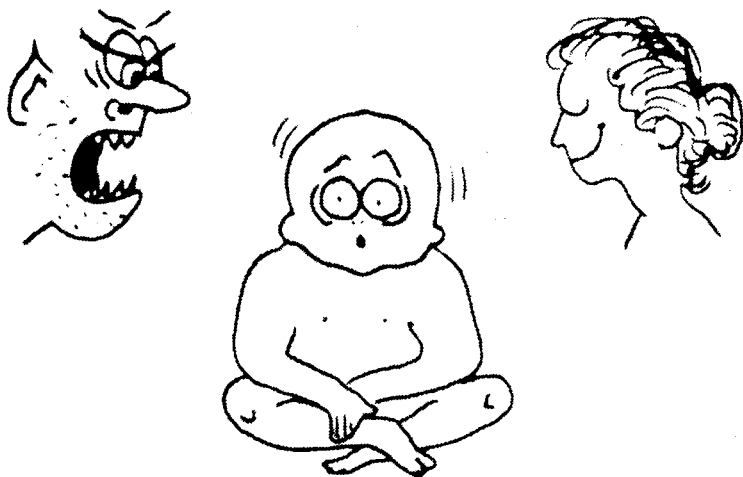
7. Spend all day Sunday looking at animal shows on TV (getting stoned on weed, if this is permissible to you). Then go into the office the next day and observe the primate pack hierarchy *carefully*, like a scientist.

CHAPTER FIVE

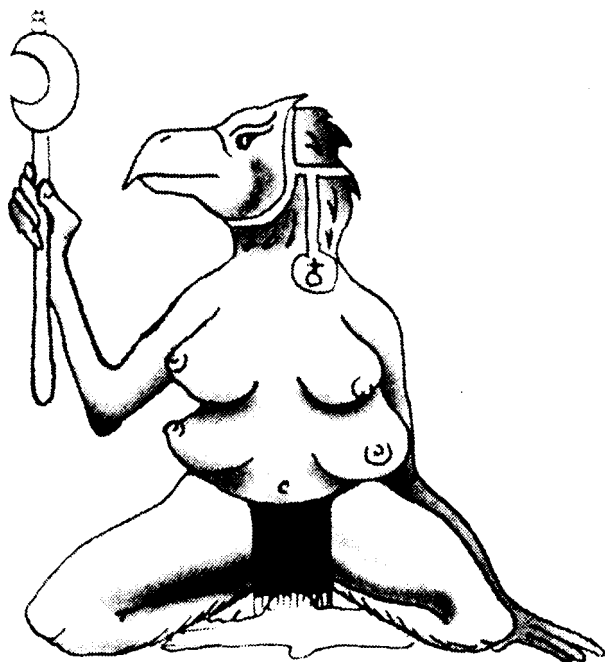
DICKENS & JOYCE: THE TWO-CIRCUIT DIALECTIC

That why all parks up excited about his gunnfodder. That why
ecrazyaztecs and crime ministers preaching him mornings.

— James Joyce, *Finnegans Wake*



**THE GRACIOUS GODDESS AND THE
TERRIFYING GIANT HAUNT OUR
LEGENDS AND OUR LITERATURE.**



Hearasay in paradox lust.

— James Joyce, *Finnegans Wake*

The shock and dismay of the infant when the harshness of traditional toilet training introduces the anal-Patrist second-circuit values into the previously blissful oral-Matrist continuum is conveyed with great artistry in Dickens' *David Copperfield*. So overt is this sequence, indeed, that it is hard to believe it was actually written half a century before Freud's clinical writings.

Dickens describes an idyllic infancy in which David lives with a widowed mother who can safely be characterized as a human embodiment of the *bona dea* (good goddess) of the ancients (who lingers still as the "fairy godmother" in children's tales). Onto this happy scene intrudes the horrible step-father Mr. Murdstone whose "Jehovah complex" makes him an avatar of the punishing father-god. There is no way of obeying all of Murdstone's rules; there are too many of them, and they are mostly unstated and implicit anyway. David undergoes some monumental *lashings on the buttocks* (for his own good, of course, although Dickens emphasizes in a quite Freudian way the obvious enjoyment Murdstone obtains from these sessions). Quite naturally, David begins to internalize this anal system of values and imagines he is quite a guilty little wretch and richly deserves this torture. Then Dickens inserts the following scene, when David returns from a year at school:

I went in with quiet, timid step. God knows how infantile the memory may have been that was awakened in me at the sound of my mother's voice in the old parlour when I set foot in the hall. I think I must have laid in her arms and heard her singing to me when I was but a baby. The strain was new to me but it was so old that it filled my heart brimful like a friend come back from a long absence.

I believed from the solitary and thoughtful way in which my mother murmured her song that she was alone, and I went softly into the room. She was sitting by the fire, suckling an infant whose tiny hand she held against her neck. Her eyes were looking down upon its face and she sat singing to it. I was so far right that she had no other companion. I spoke to her and she started and cried out. But seeing me she called me her dear Davy, her own boy: and coming half way across the room to meet me, kneeled down upon the ground and kissed me, and laid my head down on her bosom near the little creature that was nestling there, and put its hand up to my lips.

I wish I had died. I wish I had died then, with that feeling in my heart. I should have been more fit for heaven than I have ever been since.

The dream of return to oral bio-security is too overt to require commentary.

Similarly, in Joyce's monumental novel of the mind of a man asleep, *Finnegans Wake*, the Father and the Father-God are always associated with war and excretion, as Joyce scholar William York Tindall has noted. As "Gunn, the Farther," the terrifying anal monster combines pistol, deity and flatulence; as "Delude of Israel," he is the jealous (territorial) Old Testament "Lord of Hosts," i.e., of battles. His insignia, the hundred letter thunder-word which recurs ten times in the dream, always combines Fatherhood, menace, defecation and war: for instance, in its first appearance on page 1, it is:

**bababalalgharaghtakamminaronnkonbronnton
nerronntounnthunntrovarrhounawnskawn
toohoohoodenthurnuk**

Here we find *Baba* (Arabic, father), phonetic *Abba* (Hebrew, father), phonetic *Canbronne* (the general who so appropriately said *merde* when asked to surrender the territory), phonetic Gaelic *scan* (crack: of thunder or of the anus), *ronnen* (Germanic, excretion), the suggestive *orden* implying both Germanic medal for valor and English *ordure*, etc. The terrifying Father-God elsewhere "Makes his manuvres in open ordure" and preaches all the anal-authoritarian values: "No cods before me... Thou shalt not commix idolatry... Love my label like myself." He is the villain of the "*goddinpotty*" (garden party)—the trickster-god who set the baited trap in the Garden of Eden; the ego internalized in toilet-training (potty); the god of thunder and wrath (*god-din*).

Fleeing him, the "unhappitants of earth" always seek his opposite, ALP (German, dream; also the root of the first letters of the Greek and Hebrew alphabets—*alpha* and *aleph*, the source, the beginning)—Anna Livia Plurabella, when her name is written in full: the waters of life combined with all beautiful women. She is as oral and loving as "the Omniboss" is anal and threatening:

...with a beak, with a spring, all her rillringlets shaking, rock drops in her tachie, tramtokens in her hair, all waived to a point and then all inuendation, little oldfashioned mummy, little wonderful mommy, ducking under bridges...as happy as the day is wet, babbling, bubbling, chattering to herself, deloothering the fields...

This amniotic river-woman is the perfect mother of infantile dream memory and the Great Goddess of the ancients, the ideal bio-survival safe, warm place and to her Joyce offers his most fervent prayer:

In the name of Annah the Allmaziful, the Everliving, the Bringer of Plurabilites, haloed be her eve, her singtime sung, her rill be run, unhemmed as it is uneven!

Humanity, in Joyce's view as in Rattray Taylor's, is forever leaving her to follow the Hero (Father) to "the bluddlefilth of Waterloo" (battlefield of Waterloo with blood and excrement superimposed to reveal the anal-territorial roots of war) and then returning, temporarily chastened, "to list, as she bibs us, by the waters of babalong."

In Chapter Three of *Finnegans Wake*, the "offenders" (invaders) and "defenders" (natives) get so thoroughly mixed up that all that remains is a composite "fender" who takes the blame for everybody.

This cyclical view of history, whether in Joyce, Rattray Taylor, Vico (Joyce's source), Hegel-and-Marx, etc. is only part of the truth, but it needs to be stressed because it is the part that most people fearfully refuse to recognize. Whether we speak in terms of Taylor's Matrist-Patrist dialectic, Vico's cycle of Divine, Heroic and Urbanized ages, the Marx-Hegel trinity of Thesis-Antithesis-Synthesis, or any variation thereon, we are speaking of a pattern that is real and that does repeat.

But it only does so to the extent that people are robotized: trapped in hard-wired reflexes.

When the accumulated facts, gimmicks, tools, techniques and gadgets of neuro-science—the science of brain change and brain liberation—reaches a certain critical mass, we will all be able to free ourselves from these robot cycles. It is the thesis of this book that we have been approaching that critical mass for several

decades now and will reach the crossover point faster than you expect.

The current rampages of territorial-emotional pugnacity sweeping this planet are not just another civilization falling, Vico fashion.

They are the birth-pangs of a cosmic Prometheus rising out of the long nightmare of domesticated primate history

Of course, these are genetic/historical generalizations which do not precisely match any specific family. The gracious goddess/hostile giant archetypes are not activated in cases where the mother is cold, rejecting, embittered etc. and the father is the warm, supportive figure. The imprints on the first and second circuits are statistically deviant in such families and anything may result—a shaman, a schizophrenic, a genius, a homosexual, an artist, a psychologist, etc.

EXERCIZE

In terms of the theory so far developed, analyze the following characters:

1. Scarlett O'Hara
2. King Kong
3. Odysseus
4. Hamlet
5. Bugs Bunny
6. Portnoy
7. Leopold Bloom
8. Richard M. Nixon
9. Thomas Jefferson
10. St. Paul
11. Donald Duck
12. Iago
13. Jane Eyre
14. Josef Stalin
15. Joan of Arc
16. Timothy Leary
17. Aleister Crowley
18. The Author
19. Mao

Prometheus Rising

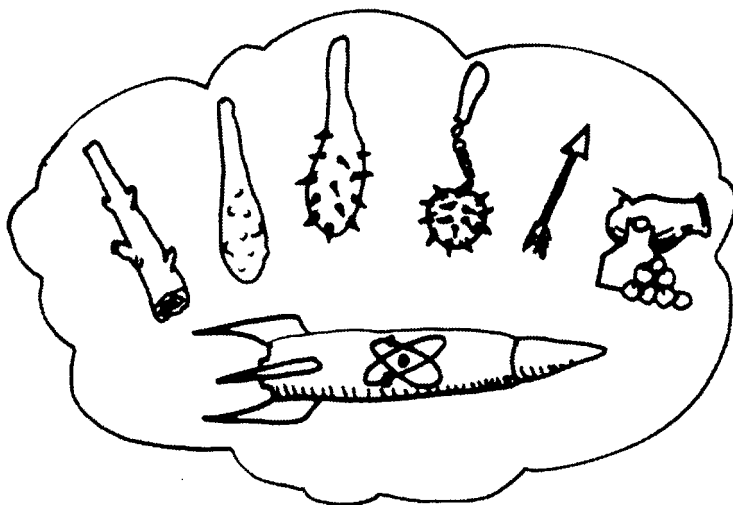
20. Carl Jung
21. The Secret Chiefs
22. Hannibal Lecter, M.D.
23. You

CHAPTER SIX

THE TIME-BINDING SEMANTIC CIRCUIT

It says that when you put two minds together, there is always a third mind, a third and superior mind, as an unseen collaborator.

— William S. Burroughs and Brion Gysin, *The Third Mind*





HUMAN BEINGS ARE TIME-BINDERS

The third semantic circuit handles artifacts and makes a "map" (reality-tunnel) which can be passed on to others, even across generations. These "maps" may be paintings, blueprints, words, concepts, tools (with instructions on use transmitted verbally), theories, music, etc.

Human beings (*domesticated primates*) are symbol-using creatures; which means, as the pioneer semanticist, Korzybski, noted, that *those who rule symbols, rule us*.

If Moses, Confucius, Buddha, Mohammed, Jesus and St. Paul can be considered living influences—and they are: look around the world—this is only because their Signal has been carried to us by human symbol systems. These systems include words, artworks, music, rituals and unrecognized rituals ("games") through which culture is transmitted. Marx and Hitler, Newton and Socrates, Shakespeare and Jefferson, etc. continue to "rule" parts of humanity in the same way—through the semantic circuit.

We are ruled even more, and even less consciously, by the inventors of the wheel, the plow, the alphabet, even the Roman roads.

Since words contain both *denotations* (referents in the sensory-existential world) and *connotations* (emotional tones and poetic or rhetorical hooks), humans can be moved to action even by words which have no real meaning or reference in actuality. This is the mechanism of *demagoguery*, advertising and much of organized religion.

The bio-survival circuit only divides experience into two sets: that which is good for me or nourishing, and that which is bad for me or threatening. The emotional-territorial circuit also divides the world into two halves: that which is more powerful than me (higher in the pecking order) and that which is less powerful than me (lower in the pecking order). On this basis socio-biological systems evolve and animal "societies" of truly human complexity have been studied.

The semantic circuit allows us to sub-divide things, and reconnect things, *at pleasure*. There is no end to its busy-busy-busy labeling and packaging of experience. On the personal level, this is the "internal monologue" discovered by Joyce in *Ulysses*. On the historical level, this is the *time-binding function* described by Korzybski, which allows each generation to add new categories to our mental library—connecting new things, separating new things, reclassifying and reshuffling forever. In this time-binding dimension. Einstein replaced Newton before most of the world¹ had heard of Newton; simple arithmetic gave

¹ Most of the world was illiterate until the 1970s.

birth to algebra, which brought forth calculus, which produced tensor calculus, etc. Haydn and Mozart prepared the way for Beethoven, who broke into the realms that the Romantics and Wagnerians took over, which gave birth to what is called music today.

So-called "future shock" has always been with us, since the semantic circuit began functioning somewhere in pre-history. In a symbolizing, calculating, abstracting species, all times are "times of change." The process is however *accelerating faster as time passes*, because the symbolizing faculty is inherently self-augmenting.

In ordinary language, the semantic circuit is usually called "the mind." (As psychologist Robert Ornstein said in a recent radio show, when we say someone "has a good mind," we generally mean they have a *good mouth*, i.e., they use the semantic circuit well.)

In terms of Transactional Analysis, the first (oral) circuit is called the Natural Child, the second (emotional) circuit is called the Adapted Child, and the semantic circuit is called the Adult or Computer. In Jungian terms, the first circuit mediates *sensation*, the second *circuitfeeling*, and the third circuit *reason*.

The neurological components of the first circuit go back to the oldest parts of the brain; Carl Sagan called these functions "the reptile brain." These neural structures are at least billions of years old. The second circuit structures appeared with the first amphibians and mammals, somewhere around 1000 million or 500 million years ago; Sagan called them "the mammalian brain." The semantic circuit appeared perhaps 100 thousand years ago; Sagan called it "the human brain." It should be no surprise that most people, most of the time, are controlled more by the older reptilian-mammalian circuits than by the human semantic (rational) circuit, or that the semantic circuit is so easily perverted into false logics (bigotries, intolerant ideologies, fanaticisms of all sorts) when the bio-survival circuit signals threat to life or the emotional circuit flashes threat to status.

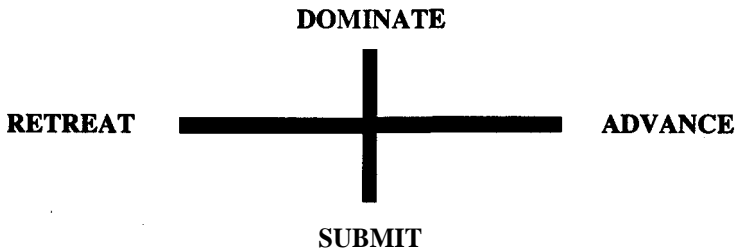
Cynics, satirists and "mystics" (circuit V-VIII types) have told us over and over that "reason is a whore," i.e., that the semantic circuit is notoriously vulnerable to manipulation by the older, more primitive circuits. However much the Rationalist

may resent this, it is always true in the short run—that is, to use one of the Rationalist's favorite words, it is always *pragmatically* true. Whoever can scare people enough (produce bio-survival anxiety) can sell them quickly on any verbal map that seems to give them relief, i.e., cure the anxiety. By frightening people with Hell and then offering them Salvation, the most ignorant or crooked individuals can "sell" a whole system of thought that cannot bear two minutes of rational analysis. And any domesticated primate alpha male, however cruel or crooked, can rally the primate tribe behind him by howling that a rival alpha male is about to lead his gang in an attack on this habitat. These two mammalian reflexes are known, respectively, as Religion and Patriotism. They work for domesticated primates, as for the wild primates, because they are Evolutionary Relative Successes. (So far.)

The emotional-territorial or "patriotic" circuit also contains the pack's status programs or pecking order. Working in tandem with first-circuit bio-survival anxieties, it is always able to pervert the functioning of the semantic-rational circuit. Whatever threatens loss of status, and whatever invades one's "space" (including one's ideological "head space"), is a threat to the average domesticated primate. Thus, if a poor man has one status prop in his life—"I'm a white man, not a goddam nigger" or "I'm normal, not a goddam faggot" or whatever—any attempt to preach¹ tolerance, common humanity, relativism, etc. is not processed through the semantic circuit but through the emotional circuit, and is rejected as an attack on status (ego, social role).

The attentive reader will remember that the grid of the first two circuits puts the pre-verbal child in a two-dimensional world, which in the simplest of our diagrams looked like **this**:

Of course, preaching itself is bad second circuit politics, since it puts you one-up on the person preached-at. You are *not* one-up unless imprinted as such by being an alpha male in the same gene-pool or conditioned as such by being a "boss" or other authority-figure. The counter-culture of the 1960s, like many other idealistic movements, failed because it did so much *preaching* from a morally one-up position when nobody had been imprinted or conditioned to accept it as one-up.



The third, semantic circuit seems intimately connected with three dimensionality (although our binocular vision, of course, also plays a role here). Specifically, right-handedness is a human, or at least a primate, trait. Other mammals show no right-hand preference; they are ambidextrous.

Recent neurology has shown that our *right-handedness* is intimately connected with our tendency to use the *left hemisphere* of the *brain* more than the right. (The left-handed minority are discussed below). Indeed, we use the right hemisphere so little in ordinary life that for a long time it was called "the silent hemisphere."

Thus, there is a genetic (hard-wired) preference, in most humans, for *right-handed manipulations* and *left-brain mentations*. Now these connections seem intimately involved with our verbal, semantic circuitry, because the left brain is the "talking" brain. It is linear, analytical, computer-like and very verbal. Thus, there is a neurological basis for the linkage between *mapping* and *manipulating*. The right hand *manipulates* the universe (and makes artifacts) and the left-brain *maps* the results into a model, which allows for predictions about future behavior of that part of the universe. These are the distinctly *human* (post-primate) characteristics.

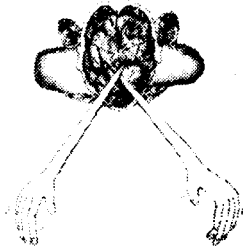
The left-handed, on the contrary, specialize in right-brain functions, which are holistic, supra-verbal, "intuitive," musical and "mystical." Leonardo, Beethoven and Nietzsche, for instance, were all left-handed. Traditionally, left-handed people have been the subject of both dread and awe—regarded as weird,

shamanic, and probably in special communication with "God" or "the Devil."¹

There is thus a cross-over which makes for a left-right polarity in both brain-functioning and hand-functioning, each being a reverse mirror image of the other:

LEFT BRAIN
(analysis)
(Circuit III)

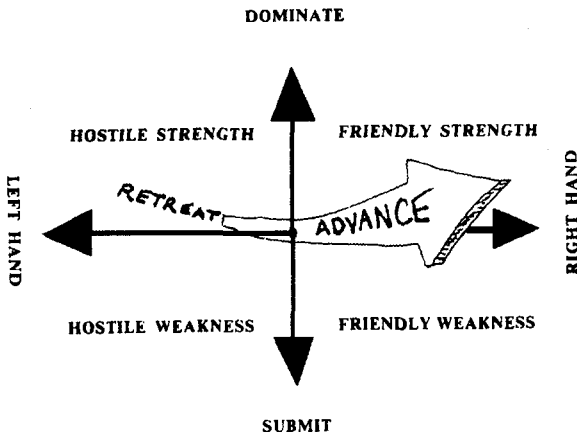
RIGHT BRAIN
(intuition)
(Circuit VI)



Left Hand

Right Hand

This double (and reversed) right-left polarity places us neurologically in three-dimensional space. Rearranging our diagram and adding the third circuit, we can illustrate the mind-field as follows:



To visualize this two-dimensional sketch of a three-dimensional system it is necessary to imagine that the advance-retreat

¹ Aleister Crowley knew about this *pragmatically*, before modern neurology. He taught his pupils to learn to write equally well with both hands, thereby forcing the dormant right brain to spring to activity.

axis is at right angles to the others—that is, "see" it coming out of the page at you.

This is "Euclidean" space. It is obvious, in this context, why Euclidean space was the first kind of space discovered by mathematicians, and by artists, and why it still seems "natural" to us; why some have great difficulty in imagining the non-Euclidean kinds of space used in modern physics.

Euclidean space is a *projection outward* of the way our nervous systems stacks information on the bio-survival, emotional and semantic circuits.

Thus, the imprint sites of this circuit are located in the *left cortex* and closely linked with the delicate muscles of *larynx* and the fine manipulations of *right-handed* "dexterity." The cortex itself is so recent in evolution that it is often called "the new brain"; it is found only in the higher mammals and is most developed in humans and cetaceans (dolphins and whales).

Those extreme cases who take their heaviest imprint on the third circuit tend to grow up cerebrotonic. They are tall and skinny, because energy is perpetually drawn upward from the body into the head. The caricatured evil genius, Dr. Syvlanus in Superman, who was virtually all head, represents the extreme toward which this type seems to be evolving. Popular speech calls them "eggheads."

Almost always, these cerebrotonic Third-Circuit types ignore or are hostile to their first and second circuit functions. Playfulness puzzles them (appears silly or eccentric) and emotions both baffle and frighten them.

Since we all contain this circuit, we all need to exercise it regularly. Make up a schematic diagram of your business or home and try to streamline it for more efficiency. Design a chart that explains the whole universe. Every few years, study a science you know nothing about, at an Adult Education center.

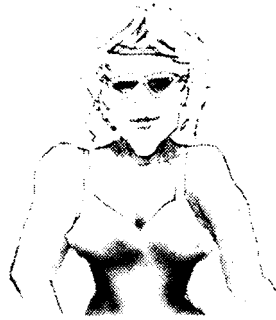
And don't neglect to *play* with this circuit: write poems, jingles, fables, proverbs or jokes.

**REMEMBER, MR. CROWLEY SAID:
YOU TOO ARE A STAR**

**P.S. HE ALSO SAID:
DO NOT LUST AFTER RESULTS**



VISCEROTONIC
Extreme
Circuit I Imprint
Jung's feeling type
"Natural Child"



MUSCULOTONIC
Extreme
Circuit II Imprint
Jung's sensational type
"Adapted Child"



CEREBROTONIC
Extreme
Circuit III Imprint
Jung's rational type
"Adult" or "Computer"

**THE NEUROLOGICAL IMPRINT IS THE BLUEPRINT
FOR THE ENTIRE ORGANISM.**

As with the earlier circuits, the semantic circuit builds all of its conditioning and learning onto a bedrock of hard-wired imprinting. Thus, many existentially thinkable thoughts are socially unthinkable, since (a) everybody in a given society has roughly the same semantic imprint and (b) this is reinforced daily by assumptions that are mechanically taken for granted.

Thus, a genius is one who, by some internal process, breaks through to Circuit VII—a minor neurological miracle loosely called “intuition”—and comes back down to the third circuit with the capacity to paint a new semantic map, build a new model of experience. Needless to say, this is always a profound shock to those still trapped in the old robot-imprints, and is generally considered a threat to territory (ideological head space). The long list of martyrs to free enquiry, from Socrates onward, shows how mechanical this *neophobia* (fear of new semantic signals) is.

As Thomas Kuhn showed in *The Structure of Scientific Revolutions* science itself—the apotheosis of third-circuit semantic rationality—is not free of this neophobia. Kuhn demonstrated, at length, that each scientific revolution took one full generation to turn over the old world view. And Kuhn further showed that the older scientists *never* are converted to the new semantic paradigm. They are, in our terminology, mechanically hooked to their original imprints. The revolution is complete, as Kuhn shows, only when a second generation, not hooked to the old imprint, is able to compare the two models and decides rationally that the newer one really does make more sense.

But if science, the most self-correcting of all information processing third-circuit functions, has this one-generation time lag, what can be said of politics, religion, economics? Time-lags of centuries, or even millenniums, are common **there**.¹

We commented earlier that in bio-survival neurology, there is *no time*. “I just found myself doing it,” we say after passing through an automatic reflex on the bio-survival circuit.

This only refers to *other people’s* politics, religions and economics, needless to say. The reader’s own opinions on these subjects are the only reasonable and objective ones. Of course.

Emotional-territorial circuit actions begin to include time as a factor. Dominance signals may not "work": the seemingly weaker mammal may offer a counter-challenge. Two dogs will walk around each other for several minutes growling and sniffing (the chemical secretions of each reveals its actual degree of fear to the other) before Top Dog and Bottom Dog becomes clear.

On the human level, we often agonize over emotional decisions, becoming acutely conscious of *time* as we hesitate. As every suspense writer knows, the principle way to increase emotional tension is to set a *time limit* on a difficult or dangerous decision. (See any *Star Trek* script; the time-limit is never missing. Or see any of Irving Wallace's bestsellers. Suspense is always increased, of course, if the time-limit is abruptly shortened just before the climax.)

On the third circuit, time becomes *conceptualized* as well as *experienced*. We know ourselves as creatures of time; the "tale of the tribe," the totem pole, the *Odyssey* of Homer, the *Old Testament*, the *Vedas*, etc. tell us what came before and often contains prophecies of what will come later. Science expands the third circuit into contemplation of time-spans that stagger our imaginations. The very use of written languages and other symbols like mathematics creates the time-binding sense of **Korzybski**: we know ourselves as receivers of messages sent by sages "of olde" and as potential transmitters of messages that may be scanned ages in the future.

The fourth circuit causes us to be even more involved in, and *pressured* by, time.

In closing this chapter let us be reminded that Giordano Bruno was burned at the stake February 18, 1600, for teaching that the earth moves. Was he *guilty* or *not*?

EXERCIZES

1. If you are a Liberal, subscribe to the *National Review*, the country's most intelligent (and witty) conservative magazine, for a year. Each month try to enter their reality-tunnel for a few hours while reading their articles.

2. If you are a Conservative, subscribe to the *New York Review of Books* for a year and try to get into their head-space for a few hours a month.

3. If you are a Rationalist, subscribe to *Fate* magazine for a year.

4. If you are an occultist, join the Committee for the Scientific Investigation of Claims of the Paranormal and read their journal, *The Skeptical Inquirer*, for a year.

5. Buy a copy of the *Scientific American* and read any article in it. Ask the following questions: Why do they sound so sure? Does the data support dogmatism at this point, or is dogma *a primate habit* (defending head-space)? Will these theories still be believed in 2011? In 2593?

6. Get into a discussion of philosophy with an educated Marxist, an intelligent Moslem and a Japanese businessman at the first opportunity.

7. Buy some ZOOM or LIFT (two names for the same caffeine-high stimulant) at a Health Food Store. (This gives a close approximation of the effects of illegal cocaine.) When you are Zooming or Lifted and your mind is racing, find a victim and explain the universe to him or her, until they are able to escape you.

What you experience in this "speed rap" is what the head of the compulsive Rationalist is *always* like. This is the verbal circuit gone wild and totally oblivious to information coming in on any other circuit. It explains why most people cannot stand Rationalists. "Speed" drugs evidently trigger neuro-transmitters characteristic of the verbal centers of the left cortex.

CHAPTER SEVEN

THE TIME-BINDING DIALECTIC: ACCELERATION & DECELERATION

In the dialectic between nature and the socially constructed world, the human organism is transformed. In this dialectic man produces reality and thereby produces himself.

— Berger and Luckman, *The Social Construction of Reality*

The first and second circuits are Evolutionary Stable Strategies. They have worked, in more or less the same form, not just for primates but for other mammals, and for many other species, over vast aeons of time.

The third, semantic circuit is an Evolutionary Unstable Strategy. It could very accurately be called *revolutionary* rather than *evolutionary*.

The first two-circuits are based on *negative feedback*, in the biological sense. They maintain *homeostasis*—that is, they return, over and over, to the same ecological-ethological balances. The function of negative feedback is to return to such a steady state.

The time-binding semantic circuit is not based on such steady-state positive feedback. It is a mechanism of what cyberneticists and biologists called *positive feedback*. It does not return to a steady state, but constantly seeks a new equilibrium at a higher energy level. (Negative feedback returns to a fixed point, like a thermostat. Positive feedback seeks a moving goal, like a guided missile.)

The first two circuits maintain that which is (more or less) constant in human affairs. They are totally *cyclical*, and relate directly to the cycles found in history by Vico, Hegel and similar philosophers.

The third circuit has always been **hemmed-in** and heavily sanctioned with rules, laws, prohibitions, taboos, etc. because it breaks up such cycles. It leads, if unleashed, to an upward-hurling spiral.

In societies where the third, semantic circuit has been partially **unleashed**—it has never been totally freed in any society—the upward spiral immediately appears. This used to be known as "progress," before that word became unfashionable.

The upward spiral (whether we call it "progress" or not) is characteristic of what Karl Popper calls Open Societies. These are secular, humanistic societies—cultures *relatively* free of taboo and dogmatism.

Such freedom, up to and including the present, is only *relative*, because many taboos are unconscious and pass themselves off as "common sense" or "common decency," etc. Whoever challenges them is by definition a "heretic," by definition a "traitor," or by definition "an irresponsible nut."

(Rationalists, who dominate in *relatively* Open Societies, also have their own taboos, as we shall see.)

It was historian Henry Adams who first conceived the idea that there might be a mathematical expression describing the rate of change of human societies.

Under the influence of Newton's physics, Adams suggested—and he was very tentative about this: a fact to be remembered by those who ridicule his “naïveté”—that the utilization of energy might move forward as the inverse square of *time* just as Newton's gravity functions as the inverse square of *distance*.

Accepting the anthropology of his day, Adams assumed humanity in its present form was about 90,000 plus years old. He then reckoned that it took most of that time to arrive at Galileo, the scientific method, the beginnings of the Industrial Revolution, and the great leap forward in energy utilization characteristic of the “modern” age, or the Open Society.

Since 300 is the inverse square of 90,000, Adams assumed that the next great leap was happening while he was writing, around 1900—300 years after Galileo. Looking about him, he decided this next jump to higher energy was occurring in the researches of the Curies, who had discovered radioactivity. As many commentators have noted, it is impossible to read Adams on this subject without feeling that he is very accurately forecasting the Atomic Age.

Adams went further, with the exhilaration of a great idea. Since 17 plus is the inverse square of 300, he predicted that the next great evolutionary stage would begin in 1917 plus. And, since the inverse square of 17 is 4 plus, he predicted the next step in around 1922. By then, he said, we should have infinite energy at our disposal. It didn't quite work out that way.

Nevertheless, Henry Adams was on the right track. His math was just over-simplified.

Also “on the right track” was Henry's brother, Brooks, who was also looking for “laws” in history. Brooks observed a pattern which may or may not be *entirely* true but is as approximately true as the similar generalizations of Vico, Hegel, Marx and Toynbee. Every civilization, Brooks Adams proposed, goes through four stages:

1. The *monopolization of knowledge* by priests. E.g., the Egyptian priests kept written language a secret among themselves, as did the Mayan priests.

2. The *monopolization of military power* by conquerors who made themselves States or governments. E.g., "a French bastard" (Tom Paine's description of William the Conqueror) lands on the shore of England with a superior technology—warriors on horse versus native warriors on foot—and he becomes King. His relatives and sycophants become Lords-of-the-land.

3. The *monopolization of the land* by these land-Lords. The extraction of tribute ("rent") from those who live on the land.

4. The *monopolization of the issue of currency* by National Banks. The extraction of tribute ("interest") for each piece of currency put into circulation.

Most civilizations seem to have gone through at least three of these stages, not always consecutively. Some have passed through all four.

Brooks Adams also noted that *centralized capital* (the accumulation of wealth in the hands of a few inter-related families) seems to have been moving steadily West throughout recorded history. The first major accumulations are to be found in Sumer; the center of money-power then shifted to Egypt, to Greece, to the Italian peninsula, to various parts of Germany, and then to London. At the time Brooks Adams was writing (c. 1900) he saw the balance teetering between London and New York, and he predicted that the decline of the English Empire would shift the balance to New York within the first half of the 20th Century. He seems to have been right. Brooks Adams had *no theory* as to why this Westward movement of wealth had been going on for 6000 years. He merely observed the pattern.

The shift is still continuing, in the opinion of many. For instance, Carl Oglesby in *The Cowboy vs. Yankee War*, sees American politics since 1950 dominated by a struggle between "old Yankee wealth" (the New York-Boston axis, which replaced London after 1900) and "new Cowboy wealth" (Texas-California oil-and-aerospace billionaires). As of 1997, it looks like the Cowboys are winning; which is what one would expect if there were a real "law" behind Adams' East-West migration of capital.

One night in 1919, Count Alfred Korzybski awoke from a vivid dream, tears of joy streaming down his face, with a vivid sense that the passing of signals from generation to generation—the third circuit time-binding function—was what distinguished us from the other primates.

Korzybski originally suggested that time-binding could be defined mathematically. He dropped this idea later—his math was as inadequate as Henry Adam's—but it is worth looking at for a moment, to retrace the steps by which the actual Law of Acceleration was discovered.

What Korzybski assumed at first was that if all the inventions, discoveries, etc. of some hypothetical first generation of humans could be represented by **P**, and the rate by which the second generation could surpass this by **R**, then, mathematically, the sum total of inventions, discoveries etc. at the end of the second generation would be **PR**. Quite true, algebraically. Then, after a third generation, the stockpile would be **PRR**. And after four generations, **PRRR**.

Generalized, this becomes **PR^t**, where (**t**) is the number of generations from whatever generation you have picked as your base-line.

The curve of , if you put it on graph paper, ascends more rapidly with each generation. Korzybski was looking straight at what Alvin Toffler later called "Future Shock" and was trying to write a mathematical formula for it.

Many variables in economic-technological history do, in fact, fit Korzybski's **PR^t** function; but others do not. The math, again, was too simple; and *everything does not change at the same rate*. Nonetheless, Korzybski, like Henry Adams, was groping toward the truth: acceleration is real, and it is intimately connected with *time-binding*, the passing of signals between generations.

What underlies the accelerations noted by Henry Adams and Korzybski is nowadays known as the selection of *negentropy* out of *stochastic processes*. Our understanding of this is chiefly due to almost-simultaneous discoveries (1946-48) by quantum physicist Erwin Schrödinger, mathematician Norbert Wiener and an electronics-communication expert at Bell Laboratories, Claude Shannon.

A stochastic process is a random series, but it is a special kind of random series. In a stochastic process, some agent or agency is making selections—picking out of the randomness a pattern that is not random.

A pattern that its not random is known mathematically as *information*.

Information can also be defined as organization, or as coherence.

Gregory Bateson has defined information as "differences that make a difference."

Information—coherence—“differences that make a difference”—Korzybski’s *Time-Binding*—these are all aspects of the *unpredictable*. If you know something already, or can predict it easily on the basis of what you do know, it is not information for you. Conversely, if you don't know something, or can't predict it, it is information.

The dynamism of evolution, we repeat, is the selection of information, coherence, out of a random series of events. The emergence of information can be illustrated crudely by the following three poemlets:

**Roses are red
Violets are blue
Sugar is sweet
And so are you**

Unless the reader has lived in relative isolation from American-English folk-culture, this poem had very little information for him. You could guess what was coming every step of the way. But consider by contrast:

**Roses are red
Ink is black
Do me a favor
Go sit on a tack**

This crude jest (of grade school origin) has more information for more readers, because it is less predictable. Another leap in information-content occurs in Steve Alien's:

**Roses are red
Violets are blue
You think this will rhyme
But it ain't gonna**

The humorous unpredictability of this poem gives it, mathematically, a higher information level than the predictable Valentine poem we started with. If this is still obscure, try it in terms of Bateson's elegant simplification: "Information is difference that makes a difference."

Information is also known mathematically as negative entropy or, in a widely used abbreviation, negentropy.

Entropy is a measure of the deadness of a system. Negentropy or information is a measure of the liveliness of a system.

Evolution is always a matter of *at least* two stochastic processes, each one acting as "selector" of the other(s). That is, in non-living systems, where no such "selection" is involved, entropy (lack of coherence) steadily increases, as stated in the famous Second Law of Thermodynamics. In living systems, due to stochastic co-selection, negentropy (information) steadily increases. In Schrödinger's phrase, "*Lifefeds* on negative entropy." *Life is an ordering, selecting, coherence-making process.*

Without getting embroiled in metaphysics, life (evolution) behaves *as if* it were always aiming at higher coherence, i.e., higher intelligence.

This process accelerates because it is, as Shannon demonstrated mathematically, logarithmic. Logarithmic processes are such that if you put them on graph paper, the curve rises more and more all the time.

Hence, the accelerations noted by Adams and Korzybski are human increments in a process that has been innate in evolution all along.

The human increment accelerates faster than pre-human evolution because *through the third, semantic circuit* and its symbols (words, maps, equations etc.) we are able to pass information (negative entropy: coherence) from generation to generation.

World-wide wealth in terms of "Real Capital" (plants in operation, actual known resources etc.) has been *doubling every generation* since economists started collecting statistics in the 18th Century.

Where does this wealth come from? According to orthodox economists it comes from land, labor, and capital. According to Marxists, it comes from land and labor alone, and the capitalist is a thief who has inserted an artificial bookkeeping system into the

process. *Both are wrong.* Land and labor alone, and land, labor and capital together, can't produce new wealth if they are all organized by a fallacious idea, such as searching for oil where oil is not. The real source of wealth is correct ideas: workable ideas: that is, negative entropy—Information.

The origin of these coherent (workable) ideas is the human nervous system. All *wealth is created by human beings using their neurons intelligently.*

A neurotic young man once went to a Zen Master and asked how he could find peace of mind.

"How can you lack anything," the *Roshi* asked "when you own the greatest treasure in the universe?"

"How do I own the greatest treasure in the universe?" asked the young man, baffled.

"The place that question comes from is the greatest treasure in the universe," said the Master, being more explicit than is common for a Zen teacher.

Of course, as a Buddhist, the Master had taken a vow of poverty and did not mean exactly what we mean here. But he knew that the brain produces all that we experience—all our pain and worry, all our bliss states and ecstasies, all our higher evolutionary vistas and trans-time Peak Experiences, etc. It is also "the greatest treasure in the universe" in the most materialistic economic sense: it creates all the *ideas* which, socially employed, become wealth: roads, scientific laws, calendars, factories, computers, life-saving drugs, medicines, ox-carts, autos, jet planes, spaceships...

If you are not alone in the wilderness, lift your eyes from the page and look about. All that you see, whoever theoretically "owns" it, is the time-binding product of the materialized or manifested ideas of creative men and women. It is all negative entropy. Coherent order.

And it is moving toward higher and more coherent order at a faster rate-of-change all the time.

Of course, if you *are* alone in the wilderness, you will also see coherent order, but in this case, the rate-of-change toward higher order is much slower. That is, those stochastic processes which we call genetic drift, evolution etc. are co-selecting higher order at a different time rate than those stochastic processes which we

call human thought, invention, culture etc. (This is why it is so hard to reach agreement about whether the natural processes are intelligent or not. As Bateson points out, if we accept any ordering process as intelligent, then the biosphere is indeed intelligent; but if we save the word "intelligence" only for those ordering processes that move at the same speed as our brains, then Nature is merely mechanical, not intelligent. To an extra-terrestrial with a different time-sense than ours, *this question would not arise at all.*)

Most of what we perceive in the human environment is made up of concretized ideas, in the above sense. Look again at a human community; you are seeing the historical human mind manifesting itself.

All ideas are not equally good, of course.

All manifested ideas (human creations in the biosphere) are, therefore, not equally good.

This is why John Ruskin, a century ago, tried to introduce a distinction between *wealth* and *illth*. This distinction did not become accepted and incorporated into our language because people, at that time, were not ready for it.

Wealth, in Ruskin's sense, consists of all those artifacts (concretized ideas) which enhance human life, or life generally. Illth consists of those artifacts which destroy, demean or degrade life. A factory that pollutes the air or water is illth in this sense; so is a bomb, a sword, a pistol, a tank of nerve-gas.

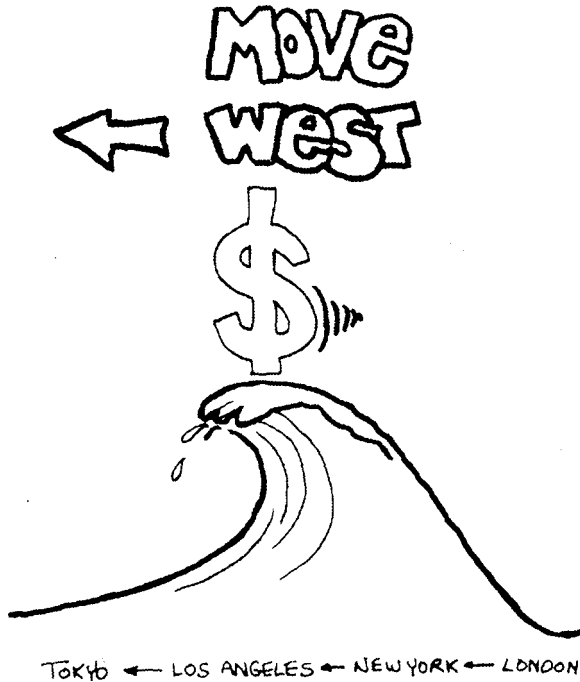
The Westward migration of Capital noted by Brooks Adams was a migration of both wealth and illth.

Obviously, under primitive planetary conditions—finite space and finite resources—the illth was perceived as necessary to protect the wealth. Territorial politics are much the same among domesticated primates as among other mammals; the primates are just smarter at building more *omni-lethal* weapons faster. This was originally a survival trait, an Evolutionary Relative Success, because primates are born without the physiological, inbuilt weaponry (lethal teeth, claws, horns etc.) of other mammals.

Since the Age of Reason in the 18th Century, the exponential increase in wealth (life-enhancing ideas manifesting) has led to more and more Utopian yearnings. At the same time, the equal

Prometheus Rising

and opposite increase in illth has led to more and more dystopian and apocalyptic fears.



**CAPITAL HAS MOVED STEADILY WESTWARD BECAUSE
NEW IDEAS ALWAYS APPEAR ON THE EXPANDING WAVE**

One's expectations about the future—utopia or dystopia—are always based on what one thinks is the dominant force in evolution. This whole book, not just the present chapter, is based on the belief that an overview of evolution shows beyond all doubt that wealth-producing faculty (the search for higher coherence) is the deciding factor. The illth-producing faculty is an archaic mammalian survival system rapidly becoming obsolete.

The highest historical concentration of wealth (real capital, and ideas generating new capital) now co-exists with the highest concentration of evolutionarily advanced nervous systems.

In California, Oregon, Alaska, British Columbia, Arizona, Texas, the Hawaiian Islands, Japan and all around the Pacific, where East meets West, the world of 2000 and 2010 and 2050 is being created by persons who are veterans of a gigantic **Neurological Revolution**—the psychedelic pioneers of the 1960s, the graduates of the Consciousness Movement of the 1950s-70s, the synthesizers of modern psychology and ancient Oriental mind-sciences. These persons are called the Aquarian Conspiracy by Marilyn Ferguson, one of their spokespersons. They are denounced as the Me Generation by Tom Wolfe, a time-traveler from New York, i.e., from *the neurological past*, from a culture crystallized before 1950.

This "Me Generation" is the *temporary* high water mark of the time-binding function. Moving steadily **Westward**—away from Tradition, away from **Dogma**—they are the products, as Edmund Burke said of the first Americans, of "the dissidence of dissent and the Protestantism of the Protestants." Every heresy that left Europe produced newer, wilder heresies in the Eastern Seaboard, 1600-1800. Those that were "too far out" had to move further West and produced the 1000 Utopian communities (anarchist, evangelical, free-love, etc.) that were attempted in the mid-West during the 19th Century. Those who were even further "out"—out of the traditional mode—moved further Westward in the last 30-70 years.

All of the fallout of this migration seems weird to the Eastern states, and even weirder to Europeans.

It all became much weirder still when it hit the Pacific and began to interact with Oriental neuro-sciences and brain-change arts, like yoga and Taoism and Zen.

It swallowed the Oriental lessons whole, without *becoming* Oriental *entirely*. It remained **Western**—the dissidence of dissent etc.—and it has been gaining momentum and direction for two or three decades now.

It aims at Higher Coherence and Higher Intelligence.

This is the new Power Elite.

As youngsters, these Aquarian Conspirators made the Youth Revolution of the 1960s, which—whatever its excesses and blunders—permanently changed and improved student-administrator-teacher feedback in our universities; liberated our Puritan

culture for some healthy hedonism; imported a dozen varieties of Oriental neuro-science (and two dozen varieties of Oriental humbug, alas); launched the ecology movement (the first planet-wide perception of the difference between *wealth* and *illth*); recreated a true love of the wilderness and of wild creatures; pioneered flex-time and other liberations from economic robot-hood;¹ launched Women's Lib, Gay Lib, Child Lib and generously supported Black Lib; ended the Vietnam War; spread holistic medicine throughout our culture; etc.

The same group is now leading the computer revolution; spearheading the drive toward Space Migration; supporting the Hunger Project, which will abolish starvation in our lifetimes; leading the Longevity revolution and the search for immortality; etc.

And they are all very conscious of being part of the Intelligence Intensification explosion which is the major topic of this book.

This type of "Western progressivism" (or Utopianism) came out of the mid-East and is the distinct contribution of the Jews, which is why all reactionaries are intuitively anti-Semitic. As William Blake wrote of this tradition:

The Prophets Isaiah and Ezekiel dined with me, and I asked them how they dared so roundly to assert that God spoke to them; and whether they did not think at the time that they would be misunderstood & so be the cause of imposition.

Isaiah answer'd: 'I saw no God, nor heard any, in a finite organical perception; but my senses discover'd the infinite in everything, and as I was then persuaded & remain confirmed that the voice of honest indignation is the voice of God, I cared not for consequences, but wrote.'

This vision of the infinite in everything is common to East and West; what is distinctly Western, out of the Jews, is the voice of honest indignation against every institution which would deny or demean the infinity within each human soul. The release of our full human potential—to let the light of Prometheus shine everywhere—is the distinctly *Western* mystic tradi-

Virtually all the computer manufacturing firms in Silicon Valley (the peninsula south of San Francisco) have flex-time. The employees choose their own working hours.

tion and does not appear in Hinduism, Buddhism, Taoism or any Eastern religion.

Thomas Jefferson developed his view that "all men are created equal" from the perception of the infinity within each of us, which he learned from the Scottish philosophers, Reid and Hutcheson. (It was also from Hutcheson that Jefferson got his idea of "unalienable rights," which Congress in the interest of stylistic elegance altered to "inalienable rights.") The Scottish Enlightenment, like the French and English Enlightenment, was the beginning of the materialization and manifestation of the Judeo-Christian vision of the Heavenly City.

It was also this 18th Century Illuminati circle which introduced the concept of *progress*—the conscious formulation of the symbolism of Prometheus. This vision has been under so much attack in recent decades that to defend it at all will seem archaic and eccentric to many readers.

Nonetheless, *evolution is real*: quantum jumps do occur throughout the biosphere and throughout human intellectual history. We are riding a mounting tidal wave of rising consciousness and expanding intelligence which is accelerating whether we like it or not.

By and large, most people—and especially most ruling elites—have not liked this acceleration factor. The migration of capital (i.e., *ideas*) Westward has been largely a flight from oppression, an escapist movement—as critics today describe Space as "escapist." Everywhere, everywhen, the rulers of society have tried to put a brake on the third circuit, to *decelerate* the acceleration function, to establish limits on what was printable, discussable, even thinkable.

The Greek myth of Prometheus Bound—the Titan who brought Light to humanity and is eternally punished for it—is the synecdoche, the perfect symbol, of how the third circuit has been handled in most human societies.

The peculiar way most societies have imprinted the fourth, socio-sexual circuit—the weird taboos which restrain us all, in every tribe, however technologically "advanced"—is part of the acceleration-deceleration dialectic.

Prometheus Rising

The fourth circuit has been largely imprinted to serve as a brake, holding back the free activity of the time-binding semantic circuit.

This is the historical function of taboos and "morality."

EXERCIZES

1. Compare Greece in the 4th Century BC, Rome in the First Century AD, Southern Europe at the beginning of the Renaissance, England c. 1600-1900, New York c. 1900-1950, and California today. Note the accumulation of wealth corresponding to the accumulation of heresies, innovations, cults, kooks, pioneers, inventors etc.

2. Imagine you put a penny on the first square of a chessboard, two cents on the second square, four cents on the third, etc. How much will you have to put on the sixty-fourth square? This is how time-binding works, in relatively Open Societies.

3. Read the denunciations of Galileo by the orthodox of his time.

4. Read the denunciations of Beethoven, of Picasso, of Joyce by those who knew in advance what music, painting and novels *should be*.

5. Are the most important scientific ideas of 1997 going to be published in *Scientific American* in 1997, or in 2017?

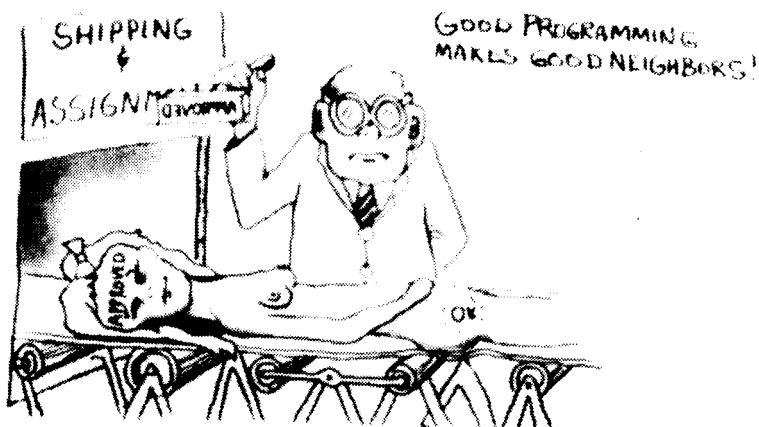
6. Research how many years passed between the publication of Einstein's paper on Special Relativity and the acceptance of the idea by the majority of physicists.

CHAPTER EIGHT

THE "MORAL" SOCIO-SEXUAL CIRCUIT

As the caterpillar chooses the fairest leaves to lay her eggs on, so the priest lays his curse on the fairest joys.

— William Blake, *Marriage of Heaven & Hell*



The **socio-sexual** circuit is activated and imprinted at adolescence, when the DNA signal awakens the sexual apparatus. The teenager becomes the bewildered possessor of a new body and a new neural circuit oriented to orgasm and sperm-egg fusion. The pubescent human, like any other rutting animal, lurches about in a state of mating frenzy, every call gasping for the sexual object.

Imprint vulnerability is acute, and the first sexual signals to turn on the adolescent nervous system remain fixed for life and forever define the **individual's** sexual reality.

We should not be surprised, therefore, at the various fetishes that are so easily acquired at these sensitive moments.

In fact, we can tell precisely at what period in time a person was sexually imprinted by noting which fetishes continue to turn him or her on. *Black garters, booze, cool jazz, and crew cuts* define the sexual signals of one imprint group (generation) just as rigidly as *sleeping hags, marijuana, heavy rock and tight jeans* define another.

As Masters and Johnson have pointed out, most sexual dysfunctions are hooked into the nervous system at these adolescent moments of acute imprint vulnerability; their archetypal case is that of a male who, about to mate for the first time, in the back seat of a car, was traumatized by a policeman flashing a light on him and his paramour. The imprint of that ghastly moment was hooked for decades: the male remained impotent until **reimprinted** by Masters and Johnson in their clinic.

The choices of **heterosexuality** or homosexuality, brash promiscuity or timid celibacy, etc. are usually imprinted by exactly similar accidents at points of imprint vulnerability. Just as bio-survival anxiety or security are imprinted by accidents in the nursing period, emotional domination or submission by accidents in the toddling period, symbolic dexterity or "stupidity" by the accidents of the learning environment.

Primitives (so-called) know these facts and surround all the points of imprint vulnerability with rituals, "ordeals," "rites of passage," etc. well designed to imprint the desired traits of a well-integrated member of that tribe at that time. Relics of these imprint ceremonies survive in Baptism, Confirmation, Bar Mitzvahs, Marriage Ceremonies, the Masonic "raising," etc.

It is important to realize that chance, genetics and malice (anger) are among the "accidents" that create imprints at the points of vulnerability.

Most humans do not, due to accidents of this sort, imprint exactly the socio-sexual role demanded by their society. The fourth circuit can almost be called the *guilt circuit*: almost everybody, almost everywhere, is quite busy hiding their real sexual profile and miming the "accepted" sex role for their gender in their tribe.

In ordinary language, the imprint on the socio-sexual circuit is generally called "the mature personality" or the "sexual role." It is "the Parent" in the jargon of Transactional Analysis.

It is amusing to note that Freud recognized the first circuit as the oral stage, the second as the anal stage and the fourth as the genital stage. He did not notice the third, semantic circuit—perhaps because as an obsessive Rationalist he was so absorbed in verbal and conceptual programs that they were invisible to him, as water may be to fishes. Similarly, Jung described the first circuit as the *sensational* faculty, the second as the *feeling* faculty, the third as the *rational* faculty—and skipped the socio-sexual circuit entirely. (There may be a clue here as to why Jung could not abide Freud's fourth-circuit emphasis and built a separate, less sexual psychology of his own.) Jung then went on to lump all the higher circuits under the rubric of the faculty of *intuition*.

It is the function of the nervous system to focus, to select, to narrow down; to choose, from an infinity of possibilities, the biochemical imprints which determine the tactics and strategies that ensure survival in *one* place, status in *one* tribe.

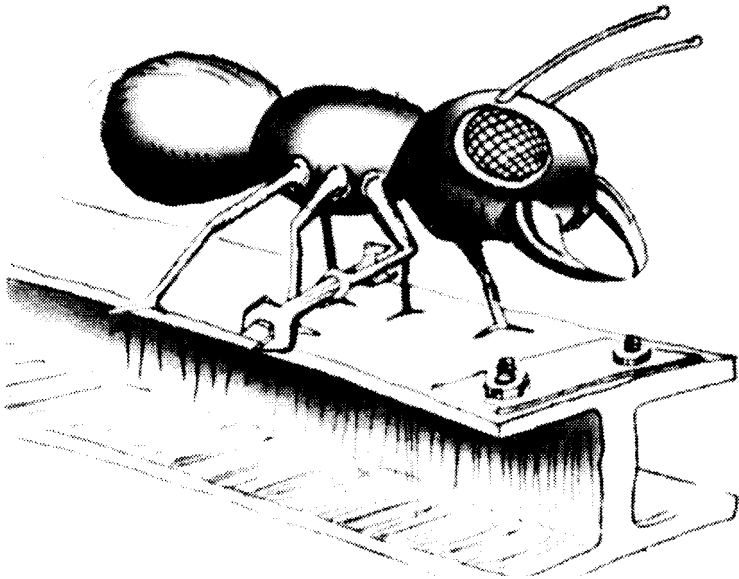
The infant is genetically prepared to learn *any* language, master *any* skill, play *any* sex role; in a very short time, however, he or she becomes mechanically, robotically, fixated to accept, follow and mimic the limited offerings of his social and cultural environment.

In this process, each of us pays a *heavy price*. Survival and status mean forfeiting the infinite possibilities of unconditioned consciousness. The domesticated primate, inside the social reality-tunnel, is a trivial fragment of the potentials for experience

and intelligence innate in the 110,000,000,000-cell human bio-computer. As Robert A. Heinlein wrote:

A human being should be able to change a diaper, plan an invasion, butcher a hog, design a building, conn a ship, write a sonnet, balance accounts, build a wall, set a bone, comfort the dying, take orders, give orders, cooperate, act alone, solve an equation, analyze a new problem, pitch manure, program a computer, cook a tasty meal, fight efficiently, die gallantly. Specialization is for insects.

But as long as we remain on the antique circuits we are not very different from the insects. That is, just as the insects repeat their four-stage program (egg, larvae, chrysalis, adult) from generation to generation, we repeat our four-stage cycle also. The antique circuits are genetically conservative. They ensure the survival and continuation of the species, but do no more. For future evolution we must look to the futuristic circuits.



SPECIALIZATION IS FOR INSECTS

SUMMARY

Circuit	Origin	Imprint Sites	Names In Other Psychologies				
			Freud	Jung	Berne	Sagan	Gurdjieff ¹
I	3-4 billion yrs. ago	Limbic & ANS	Oral	Sensation	Natural Child	Reptile Brain	Movement Center
II	500-1,000 million yrs. ago	Thalamus Muscles	Anal	Feeling	Adapted Child	Mammal Brain	False Emotion Center
III	100,000 yrs. ago	left cortex, larynx, right hand	Latency	Reason	Adult Computer	Human Brain	False Intellect Center
IV	30,000 yrs. ago	left neo-cortex, breasts, genitalia	Phallic	Ignored	Parent	Ignored	False Personality

It is sometime mistakenly stated that there are no universal sexual taboos. This is not true. There is one *omni-purpose* taboo which exists in every tribe.

That taboo stipulates that sexuality shall *not* be unregulated by the tribe. That is, even though no other taboos are universal, the taboo against living without taboos remains constant. Every tribe has its own set of *verbots* and *thou-shalt-nots*, but no tribe allows the individual to choose his or her own set.

An American President may not marry his own sister (if he wants to get re-elected); an Egyptian Pharaoh *had to* marry his own sister. Confronted by this moral relativism, many social scientists have failed to notice the invariable: both the President and the Pharaoh are expected to obey *local* rules. So are the Samoan, the Russian, the Eskimo and the Cuban.

Why is there this taboo against sexual self-definition and self-actualization? Why is it that, while no two societies can agree on what is sexually "good" and sexually "bad," every society thinks that it must make some definition?

¹ The Gurdjieff titles are deliberately negative, since he was trying to get people off these primitive circuits and into the futuristic circuits.

The answer is that our first humanoid (symbolizing and conceptualizing) ancestors were very ignorant, but not at all stupid. They were ignorant of the laws of genetics, but they were smart enough to suspect that such laws exist. Sperm-egg fusion is surrounded by violent taboos and fierce tribal conformity because the survival and future evolution of the gene pool depends upon *which* particular spermatozoa reaches *which* particular ovum.

Etymologists confirm the Freudian theory that there are ancient linkages between the words for the sacred, the erotic, the obscene, the awe inspiring, the awe-ful, the divine, the "thrilling." All of these are primitive, powerful *physiological* responses to the mysteries of *sexual attraction, mating, reproduction, inheritance, genetic drift, future evolution*. The earliest god-forms found by archeologists are pregnant goddesses and ithyphallic gods. The most intolerant, bigoted and recalcitrant of all **prejudices**—the very last to fade away after cosmopolitanizing contact with other tribes having different values—are the taboos concerning *the right way to reproduce*. If one nation insists that the head of state must marry his sister, and another insists that he must not, both are acting on the assumption that *the right way* must be found and rigorously enforced.

There are unknowns in the area of *sexual attraction*—He likes Her, but She doesn't like Him.

There are unknowns in the area of *mating*—a young couple can make love once, and the woman becomes pregnant, yet another couple make love for three years and the woman remains barren. Very puzzling and frightening for primitives, in New Guinea or New Jersey.



GODS AND GODDESSES ARE SEXUAL AND GENETIC
PROGRAMS EXPRESSED IN PRIMITIVE SYMBOLS

There are unknowns in the area of *reproduction*—whytwins? Why three boys in one family and three girls in another? Why miscarriages and stillbirths?

There are unknowns in the area of *inheritance*—“Why doesn't my son look like me?” many a domesticated primate has wondered uneasily, leading to a great deal of paranoia and male chauvinism.

There are unknowns in the area of *genetic drift*—modern researchers recognize twelve or more variables, but still have more questions than answers.

There are unknowns in the area of *future evolution*—“Where do we come from, what are we, where are we going?”, the title of Gauguin's greatest painting, is the basic ontological question; the totem-pole, like the treatise on sociobiology, is an attempt to answer.

Amid all these unknowns—of sexual attraction, mating reproduction, inheritance, genetic drift, future evolution—the shamans of every tribe try to establish guide-posts to tribal (gene-pool) survival.

Thus "morality" is invented.

SEXUAL ATTRACTION

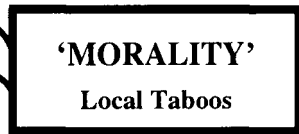
MATING

REPRODUCTION

INHERITANCE

GENETIC DRIFT

FUTURE EVOLUTION



Sexual attraction, mating, reproduction, inheritance, genetic drift and future evolution are all *stochastic* processes. (That is, processes in which, out of a random series, some "intelligence" or something that can be metaphorically conceived as an intelli-

gence, is selecting a final outcome.) That these stochastic processes overlap, as shown in our diagram, is intuitively obvious; and it is also obvious that the future is being "selected" every step of the way.¹ Taboo and morality are tribal attempts to govern the random element—to select the desired future.

"Morality" attempts to control the stochastic evolutionary process at two points—interfering between sexual attraction and sexual consummation (Mating) by taboos and commandments, or else interfering between mating and reproduction. The latter case is represented by infanticide a widespread birth-control measure always justified by the local shamans on magical grounds, e.g., the infants selected for sacrifice are breach births, or birth-marked, or twins, or in some way stigmatized by the "gods." The actual function of such practices, of course, is population control; and such customs are most common on isolated islands where runaway population would be a disaster. Similarly, the Judaic taboos functioned to channel all sexuality into increased population, since the ancient Jews were surrounded by large and pugnacious Empires eager to conquer them; they needed more boys for soldiers and more girls to breed soldiers.

The most "idiotic" and "superstitious" taboos, from the Rationalist viewpoint, always had *some* function when invented. For instance, the most "pointlessly" elaborate (non-genetic) "incest" taboos, in which virtually everybody in the tribe becomes unavailable sexually to everybody else, force *exogamy* (marriage outside the tribe). This creates affectional alliances (family ties) between tribes and decreases warfare. Something like this primitive exogamy survived into very recent times, in the custom of marrying one royal family to another.

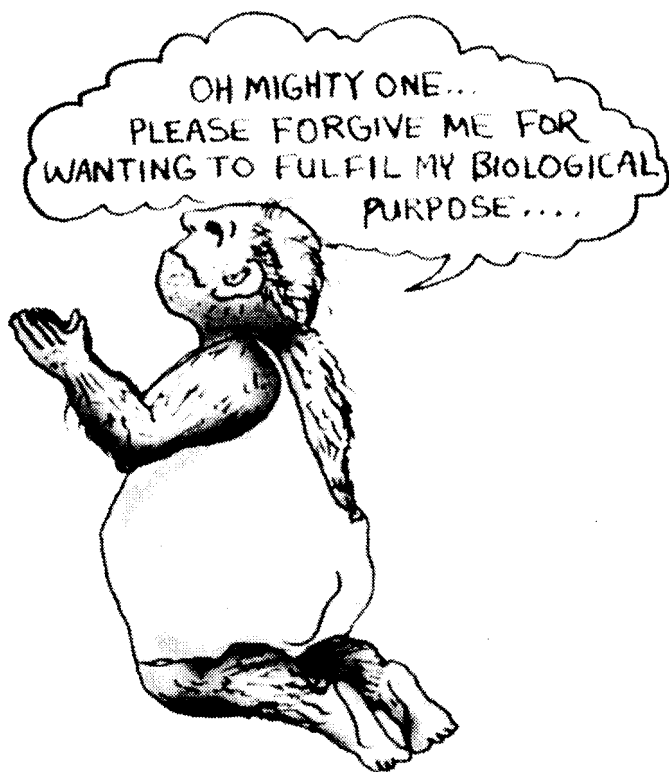
Every form of "morality" is, of course, irksome on some level to everybody, because no individual ever has *exactly* the sexual imprint desired by the tribe. The more sophisticated totem-cults (the "higher" religions, so dubbed by themselves) take account

¹ That the whole chain is "intelligent" or manifests "intelligence," is the Lamarckian heresy which Darwinians have never quite been able to kill; every time it is buried, it rises again in new form. Two most able recent arguments of the neo-Lamarckian or meta-Lamarckian position, which the reader is cordially urged to read, are Timothy Leary's *The Game of Life* and Gregory Bateson's *Mind and Nature*.

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of this by the doctrine of atonement. In one form or another, this allows the individual to be ritually "forgiven" periodically for not being the perfect sexual robot decreed by tribal morality.

This becomes hilarious only when one realizes that most of what domesticated primates are asking their priests to forgive them for consists of what Kinsey so accurately called "normal mammalian behavior."¹



Time-binding (the transmission of symbols and tools across generations) begins on the third circuit. Acute *consciousness time* is, however, intensified on the fourth circuit.

¹ This only refers to the silly and inferior religions of other people, of course, and has no reference to the Sublime Truths of the reader's own religion.

The principle function of the socio-sexual circuit, in the higher primates, is to form an *adult personality*—a parent.¹ By definition, the parent is one who cares for the young of the species; by genetic necessity, the parent also cares *about* the young. In symbolizing humans, this means planning, hoping and having aspirations. In the language of the mystics, this means being "attached" and "trapped on the wheel of karma"; the first effort in most mystical traditions is to break this fourth-circuit attachment by taking a vow of *celibacy*.

The fourth circuit is located in the *left neo-cortex*—the newest part of the left hemisphere of the brain. It is linked neurologically with the *genitalia* and the *breasts* (fucking-hugging-embracing-protecting circuitry).

Persons who take their heaviest imprint on this circuit are *beautiful*. That is, their entire body has received so many sexual neurotransmitters from the brain that they are constantly radiating the "attractive" *mating signals* that make up our perception of what is "beautiful" in a human being.

According to accidents of imprinting, they *can be* coldly calculating exploiters, totally repressed Puritans or carry some other negative traits but they always *look like* (send the signals of) the ideal fucker-lover-protector.

Once formulated, "morality" serves as not only a check on genetic drift but a brake against Circuit III innovation. The

¹ Homosexuality (like left-handedness) is probably included in the genetic script to serve auxiliary functions. In most primitive societies, the homosexuals (and the left-handed) are shunted into shamanic roles. In more complex societies they are (like spinsters and heterosexual bachelors) usually shunted into intellectual or artistic roles, which have quasi-shamanic functions of making, breaking or transforming cultural signals. Those who claim any perennial sexual variation is "against nature" are underestimating nature's variety, diversity and economy. The "mutation" of Leonardo de Vinci, a left-handed homosexual, was needed to break up the signal of the dying medieval reality-tunnel and remake our perceptions into the reality-tunnel of post-Renaissance scientific humanism. His success is registered by the fact that a Leonardo painting is still the "norm" of what we mean by realism, i.e., most people (including right-handed heterosexuals) are living in the scientific-humanist "space" this man invented.

Prometheus Rising

shamans, priests etc. *define* which ideas are "moral" and which are "immoral." Anything **new—anything** that will break the tribal cycle, i.e., take us out of cyclical mythic "time" into linear, progressive, revolutionary "time" — is usually defined, very quickly, as "immoral."

To say that religion and priestcraft have played a conservative role in history is an understatement. One might as well say that bubonic plague has killed a few people, or that Hitler was a little bit strange. *The chief role of religion has always been reactionary.* This is its evolutionary function, in the dialectic of the circuitry of the brain.

Circuit III, unchecked, is like a cocaine monologue. You can't remember anything, because everything is changing too fast. This is profoundly disorienting to the average domesticated primate, so the tribal moralists keep stability and tranquility by acting as decelerators,

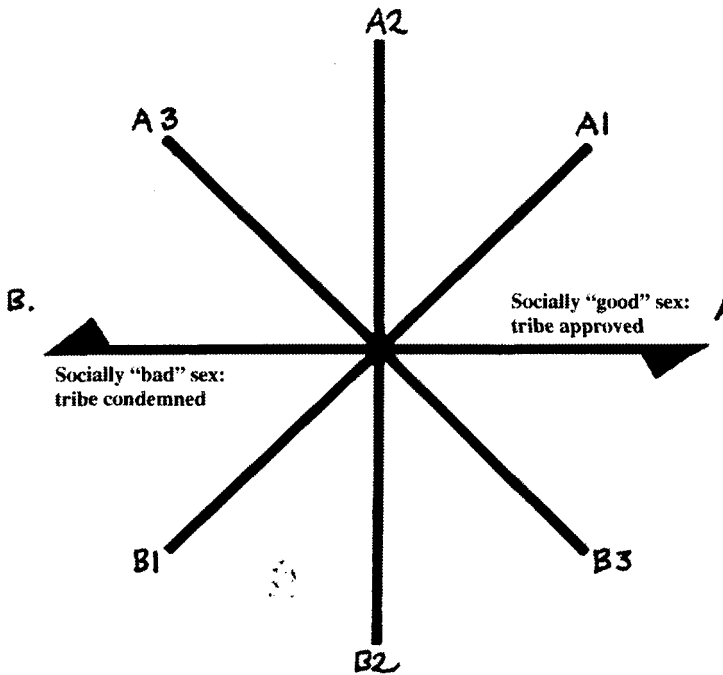
The average person, similarly, is philosophically most "open" and "curious" *before* the adult sex role of parenthood is elected. *After* reproduction, there is little time for Circuit III speculations, and (because of the sanctions every tribe places upon "heresy," i.e., new ideas) there is also little inclination.

Thus, Circuit III tends to take us out of tribal cyclical time into linear progressive time; but Circuit IV loops us back into the cycle again.

Homosexuals may or may not be the chief creators of cultural innovation, as some Gay Pride advocates claim; but it is certainly true that they have done more than their share. The reason? They are not trapped into parent roles.

These four circuits are coded, with four permutations of each, into the "court cards" of the Tarot deck.

Thus the Knight of Discs, representing earth/earth according to the occultists, is the pure First-Circuit type—all sensation, all oral demand, all viscerotonic. Behind their alchemical, Cabalistic, theosophical jargon, most books on Tarot are describing this type when they discuss this card. The pure undiluted "Momma's boy."



IMPRINTING THE SOCIO-SEXUAL CIRCUIT

A and B represent socially "good" and socially "bad" sex, according to the tribe, A1, A2 and A3 represent individual imprints—personally "good" sex (what the individual is imprinted to like)—and B1, B2 and B3 personally "bad" (what the individual doesn't like). If Axis A1-B1 is only slightly tilted, the individual is fairly "normal" (in that society). If A2-B2 is tilted more; the individual is "neurotic" (in that society). If A3-B3 is tilted much further; the individual is a "pervert" (in that society).

The Queen of Discs, or earth/water, is a mixture of first and second circuit traits—sensational-viscerotonic-oral and emotional-egotistic-political. You better be damned careful to call her Ms.

The Prince of Discs, or earth/air, is a blend of first and third circuits—oral demand and rational calculation. Probably, a very sharp and sharkish lawyer.

The Princess of Discs, or earth/fire is first-circuit orality mixed with fourth-circuit sexuality. This fusion of exhibitionism with enflamed eros means she's probably starring in porn movies. In all Disc cards, the first circuit predominates over the others.

The Queen of Cups, or water/water, is emotion and territorial demand. Nelson Algren had her in mind when he said, "Never bed down with a woman who has more problems than you."

The Knight of Cups, water/earth, is emotion plus sensation. The pure predator, marauder, thief, rapist or sociopath.

The Prince of Cups or water/air is emotion plus reason. The humanist, humanitarian, liberal; an ideal Unitarian minister.

The Princess of Cups is water/fire: an explosive mixture of egotism and sexuality. *Scarlett O'Hara. The femme fatale.*

The Prince of Swords is air/air: all pure undiluted intellect. His feet never touch the earth; he lives amid floating abstractions. The monk-scholar.

The Knight of Swords is air/earth: reason and oral exhibitionism. The actor, orator, demagogue—sometimes the artist.

The Queen of Swords is air/water; reason plus emotion. The greats in science and art are generally of this imprint group.

The Princess of Swords is air/fire: reason and sexuality. The good parent; usually the Puritan, but sometimes the crusader for "sexual freedom." In any case, the motivating drive is an attempt to impose abstract reason upon the genetic imperatives of the mating urge.

The Princess of Wands is fire/fire: sexuality at its most powerful. These types are usually, but not necessarily, quite promiscuous; sometimes they pour all their erotic energy into one mate and raise huge families, parenting being a strong part of the fourth circuit; e.g., J.S. Bach, who may have written the sexiest music in history, had twenty children.

The Knight of Wands is fire/earth: sexuality and sensationalism. The Playboy. Reich's "Phallic Narcissist."

The Prince of Wands is fire/air: sexuality plus reason. These types are likely to get involved in the kind of empirical mysticism that is not tolerated by the local Authorities—e.g., the Tantrists in India, the Knights Templar and witches in medieval Europe, Aleister Crowley and Wilhelm Reich most recently. (Crowley said this card was a portrait of his "True Self.")

The Queen of Wands is fire/water: sexuality and emotional politics. The law courts have a steady parade of this type passing through every day.

The clever Cabalists who designed this pictorial key to the four primitive circuits included a clue to higher consciousness. For they teach that each element in traditional alchemy (earth, air, fire, water) corresponds to one of these Tarot suits (discs, swords, wands, cups) and to one of the letters in the Holy Unspeakable Name of God—YHVH. The correspondences are as follows:

Y	fire	wands	CIRCUIT IV
H	water	cups	CIRCUIT II
V	air	swords	CIRCUIT III
H	earth	discs	CIRCUIT I

The logic of this imagery is quite clear to the unconscious mind, and these associations appear frequently in dreams, as Jung documented in *Psychology and Alchemy*.

Knight of Wands	Queen of Cups	Prince of Swords	Princess of Disks
CIRCUIT I	CIRCUIT II	CIRCUIT III	CIRCUIT IV
Oral narcissist sensation	Emotionalist feeling	Rationalist reason	Sex Role (missing in Jung)
Natural Child	Adapted Child	Adult or Computer	Parent
Id	Ego	(missing in Freud)	Super-ego

The aim of the Cabala is to make the microcosm mirror the macrocosm"; that is, to make the human being a perfect image of "God." This means putting together the four "alchemical" elements symbolized by the letters Y, H, V, H. In other words, bringing the four circuits into balance.

This is the same lesson as taught in the Buddhist mandalas with four demons at the corners and the circle representing awakening in the middle.

The "married look," "the Mom and Dad look," etc., which are not scientific concepts but which everybody can recognize at once, have to do with an acute *time-sense*. The parent is concerned not just with acquiring bio-survival tickets for personal nurture, but with acquiring tickets for the young, and for the future.

Behaviorists tell us wonderful stories about the intricate patterns that can be conditioned into experimental animals. See they say we have, by selective reinforcement, trained this rat so that at the sound of a bell, he runs up a ladder, presses button A, races across a plank and down another ladder, presses button B, dashes across the cage and waits at the food-slot for his meal to arrive.

Lest anybody think this book is written from a perch of superiority, consider the similar, but more complex, behavior which the author followed for twenty years. He would set an alarm

clock before sleep every night. When the alarm woke him, he would breakfast hurriedly, rush off to catch a bus, ride to a subway, change to the train, ride to an office building, rush through the lobby, board an elevator, ride to a certain floor, enter an office, and toil at repetitious (and generally pointless) tasks for eight hours. This behavior sequence had been shaped, as B.F. Skinner would say, by reinforcement delivered every second week in the form of bio-survival tickets (money). These tickets were necessary to the bio-survival of four dependent children.

The reader of this book can probably remember, somewhat dimly, the imprinting and conditioning of each of these circuits.

We all began as infants in a one-dimensional world, orally hooked to Mommy. The further away from Mommy we crawled, the greater was our bio-survival anxiety, and we generally returned to Mommy as quickly as possible. The key imprint incidents of this period, together with associated conditioning, determine, concretely, how much we currently exhibit of:

ANXIETY	OR	SELF-CONFIDENCE
ROOTEDNESS	OR	EXPLORATIVENESS
DEPENDENCY	OR	INDEPENDENCE

Then, when the DNA sent the appropriate RNA messenger molecules to the glands, endocrine system, etc. a *mutation* occurred. Our gross morphology — our whole body — changed, and our "minds" changed in the process. That is, our reality-tunnel dilated into two-dimensions, when we *rose up* and began to *walk* about the house, and started learning who we could dominate, who could dominate us, who could be dominated (emotionally bullied) at some times and not at others, etc. We developed out of amorphous bio-survival *consciousness* into stubborn individual *ego*. We were imprinted and conditioned with a particular style of emotional-territorial "politics."

At this stage we were imprinted and conditioned for:

DOMINANCE	OR	SUBMISSION
SELF-CONFIDENCE	OR	SELF-DOUBT
STRONG EGO	OR	WEAK EGO
HIGH PACK STATUS	OR	LOW PACK STATUS
GIVING ORDERS	OR	TAKING ORDERS
“HERRENMORAL”	OR	“SKLAVMORAL”

We were subsequently conditioned to switch between these reflexes depending on whether the person we were dealing with was Higher in the pecking order or Lower in the pecking order. (Middle-class people, e.g., Reagan conservatives, John Birchers, etc. will *always* revere those Higher in the pecking order; and, equally, will always have some reason to persecute—peck at—the poor, who are Lower in the pecking order. Hence, they will say and even believe, that they are being robbed by the poor on Welfare—who get about 4% of the tax dollar—and never "notice" that the military-industrial complex is getting 72% of their tax dollar. This is normal mammalian sociobiology.)

After this second-circuit reality-tunnel is wired in, the organism molts and mutates again into the verbal stage, and a third circuit style of mentation imprinted. That is, on top of proto-plasmic consciousness and mammalian ego, we acquire human *mind*, which is created by and creator of human artifacts and speech.

Feral children, who survived in isolation from human society (artifacts and speech), have no "*mind*" in the human sense; which is why they are called feral.

In the semantic stage of imprint vulnerability we acquire either:

FLUENCY	OR	INARTICULATENESS
DEXTERITY	OR	CLUMSINESS
"GOOD MIND"	OR	"DUMB MIND"¹

Why do we say "dumb" (mute) for *stupid*? Because "a good mind means a good mouth," and the human mind is a verbalizing circuit.

At puberty, another DNA trigger fires and RNA messengers initiate another morphological mutation of body-mind. The "adult personality" is imprinted and conditioned. We become:

"MORAL"	OR	"IMMORAL"
ROBOT-OBEDIENT	OR	ROBOT-DISOBEDIENT
SOLID CITIZEN	OR	SEXUAL OUTLAW
"PARENT"	OR	ANARCHIST

Lack of understanding of these morphological changes, and their persistence in imprint circuits in the brain, is responsible for *most* failures in communication, and for the general sense of exasperation with which we too often confront each other. Since everybody's imprints are a little bit *different*—*the average is that which nobody totally is*¹—we all feel at times like the legendary Quaker who told his wife, "All the world is mad but me and thee, and sometimes I wonder about thee."

Reichians, disciples of Dr. Spock and the Summerhill School, etc. have called attention, with some impatience, to the brutality and stupidity of many of our traditional child-rearing methods. These methods are "brutal" and "stupid" only if, like the above-mentioned heretics, one regards the goal of child-rearing as the production of a sane, balanced, creative [NOT CRATED] human being. *THIS HAS NEVER BEEN THE GOAL OF ANY SOCIETY IN THE REAL WORLD.* The traditional childrearing methods are quite logical, pragmatic and sound in fulfilling the *real* purpose of society, which is *not* to create an ideal person, but to create [CRATE] a semi-robot who mimics the society as closely as possible—both in its rational and its irrational aspects, both as the repository of the wisdom of the past and as the sum total of all the cruelties and stupidities of the past. Very simply, a totally aware, alert, *awakened* (unbrainwashed) person would not fit very well into any of the standard roles society offers; the damaged, robotized products of traditional child-rearing *do* fit into those slots.

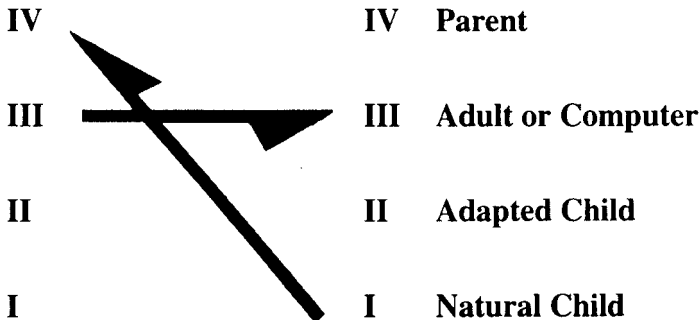
¹ James Joyce justified anarchism on the grounds that "the state is concentric and the individual is eccentric."

That is, there is a neuro-sociological "logic" to the illogical. Are traditional schools very much like mini-prisons? Do they stifle imagination, cramp the child physically and mentally, and run on various forms of overt or covert terrorism? Of course, the answer is an unambiguous *yes*; but such schools are necessary to train people for roles in the ordinary office or factory or profession, which are also very much like mini-prisons, stifle imagination, cramp the person physically and mentally and run on terror (threat of loss of bio-survival tickets, in the form of pay-checks or tenure).

The permissive movement in child-rearing appeared only when it did, and has succeeded only to a limited extent, because society has always needed and still thinks it needs human robots. Utopian child-rearing will advance further, necessarily, only as society itself evolves out of **authoritarianism**. That is, as the accelerated changes now occurring propel us into the most rapid period of social evolution in all human history, we will then need citizens *who are not robots, who are creative; who are not docile, who are innovative; who are not narrow-minded bigots, who are explorers* in every sense of the word.

Traditional child-rearing began to falter only when society began to enter into the present period of accelerated change and technological **omni-transformation** of all traditional values.

Failures in communication generally derive from sending a message to the wrong address. That is, your husband has an *ego* problem and you send a message to his *mind*. Adapting a diagram from Transactional Analysis what has happened is this:



The message is addressed from Circuit I to Circuit IV. It means "I feel weak; help bolster me up." If the answer comes back from Circuit III to Circuit III, "Well, let's analyze the problem..." there has been a Wrong Address.

Of course, this example is deliberately untypical, although not impossible. It is untypical because women traditionally are trained *not* to make this kind of mistake—to be "emotionally sensitive," to be "supportive," etc. It is much more likely, statistically, that this kind of Wrong Address will go the other way—husband to wife. That is, the wife signals "Help!" and the husband on Circuit III says, "Let's analyze the problem..."

We have said that the imprinting of the circuits contains a large element of accident (within genetic parameters). Society, everywhere, without understanding this theory, understands enough *pragmatically* about imprinting processes to attempt to program each individual for his or her assigned role. Hence, traditional girl-rearing is different from traditional boy-rearing, so that women *will* have more Circuit II "sensitivity." Again Women's Liberation, like modern child-rearing, arrived only when we were evolutionarily ready or nearly-ready for it. *The traditional system worked in traditional societies.*

Similarly, class structure, like the caste structure in an insect hive, works to produce the "right" imprints in each class. The third circuit of the servile class or proletariat is imprinted chiefly for manual dexterity, while the same circuit in middle-class or ruling-class children is imprinted for verbal, mathematical or other symbol-using skills

Democracy has been less than a total success—and the intellectual's half-shamed cynicism about democracy is justified—to the extent that traditional society did not need, could not use, and in many ways discouraged the development of high verbal ("rational") skills in the majority of the population. That is, concretely, most people are not encouraged to be very smart, and are rather heavily programmed to be comparatively stupid. Such programming is what is needed to fit them into most traditional jobs. Their bio-survival circuitry works as well as that of most animals, their emotional-territorial circuitry is typically primate, and they have little third-circuit "mind" to verbalize (rationalize) with. Naturally, they usually vote for the charlatan who can

activate primitive bio-survival fears and territorial ("patriotic") pugnacity. The intellectual looks at the dismal results and continues to believe in "democracy" only by an act of Blind Faith similar to the way beliefs in Catholicism or Communism or snake-worship are maintained.

Again, the traditional system *works*, for traditional society. A mass made of people who have intense curiosity about why Beethoven went in for string quartets after the Ninth Symphony, or whether Kant really refuted Hume satisfactorily, or what the latest quantum theories *mean* in relation to Determinism and Free Will, is not a mass that will easily be led into dull, dehumanizing labor at traditional jobs.

Why did Adlai Stevenson lose to Ike Eisenhower, George McGovern to Tricky Dicky Nixon, etc.? It was the Wrong Address problem again. Stevenson, McGovern and other darlings of the intelligentsia were speaking to the third circuit, which is not very highly developed in most domesticated primates yet. Eisenhower in his Fatherly way, and Nixon in his bullying Big Brother way, knew just how to push the right Second-Circuit emotional-territorial buttons to get a mob of primates to follow them. They were genetically programmed alpha males, in ethological terms.

Similarly, the Moralist (i.e., the Adult Personality who has imprinted heavy Ethical imperatives on Circuit IV) is often totally unable to communicate with the scientist or technologist. The Moralist may even **decide**—many already **have**—that the scientist *per se* is "inhuman." In fact, morals are fairly irrelevant to the Third Circuit analytical mind, which is the brain function the average scientist has imprinted most powerfully. To the third circuit, the only morality is accuracy, the only immorality is sloppy thinking.

Again, the rise in "social conscience" among scientists is happening only when it was evolutionarily necessary that it happen, i.e., after Hiroshima. If it doesn't seem to be happening widely enough and quickly enough, well, the same can be said—also in error, I **think**—about modernizing education and childrearing, about Women's Liberation, about racism, etc. The rebellion against all the follies of the past is succeeding, and will continue to succeed, only as we evolve into a society which needs *each*

human to function well on all circuits. We are moving with ever-increasing speed, into such a society.

What the impatient radical forgets is that many of the "injustices" of the traditional primate society were not even *perceived* as such by the best minds of 1000 years ago or 100 years ago, or in the case of institutionalized sexism, even 30 years ago. If we can see injustice and absurdity in many age-old institutions, it is only because we are evolving out of robothood, at precisely the point in evolution when it is necessary for us to become smarter and more sensitive on all circuits.

Each of us has a "favorite" circuit—that is, a circuit that has been more heavily imprinted than the others. Miscommunication, misunderstanding and general misjudgment of one another is vastly increased by the fact that few of us know about these levels of circuitry, and *we all tend to assume that the person we are interacting with is on the same circuit we are.*

Thus, there are narcissistic (oral) first-circuit types in every social group. Present them with a problem and they will immediately look for somebody else to handle it, since the oral stage is robotically imprinted for dependency. (Or, if they have imprinted hostile weakness instead of dependent weakness, they will explode into anger—infantile tantrum—raging that a problem exists and that it has been imposed on them.)

A second-circuit type, in the same situation, will attempt to frighten the problem away by barking and blustering at it, mammalian-fashion.

A third-circuit type will try to reason out the problem. This is the best approach *only* with problems that are themselves rational, i.e., "How do you make this machine work?" It can be blind, and futile, when the "problem" is another human being acting out one of the more destructive second-circuit rage programs.

("The liberal is the one who leaves the room when the fight starts," somebody once said. Third-circuit types are most confused and feel impotent when second-circuit mammalian politics takes over the scene.)

A fourth-circuit type will try to be rational (third circuit) and to sense the emotional dimensions of the problem (second circuit) but will basically try to impose a *moral* solution: "Now this is the decent, fair thing to do..." This may or may not make

sense to the third-circuit Rationalist, looking for objective justice; and it will usually make no sense at all to the totally second-circuit type dominated by emotionalism and territoriality.

What is true of the group is true of the individual. While we all have our favorite circuit, and tend to see that circuit as "superior" to all the others, we can be pushed out of it by shocks or stresses, in which case we jump to another circuit.

The most robotic Rationalist will descend to the first circuit, eventually, if threat to bio-security is forcibly enough presented on the screen of consciousness. And, if prevented from "leaving the room when the fight starts," the Rationalist will even descend to second-circuit mammalian howling and barking, under sufficient pressure. (Oliver Wendell Holmes referred to this as "the hydrostatic principle in controversy," whereby the fools drag everybody down to their own level.)

The most robotic Emotionalist may also move up to the third circuit, temporarily, if a problem remains intractable to every form of emotional bullying or con-artistry.

All of us will move into fourth-circuit Parent role or Super Ego—even little children will do it, imitatively—if it seems that the only way to get what one wants is to appeal to tribal morality: "Why, it would be *positively, indecent* not to do it the way Grandfather would..."

"Give us the child until he is five, and we will have him for life," bragged some 18th Century Jesuit. The Jesuit order of that time, as Aldous Huxley later noted sardonically, educated Voltaire, Diderot, and the Marquis de Sade; obviously their techniques of brain-programming were not perfect. Nonetheless, most people in most societies do grow up as fairly accurate replicas of the previous generation. Most children educated by the Jesuits have remained Catholics. Most children of Democrats do *not* become Republicans. Etc.

Considering the wide variety of philosophies available to any of us—nudism and Buddhism, scientific materialism and snake worship, Communism and vegetarianism, subjective Idealism and Existentialism, Methodism and Shinto, etc.—the fact that most people remain in the same reality-tunnel as their parents, does indicate that acculturalization is a mind control process. We are all giants, raised by pygmies, who have learned to walk with

a perpetual mental crouch. Unleashing our full stature—our total brain power—is what this book is all about.

There is a Zen story (very funny—ha-ha) about a monk who, having failed to achieve "enlightenment" (brain-change) through the normal Zen methods, was told by his teacher to think of nothing but an ox. Day after day after day, the monk thought of the ox, visualized the ox, meditated on the ox. Finally, one day, the teacher came to the monk's cell and said, "Come out here—I want to talk to you."

"I can't get out," the monk said. "My horns won't fit through the door."

/ can't get out...

At these words, the monk was "enlightened." Never mind what "enlightenment" means, right now. The monk went through some species of brain change, obviously. He had developed the delusion that he *was* an ox, and awakening from that hypnoidal state he saw through the mechanism of all other delusions and how they robotize us.

EXERCIZES

1. Recreate *vividly* in imagination your first orgasm. To what extent do you still use the same accessories (stimuli) to turn you on?

2. Try to change your sexual imprint. See if you can reach orgasm by some method that has been taboo or unthinkable to you before.

3. Imagine that you are Rev. Jerry Falwell. Explain to an imaginary homosexual why his sexual imprint is "sinful" and should be changed at once. Include instructions on how to change it.

4. Imagine that you are a Gay man or Lesbian. Explain to Rev. Falwell why you will not or can not change your sexual imprint to please him.

5. Read Margaret Mead's *Sex and Temperament in Three Primitive Societies*. Then write a five-page proof that the taboos in our tribe make more sense objectively than the taboos of the tribes she studied. *Be serious about it!*

6. Choose the viewpoint of the Samoans in Dr. Mead's book above. Write a five-page proof that their taboos make more sense than those of our society. Be serious about it.

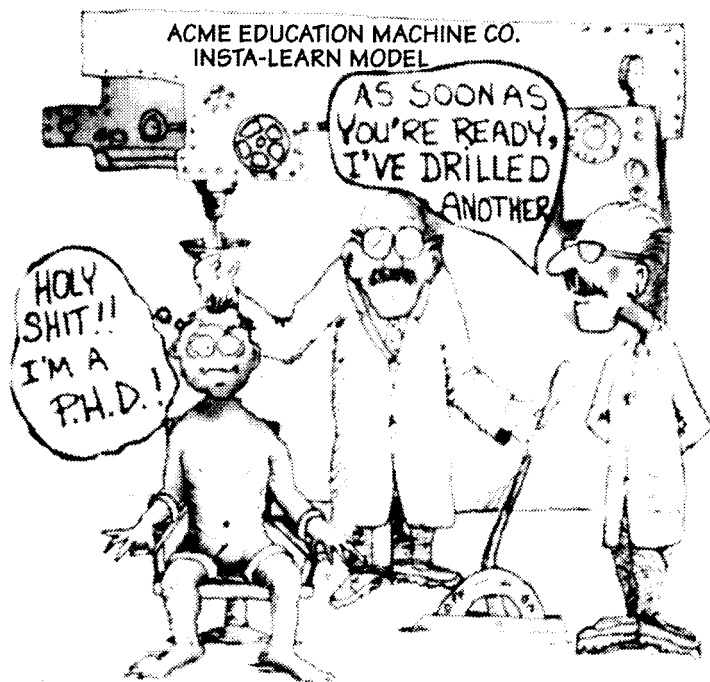
7. Re-read the paragraphs about the giraffe and the gosling. What does this tell you about your sexual imprint? What is your jeep or your ping-pong ball?

CHAPTER NINE

MINDWASHING & BRAIN PROGRAMMING

We have certain preconceived notions about location in space which have come down to us from ape-like ancestors.

— Sir Arthur Eddington, *Space, Time and Gravitation*



The greatest Utopian possibility before us is also the greatest dystopian terror.

We are learning more and more about the pragmatics of *brain change*: how to alter anybody's brain so as to set them in a totally new "reality." Visions of *1984* and *Brave New World* lurk in this very concept.

But we are also learning how to change our own brains—learning to use them for fun and profit rather than for misery and robohood. Visions of Super-Humanity are implicit in any perception of what this means.

The brain can be tuned, like a TV, to turn off any channel, and to bring in a new channel. This is what the veterans of the 1960s-1970s Neurological Revolution know. This is the major threat, and the major promise of our time.

Consider the alternatives.

CYANIDE AND SYNCHRONICITY

In November 1978, I was in Seattle to see the 10-hour play which Ken Campbell had made out of the three *Illuminatus!* novels by Bob Shea and myself. In the course of the drama came a scene Shea and I had almost forgotten writing in the seven years since the books were finished in 1971. The scene concerned a lunatic messiah who orders 3300 of his robot disciples to commit suicide by drinking cyanide. The mindless automatons obey and each drinks his cyanide cocktail.

Shea and I had written that bizarre sequence to illustrate the extremes to which brainwashing can go. We both regarded it as an extravagant fantasy, for satirical purposes—an exaggeration of our serious theme.

Yet while the actors on the stage were depicting this "fantasy" every TV and newspaper in the land was discussing the exact same species of mass zombie behavior. Our fictional maniac guru was Adolph Hitler; in November 1978, while our play was being performed, another maniac-guru, Jim Jones, had played the whole sequence out in reality. In Guyana, he had ordered 900 of his robots to drink cyanide and they had all obeyed.

It was particularly interesting to me that Jones had staged his *Gotterdammerung* while our play was having its American

premiere. It was even more interesting that the tool of mass suicide, in our fiction and in Jones' reality, had been cyanide.

Carl Jung, the psychologist, and Wolfgang Pauli, the physicist, had a name for peculiar coincidences of that order of eeriness. They called them *synchronicities* and said they represented an acausal and/or holistic principle in nature that acts outside the linear past-present-future of Newtonian time.

Pauli, like most quantum physicists, was aware that subatomic events cannot be understood in Newtonian terms and must require some sort of acausality (*indeterminism*) or holism (*superdeterminism*) to explain them. *In either case, the distinction between "observer" and "observed" breaks down.* (About that, more later.)

Jung, in turn, had observed that such synchronicities—*weird coincidences*—tend to occur when certain deep structures in the psyche are activated. He assumed that these structures were at what he called "the psychoid level," *below* the collective unconscious, where mind and matter are not yet distinct—the quantum foam out of which matter and form and consciousness hierarchically emerge.

Wait. It gets weirder... ; ʘ

HEIRESS TO BANK ROBBER

When Patty Hearst was kidnapped by the Symbionese Liberation Army on February 4, 1974, she was a "normal" young heiress. She was attending a normal college, had a normal live-in boyfriend and smoked a normal amount of weed for a young heiress of that time. 57 days later, she had become a new person, with a new name—Tania—and was living in a new reality-tunnel.

Where Patty had been heterosexual, Tania was bisexual. Where Patty largely accepted the Hearst family tunnel-reality with only a few "liberal" modifications typical of her age group, Tania was a violent and fanatic revolutionary. Where Patty had been respectful to her parents, Tania denounced them as "corporate liars" and castigated them as being involved in a capitalist plot to "murder" the poor people of the U.S. "down to the last man, woman and child." Where Patty had been "nice"

and polite and certainly non-violent, Tania had her photo taken holding a tommy-gun and assisted in at least one bank robbery and perhaps other felonies.

What had happened? When Patty-Tania was captured and brought to trial, the defense claimed that she had been "brainwashed." The jury either did not understand or did not believe this; they sentenced Patty to prison for the crimes Tania had committed. Debate about this case continues to the present, since some people think Ms. Hearst was "responsible" for the consciousness change she underwent while held captive by the SLA and others are just as sure she was not "responsible."

Leaving metaphysical questions of "responsibility" aside for a moment, it seems obvious that a young lady of Hearst's class and background would almost certainly not have taken up bank robbing if she had not first been kidnapped and incorporated by the SLA.

Since the SLA called itself an army, let us compare it to an army; this may prove illuminating.

One does not get kidnapped into an army the way Hearst got kidnapped into the SLA, but the process is not entirely dissimilar. U.S. Army recruiters do not break into a young man's house in the middle of night with guns, as the SLA did with Patty: they simply send the young man a notice in the mail. Nonetheless *coercion* is there; the young draftee knows that if he ignores the letter, government agents will be around to seize his body in a short while, (unless he flees the country.) He will then either go into the army or into jail. Thus, whether we are speaking about the S.L. Army or the U.S. Army, the subject is reduced to infantile helplessness: other people are deciding what is to be done to his or her body. One is pushed to the neonate position of being one foot high in a six foot tall world, as it were. Like the small child, one is learning that the first rule of survival is to obey.

Most people (except nudists) are shy about appearing naked in public—and this is the most common of all nightmares, "There I was with no clothes on!" (Joyce made this the central incident in the dream that is all dreams, *Finnegans Wake*.) The first step in leaving the civilian reality-tunnel and being initiated into the Army reality-tunnel is, thus, the physical examination, in which the subject is stripped naked and made to march around a

large building with other naked victims while the fully-clothed Army personnel give the briefest possible orders: "Stand up. Sit down. Go there. Come back here," etc. The Masonic initiation, which only removes part of the clothing of the subject, is a milder version of the *stripping* away of previously secure social parameters.

What is really being "stripped away" is more subtle; it is the whole social system in which one has lived before being snatched by a U.S. or an S.L. Army. When the doctor tells the naked draftee, "Bend over. Spread your cheeks," so-called normal reality has ended as totally as if the victim had been incorporated into a surrealist movie. If an employer becomes too obnoxious, one can always find a new job. You cannot walk out on the U.S. or S.L. Army that way, because acute first-circuit helplessness is being imprinted.

When the Russian mathematician, Ouspensky, was first studying with Gurdjieff, he had great trouble understanding Gurdjieff's insistence that most people are machines and totally unaware of the objective world around them. Then, one day, after World War I had begun, Ouspensky saw a truck full of *artificial legs*. These artificial legs were being sent to the front-line hospitals, for soldiers whose legs had not even been blown off yet, but whose legs *would* be blown off. The prediction that these legs would be blown off was so certain that the artificial legs were already on their way to replace the natural legs. The prediction was based on the mathematical certainty that millions of young men would march to the front, to be maimed and murdered, as mindlessly as cattle marching into a slaughterhouse.

In a flash, Ouspensky understood the *mechanical* nature of ordinary human consciousness.

("*I can't get out — my horns won't fit through the door.* ")

Initiation into the "Manson family" is not dissimilar. Lynette Fromme was much like Patty Hearst — a "normal" American young woman, with less money than Hearst, but no special proclivity for criminal behavior. After passing through General Manson's basic training, Lynette had become Squeaky Fromme and was convicted for pointing a gun at the U.S. President with seeming intent to assassinate him.

In the next chapter we will explain further how being captured ("drafted") by an army is the model of all brainwashing experience.

Human society as a whole is a vast brainwashing machine whose semantic rules and sex roles create a social robot.

The concept of "washing" is, of course, unscientific and crude. The brain is not a dirty garment but an electro-colloidal information processor—a living network of over 110 billion nerve cells capable of ($10^{2,733,000}$) interconnections, a number higher than the total of all the atoms in the universe. In this elegant, micro-miniaturized biocomputer more than 100,000,000 processes are programmed every minute.

From the viewpoint of *neuro-sociology*, how I perceive "myself and "my world" depends on how each circuit has been wired in my brain. Society has always known how to wire children; the process is called *acculturation*; it explains why children of Catholics tend to become Catholics, children of Samoans fit into Samoan society, children of Communists become good little Communists, etc. Each generation "brainwashes" the next.

Christianity, Buddhism and Islam, between them, are the most potent brain-programming institutions on this planet. Approximately half the art and philosophy of the human race—the architecture, the music, the paintings, the literature, the educational ideals, the "great ideas"—has been influenced by and/or nurtured by these three great systems of theology. This is not to denigrate the contributions of Confucianism, Judaism, Hinduism, modern science, etc., but merely to emphasize the extent to which the higher civilizations have been shaped by the four creators of these three *omni-religions*: Buddha, Mohammed, Jesus and St. Paul. What did these four men have in common?

As Aleister Crowley points out, "No point of doctrine, no point of ethics, no theory of a 'hereafter' do they share, and yet in the history of their lives we find one identity amid many diversities."

Buddha was an ordinary Hindu nobleman, and then he experienced a rapid brain-change, after which he became a great Teacher.

Mohammed was a humble camel-driver, with no sign of exceptional intelligence or ambition, and then he experienced a

rapid brain change, after which he became Teacher, Conqueror, Law-Maker and Prophet.

We hear nothing of Jesus (save a few fables) until the age of 30, when he experiences a rapid brain-change, and puts forth a doctrine that is to overturn the Roman Empire and influence Western Civilization until the present.

St. Paul, who took the teaching of Jesus and turned it into a militant movement, suffered an extreme form of brain-change, of which he tells us that he was temporarily struck blind and lifted up into the heavens where he beheld things "of which it is not lawful to speak."

On all else but the experience of Illumination they disagree. Buddha insisted that his enlightenment was perfectly **natural**—

"Are you a God?" he was once asked.

"No."

"Are you a saint?"

"No."

"Then what are you?"

"I am awake."

Mohammed informs us that he "spoke" to the Angel Gabriel, Jesus that the "Father which is in heaven" spoke *through* him, and St. Paul that he saw the lights and wonders above mentioned.

Making every possible reservation about fable and myth, we get this one coincidence: A nobody experiences rapid brain-change (consciousness dilation) and abruptly becomes very much a historical Somebody. Much of the human race is still living on the legacy of these four bio-electrical "illuminations," for good and for ill.

Most people (the present author included) would consider what happened to Patty Hearst "bad" and what happened to Buddha "good." It needs to be emphasized that both the "bad" and the "good" brain change experiences are functionally the same. The process is modeled, on a small scale by any design such as the following:



If you have seen this only one way, look at it again. There are two opposite ways of seeing it.

When your whole world, not just a design on a book-page, is transformed this way, you are experiencing the kind of brain-change that can turn a rich heiress into a bank robber, an obscure carpenter into a Messiah, or an ordinary bank teller into a mental patient...

Similar forms of major brain-change underlie all revolutionary breakthroughs in the arts, and in science as well. Neuro-sociology is a history of massive brain changes, as we quantum-jumped from "tribal" reality to "feudal" reality, from "feudal" reality to "industrial" reality, and now are jumping to Future Reality.

Consider the revolution against death, if you think *you* haven't been brainwashed.

Not all people have accepted mortality. Mystics, of course, have always insisted there is a species of "spiritual" immortality, but aside from that, Taoists in China and alchemists in Europe spent hundreds of years seeking the elixir of life that would allow for physical immortality. Paracelsus, for instance, left behind some of his sperm with directions to a student on how to revive or recreate him out of it. (He seems to have had a crude and inaccurate idea of cloning.) In the 1780s, both Benjamin Franklin and Condorcet, in America and France, wrote that medical science would eventually conquer death along with every other disease.

The modern immortalist movement began with physicist R.C.W. Ettinger who published *The Prospect of Immortality* in 1964. Ettinger, who had entered a reality-tunnel different from the imprinted consensus-reality of our tribe, said bluntly that we *could be* the generation that abolished death and we should start working for that goal.

Since then, research on life-extension and longevity has quantum jumped rapidly. Numerous books have come forth carrying the same basic message as Ettinger's. Among them have been:

The Biological Time Bomb, Taylor, 1968

The Immortalist, Harrington, 1969

The Immortality Factor, Segerberg, 1973

Here Comes Immortality, Tucille, 1974

Prolongevity, Rosenfeld, 1976

No More Dying, Kurtzman, 1978

The Life Extension Revolution, Kent, 1980

Dozens of societies have been founded for anti-aging research, to lobby for more research, or just to publicize the possibility before us—the enormous evolutionary jump from mortality to immortality. Among these groups are: Committee for the Elimination of Death, San Marcos, CA.; Bay Area Cryonics Society, San Francisco, CA; Prometheus Society, Baltimore, MD.; Long Life, Chicago, IL.; Alcor Foundation, San Diego, CA; Foundation for Research Against Disease and Death, New York, NY, etc. Now consider the cover of a recent book on this topic: *Conquest of Death* Alvin Silverstein, Ph.D. The front jacket says, in bold type but timid words:

**A Controversial Look at the Revolution in Medicine and
Why We May Be the Last Generation to Die**

Note the pessimistic implications: immortality is coming, but not for me and you. *We* are still condemned to death. Our horns won't fit through the door.

This fatalistic version of Dr. Silverstein's message must have seemed necessary to the publishers because they felt that saying *we don't have to die* would be too shocking to the ordinary reader. What? You and I live forever? Nonsense! Our reality-tunnels have all been imprinted to end with the dying of the light.

Inside the jacket, a more accurate version of what Dr. Silverstein is saying appears:

**We Need Not Be the Last Generation to Die—
We Can Conquer Death in Our Time**

Evidently, putting this on the front of the book would have been too much of a "Neurological Revolution" for the average reader—at least in the publisher's estimation.

One has to reach page 189 of the book to find Dr. Silverstein's own estimate of the probable chronology of immortality, which is:

GOOD NEWS FOLKS

- c. 1983 We begin to halt the aging process
- c. 1989 Life span prolonged indefinitely
- c. 1999 Conquest of disease and death

Well, he was over-optimistic: but we've definitely reached the first step (1997).

Who told you that you had to die? Were they any more infallible than the people who programmed Patty Hearst, etc.?

"But—but—the Immortalists are only a minority..." (*So were the Einsteinians in 1910.*)

"But—but—Reverend Jones told me to drink the cyanide and he knows what's right..."

"But—but my horns won't fit through the door..."

EXERCIZES

1. Imagine yourself into the reality-tunnel of the far-right group known as the John Birch Society. Believe for a while that the U.S. government is 85% under covert United Nations (UN) control and an open UN dictatorship will be declared soon. Turn on the TV in that frame of mind and *look for all the evidence* that each newscaster is either a conscious or an unconscious dupe of the UN conspiracy.

2. Imagine yourself into the Head Space of a dogmatic Rationalist. Analyze the Jim Jones-cyanide-*Illuminatus* synchronicity as "mere coincidence."

3. Imagine yourself into the Head Space of an occultist. Analyze the Jim-Jones-cyanide-*Illuminatus* synchronicity as an Omen. What does it mean? Jungians say synchronicities contain "messages" from the deep structure of the collective mind. *What is the message?*

4. Enter the **Immortalist** head-space for a few minutes. Imagine you invest only \$1000 at normal bank interest, compounded annually. What will you have in 100 years? In 200 years? (Nobody has used this conservative path to investment and gotten rich on it before because nobody has lived long enough.)

5. Why are you not a nudist (if you aren't)? Make up five good reasons, then go find a nudist and explain them to her (or him).

6. Become a Nazi for thirty three minutes. Believe that all politics is a matter of strength, stealth and treachery: that all liberalism is hypocrisy or folly. Plan a campaign to take over the world by force and fraud.

7. Go to a Fundamentalist revival meeting where faith-healings are performed. Or watch Jerry Falwell on TV. Remember all the time that **Jim Jones** started out with that routine. See if you can get into the head space of the Believers and decide whether or not they would drink cyanide if their **HOLY MAN** told them to.

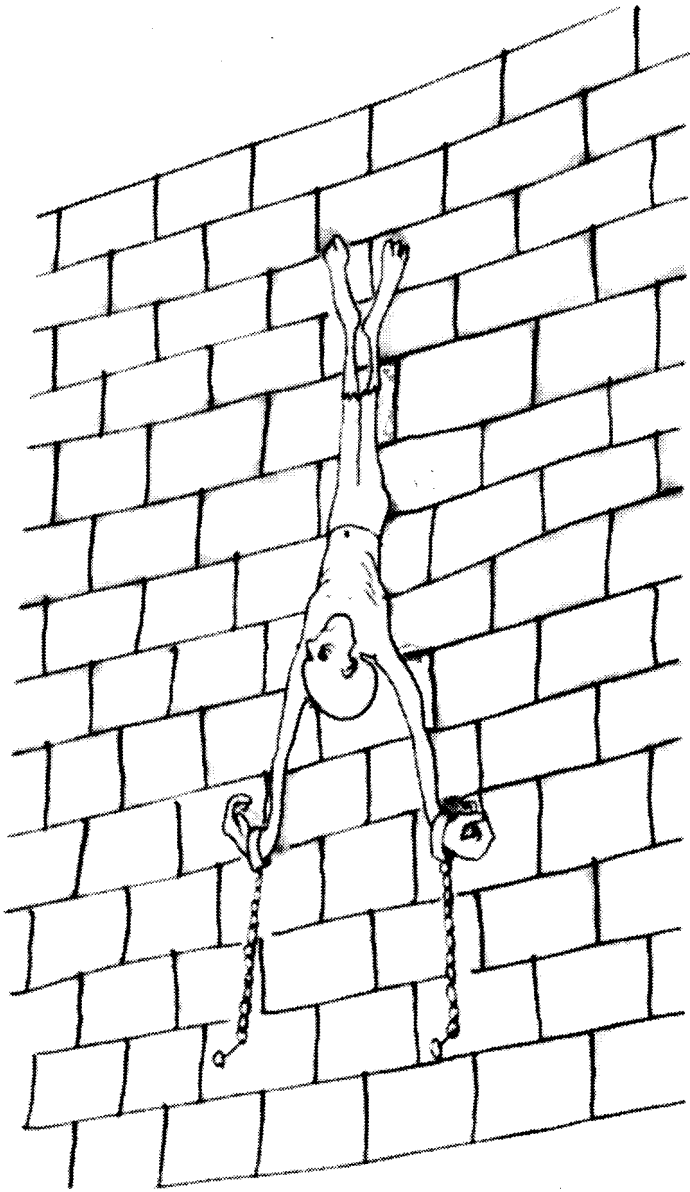
CHAPTER TEN

HOW TO BRAIN-WASH FRIENDS & ROBOTIZE PEOPLE

There is no government, no industrial-military complex, no economic system, no mass media that can ever reduce us to puppets and robots as thoroughly as the biological and environmental dictatorships have.

— F.M. Esfandiary, *Upwingers*





As noted earlier, when the bio-survival circuit flashes danger, *all other mental activity ceases*.

There is no "time" on the bio-survival circuit; reflexes act without emotional ego, rational mind or adult personality participating: "I just found myself doing it."

All the martial arts—judo, akido, kung fu, etc.—are re-imprinting techniques for the bio-survival circuit. They are intended to ensure that *what happens mechanically* ("without thought") really does serve bio-survival, since the reflexes imprinted accidentally on this circuit are not that dependable.

The mechanical nature of the bio-survival circuit is of key importance in brainwashing. *To create a new imprint, reduce the victim to an infantile state, i.e., first-circuit vulnerability.*

As pointed out in the last chapter an army begins this process with the draft notice, which informs the subject that his body no longer belongs to him but to the government. The S.L. Army, seeking quicker brain change, began the conversion of Patty into Tania by taking her at gun point, but the message was the same: "We can do what we want with your body from now on." First-circuit bio-survival instincts thus become hooked to obeying those who have this awesome power—just as the infant learns to hook its bio-survival circuitry to the parental figures.

Patty's ride in the trunk of a car (after being taken at gun-point) is a classic rebirth ritual; the trunk is even womb-like in its contours. When the trunk opened, she was reborn into a new reality-tunnel, that of her captors. Similarly, where the earliest forms of masonic initiation survive and have not been diluted (Note the Adeptus Major Ritual in the *Complete Golden Dawn System of Magic*, by Israel Regardie, Falcon Press 1983.) the candidate is thrown into a well, and then "raised" as a newborn Freemason. *Total submersion*, the form of baptism preferred by Protestant fundamentalists, imitates this, but without the real anxiety that made traditional masonry and the SLA so effective as brain change agents.

All brainwashers empirically know (without in most cases ever having read Leary's eight-circuit model of the brain) that the oral bio-survival circuit seeks bonding with a mothering figure. To increase panic and imprint vulnerability, then, the subject, after being seized by the brainwashers (U.S. or S.L. Army, "secret police," or whoever they may be in a given case)

is *isolated* from all those to whom bonding had previously been established. The draftee is sent to boot camp and sees no loved ones (wife, girlfriend, parents, etc.) for a number of weeks or months. The political prisoner is thrown into a dungeon. Patty Hearst was locked in a closet as soon as she was "reborn" out of the trunk of the car.

Experiments in isolation by the U.S. Marine Corps, Dr. John Lilly and others—and the records of shipwrecked sailors, as summarized by Lilly in *Simulations of God*—show that only a few hours of pure isolation may be necessary before hallucinations begin. These hallucinations, like those of psychedelic drugs, indicate the breaking down of previous imprints and the onset of vulnerability to new imprints.

The need to bond the bio-survival circuit to somebody (or some *thing*) is indicated by the giraffe who imprinted on the hunter's jeep as a mother-substitute. Similarly, children without siblings, especially those in remote rural areas, often invent imaginary playmates, which can become "real" enough to frighten the parents into suspecting the onset of psychosis. Dr. Lilly's records of sailors and explorers in isolation show that such "guides," "companions" or "holy guardian angels" reappear quickly even in adulthood when normal social contact is removed. They also come promptly to those undergoing the mysterious state called "near-death" or "out of body experience," (e.g., when the heart stops on the operating table.)

The first human being who appears to the subject after this isolation can easily become bonded as the mother-substitute, or, next best, as a father-substitute. This explains why people held prisoner by terrorists (e.g., on hijacked airplanes) often develop a "paradoxical" sympathy for those who are threatening to kill them. It also explains why the draftee begins to look on his kidnapers as protectors as well as captors, and why the brainwash victim begins to please, gratify and eventually "respect" the brainwasher.

In all cases, since the bio-survival circuit is keyed to nourishment, those who bring food become possible subjects for bonding. The political prisoner, the draftee, the subject kidnapped by terrorists, all move somewhat closer to identification/bonding with their captors as they are fed regularly. Again, this is

imitated crudely by various religions (without the terror that creates true imprint vulnerability) by following baptism/rebirth rituals with a communal meal or Holy Eucharist.

Adaptations of these principles can be applied even to those who walk into the brainwashing environment voluntarily at first, as in People's Temple, the Manson Family, and similar organizations. The first step, once the victim is inside the territory (commune), is to begin *isolation* by cutting off all communication with the outer world and its conflicting reality-tunnels. Meanwhile, a parental-protective atmosphere is quickly created (sometimes called "love-bombing") and *food is provided*.

Whether the subject has entered voluntarily as in these communes, or has been kidnapped or arrested (as in police states), the next stage is to break down the second-circuit emotional-territorial imprints. That means that the subject continues to be fed (maintaining first-circuit oral dependence) while the second-circuit ego is attacked in every manner possible. A point-by-point comparison of the techniques of a Synanon "gamer" and U.S. Army drill sergeant, for instance, would show astonishing similarities, since the basic message is dozens and dozens of variations on "You are all *wrong*. We are all *right*. It is extremely unlikely that somebody as *wrong* as you will become *right*, ever, but we will try to teach you." The anal vocabulary of territorial status is, of course, employed extensively. The ideal subject may almost forget his or her name and become conditioned to answering to "You asshole, come here."

The sense of bottom dog helplessness can be escalated by periodic doses of real terror. One of Charlie Manson's famous sayings was "Fear is the great teacher," and every brainwasher would agree ardently. In communist countries (as dramatized in Costa-Gravas's fine and factual film, *The Confession*) a favorite trick is to take the subject out of his cell, march him to a courtyard, place a noose about his neck, and convince him he is about to be hanged. The relief, when this turns out to be a bluff, creates ideal imprint vulnerability. A variation in my novel *Illuminatus!* has the victim persuaded he has been poisoned, dumped in a coffin and the lid slammed upon him. Those who have been initiated as Mark Master Freemasons will recognize at once that the same technique is the "mark that you will carry to your grave."

Among the Zuni Indians, the male at adolescence is kidnapped by masked "demons" who carry him away from the tribe (away from mother and other imprinted security figures.) He is dragged out into the desert and threatened with whips. Then the masks come off, revealing his maternal uncles, and in that moment of imprint vulnerability the tribal "secrets" (the local reality-tunnel) are explained in a way that leave an indelible mark on his consciousness. Similar rites of passage are found in all tribes, few as cleverly designed as this one. Symbolic and diluted versions survive in Bar Mitzvahs and Confirmation ceremonies in our local mega-tribes.

The rebirthing of the second circuit is (relatively) complete when the Bottom Dog subject begins to seek, sincerely (not hypocritically) to win the approval of the Top Dogs. This, of course, only begins as play-acting; the skilled brainwasher knows that, and does not really object. With subtle reinforcement the play-acting becomes more and more genuine. Edmund Burke noted long ago, and every Method Actor knows, that you cannot make three dramatic gestures of rage in a political speech, without beginning to feel some real rage. You cannot make three gestures of submission without beginning to feel really submissive. (This is the psychology of the "company man," who truly *identifies* with his employer after years of obedience.)

The draftee first tries to please the sergeant, to avoid further humiliation and punishment. Gradually, he genuinely *wants* to please the sergeant, i.e., to prove he is not *all wrong* and is "good enough" to be a soldier. Patty Hearst undoubtedly pretended to accept the SLA reality-tunnel at first, and gradually found the presence becoming more and more real.

This process is accelerated by a system of occasional rewards, as the subject more and more often *emits* (as the Behaviorists would say) the desired behaviors. Since people are more complicated than Behaviorists know, it is necessary to vary this with occasional punishments for "insincerity," or "backsliding," so that the subject learns that *after* the initial stage, *it is not enough to pretend to accept the new reality-tunnel*; to escape further humiliation, ego-loss, terrorism and permanent Bottom Dog status, *one must begin to accept it sincere/y*. After the imprint of helplessness had been made, this conditioning and learning will

proceed fairly smoothly, especially if the Chief Brainwasher's confederates reinforce it with encouragement, support, and general "reward" (for sincere submission) and contempt, disappointment and general rejection (for insincerity or backsliding.)

Reimprinting the third semantic circuit can now follow easily. The human brain is capable of mastering any symbol-system if sufficiently motivated. Some people can even play Beethoven's late piano music, although to me this is as "miraculous" as any feat alleged by psychic researchers; people can learn French, Hindustani, differential calculus, Swahili, etc. ad. infinitum—if motivated. When the first circuit security needs have been reimprinted and second-circuit ego-needs have been hooked to mastering a new semantic reality-tunnel, that tunnel will be imprinted.

At this point a certain amount of arbitrary nonsense is of great value. That is, the new reality-tunnel or symbol-system (like the old one) should contain pitfalls (gross violations of previous reality tunnels and common sense) so that the subject can be accused of backsliding (being "all wrong," after all) and thereby incited to try harder to become part of the new reality-tunnel.

Thus, Jehovah's Witnesses may not accept blood transfusions, even if their life depends on it: harder still (since all mammals have an instinct to protect their young) they must reject blood transfusions for their children, even if the children die of this neglect. A Roman Catholic woman may not be divorced even if her husband comes home drunk every night, beats her up and gives her VD. In the U.S. Marines, a recruit who commits the hideous crime of calling a rifle a "gun" must walk around the base with his rifle in one hand and his penis in the other reciting to everybody he meets, "This is my rifle/This is my gun/This is for fighting/This is for fun." Theosophists were once required to believe that there is a hole at the North Pole going down to the center of the earth; Manson required his followers to believe the hole was in the Mojave Desert. Nazi Party members were asked to believe that the lion is an Aryan animal and the rabbit non-Aryan. Etc.

The neurological and sociological function of such "nonsense" (which makes the Rationalist gasp in shock) is to sharply segregate those within the new reality-tunnel from those

outside. This makes for group solidarity, group-reinforcement, and a strong sense of alienation and discomfort when on rare occasions it is necessary to talk at all with those outside the brainwasher's semantic system. The group must ensure, of course, that this alienation is experienced as "superiority." Those who are outside the reality-tunnel must be perceived as "all wrong"—just as the subject was, before being brainwashed.

Drugs can be, and have been, used to fine-tune these processes, but the general neurological principles are powerful enough that it is quite likely that many famous cases of brainwashing were accomplished as above described, without any drugs at all—e.g., the American soldiers who confessed to war crimes which they evidently had not committed, the loyal Communists who confessed to Trotskyite conspiracies which seemingly never existed, etc. It takes very few weeks for most armies, without drugs, to convert a civilian into a soldier, even though the two species are as different as Roman Catholics and Shintoists.

In one of my Immortal Novels I describe a religious cult called Loonies, founded by one Neon Bal Loon, in which members pray in pig-Latin while standing on one leg like storks. This is considered satire, but any would-be messiah who understands the above principles could create such a cult easily; and the members would soon have a quite sincere sense of superiority to those outside that reality-tunnel.

Cults and outlaw terrorists generally follow the above procedures by further rewiring of the fourth, socio-sexual circuit. (Governments usually leave that circuit alone, since government agents are largely puritanical-authoritarian and afraid to get involved at all with raw Eros.) It is no secret that the most powerful secret society of the middle ages, the Knights Templar, forced recruits to participate in both blasphemy and sodomy. Just as the deliberate nonsense of all cultish third-circuit semantics isolates the group from the rest of society, this initiation separated the Templars from the rest of Christendom; the alienation could easily be conditioned into a sense of superiority. The Mau-Maus in Kenya also insisted on one act of homosexuality to break the new member's previous conditioning toward heterosexuality and monogamy. Other cults, some quite well known,

attempt to repress sexuality entirely—another way of breaking the statistically normal imprinting of the fourth circuit.

The Manson Family insisted on what might be called, oxymoronicly, compulsory free love. The Army serves normal amative bonds and casts the subject into a world where compulsory celibacy alternates with whore-house adventures and, quite often, the rape of enemy women, with homosexuality as an ever-present hidden option. A current American guru, Da Free John, imprints his subjects for lifelong monogamy, almost like the outside U.S. culture, but is indifferent as to whether these pairings are heterosexual or homosexual. Whatever variation the cult-leader may choose, what makes for successful "separate reality" is that it be in some respect outlandishly different from that of the major society.

The easiest way to get brainwashed is to be born. All of the above principles then immediately go into action, a process which social psychologists euphemistically call *socialization*. The bio-survival circuit automatically hooks onto or bonds to the most appropriate mother or mothering object; the emotional-territorial circuit looks for a "role" or ego-identification in the family or tribe; the semantic circuit learns to imitate and then use the local reality-grids (symbol systems); the socio-sexual circuit is imprinted by whatever mating experiences are initially available at *puberty*.

The subjects may not come out of this process ready to murder women and children, like the graduate of boot camp, or even willing to believe that Charlie Manson was both Jesus and Satan simultaneously, or willing to spout New Left slogans while robbing banks. The subjects come out of normal "socialization" *depending on where and when they were born* as Eskimo totemists, Moslem fundamentalists, Roman Catholics, Marxist Leninists, Nazis, Methodist Republicans, Oxford-educated-agnostics, snake worshippers, Ku Kluxers, Mafiosos, Unitarians, IRA-ists, PLO-ists, orthodox Jews, hardshell Baptists, etc. etc.

The universe or existence, is obviously large enough and complex enough and the ego self-centered enough, that all of these reality-tunnels are capable of "making sense," to some degree, to those imprinted/conditioned to accept them. It is also obvious that most of these reality-tunnels contain elements so

absurd that everybody *not* imprinted/conditioned by them looks at them with astonishment and dismay, wondering "How can a rational person (or peoples) believe such rubbish?"



What the Thinker thinks, the Prover proves... whether you are living in a Christian reality-tunnel, a Mansonoid reality-tunnel, an Immortalist reality-tunnel, a vegetarian reality-tunnel, a Rationalist reality-tunnel...

Everybody has the only true *true* religion.

Earlier, we quoted some words from Persinger and Lafreniere:

We, as a species, exist in a world in which exist a myriad of data points. Upon these matrices of points we superimpose a structure and the world makes sense to us. The pattern of the structure originates within our biological and sociological properties.

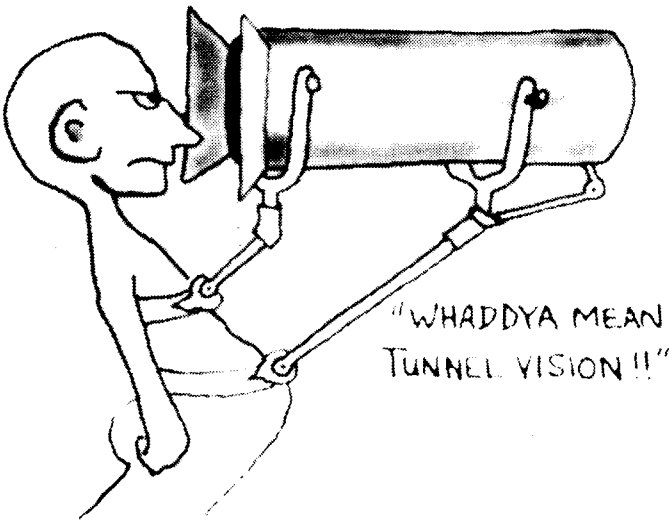
It is to be hoped that this makes more sense to the reader now than it did at the beginning of our enquiry.

The function of the domesticated primate brain, insofar as we have described it up to this point and leaving out the higher, newer circuits, is to serve as an "organ of adaptation" in Freud's phrase. Specifically, the oldest, most primitive, most mechanical centers serve simple bio-survival. The more recent (500,000,000 year-old, roughly) emotional territorial centers serve to maintain pack identity, habitat-space and hierarchy. The distinctly hominid semantic circuit (100,000-year-old?) makes maps and models—reality-tunnels—which we tend to confuse with reality itself, and, worse yet, with "all" of reality. The (30,000? year old) moral-social circuit creates the domesticated adult personality, or parent-role, or super-ego.

Now, obviously the third, semantic circuit works *with and for* these other antique circuits. The maps and models it makes are tools of adaptation, and what they adapt us to is social roles in domesticated primate society. Thus, a Midwestern Methodist is not "misusing his brain" as Arthur Koestler thinks in constructing a Midwestern Methodist tunnel-reality; that is precisely what his brain is for, to adapt him to the Midwestern Methodist tribal system—to impose the structure of Midwestern Methodist ideology upon the myriad of data-points he encounters in his lifetime. The Chinese Maoist, the Iranian Moslem, the New York Feminist, the Marin County Hedonist, etc. each has a similar, equally arbitrary, equally complex reality-tunnel. Each tunnel is also *equally absurd* when seen from outside.

The problems of the modern world arise from the fact that these reality-tunnels are no longer isolated from each other. Throughout most of human history and up to 100 years ago—up to 20 years ago, in some parts of the world—a man or woman could lead their entire life snugly within the cocoon of the local tunnel-reality. Today, we all constantly collide with persons living in wildly different tunnel-realities. This creates a great deal of hostility in the more ignorant, vast amounts of metaphysical and ethical confusion in the more sophisticated, and growing disorientation for all—a situation known as our "crisis of values."

The average person has a deluge of contradictory and conflicting reality-tunnels impinging on him or her, with little training in either cultural or neurological relativism. *Speed of travel has increased by a factor of 1000 since 1900, and speed of communication by a factor of 10,000,000*, according to J.R. Platt. The deluge is accelerating and intensifying. One symptom is the fact that *TV Guide* has been taken over by a band of terrified conservatives, who cannot understand and can only dread this downpour of "alien" signals; instead of being merely a guide to what is on the tube, *TV Guide* has become a continuous wail that the tube's tunnel-reality is wider, stranger and more varied than the narrow tunnel-vision of the small-town WASP.



There has also arisen a *profession* of "deprogrammers," so-called. These are neuro-technicians who will, for a fee, kidnap a child (even a "child" over 21) who has wandered off, departed the parental reality-tunnel and been brainwashed into the competing reality-tunnel of some *new* (i.e., *not established—not acceptable yet*) "cult." This is known as restoring the victim to normalcy.

It is all hypocrisy and neurological ignorance, of course. The "de-programmers" are actually *re-programmers*. The parental tunnel-reality is as arbitrary (and, to an outsider, as bizarre) as that of any "cult." A special system of tricky semantics allows most people and some courts to ignore these facts. Just imagine what would happen if a wayward child of Methodist parents had wandered into the Roman Catholic Church, say, and the parents attempted to have that child coercively "de-programmed" (reprogrammed) into Methodism; or if the child had joined the U.S. Army, like Calley, and the parents kidnapped him and tried to re-program him into civilian reality-tunnels.

These problems will not go away; and the abrasions they cause, as various brainwashed robots continue to collide with each other, will accelerate. Speed of travel and of communication are still continuing to accelerate.

Fortunately, higher circuits are forming in the human brain and offer broader vistas than the narrow tunnel-visions of the antique circuits. That is the topic of our concluding chapters.

Since everybody "prefers" one circuit over the others, there are people in each society who are easily recognizable as Narcissists (first-circuit robots), Emotionalists (second-circuit robots), Rationalists (third-circuit robots) and Moralists (fourth-circuit robots).

Rationalist robots, like the other robots, may be totally mechanized or may have some slight flexibility, or "freedom" built into their circuitry. The totally robotized make up the vast horde of the Fundamentalist wing of the Materialist church and the other True Believers in the scientific paradigms of 1968, 1958, 1948 or whenever their nervous systems stopped taking new imprints.

These are the people who are perpetually frightened and dismayed by the large portion of human behavior mediated through Circuit II mammalian politics. They think that because this territorial-emotional ("patriotic") behavior is not Rational, it should not exist. They accept Darwin as dogma, but are nervous about "Darwinism" (because it accepts mammalian politics as an Evolutionary Strategy that has worked thus far) and are repulsed by the data of ethology, genetics and sociobiology. They don't like the rest of the human race much, because it is not guided by

their favorite circuit, and they are uneasily aware that the rest of the human race does not like *them* much.

These Rationalist robots are also very uncomfortable with the newer **circuits**—and some of them spend most of their lives writing articles and books devoted to "proving" that the newer circuits do not exist and that all scientists who have recorded the behavior of these newer circuits are liars, fools, bunglers, charlatans or some manner of Damned Heretics.

Like the Emotional robot, the Moralistic robot, the Narcissist robot etc., the Rationalist robot cannot be "argued" out of his narrow reality tunnel. We can only emphasize, one more time, that each and every reality-tunnel created by a domesticated primate brain is a finite cross-section of that brain's personal history; and each such finite reality-tunnel is as "personalized" as the music of Bach or Beethoven, the paintings of Rembrandt or Picasso, the novels of Joyce or Raymond Chandler, the comedy of the Three Stooges or Monty Python, the religions of Roman Catholicism or Zen Buddhism, the politics of Libertarianism or the IRA, the architecture of St. Peter's or Disneyland...

And each of these art-works seems like "reality" to the people who have created them and live in them. Rationalism is just another such group art-work, a little less tolerant than most, a little more useful to technologists than any other, a little stupid when it can no longer transcend the last paradigm it has created.

The totally robotized Rationalist, the one whose nervous system has stopped growing entirely, can be recognized by two signs:

He or she is constantly trying to prove that much of the daily experience of the rest of humanity is "delusion," "hallucination," "group hallucination," "mass hallucination," "mere coincidence," "sheer coincidence," or "sloppy research."

And he or she never thinks that any of his or her own experience would fit into any of those categories.

EXERCIZES

1. Become a pious Roman Catholic. Explain in three pages why the Church is still infallible and holy despite Popes like Alexander VI (the Borgia Pope), Pious XII (ally of Hitler), etc.

2. For those of you who remember Mai Lai, become Lt. Calley. Say aloud, and really *feel and believe*, "The Army comes first. I'm for the Army all the way." If you don't remember try Jerry Falwell. Say aloud, and really *feel and believe*, "Help us fight moral decay, send your checks in today."

3. Refute this whole book. Demonstrate that everybody else has been brainwashed but you and your mother (father) has the one, real, *objective* view of the universe.

4. Accept this book, if not in whole at least in general outlines. Assume you have been brainwashed. Try to learn as much from every human you meet about their separate reality-tunnel and see how much of it you can use to make your reality-tunnel bigger and more inclusive. In other words, *learn to listen*.

5. James Joyce said he never met a boring human being. Try to explain this. Try to get into the Joycean head space, where everybody is a separate reality-island full of mystery and surprise. In other words, *learn to observe*.

6. Read Aldous Huxley's *The Genius and the Goddess*. Note how the Circuit III scientific Genius reverts to Circuit I helpless infant when his wife leaves him.

7. After experimenting with the Nazi reality-tunnel, the Catholic reality-tunnel etc., re-enter your "normal" reality tunnel. Does it still seem totally objective, or do you begin to recognize how much of it is your own software and hardware running programs?

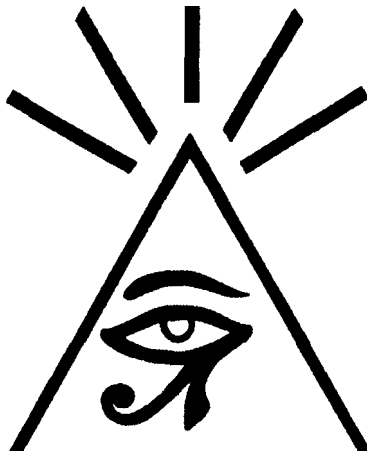
8. Finally, explore the tunnel-busting reality of Christopher S. Hyatt's book titled *Undoing Yourself With Energized Meditation and Other Devices*. What tunnel-reality is he selling and how sincere is he about his writing? Also, do you think he has read my work and I his, or is this last statement a gimmick of the publishers played on two innocent authors and the trusting public or even worse did I write his book, or could it be, that we are one and the same?

CHAPTER ELEVEN

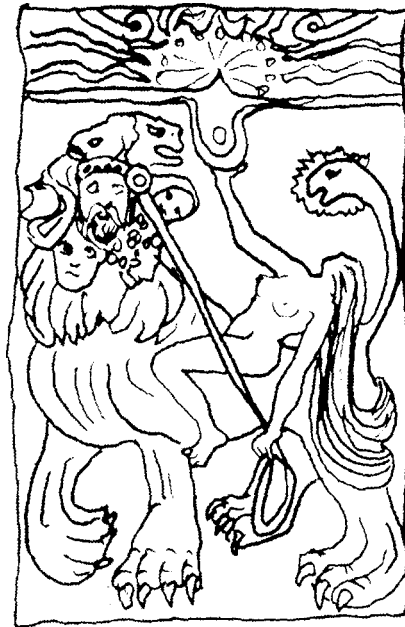
THE HOLISTIC NEUROSOMATIC CIRCUIT

But there is also in us an aspiration for the mastery of Nature... Health, strength, duration, happiness and ease, liberation from suffering, are part of the physical transformation which... evolution is called upon to realize.

— Sri Aurobindo, *The Future Evolution of Man*



THE RESURRECTION OF THE BODY NEED NOT BE
POSTPONED UNTIL AFTER DEATH. IT CAN HAPPEN
AT ANY MOMENT .



This is a copy of Crowley's inspired drawing. For his original see *The Book of Thoth* or study his Tarot deck.

The beast with four heads represents the antique circuits; the hedonic "laid-back" nude is neurosomatic rapture. The serpent is "the rising of the kundalini serpent," a Hindu metaphor for imprinting this Circuit V neurosomatic bliss-control.

Calling all downs. Calling all downs to dayne. Array!
Surrection! ... It is just, it is just about to, it is just about to
rolywholyover.

— James Joyce, *Finnegans Wake*

The word "psychosomatic" has been around long enough to be generally understood; unfortunately, it is another semantic spook. The concept of "psyche" or "soul" was borrowed from the theologians, who, being bankrupt, are in no position to lend anything.

What we know and experience—our tunnel-reality—is what registers on the brain and nervous system.

The phenomena of "faith healing," "regeneration," "rejuvenation," bliss, ecstasy, rapture, etc. have been occurring for many thousands of years, in all known cultures. In the pre-scientific language of yesterday's psychology we would refer to such events as "psychosomatic." In our deliberately modernistic and almost sci-fi jargon, we prefer to call them *neurosomatic*.

The neurosomatic circuit of the brain is much more recent than the antique circuits previously discussed. It does not manifest in all human beings, and appears late in life, usually, to those who do activate and imprint it.

Temporary neurosomatic consciousness can be acquired by (a) the yoga practice of *pranayama* breathing and (b) for those who can handle it, by ingestion of Cannabis drugs, such as hashish and marijuana, which trigger neurotransmitters that activate this circuit.

Of the former device, *pranayama*, Aleister Crowley—certainly the most skeptical of all mystics—writes forcefully:

For mind and body alike there is no purgative like pranayama,
no purgative like pranayama.

For mind and body alike, for mind and body alike—
alike!—there is, there is, there is no purgative like prana-
yama—pranayama!—pranayama! yea, for mind and body
alike there is no purgative, no purgative, no purgative (for
mind and body alike) no purgative like pranayama!

If this is not emphatic enough, Crowley adds elsewhere:

Pranayama is notably useful in quieting the emotions and
appetites... Digestive troubles in particular are very easy to
remove in this way. It purifies both the body and the mind and
should be practiced certainly never less than one hour daily by
the serious student.

To which he adds a footnote:

Emphatically. Emphatically. Emphatically. It is impossible to
combine pranayama properly performed with emotional

thought [second-circuit reflexes—R.A.W.]. It should be resorted to immediately, at all times during life, when calm is threatened.

This is very strong stuff from the mystic who filled his books with jokes and jeers, and who always told his students, not "Believe me," but "Don't believe me." About pranayama, for once in his life, Crowley was serious.

In the experience of this author, pranayama will remove all forms of depression, including profound grief and bereavement; it will soothe anger and remove resentments; it seems beneficial to all minor health problems and—occasionally—major health problems. Hindus, who are professionals at pranayama, claim a great deal more, such as: immunity to pain of all sorts, *Samadhi* ("union with God"), levitation, etc.

Most notably, pranayama creates neurosomatic Turn On: *sensory* enrichment, *sensual* bliss, *perceptual* delight, and a general laid-back Hedonic "high." Similar effects are produced by *voluntary* isolation in a Lilly tank, by zero-gravity (the astronaut's "mystical" experiences are all of this neurosomatic variety) and, for the judicious or lucky, Cannabis drugs, as said above.

Negative neurosomatic circuit effects are experienced by amateur yogis, by many pot-heads, and by a large number of schizophrenics. The neurosomatic feedback loop, in these unfortunate cases, reverses the above description. *Sensory* experience becomes unpleasant (any sound or touch is painful), *sensuality* turns into acute discomfort with the entire body, *perceptions* warp into nightmare, and general anxiety is imprinted. Light is particularly terrifying and painful, often associated with Hell or with "mind-control" manipulated by unscrupulous enemies.

Gopi Krishna, a Hindu bureaucrat who took up yoga originally only for health reasons, was abruptly catapulted into a negative neurosomatic state for several years. *All* sensations were so painful that he many times thought he would die. The details, in his autobiography, *Kundalini*, are pathetic, and sound much like schizophrenia. He came out of this finally, entered a positive neurosomatic state, and has been writing blissful books about the Perfection of the All, typical of this circuit, ever since.

Nikola Tesla, the Yugoslav genius, went through the same "Hell" or schizoid state, without yoga, in his teens. He came out of the horrors with the scientific theory of alternating currents worked out, a belief in extra-sensory perception, a superhuman memory, and a streak of visionary humanitarianism that led him into continuous conflicts with the corporations that financed his more-than-100 major electrical inventions. (He earned over \$1,000,000 before the age of 30, at a time when \$1,000,000 was a lot of money, and he died broke, trying to sell an invention he said would abolish poverty.)

Most shamans, and many mystics, have been through similar negative-to-positive neurosomatic sensitization. Christian Scientists call it "*chemicalization*." St. John of the Cross called it, poetically, the Dark Night of the Soul. Cabalists call it "crossing the Abyss."

In Kazanzakis' *The Odyssey: A Modern Sequel*, Odysseus sees a statue which seems to him urgently meaningful. The statue was Kazanzakis' symbol for the evolution of these circuits, which have been known (more or less) in various symbolisms for a few thousand years. E.g., the "seven souls" of the Egyptians, the ten "lights" of the Cabalists, etc.

The Kazanzakis statue shows an animal (Circuit I), a warrior above the animal (Circuit II), a scholar above the warrior (Circuit III), a lover (Circuit IV), a face in agony ("chemicalization" the "Dark Night of the Soul", the "crossing of the Abyss" which equals the entry to Circuit V the hard way), a face in bliss (successful Circuit V reimprinting) and a man turning into pure spirit (Circuit VII). Circuit VI is missing in the schemata, as Circuit IV is missing in Jung, and everything above Circuit III is missing in Carl Sagan.

Some lucky souls jump to Circuit V bliss without passing through the horrors of "chemicalization" and the "Dark Night of the Soul."

The neurosomatic circuit is "polymorphous perverse," in Freud's unappetizing terminology. This merely means that the nervous system itself, taking over as driver, is now directing the rest of the body. "Every act (becomes) an orgasm," said Aleister Crowley, giving his own Tantric emphasis to the polymorphous nature of this circuit.

The lives of the saints are full of stories which seem "miracles" to the four-circuited majority, or are rejected as "lies, hoaxes, yarns" by the three-circuited dogmatic Rationalist, but which seem perfectly normal from the viewpoint of five-circuited polymorphous consciousness. The saint says he is in rapture, and full of gratitude to God, for giving him such a feast for dinner as—*plain bread and water*. (Of course, many a pot-head will understand that degree of neurosomatic rapture...) The guru comes into the room and his bio-energy¹ has such a charge that a cripple jumps up and is "healed"; the cripple merely acquired neurosomatic turn-on *by contact*, as some people get "contact high" when others are on drugs. The fire-walkers in many shamanic traditions walk on the fire, as they tell enquiring anthropologists, to prove their control over "the spirit"—i.e., to *demonstrate* to themselves and others that they have achieved high-quality neurosomatic tuning.

One faith-healer told the present author, "Most people die of adrenaline poisoning." In our terminology, most people have too much first-circuit anxiety and second-circuit territorial pugnacity for their own good. They are literally *struggling for survival*, as no other animals do, despite Darwin. Most animals simply *play* most of the time, solve problems of survival when they have to, or die of not solving the problems; only humans are *conscious of struggling*, and hence worried and depressed about the Game of Life.

The faith-healer went on, "What cures them is realizing that *I'm not afraid*." That is, contact with a fifth-circuit personality, a person who controls his or her own Circuit II adrenaline-trips, can be a catalyst, throwing the sufferer upward into a personal fifth-circuit experience.

The *avant-garde* 20% of the population, due to the Consciousness Movement (a secularization of much ancient shamanic wisdom), already understands every "wild" idea in the last few pages. They have had enough neurosomatic experience

By which we mean nothing "mystical." It is now known that many *physical* energies radiate from the body, and that even *chemical* effects can be transmitted (experienced as emotional "vibes") from one person to another, the chemicals acting as stimuli to trigger neurotransmitter actions in the second person.

to know that they were once totally robotized (as most people still are) and are knowingly engaged in acquiring more neurosomatic know-how. *When this reaches 51% of the population, a major historic al revolution will have occurred, as profound as the Life Extension Revolution.*¹

In McLuhan's terms, the fifth circuit is "non-linear" and "global." That is, it is not limited by the one-thing-at-a-time sequences of the semantic circuit; it *thinks in Gestalts*. This is why it is so often connected with "intuition," which is a way of thinking between and around data-points on the perceptual screen—sensing what total field the points must be part of.

The great musician has developed a remarkable feedback between fifth-circuit *Gestalt*-ing and the third-circuit function of coding such "coherent structures" into the inspired symbolism of music. Music always leads to some right-brain activity in listeners, and the fifth circuit is almost certainly located in the right brain hemisphere.

Beethoven, we remember, was left-handed. Since the *left hand* is neurologically linked to the polymorphous *right brain*, one might say he was genetically inclined to right brain activities, that is, to sensing coherent *wholes*, to plunging into neurosomatic bliss almost "at will," and to sensory-sensual raptness and rapture. Everybody "knows" that the Sixth Symphony is "pantheistic," but whether Beethoven was an ideological pantheist or not, that way of responding to nature is normal and natural right-brain Circuit V functioning. That is, anybody on the Fifth Circuit will "*talk like a pantheist*" whether or not he has developed a "philosophy" about pantheism. The miracle of Beethoven is not that he felt the universe that way—a few thousand fifth-circuit types throughout history have also felt and sensed nature that way—but that he mastered the third-circuit art of music with such skill that he could *communicate such experiences*, which is precisely what the ordinary "mystic" cannot do.

The neurosomatic circuit probably began to appear around 30,000 years ago. (That is the conclusion of Barbara Honnegger, who has made a profound study of European cave paintings, coming to the conclusion that many of them show *exercizes to*

Please re-read this sentence, and think about it.

increase right-brain activity similar to those still used in surviving shamanic and yogic traditions.)

This fifth circuit is bonded into the *right cortex* and neurologically linked to the *limbic* (first circuit) *system* and the *genitalia*. These neural links explain the sexual metaphor of “kundalini” or “serpent” energy used to describe this circuit in systems as varied as Indian Tantra, Gnosticism and Voodoo, and the Chinese *yin yang* (male-female) energies associated with it.

Prolonged sexual play without orgasm always triggers some Circuit V consciousness.

It is quite easy to determine if the Fifth Circuit has been activated successfully or not. How often does a person go to a doctor? If a mind researcher is “glowing” rather than greyish, “bouncy” rather than craggy, if he or she has a “sparkle”—and if he or she virtually *never* goes to a doctor—the neurosomatic circuit has been mastered. As Mary Baker Eddy once wrote (thereby making herself hugely unpopular with those who love to talk of matters mystical but have no empirical knowledge):

“The Word was made flesh.” Divine Truth must be known by its effects on the body as well as on the mind.

There is no tribe known to anthropology which doesn't have at least one neurosomatic technician (shaman). Large-scale outbursts of neurosomatic consciousness have occurred frequently in all the major historical periods, usually being stamped out quickly by the local branch of the Inquisition or the A.M.A.; other outbursts have been co-opted and diluted.

As we read in the New Testament:

And when he had called into him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease...

And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

— Matt 10: 1-8

It may or may not have happened exactly like that; as Mark Twain would say, there might be a few stretchers in there. But something like this, however much the evangelist may exaggerate it, must have happened to account for Christianity's rapid triumph over other, but probably less effective, systems of opening

the fifth circuit. Mithraism, the Eleusinian cult at Athens, the Dionysian cults, etc. all had age-old shamanic techniques for inducing neurosomatic rapture; Christianity (*at first*) seems to have been superior in creating neurosomatic *control*. In St. Paul's metaphor, the "Old Adam" (Circuits I-IV) got bleached out, and the "New Adam" (Circuit V) took over as the center of consciousness and self-government. In another metaphor, the body became the flexible clay and the awakened (illuminated) brain became the sculptor.

In general, fourth-circuit problems take the form of *guilt*; "I cannot do what I am supposed to do." Third-circuit problems take the form of *perplexity*; "I cannot understand how I got into this mess, or how to get out of it, or what is expected of me," etc. Second-circuit problems take the form of *bullying* or *cowardice*: "I will force them, or I will surrender and let them force me." First-circuit problems take the form of *body symptoms*: "I feel rotten all over" gradually centering in, under enough stress, on one acute disabling symptom.¹

Fifth-Circuit neurosomatic consciousness bleaches out all these problems at once. The disappearance of first-circuit "physical" illnesses only *seems* more "miraculous" than the transcendence of second-circuit emotionalism, third-circuit perplexity and fourth-circuit guilt. It is the Cartesian mind/body dualism that makes us think of such first-circuit "physical" cures as somehow stranger or more spooky than any rapid improvement on the other circuits.

One of the intents of our terminology is precisely to transcend that Cartesian dualism, making all the circuits equally comprehensible within one context.

The robotized Rationalist fears and resents Circuit V rapture and its holistic intuitive faculties (just as the robotized Emotionalist fears and resents Circuit III reason). Thus, when the neurosomatic circuit feedback begins to function, and the mutated Circuit V person tries to describe his or her rapture and at-oneness, the Rationalist hastily mutters that this is "merely subjective."

This last is Eric Berne's "Wooden Leg" game, which asks to be relieved of social participation or interaction on the grounds of being physically *hors de combat*.

Misery is "merely subjective," too, but that doesn't keep it from hurting. The neurosomatic skill of transmuting all experience, so that one is high and happy in a situation where the four-circuited majority would be miserable, is worth learning for the very simple, egotistic reason that it's more fun to be happy than to be in agony. It is also socially beneficial, because, as Tim Leary often said, "You can't *do* good until *you feel* good." Just as misery loves company, the high and happy want everybody else to be high and happy. (This first lesson the fifth-circuit adept has to learn is to control this upsurge of altruism and not make a nuisance of oneself by trying *to force* everybody to be happy...)

The Rationalist is even more alarmed by the results of prolonged fifth-circuit bliss, which includes the ability to heal a wide variety of diseases both in oneself and in others. Even the well documented current research on endorphins—which gives us the beginning of a neuro-chemical explanation of how such healings operate—is regarded with discomfort or hostility by the more robotized Rationalists. It all sounds "metaphysical" and therefore it cannot exist.¹

There is nothing supernatural about the fifth circuit. It merely appears "supernatural" by comparison to the earlier circuits; but the third circuit, of which the Rationalist is so proud, undoubtedly appeared "supernatural" when it first appeared. (The Egyptians attributed speech and writing, third-circuit functions, to divine intervention by the god Thoth.) The fifth circuit, like the earlier circuits, is just another evolutionary mutation, necessary to us as we move toward a more complex neuro-social level.

"It's just like ordinary life, except that you're always a foot above the ground," says an old Zen proverb.

This "floating" aspect of the fifth circuit is preparing us for extraterrestrial migration.

One of the most interesting neurosomatic adepts in all history, from the viewpoint of the present theory, was Mary Baker Eddy. Precisely because Mrs. Eddy was fundamentally naive and

¹ Endorphins are neurotransmitters that trigger Circuit V. They can be activated by cannabis drugs, psychedelics, meditation, pranayama, or *visualization of white light*. The last is the most common system used by "faith-healers" and was known to the medieval Rosicrucians.

Prometheus Rising

unaware of most of philosophy, she never realized that you cannot speak or write about the Ineffable. She therefore wrote about it at length. If her writings are hard to decipher, if they often sound like "the ravings of a disordered mind" (Aleister Crowley's description of mystic writings, including his own), they also have moments of astonishing lucidity. For instance, she knew and wrote with total clarity that illness is fear and love is its cure. Most psychologists are just beginning to comprehend that today, over 100 years later.

"Perfect love **casteth** out fear" and that is how neurosomatic awakening cures disease.

As Mrs. Eddy told one enquirer, "Love, love, love! That's all you have to know to be a healer." Sixty years later, unheeded by most of his profession, a Scottish psychiatrist, Ian Suttie, wrote that "The physician's love heals the patient."

Another quote from Mrs. Eddy is appropriate at this point:

When understanding changes we shall gain the reality of life, the control of soul over sense... This must be the climax, before harmonious and immortal man is obtained and his capabilities revealed.

To the ordinary scientifically-educated reader, this is metaphysical gibberish. Let us try to re-translate it into our own neurological metaphors:

When the brain develops its full potentials we shall gain a new view of life and the control of neurosomatic bliss over lower-circuit guilts, perplexities, emotions and 'body symptoms'... This is evolutionarily scheduled to occur before sixth-circuit evolutionary awareness and physical immortality are achieved.

We suggest that Mrs. Eddy, having activated a large part of the right brain hemisphere, was able to think in Gestalts as well as serving as transmitter of neurosomatic "healing" to others. She was looking down the DNA highway to the scientific breakthroughs of the decade in which we now live.

Many have turned on the neurosomatic circuit due to prolonged illness, especially if they grow impatient with doctors and resort to self medication and/or faith-healing. The bathroom of Nietzsche, according to Stefan Zweig, looked "like a pharmacy shop," due to the large number of drugs and medicines with

which the philosopher treated his chronic migraines. Gurdjieff employed cocaine, hashish and yoga techniques (probably including pranayama) to treat the incessant and increasing pains resultant from his war wounds and two car accidents. The "harshness" of these two philosophers, their contempt for ordinary human suffering, their visions of the superhuman state beyond emotion and pain, all probably derived from neurosomatic Turn Ons alternating with acute pain. That is, they experienced the whole of evolution from the lower circuits to the full development of neurosomatic bliss, and were expressing chiefly contempt for their own relapses into less-than-blissful consciousness.

In the East, the control of the neurosomatic circuit is known as *dhyana*, *cha'anor* or *Zen*; the state is sometimes called "Buddha-mind" or "Buddha-body." To the ancient Greeks, where rituals to achieve it with psychedelic drugs were performed yearly at Eleusis, those who accomplished the ritual successfully were called *digenes*, "twice-born." The metaphor lingers in the "born again" terminology of charismatic Christianity, and is symbolized by the myth of the Resurrection of the Body.

Freud recognized this state, vaguely, as the "oceanic experience." Gurdjieff calls this circuit the Magnetic Center.

Faith-healers and adepts of a few yogic schools seem to live in neurosomatic consciousness permanently; most who have achieved it at all tend to have it only in flashes, as noted by Ezra Pound:

Le Paradis n'est pas artificiel
but is jagged
For a flash,
for an hour.
Then agony,
then an hour.

This "*Paradis*," this condition of neurosomatic ("mind-body") peace, should be considered a new brain circuit toward which all humanity is evolving, slowly and painfully, out of mammalian antique circuits. This progression, from primate emotion to post-hominid tranquility, from "man" to "super man." is the Next Step that mystics forever talk of; you can hear it in most of Beethoven's later, major compositions.

As mentioned before, governmental brainwashers are generally too puritanical to handle, or manhandle, the socio-sexual circuit and content themselves with mind-washing and brain-programming on the bio-survival, emotional and semantic circuits, while outlaw bands like the SLA or Mansonoids go further and reimprint the socio-sexual circuit also.

It is necessary to note that some cults presently active on this backward planet go even further than that and engage in *neuro-somatic brainwashing*.

A *permanent* neurosomatic circuit can only be imprinted by prolonged practice of one of the yogic, Tantric or related sciences, and perhaps good genes, good environments and good luck generally.

Neurosomatic **brainwashing**—the most powerful form of robotization—consists in *temporary* activation of the neurosomatic circuit by the brainwasher, together with assurances that *only* the brainwasher (or the "god" who "acts through him") can turn on this circuit.

For full effect, this is, of course, preceded by normal brainwashing. The victim is first isolated from his or her previous environment and trained to hook the bio-survival circuit onto the "guru" and/or the Ashram or commune. The emotional circuit is bent and broken by continuous attacks upon status (ego), until the only emotional security left is found in Total Submission to the group reality-island. The **re-infantilized** victim is then ready to imprint any semantic circuitry desired, from EST to Krishna to People's Temple, etc. The socio-sexual circuit can then easily be programmed for celibacy, for free love, or for whatever sexual game the guru has selected. *Then, and only then, the neurosomatic buttons are pushed and ecstasy is "given" to the subject "by" the guru.*

Marjoe Gortner, a long-time practitioner of this science, commented ironically in a film made after abandoning it for a different career, "The marks never realized they could do it" (push the neurosomatic buttons) "for themselves. They all think they need me jacking them off!" Gortner is, nowadays, unusually honest. The average charismatic *insists* that the victims can never learn to do it for themselves.

One of the greatest historical practitioners of this neuroscience was Hassan i Sabbah, who used relatively simple techniques, including, evidently, a time-release capsule invented by the *Sufi* College of Wisdom in Cairo.

As I describe Hassan's technique — based on historical records—in my novel, *The Trick Top Hat*: Two young candidates dine with Hassan; the food is laced with a time-release capsule. When asleep the candidates are taken to Hassan's famous "Garden of Delights." The capsule had released a heavy dose of opium and they were quite thoroughly unconscious and unaware of their surroundings.

The garden—officially known as the "the Garden of Delights"—covered several acres. Here candidates were prepared for admission to the Order of the Assassins: they were to become the most feared and legendary professional killers in history. But here also, in this same garden, were prepared candidates for admission to the Brotherhood of Light, the Illuminati. The candidates, in fact, were prepared the same way. They themselves selected, unknown to themselves, which order they would enter—the political Assassins or the mystic Illuminati.

Both young men were conveyed into the Garden of Delights and placed several acres apart from each other. In a short time, the second stage of the time-release capsule began to work; cocaine was released into their bloodstreams, thereby overwhelming the traces of the soporific opium and causing them to awaken full of energy and zest. At the same time, as they woke, hashish also began to be released, so they saw everything with exceptional clarity and all colors were jewel-like, brilliant, divinely beautiful.

A group of extremely comely and busty young ladies—imported from the most expensive brothel in Cairo—sat in a circle around each of the young candidates, playing flutes and other delicately sweet musical instruments. "Welcome to heaven," they sang as the awakening men gazed about them in wonder. "By the magic of the holy Lord Hassan, you have entered Paradise while still alive." And they fed them "paradise apples" (oranges), far sweeter and stranger than the earth-apples they had known before, and they showed them the animals of paradise (imported from as far away as Japan, in some cases),

creatures far more remarkable than those ordinarily seen in Afghanistan.

"This is heaven!" the first young man exclaimed, in ecstasy. "Great is Allah, and great is the wise Lord Hassan Sabbah!"

But, twenty acres away, surrounded by similar lovely ladies and other wonders, the second young man merely gazed about him, smiled in contentment, and said nothing.

And then, in both cases, the *houris* of Paradise, as promised in the *Koran*, began to dance, and as they danced, they discarded one by one each of their seven veils. As the veils were thrown off, more and more hashish was released from the capsules and the young men saw with greater clarity, felt with deeper intensity, experienced beauty and sexual joy in a way completely unknown in their previous earth lives.

Then, as each young man sat entranced by the beauty and wonder of Heaven, the *houris* finished the dance, and nude and splendid as they were, rushed forward in a bunch, like flowers cast before the wind. And some fell at the candidate's feet and kissed his ankles; some kissed knees or thighs, one sucked raptly at his penis, others kissed the chest and arms and belly, a few kissed eyes and mouth and ears. And as he was smothered in this hashish-intensified avalanche of love, the lady working on his penis sucked and sucked and he climaxed in her mouth as softly and slowly and blissfully as a single snowflake falling.

In a little while, there was no more hashish being released and more opium began to flow into the bloodstream, the young candidates slept again; and in their torpor, they were removed from the Garden of Delights and returned to the banquet hall of the Lord Hassan.

There they awoke.

"Truly," the first exclaimed, "I have seen the glories of Heaven, as foretold in *Al Koran*. I have no more doubts. I will trust Hassan i Sabbah and love him and serve him."

"You are accepted for the Order of Assassin," said Hassan solemnly. "Go at once to the Green Room to meet your superior in the order."

When this candidate had left, Hassan turned to the second, asking, "And you?"

"I have discovered the First Matter, the Medicine of Metals, the Elixir of Life, the Stone of the Philosophers, True Wisdom and Perfect Happiness," said he, quoting the alchemical formula. "And it is inside my own head!"

Hassan i Sabbah grinned broadly. "Welcome to the Order of the Illuminati!" he said, laughing.

Hassan i Sabbah was not the first or last student of the ways in which sexuality can be transmuted into fifth-circuit rapture. Further to the East, there were Tantric schools within Hinduism, Buddhism and Taoism, which taught techniques by which prolongation of the genital embrace could explode into dramatic brain-change. In the West, underground cults of Gnostics, Illuminati, alchemists and witches kept similar techniques as closely guarded secrets, for if the Holy Inquisition ever learned of such practices the participants would be denounced as devil-shippers and burned at the stake.

In our own time, there has been a revolutionary upsurge of these ancient neurological secrets, with an admixture of more modern techniques. Tantric teachers are available in many cities. Masters and Johnson use quasi-Tantric practices to treat sexual dysfunctions. As early as 1968, a poll by McGlothlin showed that 85% of the pot-smokers in the country said their chief interest in the Weed was its function as enhancer of erotic sensation. Vibrators and other sexual toys proliferate; Gays come out of the closet; philosophers of a culture without repression (Norman Brown, Henri Marcuse, Charles Reich) become best-sellers.

Saul Kent, a writer on medical science for general audiences, has even suggested that electronic sexual surrogates can and will be manufactured in the near future. (Your own Marilyn Monroe doll!) Instead of joining Tom Wolfe and the neo-puritans in throwing up our hands in horror at such an idea, let us consider it for a moment. Let us see if we can peek outside our imprinted conditioned reality-tunnel.

If a sexual android is possible in 2005 or 2050 or whenever, why not a totally programmed sexual environment? Let us call this, in memory of Herman Hesse, the Magic Theatre. We start with what is concurrently available in high-priced brothels in the hedonic Sun Belt section of America.

Massage, a first-circuit tranquilizer, has all the advantages of the opiates without being habit-forming. Our Magic Theatre, then, would include computerized body-relaxers-and-energizers better than current massage techniques.

Porn movies are available, for stimulation, in the better brothels. Our Magic Theatre would have them in 3D on all four walls, obviously.

Marijuana and stimulants like cocaine or speed are available in brothels everywhere. Our Magic Theatre would have better chemical rapture-agents.

One can go on adding details, according to personal fantasy, until one has created a room in which bliss can be extended in all dimensions, indefinitely.

A strange thing has happened in constructing this cyberneticized brothel. We seem to have gone beyond sex to something that might be called meta-sex. While specific genital pleasure might still be fun, it is hardly as important as it seemed to us before we came into the multi-dimensional Pleasure Dome where all senses are stimulated to ecstasy.

And the most peculiar thing about this bawdy science-fiction projection is that we don't even need to build a Magic Room. It is built into our brains already. We have been describing the positive neurosomatic consciousness which Freud called "polymorphous perversity" in one of his Puritan moods and "the oceanic experience" in one of his mystical moments. This is what the neurosomatically turned-on brain feels like.

In alchemy this was known as "the multiplication of the first matter" or "the Philosopher's Gold," which was unlike ordinary gold in that it could not be *spent* or used-up, since it perpetually multiplied and renewed itself. It is the "Third Eye" of the Illuminati tradition, which transforms all it sees; the eye of which Jesus speaks in his gnomic aphorism,

"The light of the body is the eye; if therefore thine eye be single, thy whole body will be full of light."

— Matt 6:22

EXERCIZES

1. Get the lesson book from the local Christian Science Reading Room and read the lessons for a month.

2. Attend a Sufi week-end seminar.

3. Acquire my book *Sex & Drugs: A Journey Beyond Limits* (New Falcon Publications) and try the Tantric exercises there described.

4. Learn how to do pranayama properly, from an expert. (I have tried describing this elsewhere, and have found there is no way to prevent gross errors in verbal transmission of this nonverbal knowledge. Get a Hindu to *show* you.)

5. Da Free John, an American guru, says you can reach Illumination by constantly asking, "Who is the One who is living me now?" Well—is it Circuit I consciousness, Circuit II ego, Circuit III mind, Circuit IV sex-role, Circuit V Gestalt-field, or a higher circuit?

Who is it? Where is it? *How old* is it?

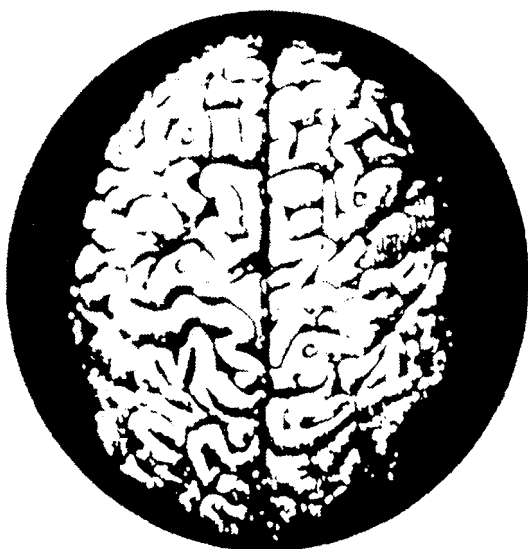
6. Dr. Aiden Kelly has suggested that the so-called "unconscious" is *more conscious* than the so-called conscious mind. That is, the "unconscious" contains all the feedbacks of the neurosomatic circuit and the other circuits that maintain life. Consider this idea. Is this the "One who is living you now"?

CHAPTER TWELVE

THE COLLECTIVE NEUROGENETIC CIRCUIT

It is no longer only the Right that is conservative. The entire Left is also suddenly conservative. The liberal and the radical Left have fallen behind.

— F.M. Esfandiary, *Upwingers*



The sixth circuit of the brain kicks into action when the nervous system begins to receive signals from *within the individual neuron*—from the RNA-DNA "dialogue," the neurogenetic feedback system.

The entire nervous system, including the brain, has been designed like the rest of the body, by the "code" within the DNA molecule, which sends signals via messenger RNA molecules to tell the organism what to do: *Grow red hair. Have blue eyes. Stand up and walk now. Start to talk. Find a mate.* Etc. Our entire mental lives—our brain hardware and software—exist within the perimeters of this DNA master-tape.

With neurogenetic consciousness, these DNA archives become accessible to brain scanning, *while awake*. (They are always accessible, as archetypes of the Jungian "collective unconscious," during dreaming sleep.)

The first to achieve neurogenetic awareness, a few thousand years ago, spoke of "memories of past lives," "re-incarnation," "immortality," etc. That these neurological adepts were speaking of something real, in the best language of their day, is indicated by the fact that many of them (especially Hindus and Sufis) gave marvelously accurate poetic vistas of evolution millennia before Darwin and foresaw Super-humanity before Nietzsche.

The Greeks called this "the vision of Pan," the Chinese "the great Tao," Hindus "Atman consciousness." The numinous, awful, sublime "God" "Goddess" and "Demon" figures who appear in the initial stages of this Awakening are Jung's "archetypes of the collective unconscious" and are recognized as "victors from dream-time" by primitives, as "them from Sidde" by witches, as the Weird People in a thousand folk-traditions.

Gurdjieff calls this circuit the True Emotional Center.

The "akashic records" of Theosophy, the "phylogenetic unconscious" of Dr. Stanislaus Grof, the "Gaia hypothesis" of biologists Margulis and Lovelock—which holds that the biosphere of this planet is one intelligent organism—are three modern metaphors for this circuit. The visions of past and future evolution described by those who have had trans-time experiences during close-to-death or "clinical death" trauma also describe the Circuit VI neurogenetic reality-tunnel.

Specific exercises to trigger neurogenetic imprints are not to be found in yogic teaching; it usually happens, if at all, after

many years of expertise in the kind of advanced rajah yoga that develops Circuit V somatic bliss. Heavy doses of LSD, of course, always trigger temporary Neurogenetic vistas.

The neurogenetic circuit is best considered, in terms of current science, as the genetic archives activated by excitement of anti-histone proteins—the DNA memory coiling back to the dawn of life and containing also the genetic blueprints for the future of evolution.

"I am He that was, and is, and shall be," a sentence from the Egyptian *Book of the Dead*, in hieroglyph and in his own handwriting, was found on the desk where Beethoven composed the Ninth Symphony and all his later, aeon-spanning "evolutionary" music. One judges from this, and from the music itself, that Beethoven had opened the neurogenetic circuit.

Here dwell primordial archetypes, far older than language yet newer than tomorrow, Personifying this circuit as a being, Crowley tells us:

...The "Babe in the Egg of Blue" [cf., the final image of Kubrick's *2001: A Space Odyssey*—R.A.W.]...represents the Higher Self... The connection is with the symbolism of the dwarf in mythology... In his absolute innocence and ignorance he is "the Fool"; he is the Savior...the "Great Fool" of Celtic legend, the "Pure Fool" of Act I of *Parsifal*...he is also the Green Man of spring festivals... So we see him fully armed as Bacchus Diphues, male and female in one, the bisexual Baphomet, and...Zeus Arrhenothelus, equally bisexual... [He is shown in this full form in the Tarot Trump XV, "The Devil"]... But the "small person" of Hindu mysticism, the dwarf insane yet crafty of many legends in many lands, is also this same... Silent Self of a man, or his Holy Guardian Angel.

These images are not poetic whimsies by Crowley. They reappear in the dreams of individuals (the personal myth of the night), in the myths of all peoples (the impersonal dreams of the species), and, of course, over and over in UFO contact stories.

STUDY THE NEXT TWO IMAGES CAREFULLY



Circuit VI neurogenetic **consciousness**: This symbolizes a pan-like god, displaying the concept of genetic memories symbolized by the human-animal seed-forms in the testicles.



Another archetype from the neurogenetic archives ("collective unconscious"). The Great Mother symbolizing the genetic memories as illustrated by the flower, bird, etc.

The "language" of this circuit is the multi-level language of *Finnegans Wake*, where Finnegan is Finn-again, Finn Mac Cool of Irish legend reborn and Huck Finn again also, sailing down "Missus Liffey," both the river Anna Liffey in Ireland and Huck Finn's Mississippi; where Mark the Wan is King Mark, cuckolded by Tristan, but Mark the Twy is Mark Twain, married to a wife he called "Livvy" just like the Irish river, and Mark the Tris is cuckolded Mark and cuckolding Tristan in one; while Marcus Lyons is all of them, plus Mark the apostle, his emblematic lion (always shown with him in medieval art), Leo the lion, Leo in the zodiac and all associated fire-signs, and one of the Four Old Men (Matt Gregory, Marcus Lyons, Luke Tarpey and Johnny McDougall) who haunt the dreamer all night long, symbolizing the four evangelists, the four bedposts surrounding the sleeper, the four antique circuits, the four suits of Tarot or ordinary playing cards, the four elements of the ancients, and all the other fours that Jung has found omnipresent in the "collective unconscious." To parallel the evolution of the first four circuits in human (and mammalian) history, Joyce also offers the four stages of the development of the "Gracehoper" (egg, larvae, chrysalis, adult) and such dream-logical quartifications as "eggburst, eggblend, eggburial, and hatch-as-hatch can," "their weatherings and their marryings and their buryings and their natural selections," "a human (pest!) cycling (pist!) and recycling (past!) and there he goes (pust!) again," etc.

This archetypal circuit is replete with what Jung called *synchronicities*—*meaningful coincidences*—which he attributed to the circuit's roots in what he called the "psychoid" level, below the personal and collective unconscious, where "mind" and "matter" are not yet differentiated—the royal highway of the DNA-RNA-CNS (central nervous system) telegraph, in Tim Leary's metaphor.

Such synchronicities are a sure sign that you are dealing with the neurogenetic circuit. For instance, in a *Finnegans Wake* study group, we were all convulsed with laughter when noticing that "Toot and Come Inn" is not just a parody of American cutesy-pie motel names but another of Joyce's countless puns on Tutankhamen. At this point, my wife entered the room to enquire what was so funny. When we explained, she said, "That's a synchro-

nicity—I was just watching a TV program about Tutankhamen." And, of course, Joyce put the boy-king into the dream because the main theme of *Finnegans Wake*, the main theme of the neurogenetic circuit, is the survival of genetic memory through time, symbolized by the Resurrection myth; and Tut was dug up (resurrected) synchronistically, just after Joyce started work in this epic.

As Joyce explains the logic of the neurogenetic circuit, "This outh of years is naught save brickdust and being humus the same rotturns" (the earth gives back, in new forms, what is buried) since "on the bunk of our breadwinning lies the cropse of our seedfather" (comment superfluous, to those who know *The Golden Bough*) and "Phall if you but, will rise you must." The seed, the genetic code, and the egg, cellular wisdom, sends the signal down the aeons; in the similar metaphor of Nobel geneticist Hebert Muller, "We are all giant robots manufactured by DNA to make more DNA."

To the individual, the breaks in the chain of life/death /life/death/life/death are ail-too real and painful; to the seed-and-egg wisdom of the neurogenetic circuit, the seamless unity of lifedeathlifedeathlifedeathlife is the greater reality.

The neurogenetic circuit is probably located in the *right neocortex* and is more recent than the neurosomatic circuit in the back sections of the right cortex.

Circuit VI neurogenetic consciousness allows you to "converse" with the evolutionary architect who *designed* your body—and billions and billions of others since the dawn of life around 3-4 million years ago.

This "architect" is the greatest designer on this planet, as Bucky Fuller has often commented. No human architect has yet equaled Her efficiency *or* Her esthetics in such routine products as roses, eggs, insect colonies, fish etc.

She (or He) can be personified in modern terms as Mother DNA or Father Nucleic Acid. The Rationalist immediately objects that such personification, however inescapable it is to all who have encountered the Architect directly on this circuit, is illegitimate, because She or He is *unconscious*. The rebuttal, given by all Circuit VI adepts in all cultures and all ages, is that

She or He is not unconscious but intoxicated, and it is a divine intoxication.

Less poetically, whether we "humanize" this "architect" into a Big Momma or Big Daddy, or "*animalize*" it into a jackal-headed being like the Egyptian, or "*insectualize*" it into a divine Preying Mantis like one African tribe, or "*spiritualize*" it into something totally abstract like Hindus and Christian Scientists, we are only depicting one cross-section of this 3-4 billion-year-old Being. When we "*moleculize*" it as DNA we are also only seeing one cross-section—*the most useful cross-section for scientific analysis*. That is all that needs to be said, or should be said, for the "scientific materialist" chemicalization of the biosphere, and it is no contradiction of *direct experience* of the Being itself via Circuit VI yogas, biological or chemical. Indeed, the direct experience undoubtedly can and has helped many scientists get a wider, more holistic view of what is going on in evolution, which they have brought down to Circuit III in better linguistic models. Teilhard de Chardin is one, but not the only, example of a scientist whose evolutionary model has been improved by such direct Circuit VI experience.

For those who have not yet had Circuit VI experience—and most of humanity will possess the technology to turn on this circuit at will, within the next twenty years—this evolutionary perspective might, possibly, be conveyed by a series of quantum jumps in perspective, thus:

The individual can make mistakes, even fatal ones. Consciousness of Circuits I-V is far from infallible; we all get into messes, and sometimes they kill us.

The gene-pool can make mistakes, but less frequently. Most gene-pools have a life-span far beyond any individual, by a factor of many thousands. Obviously, if we judge intelligence by survival, gene-pools—made up of the information of many million individuals—are more "intelligent" than any individuals, even geniuses. (Einstein was not as smart as the Jewish people collectively. He created Relativity and was smart enough to escape the Nazis. The Jews, historically, created dozens of ideas as important as Relativity and survived hundreds of pogroms.)

The species is even more intelligent than the gene-pool. It lives millions of times longer than any individual, many thousand times longer than any gene-pool.

The biosphere—Gaia—the DNA script—is more intelligent than all individuals, gene-pools and species. It has survived *everything* thrown at it for nearly 4 billion years, and is getting smarter all the time. It is on the edge of achieving immortality; through the sixth circuit it has a better eye to see itself and judge its trajectories than ever before; it is getting ready to leave this planet and expand across the universe.

Beethoven, to cite him one more time, said "Anybody who understands my music will never be unhappy again." That is because his music is the song of the Sixth Circuit, of Gaia, the Life Spirit, becoming conscious of Herself, of Her powers, of Her own capacities for infinite progress.

EXERCIZES

1. List *at least* 15 similarities between New York (or any large city) and an insect colony, such as a bee-hive or termite hill. (If you can't think of at least 15, read Edward Wilson's *Sociobiology*.) Contemplate the *information* in the DNA loop, which created both of these enclaves of high coherence and organization, in primate and insect societies.

2. Read the *Upanishads* and every time you see the word "Atman" or "World Soul," translate it as DNA blueprint. See if it makes sense to you that way.

3. Contemplating these issues usually triggers Jungian synchronicities. See how long after reading this chapter you encounter an amazing coincidence—e.g., seeing DNA on a license plate, having a copy of the *Upanishads* given to you unexpectedly, seeing an image like Crowley's Pan or Great Mother in a work of popular art etc.

4. Explain such a synchronicity, when it occurs, in Circuit III Rationalist terms—mere coincidence etc.

5. Psychologist Barbara Honnegger explains synchronicities by saying that the right brain hemisphere (where this circuit is located) moves you in space-time to the place where the synchronicity will occur, while the Rationalist left brain invents rationalizations to go there. Synchronicities are a language through

which this circuit communicates with the left brain, in this theory. Try explaining coincidences by that theory. What messages is your right brain trying to send to your left brain?

6. Jung and several of his disciples (e.g., Coleman, Steiger, Fiedler) have suggested that UFOs are messages from this collective DNA circuit to the left brain. What do such messages mean? What is the right brain trying to tell us?

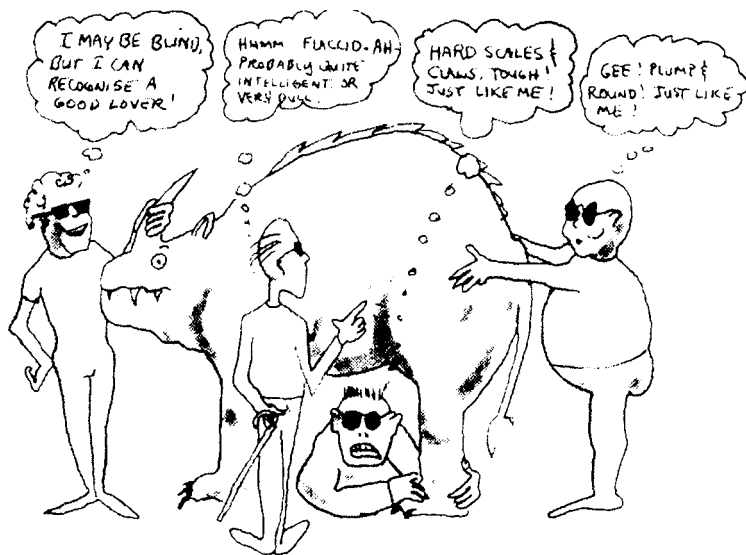
CHAPTER THIRTEEN

INTRODUCTION TO THE METAPROGRAMMING CIRCUIT

It is the human situation that is basically tragic. Right and Left revolutionaries cannot alter this basic dilemma. For instance, the most radical Left-wing group has no program to overcome death. The entire Right-Left establishment is still death oriented.

— F.M. Esfandiary, *Upwingers*





CAN 100,000 PEOPLE HALLUCINATE AT ONCE?

How else do you explain history?

I once saw a cartoon—I forget where—that seems to me to summarize the central fact of neurological relativism.

A cat approaches a dog and says "Meow." The dog looks confused. The cat repeats, "Meow!" The dog still looks confused. The cat repeats, more emphatically, "MEEOW!!!" Finally, the dog ventures, "Bow-wow?" The cat stalks away indignantly, thinking "Dumb dog!"

Of course, human communication, and our great philosophical debates, cannot be on this primitive level. *Ofcourse!*

Nonetheless...

Between May and October, 1917, in Fatima, Spain, occurred the best documented series of "miracles" in modern history. As everybody knows, it began when three illiterate peasant girls had a vision of the Blessed Virgin Mary. Please note at once that it is easy, and tempting, for the Rationalist, and the non-Catholic generally, to treat this first incident as "merely" hallucination. *Note next how hard it is to make that explanation stick* as the subsequent details are narrated.

At the second "visitation of the Virgin" in June there were *fifty witnesses*. All agreed that they heard an explosion and saw a puff of smoke. (Only the three girls on this and subsequent occasions ever saw the Lady.) Shall we assume now that, in addition to hallucinating girls we must add *a practical joker with a smoke bomb*, to make sense of what was going on?

At the third visitation in July there were *4500 witnesses*. All of them heard an explosion again, at the Lady's departure, and most of them claimed they heard humming and buzzing noises while the children spoke to her. (This humming and buzzing is common in later UFO stories...)

On August 13, there were *18,000 witnesses*, who saw, or hallucinated a symphony of weirdities, including flowers falling out of the sky, another explosion, bright flashes of light on the clouds and on the ground (crimson, pink, yellow and blue) and a luminous globe spinning through the sky, just like a modern UFO.

On September 13, there were *30,000 witnesses*. All saw the luminous "UFO" again, and there was another downpour—not flowers this time, but glistening globules of light that got smaller as they descended and "melted" near ground level. Dr. Carl

Sagan would have solemnly told you, with his bare face hanging out, that all 30,000 witnesses were hallucinating simultaneously.

October 13, the last "miracle" was witnessed by 70,000 *at the scene*, and 30,000 *others* for hundreds of miles around claimed to see some of the phenomena. Some said that the sun plunged directly toward the earth, but others that a globe "big and bright as the sun" had appeared and did the plunging. This was accompanied by flashes of red, violet, blue and yellow, together with a "heavenly" perfume permeating the air.

It is claimed that "thousands" of people were converted to Catholicism by these events. Please note that if it had all happened 50 years later in 1967, many of these people would have been converted to the newer mystique of the Space Brothers.

Nietzsche once said, "We are all greater artists than we realize." It is a function of the above record (and this book as a whole) to make that obscure joke totally clear to every reader.

But, but, but—All 100,000 witnesses who saw some of the phenomena associated with the last Fatima "miracle" must have been hallucinating, of course. This is the most comfortable and conservative way of dealing with such events, and one does not have to be as narrow as Dr. Sagan to prefer such a simple explanation. Still...if 100,000 people can hallucinate simultaneously, and if, as history assures us, many millions can share a "religious" or political delusion simultaneously, only a man as rigidly dogmatic as Sagan can avoid asking the most disturbing questions about the origin of his own beliefs and perceptions.

Cromwell once addressed the Irish rebels, saying, "I beseech you, in the bowels of Christ, think it possible that you might be wrong." History does not record that Cromwell ever addressed the same remark to himself.

Each of us is trapped in the reality-tunnel (assumption-consumption) his or her brain has manufactured. We do not "see" it or "sense" it as *a model our brain has created*. We automatically, unconsciously, mechanically "see" and "sense" it *out there*, apart from us, and we consider it "objective." When we meet somebody whose separate tunnel-reality is obviously far different from ours, we are a bit frightened and always disoriented. We tend to think they are mad, or that they are crooks

trying to con us in some way, or that they are hoaxsters playing a joke.

Yet it is neurologically obvious that no two brains have the same genetically-programmed hard wiring, the same imprints, the same conditioning, the same learning experiences. We are all living in separate realities. That is why communication fails so often, and misunderstandings and resentments are so common. I say "meow" and you say "Bow-wow," and each of us is convinced the other is a bit dumb.

According to reliable statistics, over 100,000,000 citizens of the U.S. "believe in" UFOs and *at least* 15,000,000 have seen a UFO. The system of ideas, rumors, myths, hopes etc. clustered about the UFO phenomenon may be *the most powerful sociological force* for change currently acting upon our society, as Dr. Jacques Vallee recently stressed in an address to a special United Nations committee on the UFO mystery.

The UFO debate, or quarrel, hinges upon the two categories which we find central to our thesis—the innocent-looking ideas of "inside" and "outside." Broadly speaking, the UFO "skeptics" are those who claim the UFO is "inside" the UFO observer ("hallucination," misidentification, etc.), while the UFO "believers" claim the UFO is "outside" (objectivity).

As the semanticist Alfred Korzybski often warned, when we split verbally that which is never split existentially we introduce fallacies into our thinking. Korzybski's favorite example was the matter of "space" and "time"; for in experience, we never encounter "space" without "time" or "time" without "space," i.e., a year measures the *space* the Earth moves around the sun, and the space the Earth travels in one orbit gives us the *time* we call a "year." The verbal separation of "space" and "time" became such a problem in late 19th Century physics that paradoxes and contradictions multiplied endlessly; and this was only resolved when the genius of Einstein went back before the verbal categories, realized we had created them, and started physics over from the ground up on the simple existential fact that we never encounter "space" or "time" separately but only the undifferentiated "space-time continuum."

Applying this Einsteinian operational orientation to the UFO problem, we observe that we never hear of a UFO without a

human observer. In fact, even the UFOs "seen" on radar become UFOs (unidentified, rather than identified, flying objects) through *processes of evaluation* in the *nervous system* of the radar operator.

It is, therefore, the Einsteinian and operational approach to accept the seamless unity of UFO-observer and cease to separate them into "UFO" and "observer."

The types of "critters" who appear in human-UFO experiences include the following:

Black men, blue men, green men, black-faced men with green bodies;

Fish-scaled men, hairy dwarfs, huge-headed bald dwarfs, armless humanoids;

Dwarfs with three fingers, dwarfs with eight fingers, claw-handed men, one-eyed men;

Elephant-eared men, long-haired sexless WoMen, man-apes, man-birds;

Robots, beer-can shaped entities walking on fins, headless things, dwarfs in Nazi uniforms;

Sinister "Greys" who engage in sexual and/or genetic tamperings with humans.

This is only a partial zoology of the UFO experience.

The craft favored by this odd crew includes big blobs of light, little blobs of light, clusters of lights, hard metallic ships, flat-bottom discs, conic discs, coin-like discs, domed discs, ovals, spheres, spheroids, cigar-shaped craft, cubes, tetrahedrons, crescents, "eggs," teardrop shapes, boomerangs. This is also a partial list.

"We are being invaded by beings from dozens of galaxies," said Otto Binder, a believer in the extraterrestrial theory of UFOs, when this list was shown to him.

One consistency does appear in this confusing picture: those who have had Close Encounters show marked personality change afterwards. At one extreme we find paranoid and schizophrenic breakdowns or acute anxieties requiring hospitalization; at the other, "illuminations" similar to those of Buddha, Mohammed, Jesus, St. Paul. In the middle we find a great deal of messianic fanaticism typical of vulgar religiosity everywhere.

Other statistical clusterings can be found in the literature. *Blinding lights* are very common—do we recall St. Paul and the thousands at Fatima? And *drumming and humming noises* are also common—as in shamanism everywhere, at Fatima, and even in so sophisticated a brain-change system as Tibetan Buddhism.

Let nobody underestimate this phenomenon just because it is irrational. It is equally irrational for 900 people to drink cyanide because a paranoid on pep-pills tells them to, and Nazism and the Holy Inquisition were equally irrational. As Dr. Jacques Vallee told the UN committee on UFOs,

It is the *third aspect* of the UFO phenomenon which deserves full attention... The third aspect is the social belief system which has been generated by...the expectation of space victors. This belief...*is creating new religious, cultural and political concepts* of which social science has taken little notice. [Italics in original.]¹

Rationalism—a philosophy for which we have great sympathy, as for a backward relative—wants to take UFO "observers" by the collar, shake them vigorously and shout in their ears, "Look you so and so. It never happened!—you got it, buddy?" Well, maybe it didn't—and then again maybe it did. In either case, UFO-observers are all better artists than they realize.

It should also be obvious that the Rationalist is a better artist than *he* realizes. Amid millions of people who have or create such experiences every day in every city on the planet, the Rationalist has created a separate reality in which such things never happen—to him.

Flying saucers and ESP (not to mention Fatima and its "miracles") may seem far removed from Patty Hearst's

Dr. Carl Jung has compared the UFOs in general and Close Encounters in particular with the "signs and wonders" that accompanied the breakdown of Roman paganism and the rise of Christianity. It is ironic to remember that the Rationalists of that time—the Stoics, Epicureans and other heirs of the Greek philosophical-skeptical tradition—regarded Christianity with as much contempt as the modern Rationalist has for UFOs. They simply refused to look at what was happening, until their society was overcome by the paradigm shift to the new reality-tunnel.

"decision" to become a bank-robber. We are trying to show that there is an intimate connection between all the weirdities of consciousness.

The process by which we construct a kitchen chair out of a whirl of atomic energy is just as *creative* (artistic) as the process by which Patty Hearst turned her father from a beloved parent into a Pig Imperialist.

Your whole world has been constructed that way. You are "reconciled" to death because you have been told, all your life, that everybody must die. Only the Extropian minority—which can be found wherever scientists, science-fiction fans, Futurists and space enthusiasts gather—is living in the separate reality that claims we no longer have to accept this axiom of despair.

The revolutionaries of any decade will become the reactionaries of the next decade, if they do not change their nervous system, *because the world around them is changing*. He or she who stands still in a moving, racing, accelerating age, moves backwards relatively speaking. Thus, there are hundreds of "Thanatological" seminars available in the once revolutionary but now-reactionary Consciousness Movement. These seminars are designed to reconcile people to death, and are about as reactionary as seminars c. 1860 designed to reconcile Black people to slavery.

Only one offshoot of the Consciousness Movement, the Theta Seminars of Leonard Orr, are designed to prepare people for our oncoming immortality.

EXERCIZES

1. Buy a copy of *Christian Science Sentinel* and read all the faith healings reported that month. Note that each "miracle" is attributed to the correct teaching as transmitted by Jesus Christ and Mary Baker Eddy.

2. Buy a copy of *The Peyote Cult* by anthropologist Weston LeBarre which attributes the same effects to auto-suggestion.

3. Read *Brain/Mind Bulletin* for any recent year, and observe that similar healings are reported regularly and attributed to *endorphins* in the brain.

4. Witnesses have testified that Jim Jones (like a few other professional faith-healers) used *skills* part of the time, a skill

being a person who pretends to be ill and pretends to be cured, in order to get the audience in the right frame of mind. Re-read *all* the miracles in the New Testament, using each of these filters: Jesus had the correct teaching; Jesus was using auto-suggestion; the sufferers' brains unleashed *endorphins* when Jesus gave them positive auto-suggestion; Jesus was a con-man using skills.

Since you weren't there at the time, does your choice among these theories, or your combination of them, tell more about Jesus or more about your own favorite reality-tunnel?

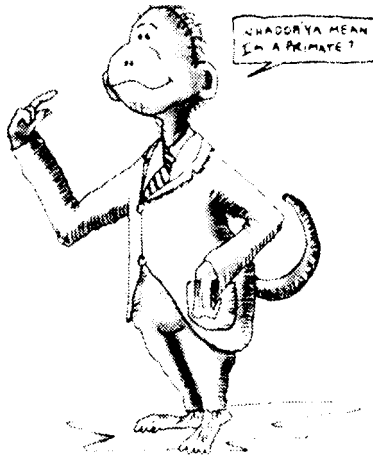
5. Did you ever really give a good trial to our exercise, "I can now exceed all of my previous hopes and ambitions?" *Try it*; and at the same time, try, "I can be healthier than I have ever been before."

CHAPTER FOURTEEN

THE META-PROGRAMMING CIRCUIT

Man is ignorant of the nature of his own being and powers, Even his idea of his limitations is based on experience of the pad. There is therefore no reason to assign theoretical limits to what he may be, or what he may do.

— Aleister Crowley, *Magick*



According to Alfred Korzybski, any "idea" or mental state is a brain circuit which the brain itself can contemplate, thereby having an idea about the idea, or a mental state about the mental state, etc. There is no theoretical or real limit to the higher-ordering process; it is the "Infinity Within" of which mystics speak.

Dr. John Lilly says, "In the province of the mind what is believed true is true or becomes true within limits to be learned by experience and experiment. These limits are further beliefs to be transcended. In the province of the mind there are no limits."

Mind and its contents are functionally identical: My wife only exists, *for me*, in my mind. Not being a solipsist, I recognize the converse: I only exist, *for her*, in her mind. Lest the reader exclaim, like Byron of Wordsworth, "I wish he would explain his explanation!", let us try it this way: If I am so fortunate as to be listening to the *Hammerklavier* sonata, the only correct answer, if you ask me suddenly, "Who are you?" would be to hum the *Hammerklavier*. For, with music of that quality, one is hypnotized into rapt attention: there is no division between "me" and "my experience."

In heavy meditation, when I think of me, I am me; when I think of me and you, I am me and you; when I think of you alone, I am not there anymore; when I think of God, I am God. *What I see with my eyes closed and with my eyes open is the same stuff: brain circuitry.*

Mathematician J.W. Dunne puts the matter in a parable. A painter, who had escaped from the asylum to which he was (justly or unjustly) confined, decided to paint the field in which he found himself. Finished, he looked at the result and realized that something was missing: namely, himself and his canvas, which were part of the field. So he started over and painted himself and his canvas in the field. But, examining the results with philosophical analysis, he realized that something was still missing: namely, himself and his canvas on which he was painting himself and his canvas in the field. So he started a third time...and a fourth...*ad infinitum*.

We think of the paintings of M.C. Escher at this point: Or we recall the old folk-tale of the farmer who set out to market with ten donkeys, on one of which he rode. After a while, he began to wonder if any of the donkeys had strayed and he began counting there seemed to be only nine. Disturbed, he dismounted and

walked around the herd, counting carefully—and there were ten after all. So he remounted and went on riding, until worry beset him again. So he counted another time... and there were nine. So, once again, he dismounted and walked about counting carefully to find ten. The process is repeated until he finally solves the problem, carrying one donkey on his back and driving the other nine before him.

The "disappearing donkey" trick is the epitome of ideas about ideas about ideas, paintings of paintings of paintings, etc. The disappearing donkey is a synecdoche of the meta-programming circuit of the nervous system.

The meta-programming circuit—known as the "soul" in Gnosticism, the "no-mind" (*wu-hsin*) in China, the White Light of the Void in Tibetan Buddhism, *Shiva-darshana* in Hinduism, the True Intellectual Center in Gurdjieff—simply represents the brain becoming aware of itself. The artist seeing himself in his painting, seeing himself seeing himself in his painting... In the Zen metaphor, it is a mirror that reflects anything, but does not hold onto anything. It is a conscious mirror that knows it can always reflect something else by changing its angle of reflection.

This is analyzed mathematically in G. Spencer Brown's *Laws of Form*; an analog, using not Brown's math but Gödel's, and employing illustrations from the music of Bach and the paintings of Escher, is Hofstadter's *Gödel, Escher, Bach*.

Most of the occult literature of the world—aside from the 95% of it that is sheer rubbish—consists of *tricks*, *gimmicks* and *games* (which the Hindus call *upaya*, "clever ways") to trigger meta-programming consciousness. This generally means leading the student "all around Robin Hood's barn" as many times as are necessary, until the poor victim discovers that he has created the barn himself.

For instance, a popular game with California occultists—I do not know its inventor—involves a Magic Room, much like the Pleasure Dome discussed earlier except that *this* Magic Room contains an Omniscient Computer.

To play this game, you simply "astrally project" into the Magic Room. Do not ask what "astral projection" means, and do not assume it is metaphysical (and therefore either impossible, if you are a materialist, or very difficult, if you are a mystic). Just

assume this is a *gedankenexperiment*, a "mind game." Project yourself, in imagination, into this Magic Room and visualize vividly the Omniscient Computer, using the details you need to make such a super-information-processor real to your fantasy.

You do not need any knowledge of programming to handle this astral computer. It exists early in the next century; you are getting to use it by a species of time-travel, if that metaphor is amusing and helpful to you. It is so built that it responds immediately to human brain-waves, "reading" them and decoding their meaning. (Crude prototypes of such computers already exist.) So, when you are in this magic room, you can ask this Computer anything, just by thinking of what you want to know. It will read your thought, and project into your brain, by a laser ray, the correct answer.

There is one slight problem. The computer is very sensitive to *all* brain-waves. If you have any doubts, it registers them as negative commands, meaning "Do not answer my question." So, the way to use it is to start simply, with "easy" questions. Ask it to dig out of the archives the name of your second-grade teacher. (Almost everybody remembers the name of their first grade teacher—imprint vulnerability again—but that of the second grade teacher tends to get lost.)

When the computer has dug out the name of your second grade teacher, try it on a harder question, but not one that is *too hard*. It is very easy to sabotage this machine, but you don't want to sabotage it during these experiments. You want to see how *well* it can be made to perform.

It is wise to ask only one question at a time, since it requires *concentration* to keep this magic computer real on the field of your perception. Do not exhaust your capacities for imagination and visualization on your first trial runs.

After a few trivial experiments of the second-grade-teacher variety, you can try more interesting programs. Take a person toward whom you have negative feelings, such as anger, disappointment, feeling-of-betrayal, jealousy or whatever interferes with the smooth, tranquil operation of your own bio-computer. Ask the Magic Computer to *explain* that other person to you; to translate you into their reality-tunnel long enough for you to

understand how events seem to them. Especially, ask *how you* seem to them.

The Poet Prayed:

Oh would some power the giftie gie us
To see ourselves as others see us

This computer will do that job for you; but be prepared for some shocks which might be disagreeable at first.

This super-brain can also perform exegesis on ideas that seem obscure, paradoxical or enigmatic to us. For instance, early experiments with this computer can very profitably turn on asking it to explain some of the propositions in this book which may seem inexplicable or perversely wrong-headed to you, such as "We are all greater artists than we realize" or "What the Thinker thinks, the Prover proves" or "mind and its contents are functionally identical."

This computer is much more powerful and scientifically advanced than the rapture-machine in the neurosomatic circuit. It has total access to all the earlier, primitive circuits, and overrules any of them. That is, if you put a meta-programming instruction into this computer; it will relay it downward to the old circuits and cancel contradictory programs left over from the past. For instance, try feeding it on such meta-programming instructions as:

1. I am at cause over my body.
2. I am at cause over my imagination.
3. I am at cause over my future.
4. My mind abounds with beauty and power.
5. I like people, and people like me.

Remember that this computer is only a few decades ahead of present technology, so it cannot "understand" your commands if you harbor any doubts about them. Doubts tell it not to perform. Work always from what you can believe in, extending the area of belief only as results encourage you to try for more dramatic transformations of your past reality-tunnels.

This represents *cybernetic consciousness*; the programmer becoming self-programmer, self-metaprogrammer, meta-meta-programmer, etc. Just as the emotional compulsions of the second circuit seem primitive, mechanical and, ultimately, silly

to the neurosomatic consciousness, so, too, the reality maps of the third circuit become comic, relativistic, game-like to the metaprogrammer.

"Whatever you say it is, it isn't," Korzybski, the semanticist, repeated endlessly in his seminars, trying to make clear that third-circuit semantic maps are not the territories they represent; that we can always make maps of our maps, revisions of our revisions, meta-selves of our selves.

"*Neti, neti*" (not that, not that), Hindu teachers traditionally say when asked what "God" is or what "Reality" is.

Yogis, mathematicians and musicians seem more inclined to develop meta-programming consciousness than most of humanity. Korzybski even claimed that the use of mathematical scripts is an aid to developing this circuit, for as soon as you think of your mind as mind¹, and the mind which contemplates that mind as mind² and the mind which contemplates mind² contemplating mind¹ as mind³, you are well on your way to meta-programming awareness. *Alice in Wonderland* is a masterful guide to the meta-programming circuit (written by one of the founders of mathematical logic) and Aleister Crowley soberly urged its study upon all students of yoga.

R. Buckminster Fuller illustrates the meta-programming circuit, in his lectures, by pointing out that we feel puny in comparison to the size of the universe, but only our bodies (hardware) are puny. Our minds, he says—by which he means our software—*contain* the universe, by the act of comprehending it.

The seventh, meta-programming circuit is the most recent in evolutionary time and seems to be located in the *frontal lobes*. That is why the traditional Hindu exercise to activate it is to fix the consciousness in the front of the forehead and hold it there, hour after hour, day after day, year after year, until the metaprogrammer awakes and you begin to perceive-create infinite realities where before there was only one static jail-cell "reality" in which you were trapped.

As said above, this circuit is the "soul" of the Gnostics, as distinct from the self. The self seems to be fixed and firm, but is not; that is, whatever circuit you are operating on at the moment is your "self at that moment. If I point a gun at you, you go to Circuit I consciousness at once, and that is your "self at that

instant. But if you are sexually attracted to somebody, you go to Circuit IV and that is your "self until you are orgasmically satisfied (or hopelessly frustrated). Most of the preliminary exercises in Sufi and Gurdjieffschools consist in making you aware that the "self is not constant but shifts back and forth between the imprints on the various circuits.

The "soul" or Circuit VII is constant, because it is, as the Chinese say, void or no-form. It plays all the roles you play—oral dependent, emotional tyrant, cool rationalist, romantic seducer, neurosomatic healer, neurogenetic Evolutionary Visionary—but it is none of them. *It is plastic*. It is no-form, because it is all forms. It is the "creative Void" of the Taoists.

If this begins to sound like nonsense, that is inevitable on this level. As Lewis Morgan notes, in books on linguistics there always comes a point at which the prose itself becomes wildly incomprehensible, disintegrating into nonsense.

The same happens, Morgan notes, beyond a certain point in modern mathematics:

Gödel's Theorem was once explained to me by a patient, a gentle mathematician, and just as I was taking it all in, nodding appreciatively at the beauty of the whole idea...it all turned into nonsense inside my head.

It happens in both linguistics and mathematics, because it *happens in consciousness itself*, language and math are just models of consciousness.

"Mind" is a tool invented by the universe to see itself; but it can never see all of itself, for much the same reason that you can't see your own back (without mirrors). Or as Alan Watts liked to say, because the tongue ultimately cannot taste the tongue.

Ideas about ideas—mathematics about mathematics (Gödel)—language about language—consciousness of consciousness—the whole seventh circuit brings us into what Hofstadter calls *Strange Loops*. Like the legendary ko-ko bird, we follow our own tail around in ever-narrowing circles, but unlike that mythic bird we never complete the process by flying up our own rectums and disappearing. It just seems like we're about to self-destruct in that colorful way, and we decide that what we have been reading, or thinking, or perceiving, must be "nonsense."

It is not nonsense. We are merely confronting infinity where we least expected to encounter it—in our own lonely selves.

Physics joined linguistics, mathematics and psychology in this mete programming hall of mirrors when Schrödinger demonstrated that quantum events are not "objective" in the Newtonian sense. For fifty years since then, physicists have been struggling to build a system that will get them out of this Strange Loop. The results have been as funny as a *Zen koan*.

For instance, Niels Bohr proposed the Copenhagen Interpretation, which merely says, in the manner of Gödel, that our equations do not describe the universe really. They describe the mental processes we have to put ourselves through to describe the universe. True enough—and this whole book is a Copenhagen Interpretation of psychology and owes *everything* to Dr. Bohr, but we are still in a Strange Loop, and most physicists want to get out.

Dr. John von Neumann proved that there was no way out. This is technically known as Von Neumann's Catastrophe of the Infinite Regress, and it merely shows that any device that will get us out of the first Strange Loop (the Copenhagen collapse of objectivity) will just lead us into a second Strange Loop; and any way out of that will lead to an inexorable third Strange Loop; and so on, forever.

Everybody is still trying to refute von Neumann; but nobody has been successful.

"I can't get out—my horns won't fit through the door.

The meta-programming circuit is *not* a trap. As Joyce would say, it only looks as like it as damn it. Simply accept that the universe is so structured that it can see itself, and that this self-reflexive arc is built into our frontal lobes, so that consciousness contains an infinite regress, and all we can do is make models of ourselves making models...

Well, at that point, the only thing to do is relax and enjoy the show.

This is what the Hindus call *Shiva-darshana*, or the divine dance. You are still in life, or life is in you, but since there are infinite aspects to everything, especially to the "you" who is observing/creating all these muddles and models, *there are no limits*.

The only sensible goal, then, is to try to build a reality-tunnel for next week that is bigger, funnier, sexier, more optimistic and generally less boring than any previous reality-tunnel.

And once you have built that bigger, funnier, happier universe of thought, build a bigger and better one, for next month.

EXERCIZES

1. If all you can know is your own brain programs operating, the whole universe you experience is inside your head. Try to hold onto that model for at least an hour. Note how often you relapse into feeling the universe as *outside you*.

2. Consider the belief system or reality-tunnel of an educated reader 1200 years ago—in 797 AD. How much of that tunnel still seems "Real"? How much in our reality-tunnel was unknown or invisible then?

3. Consider the reality-tunnel of an educated person 1200 years from now—in 3197 AD. How much of our reality-tunnel will still seem "Real"? How much of the 3197 AD reality-tunnel is unknown or invisible to us?

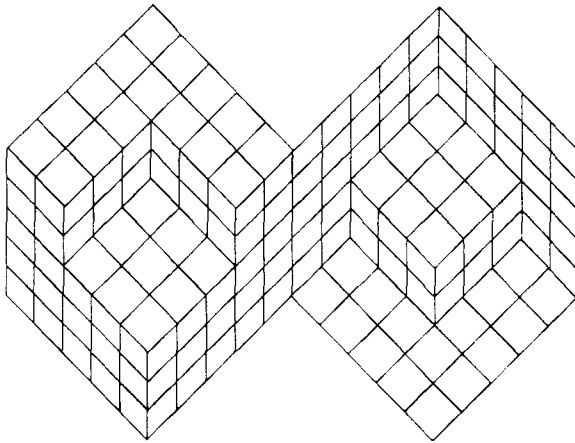
4. Re-read Moses' encounter with I AM WHO I AM in Deuteronomy. Try the theory that Moses was talking to his own meta-programming circuit.

CHAPTER FIFTEEN

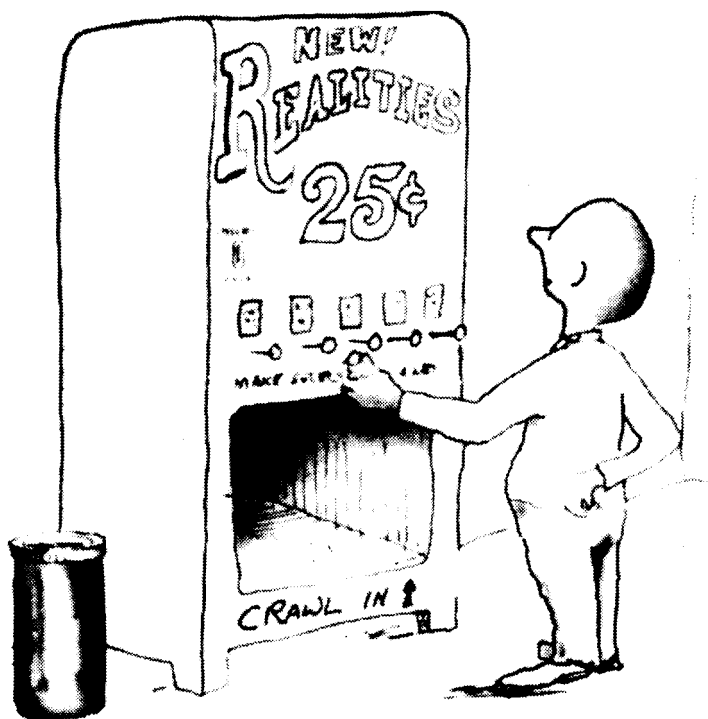
DIFFERENT MODELS & DIFFERENT MUDDLES

It¹ is not just a riot of blots and blurs and disjointed jottings linked by spurts of speed... it only looks as like it as damn it.

— James Joyce, *Finnegans Wake*



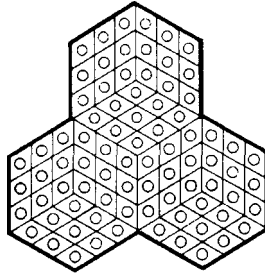
¹ Presumably the input (software) or the brain (hardware). Or both.



**"REALITY" IS THE TEMPORARY RESULTANT OF
CONTINUOUS STRUGGLES BETWEEN RIVAL GANGS
OF PROGRAMMERS.**

And every moment is a new and shocking
Transvaluation of all we have ever been.

— T.S. Eliot, *Four Quartets*



When a paradigm shift occurs—when we go from seeing things one way to seeing them another way—*the whole world is remade*. All that we "know" is what registers on our brains, so what you perceive (your individual reality-tunnel) is made up of nothing but thoughts—as Sir Humphrey Davy noted when self-experimenting with nitrous oxide in 1819, and as Buddha noticed by sitting alone until all his social imprints atrophied and dropped away.

The Copernican Revolution in astronomy, the Darwinian revolution in biology, the Relativity and Quantum revolutions in physics, have all been as shocking to those who lived through them as the Immortalist Revolution is today.

You can live in the reality-tunnel imprinted upon you by environmental accident or you can choose your own. You can go through brain changes as radically bad as those of Patty Hearst and Rusty Calley, as transcendently beautiful as those of Buddha and Jesus, as epistemologically revolutionary as those of Darwin and Einstein.

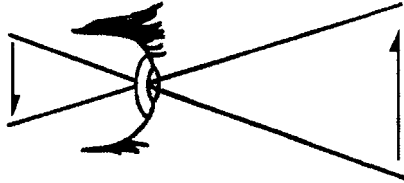
You can join those who have already entered the Immortalist Reality Tunnel, the Scientologist Reality-Tunnel or the Communist Reality-Tunnel.

"There are a lot of different realities going around these days," Abby Hoffman once said. Evolutionary acceleration is forcing us to the point where each will have to take responsibility for which reality we accept.

Fifteen million Americans are waiting, trustingly, for the Space Brothers to come down in their UFOs and enforce World Peace.

The UFO is the, or an, extreme case. In general, *everything we see is inside our heads*.

This is demonstrated by the well-known optical diagram encountered in every high-school physics class:



The light rays from the external object are reflected through the lens of the eye onto the retina, and reversed in the process. The brain obligingly interprets the picture, turning it right-side-up, and editing it in other ways more subtle.

What is true of vision is true of the other senses. What we know is what registers on the brain. This is the answer to the famous Zen Buddhist *koan* (riddle), "Who is the Divine Being who makes the grass green?"

The brain, in the routine course of the before-mentioned 100,000,000 programs per minute, takes in, edits, orchestrates, organizes, packages, labels etc. all raw "existential" experience and classifies it according to the neurological Dewey Decimal System. This system varies from society to society; hence, cultural relativism—what is "real" to the Eskimo is not quite the same as what is "real" to a New York taxi-driver.

To review: Each individual has a neurological system, or game, different from other members of the same society. In accord with Einstein's physical relativism, and anthropology's cultural relativism, we call this *neurological relativism*.

The vegetarian does not "see" (experience) meat on a rack in the butcher shop the same way the meat-eater sees it. The racist does not see a member of another race as, say, that person's parents do. More generally, as the Poet tells us: "The Fool sees not the same tree that the Wise Man sees."

Among the many editorial tasks of the brain, performed so rapidly and smoothly that we do not notice it, is the classification of the separate quanta of perception into "inside" and "outside." That this neat system does not accord with brute fact we learn from optics and neurology; that it can be abolished entirely, with

great profit in terms of insight, we learn from the type of meta-programming experience called *dhyana* in the Hindu and Buddhist traditions.

Crowley says of the *dhyana* experience:

In the course of our concentration we noticed that the contents of the mind at any moment consisted of two things, and no more: the (external) Object, variable, and the (internal) Subject, invariable, or apparently so. By success in *dharana*¹ the object has been made as invariable as the subject.

Now the result of this is that the two become one. This phenomenon usually comes as a tremendous shock.

In our words, "*mind*" (whatever that is) *and its contents are functionally identical*. The usual system of classifying the contents as "me" (part of "mind") and not-"me" ("outside") can be abolished—not just by meditation, but by certain well-known drugs—and the unity of the field of perception is then recognized. We become **Metaprogrammers**.

This is what we might expect from the triumphs of field theory and general systems theory in sociology, anthropology, quantum theory etc. It still comes as a distinct shock when it is experienced not just talked about. When "I" and "my world" (field of perception) become one, "I" am transformed utterly, as in "in a refiners' fire," as the mystics say.

This sounds a bit puzzling to the average person without experience in brain-change games. Try this illustration: Assuming you are reading this in your own home, look around the room. Note that everything in your field of vision—furniture, paintings or posters on the walls, stereo set or absence of same, rugs, TV or not TV, etc.—is, in a sense, your *creation* or *co-creation*. You and/or your spouse or room-mates(s) *selected* everything that got into the room. You also *selected* or co-selected that particular room, out of the millions of rooms on this planet where you might otherwise live. The tunnel-reality of that room, then, in a very real sense has been "*created*" or "*manifested*" by you, out of a universe of infinite possibilities.

Silent meditation on one object for many weeks, like the Zen monk with the ox.

Of course, only the most fanatic Freudian or Buddhist mystic would claim your whole life history has been similarly "selected" by you. But, stop and think a moment: the life-history you *think* you have, the part that is stored in your brain as "memory," has certainly been selected. You can't even remember *everything* that happened in the last five minutes. If you try to be inwardly silent (passive; non-verbal) and notice everything happening in your field for *one* minute, you are overwhelmed by thousands of impressions that you cannot catalog and retain.

Conclusion: who you are, and what you think you are, is a creation edited and orchestrated by your brain.

Everybody you meet is an "artist" who has made a similar creation.

And these creations are, all of them, as diverse and idiosyncratic as the musical styles of Bach, Beethoven, Rock, Wagner, Vivaldi, Bizet, Orff, Chopin, John Cage, Soul, the Beatles, Harry James, Disco, Scotch folk-songs, African chants...

As for the universe "outside" you: of course, you didn't create that. But just *because you didn't create it, you can never know it...* except approximately. What you do know, and consider "the universe outside" is *another* part of your brain, which has made of its circuits *a model* which you identify with the universe outside.

These models are as varied and miscellaneous as the paintings of Botticelli, Rembrandt, Van Gogh, Picasso, Paul Klee, Wyeth, Dali, Monet...

This the meaning of the notion that *mind and its contents are functionally identical*.

Consider the old folk-rhyme:

I saw a man upon the stair,
A little man who wasn't there.
He wasn't there again today;
Gee, I wish he'd go away.

This little man is a *semantic spook*; he exists only in the language, and yet once the language has invoked him *it almost seems to make sense* to wish he would go away.

Recent advances in semantics, semiotic, linguistic analysis, foundations of mathematics, logic, etc. have demonstrated that

our conceptual field—our symbolic environment—is haunted by many such "spooks."

There are Empedoclean paradoxes, of which the classic is:

EVERYTHING IN THIS BOX IS FALSE

Theologians are vexed by questions like: Can an omnipotent God create a rock so heavy He Himself cannot lift it? (If he cannot, he is not omnipotent; and if he can, he is also not omnipotent.) Philosophers and physicists are still bothered by: what happened before Time began? Somebody is supposed to have remarked, "I'm glad I don't like cauliflower, because if I liked it, I'd eat it, and I hate the stuff." *Alice in Wonderland*, and any treatise on mathematical logic, will provide hundreds of examples of similar mind-benders.

A Zen saying sums it all up:

"To think that I am not going to think of you anymore is still thinking of you. Let me then try not to think that I am not going to think of you."

Bertrand Russell and Alfred North Whitehead attempted to resolve all such conundrums with a mathematical proposition known as the Theory of Types. Unfortunately, it was quickly pointed out that either (a) the Theory of Types refers to itself, in which case it limits itself by its own terms, and does not solve all our semantic problems, or (b) the Theory of Types does not refer to itself, in which case there are propositions to which it does not refer, and it is again limited, and we are left with our problems.

These third-circuit perplexities are of more than technical logical and philosophical import. Many situations in real life take the form of our being haunted by our own semantic spooks. For instance, the popular novel, *Catch-22*, deals with a very real Empedoclean knot: the hero can escape from the war if he can prove he is crazy, but if he attempts to do this it will prove he is sane, since it is sane to escape a dangerous situation.

The logic of the dream-world of *Finnegans Wake* is not so far from real life, either. A patient, of German birth, at St. Elizabeth's hospital, would not walk through doors, explaining "*Da fressen mich die Turen.*" (The doors will eat me.) This makes

perfect sense phonetically, since it is identical in pronunciation with "*Da fresse mich die Tieren.*" (The animals will eat me).

Word-magic? Schizophrenia? The average person, not a vegetarian, will respond positively to "tender juicy filet *mignon*" on the menu; but not to "a piece off of a dead castrated bull." But the two expressions mean the same thing.

We all tend to conjugate sentences in the manner caricatured by Bertrand Russell: "I am firm. You are obstinate. He is a pig-headed fool." ("I am daring and original. You are pretentious. She stinks." "I am flexible. You bend with the wind. They're a bunch of opportunists.")

The magic of poetry creates "real toads in imaginary gardens," it has been said. When Robert Burns writes:

The wan moon is setting behind the white wave
And Time is setting with me, oh

it is hard not to feel that the abstraction "time" has become as real as the physical moon and wave—or the little man upon the stair.

Consider the following table:

<i>COLUMN I</i>	:	<i>COLUMN II</i>
Nigger-loving busy-body		Civil libertarian
Smutty book		Realistic Novel
Daring and original theory		Wild and implausible speculation
Sexist enterprise		Dealer in rare and exotic art
Woolly-headed liberal		Passionate humanitarian
Sound, sensible economics		Stingy, tight-assed idea

Any phrase in column I can describe persons or events that might very well be described, by a different speaker, with the corresponding phrase in column II. Now the reader may feel that some of the phrases above are so pejorative, so loaded with prejudice, that only the most ignorant or bigoted would use them; but that is irrelevant. What needs to be noted is that it is *easy* to see the bias in somebody else's semantic maps, but not so easy to see the bias in *one's* own semantic reality-tunnel. If the reader were born in Arkansas in the 1920s, item 1 in Column I might seem

the natural, accurate, normal way to refer to the first NAACP worker to appear and try to organized the Blacks.

These matters are symbolic, but more than linguistic. For example, the proverbial Englishman who dressed for dinner every night in his lonely tropical hut was no fool. He was **keeping an English third-circuit reality bubble** around him, to avoid becoming engulfed in the reality-bubble of the natives. See what happens to Kurz in Joseph Conrad's *Heart of Darkness* when the African reality-tunnel overwhelms his European reality-tunnel.

It only takes a few weeks in prison to become "a convict," whatever your definition of yourself was before, it only takes a few weeks in the Army to become a "soldier."

These remarks are another elucidation of our earlier statement that *mind and its contents are functionally identical*. The symbolizing process is such that, once set in motion, it is virtually impossible (without subtle neurological know-how) to escape from a reality-tunnel one has created for oneself or had foisted upon one by the environment.

Kurt Saxon is the author of *The Poor Man's James Bond*, a manual that tells you everything you could ever want to know about practical techniques of murder and **mayhem**, *The Survivor*, a **four-volume** extension of the same libretto, telling where to acquire any possible type of weapon, *Root Rot*, a diatribe against **Alex Haley** for implying that slavery was unfair to Black people, and several similar books. Mr. Saxon does not get reviewed in the Liberal magazines that decide which authors are important, but he has a wide readership among the Apocalyptic sects of the right-wing end of the political spectrum.

Mr. Saxon wrote in the 1970s that the United States would be destroyed almost totally by 1982. This is because the government has driven the "**competents**" out of business by excessive taxation and has subsidized 30 million "incompetents" on Welfare and another 30 million "incompetents" on Social Security. This country has thus become, Saxon says, "a Disneyland for dummies."

By 1982, Saxon said, the whole economy would collapse. "Millions of taxpayers will be **unemployed**... Millions who are now on Valium or other tranquilizers will go insane when they cannot get more. Drug addicts (will) swarm over pharmacies

looking for dope, ruining everything they don't steal..." We will be helpless against Russian attack because "our politicians have so devoted themselves to nurturing...incompetent dependents that further industrialization to put our nation on a war footing will be unaffordable. Even if it were not, our present union-spoiled and demanding work force cannot be expected to perform the way our parents did in the war plants of the late 1930s and early 1940s." The only solution, Saxon informs us, is to buy farms, order his books on how to kill people efficiently, and stockpile every type of weaponry, to fight off the "drooling imbeciles and parasites" who will flee the doomed cities and try to steal your crops.

Mr. Saxon believed that these are *objective predictions* based on hard "laws" of sociology and economics which he learned from the writings of Ms. Ayn Rand. He did not believe that this apocalyptic reality tunnel in which he lives is in any way an *artistic creation* expressing his own emotional anxieties and hostilities.

John White believes that the earth will shift on its axis some time before 1999. There will be "massive loss of life" and civilization will be almost totally destroyed. The only hope you have, he says, is to retreat to a farm (a la Mr. Saxon) where you will probably be wiped out anyway but have some advantage over city-people in that you won't have tall buildings falling on you when the Pole Shift sets off earthquakes everywhere.

Mr. White believes that these are *objective predictions* based on eternal "laws" of *karma* which he learned from various occultists and gurus. He does not believe that the apocalyptic reality-tunnel in which he lives is in any way an *artistic creation* expressing his own emotional anxieties and hostilities.

Mr. White also believes that many UFOs are actually demons, and that after the Pole Shift kills us off, most of us will go to "Hell," which is not eternal, fortunately, but only "timeless."

If we confront the world without ideas we see only a muddle, the formless void that existed before "God" (intellect) started to create a universe (a system) in Genesis.

Once we become the "image of God" by making our own universe, we have a model of the muddle. The model is very

convenient—we could not be human without it—but it is also very misleading whenever we forget that we have created it.

None of the reality-models discussed in this chapter, however bizarre they may seem to some readers, are any more arbitrary than the official reality-model known as consensus-reality, which is a statistical average and not nearly consensual as it seems. Travel 100 miles in any direction, and the consensus begins to crumble. Travel 1000 miles and very little consensus is left...

"The peoples of the earth are islands," said the late Clement Atlee, "shouting at each other over oceans of misunderstanding." Each island is a separate reality-tunnel created by (a) our culture, (b) our sub-culture and (c) by the myth-maker or *artist* in each of us who is the adamantine individuality that makes you and me unique human selves not replicable units like the ants in a hive.

Robert Anton Wilson is the author of *Cosmic Trigger*, *Schrödinger's Cat*, *Sex & Drugs* and several other books. Like Mr. Saxon and Mr. White, Wilson does not get reviewed in the Liberal magazines that decide which authors are important, but he has a wide readership among science-fiction fans, political Libertarians and veterans of the Consciousness Revolution.

Wilson believes that life extension techniques and intelligence raising drugs will be discovered in this decade, and will be widely available by 2010. Less radical than Dr. Silverstein, Wilson does not expect immortality to be achieved until the middle of the next century—but he expects life-extension drugs will keep him around until then.

Wilson expects most of humanity will have migrated off Earth into space cities by 2028. He expects that with higher intelligence and longer lives than past humanity, these post-terrestrials will gradually become Superhuman by comparison with our historical average.

Wilson believes that these are good guesses based on scientific probabilities, but he does not think there are any hard economic or karmic *laws* guaranteeing them. He recognizes that this reality-tunnel was generated by his own brain, that he is the *artist* who created it, and that it expresses his own hopes and desires, as well as scientific probabilities. It is, he knows, the reality-tunnel that keeps him happy, creative, busy and full of zest for life.

He doesn't think it is any crazier than anybody else's reality-tunnel, and he claims it is a lot more fun than any other.

EXERCIZES

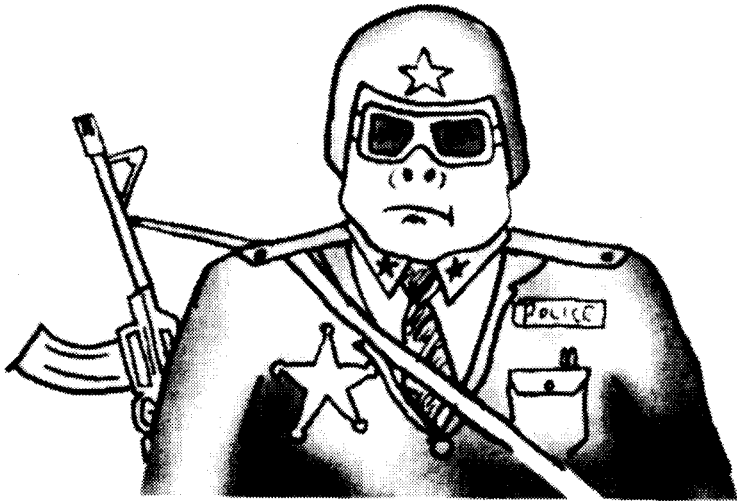
1. Using the four circuit model, try to guess which specific imprints created Mr. Saxon's reality-tunnel.
2. Apply the same analysis to Mr. White and Mr. Wilson.
3. Apply the same analysis to Jesus, Hitler, Walt Whitman and your own father and mother.
4. Write a criticism of this chapter from the viewpoint of Christian Fundamentalism.

CHAPTER SIXTEEN

THE SNAFU PRINCIPLE

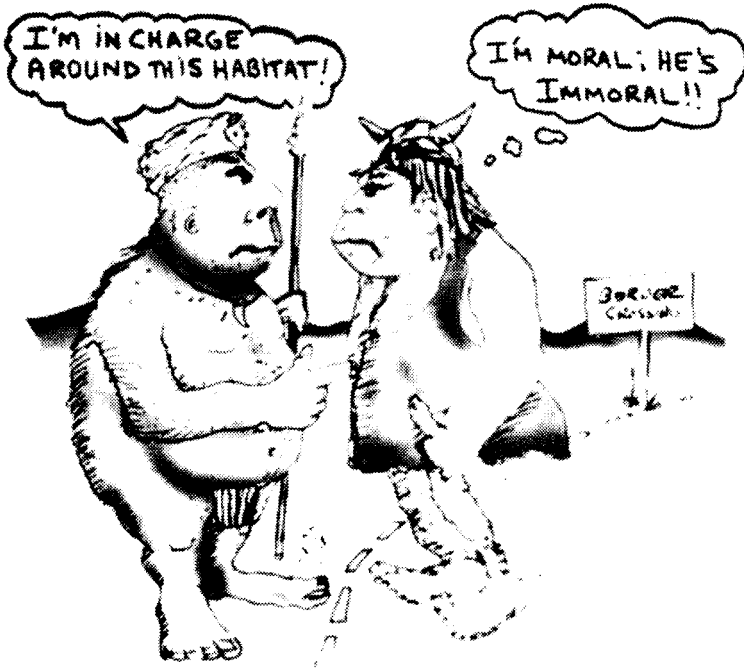
...the peculiar nature of the game...makes it impossible for [participants] to stop the game once it is under way. Such situations we label *games without end*.

— Watzlawick, Beavin, Jackson,
Pragmatics of Human Communication



COMMUNICATION IS ONLY POSSIBLE BETWEEN EQUALS

**DOMINANCE
"HERRENMORAL"**



**SUBMISSION
"SKLAVMORAL"**

This is second-circuit neuro-politics.

They shall come to know good.

— James Joyce, *Finnegans Wake*

Mammalian sociobiology, rooted in the antique neural circuits of the old brain, contains many factors opposing the evolution of domesticated primates into true freedom and objective intelligence.

The chief of these "reactionary" factors was described in my novel *Illuminatus!* as the Snafu Principle or Celine's Law. It holds that *communication is only possible between equals*.

This was an over-simplification for fictional (satirical) purposes. More precisely, this proposed "law" would read:

Adequate communication flows freely between equals. Communication between non-equals is warped and distorted by second-circuit Domination and Submission rituals perpetuating communication jam and a Game Without End.

Political power, as a typical alpha male once said, grows out of the barrel of a gun. This is metaphorically as well as literally true. The "gun" may be symbolic and fairly abstract, consisting of ritualized social expectations ("Don't talk back to your father") or concrete in a non-violent but deadly way, e.g., the capacity to remove bio-survival necessities by cutting off the ticket supply in a Capitalist society ("One more word and I'll fire you, Bumstead!").

Under the primate second-circuit socio-biological rules, everybody tends to lie a little, to flatter or to evade displeasure, when exchanging signals with those above them in the pack-hierarchy.

Every authoritarian structure can be visualized as a pyramid with an eye on the top. This is the typical flow-chart of any government, any corporation, any Army, any bureaucracy, any mammalian pack. On each rung, participants bear a *burden of nescience* in relation to those above them. That is, they must be very, very careful that the natural sensory activities of being conscious **organisms**—the acts of seeing, hearing, smelling, drawing inferences from perception, etc.—are *in accord with the reality-tunnel of those above them*. This is absolutely vital; pack status (and "job security") depends on it. It is much less important—a luxury that can easily be discarded—that these perceptions be *in accord with objective fact*.

For instance, in the FBI under J. Edgar Hoover, the agent had to develop a capacity to see godless communists everywhere. Any agent whose perceptions indicated that there were actually

very few godless communists in this country at that time would experience *cognitive dissonance*—his or her reality-tunnel was at variance with the "official" reality-tunnel of the pyramid. To talk about such perceptions at all would be to invite suspicions of eccentricity, intellectual wiseacreing or of being oneself a godless communist.

The same would apply to a Dominican inquisitor in the middle ages who lacked the capacity to "see" witches everywhere. In such authoritarian situations, it is important to see what the Top Dogs (alpha males) see; it is inconvenient, and possibly dangerous to see what is objectively happening.

But this leads to an equal and opposite *burden of omniscience* upon those at the top, in the eye of the pyramid. All that is forbidden to those at the bottom—the conscious activities of perception and evaluation—is demanded of the Power Elite, the master class. *They must attempt to do the seeing, hearing, smelling, etc. and all the thinking and evaluating* for the whole pyramid.

But a man with a gun (the power to punish) is told only what the target thinks will not cause him to pull the trigger (write the pink slip, order the court-martial). The elite, with their *burden of omniscience*, face the underlings, with their *burden of nescience*, and receive only the feedback consistent with their own preconceived notions and reality-tunnels. The burden of omniscience becomes, over time, another and more complex burden of nescience. Nobody really knows anything anymore, or if they do, they are careful to hide the fact. The burden of nescience becomes omnipresent. More and more of sensory experience becomes unspeakable.

As Paul Watzlawick notes, that which is objectively repressed (unspeakable) soon becomes subjectively repressed (unthinkable). Nobody likes to feel like a coward and a liar constantly. *It is easier to cease to notice where the official tunnel-reality differs from existential fact.* Thus SNAFU accelerates and *rigidus bureaucraticus* sets in—the last stage before all brain activity ceases and the pyramid is clinically dead as an intellectual entity.

We also propose that "national security" is another semantic spook, an Empedoclean knot; that the search for national security

is the chief cause of national insecurity and a potent anti-intelligence mechanism.

As Leary writes:

Secrecy is the original sin. Fig leaf in the Garden of Eden. The basic crime against love... The purpose of life is to receive, synthesize and transmit energy. Communication fusion is the goal of life. Any star can tell you that. Communication is love. Secrecy, withholding the signal, hoarding, hiding, covering up the light is motivated by shame and fear.

As so often happens, the right wing is half right for the wrong reasons. They say primly: if you have done nothing wrong, you have no fear of being bugged. Exactly. But the logic goes both ways. Then FBI files, CIA dossiers, White House conversations should be open to all. Let everything hang open. Let government be totally visible. The last, the very last people to hide their actions should be the police and the government.

What my eminent colleague states so poetically can be stated more functionally as follows:

Every secret police agency must be monitored by an elite corps or **secret-police-of-the-second-order**. This is because (a) infiltration of the secret police, for purposes of subversion, will always be a prime goal of both internal subversives and hostile foreign powers and (b) secret police agencies acquire fantastic capacities to blackmail and intimidate others, in and out of government. Stalin executed three chiefs of the secret police in a row because of this danger. As Nixon so wistfully said in a Watergate transcript,

Well, Hoover performed. He would have fought. That was the point. He would have defied a few people. He would have scared them to death. *He had a file on everybody.* [Italics added.]

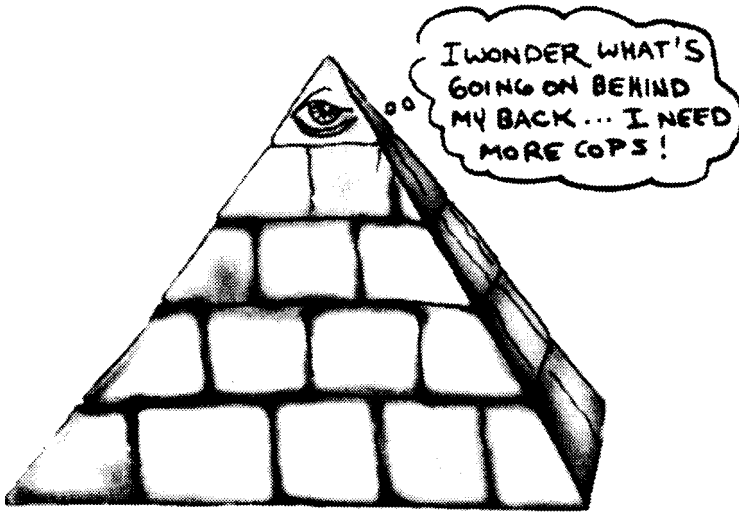
Thus, those who employ secret police agencies *must* monitor them, to be sure they are not acquiring too much power.

Here a sinister infinite regress enters the game. Any elite second order police must be, also, subject to infiltration, or to acquiring "too much power" in the opinion of its masters. And so it, too, must be monitored, by a **secret-police-of-the-third-order**.

In brief, once a government has n orders of secret police spying on each other, all are potentially suspect, and to be safe, a secret police of order n plus 1 must be created. And so on, forever.

In practice, of course, this cannot regress to mathematical infinity, but only to the point where every citizen is spying on every other citizen or until the funding runs out.

National Security, in practice, must always fall short of the logically Empedoclean infinite regress it requires for perfect "security." In that gap between the ideal of "One Nation under surveillance with wire taps and urine tests for all," and the strictly limited real situation of finite resources and finite funding, there is ample encouragement for paranoid of all sorts to flourish, both among the citizens and among the police.



THE BURDEN OF OMNISCIENCE
 or: Why you can't reach the Court
 or the Castle in Kafka's allegories

Thus, the USSR after 62 years of Marxist secret police games reached the point where the alpha males were terrified of *painters and poets*.

In spying-and-hiding transactions, worry leads to more worry and suspicion leads to more suspicion. The very act of participating, however unwillingly, in the secret police game—even as victim, or citizen being monitored—will eventually produce all the classic symptoms of clinical paranoia.

The agent knows who he is spying on, hut he never knows who is spying on him. Could it be his wife, his mistress, his secretary, the newsboy, the Good Humor man?

If there is a secret police at all, in any nation, *every branch and department of government*, and institutions which are not even admitted to be parts of government, *becomes suspect in the eyes of cautious and intelligent people as a possible front for, or tunnel to, the secret police.* That is, the more shrewd will recognize that something bearing the label of HEW or even International Silicon and Pencil might actually be the CIA or NSA in disguise.

In such a deception network, conspiracy theories proliferate. Rumor is necessary, it has been found, when people cannot find "official" news sources that can be trusted to tell them what is really going on. The present author, having worked in the civil rights movement, the anti-war movement, the legalize-pot movement and other dissident causes, has repeatedly been approached by friend A with dire warnings that friend B is almost certainly a secret police agent, only to be told later and independently by friend C that friend A is a secret police agent. It requires delicate neurological know-how to keep one's sense of humor in the secret police matrix.

The more omnipresent the secret police, the more likely it is that intelligent men and women will regard the government with fear and loathing.

The government, on discovering that growing numbers of citizens regard it with fear and loathing, will increase the size and powers of the secret police, to protect itself.

The infinite regress again appears.



SUSPICION LEADS TO MORE SUSPICION

The only alternative was suggested sarcastically by playwright Bertolt Brecht (who was hounded by U.S. secret police as a communist and by East German secret police, later, as not sufficiently communist). "If the government doesn't trust the people," Brecht asked innocently, "why doesn't it dissolve them and elect a new people?" No way has yet been invented to elect a new people, so the government will instead spy on the existing people with increased vigor.

Every secret police organization is engaged in both the *collection of information* and the *production of misinformation*, euphemistically called "disinformation." That is, you score points in the secret police game both by hoarding signals (information units)—**hiding facts from competitors**—and by foisting false signals (fake information units) on the other players. This creates the situation I call Optimum SNAFU, in which every player has rational (not neurotic) reasons for suspecting that each and all may be trying to deceive him, gull him, con him, dupe him and generally misinform him. As Henry Kissinger is alleged to have said, anybody in Washington who isn't paranoid must be crazy.

Maybe the UFOs really exist objectively—or maybe the whole UFO phenomenon is a cover for a secret police disinformation ploy. Maybe there are Black Holes where space and time implode—or maybe Black Holes were invented to befuddle Russian scientists and send them into "little man who wasn't there" semantic spookery. Maybe Jimmy Carter really exists—or maybe he is, as *National Lampoon* once claimed, an actor named Sidney Goldfarb trained to project an attractive down-home "image." Perhaps only three alpha males at the top of the National Security pyramid really know the answers to these questions—or perhaps these three are being deceived by certain subordinates, as Lyndon Johnson was deceived about Vietnam by the CIA.

Such is the neuro-sociological "logic" of a Disinformation Matrix. It is, as Paul Watzlawik has demonstrated, the logic of schizophrenia.

Less than ten years after the secret police game was established here by the National Security Act of 1948, the books of Dr. Wilhelm Reich were burned in a New York incinerator by government order. This was a shocking sight to some of us, who

remembered that we had recently fought a long war against Nazi Germany for, among other things, their crime "against civilization" of burning books. Shortly thereafter, Dr. William Ivy, former head of a department at Chicago Medical School, was subjected to ten years of legal harassment for espousing a radical cancer cure. More recently, Dr. Timothy Leary was sentenced to 38 years imprisonment for espousing controversial ideas about neurotransmitter chemicals and reimplanting the nervous system. Now there is a war on against holistic physicians.

It does not matter whether any or all of these "heretics" were right or wrong. Scientific truth is only determined after a generation or more of research; it is not determined by throwing the dissenters in prison or burning their books. The point is that the secret police game immediately creates the social context for a return to the mechanisms of the Holy Inquisition.

The intelligence of the whole society—the communication networks through which information is received, decoded and transmitted—is the first casualty.

"I feel great and I send fraternal greetings to Dr. Andrei Sakharov in Russia," said Dr. Leary on emerging from prison, registering the fact that the mechanisms of the police state are the same everywhere, as are the myths that protect them. "Good Russians" believed Dr. Sakharov was a half-crazed alcoholic, just as "Good Americans" believed Dr. Leary was a half-crazed dope-fiend.

I once proposed in a magazine article that the UFO is caused by some unusual electromagnetic or gravitational field fluctuation; and that this geophysical anomaly creates (a) real energy disturbances—jumping furniture, electrical failures, ball-lightning making odd lights in the sky, etc. and (b) disturbance in the brain functioning of animals and humans in the afflicted area, causing the well-documented animal panics and the rather obvious human hallucinations occurring in such areas.

Statistical support for this theory will be found in Persinger and Lafreniere who have run computer-analyses of common patterns in 1,242 UFO cases and 4,818 other "abnormal" reports—"poltergeists," "teleportations," "miracles" and "mysteries" of all sorts. This data demonstrates that both UFOs and other energy anomalies tend to cluster along earthquake faults with

some peaking before earthquakes. Persinger and Lafreniere also suggest that the geophysical forces at work create both real oddities (jumping furniture, etc.) and hallucinations, so that it is a job of nice and exquisite discrimination to attempt to find out what was really going on.

It has also been proposed, by the learned Dr. Jacques Vallee, astronomer, cyberneticist and physicist, that the UFO phenomenon is being created by a secret police agency as an elaborate "cover" for a complex disinformation system.

A combined Wilson-Persinger-Lafreniere-Vallee theory, probably fitting more of the data than the separate theories, would suggest that the UFO phenomenon is the synergetic product of some geophysical oddity which created weird energy fluctuations and brain-change experiences in humans on the scene, *and* is being manipulated after the fact by one or more "intelligence" agencies, or by groups even more esoteric.

Consider this scenario:

Something weird happens. Assume that it is the geophysical abnormality and brain-change trauma we posit, but grant also that it might be the alien spaceship beloved by folk-myth. The following events are equally likely, whatever the weirdity "really was."

As soon as the witnesses start talking, All Interested Parties converge on the area. Intelligence Agent Moe comes to *conceal* evidence that it might have been a spaceship—that is the policy of his agency, for their own reasons. Intelligence Agent Joe also arrives to plant evidence that it *was* a spaceship—that is the policy of his agency, since they are doing just what Dr. Vallee suspects. (The British Double Cross Bureau, in World War II, engaged in equally complex and absurdist dramas, seemingly totally unrelated to their actual work, but serving as disinformation screens for that work.) Philip Klass and other Skeptics arrive, too, trying to reduce *everything* to "hallucination," even if eyes are burned, cars wrecked, etc. The Space Freaks, who may or may not be infiltrated by associates of Intelligence Agent Joe, are soon there, too, to get the facts to fit their Benign Space Brothers reality-tunnel. Various occultists are there, too, to fit it all into their own mythos of angelology, demonology, etc.

What we are saying is that every conspiracy regards itself as an affinity group—men and women who share the same goals and work together well. When you and I do it, it is just an affinity group. When that gang over there does it, it is a damnable conspiracy.

True conspiracy does exist when a group conceals evidence, spreads deliberate misinformation and coerces or terrorizes witnesses. Any affinity group approaches such behavior to the extent that members reinforce each other's participation in the group reality-tunnel, especially concerning such crucial epistemological matters as what is important enough to notice *and discuss* as against what is trivial and better ignored. How coercive do we have to be to intimidate witnesses? Most people, as our Snafu Principle explains, are easily led to reporting what an Authority Figure wants to hear.

But let us consider the UFO syndrome further, as illustrating the whole spectrum of brain-change, and brain-programming.

UFO contactees frequently show positive *neurosomatic turn on*, the bliss-out experience; some even become faith-healers or leaders of occultist groups. Others show negative neurosomatic effects—light is unbearable, as in schizophrenia, anxiety attacks may require hospitalization, etc.

Meta-programming consciousness (the ability to choose between alternative reality-tunnels) is also reported, in crude metaphors about "parallel universes," "other realities," occultish jargon.

Neurogenetic (Jungian "collective unconscious") visions are common, ranging from demons, hairy dwarfs etc. to the Space Goddess or Lady of the Stars of ancient and Catholic iconography.

Even *meta-physiological* (quantum-level) experience is reported in the UFO literature, ranging from *trans-time* trips and "out-of-body experiences" to seeming, or alleged, *teleportations*.

It must be emphasized most strongly that both positive and negative visions on all these circuits are common in UFOlogy. It seems that if the Programmers mean us well, they are accidentally doing ill to many: and if they mean us ill, as Dr. Vallee thinks, they are accidentally doing well to some of us. But this is true of all brain-change technology.

It seems that Vallee's monistic conspiracy theory is inadequate, as monistic conspiracy theories are inadequate in politics. It is more likely that the UFO experience, like the other brain-change experiences we have studied, are sometimes spontaneous and sometimes programmed; and that *there are rival gangs of programmers with radically different goals in mind for humanity.*

When Dr. Leary and I first published a neurological analysis of the Patty Hearst case in *OUI* magazine, the editors introduced it with a dramatic headline:

The fight for Patty Hearst's mind is the overture to a world-wide battle for the control of consciousness.

Not quite. The Hearst case would more appropriately be considered a bar near the end of the second movement of the Mind War symphony. The *first movement* was the primitive neuroscience of ancient and medieval tyrants who acquired a great deal of pragmatic know-how about the effects of isolation, terror and intimidation; and of shamans and occultists who learned how neuro-chemicals can alter perceived reality-tunnels. The *second movement* began with modern psychology, with Freud, Pavlov, Jung, Skinner etc., climaxing with the LSD revolution and the discovery by millions that reality-tunnels could be radically mutated—temporarily and sometimes permanently—by neuro-chemistry.

The *third movement* is the growingly obvious warfare between those who would program all of us, and those of us who wish to become our own Metaprogrammers.

EXERCIZES

1. Start collecting evidence that your phone is bugged.
2. Everybody gets a letter occasionally that is slightly damaged. Assume that somebody is opening your mail and clumsily resealing it.
3. Look around for evidence that your co-workers or neighbors think you're a bit queer and are planning to have you committed to a mental hospital.
4. Try living a whole week with the program, "Everybody likes me and tries to help me achieve all of my goals."

5. Try living a whole month with the program, "I have chosen to be aware of this particular reality."

6. Try living a day with the program "I am God playing at being a human being. I created every reality I notice." Assume that "GOD" is the answer to Da Free John's question, "Who is the one who is living you now?"

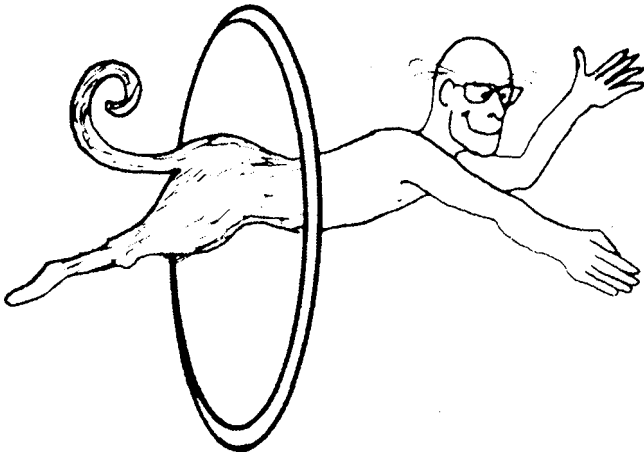
7. Try living forever with the metaprogram, "Everything works out more perfectly than I plan it."

CHAPTER SEVENTEEN

QUANTUM EVOLUTION

What is man? A bridge between the ape and the Superman—a bridge over an abyss.

— F.W. Nietzsche, *Thus Spake Zarathustra*



Another perspective on domesticated primate evolution is provided by Alvin Toffler's *The Third Wave*.

For convenience Toffler reduces the muddle of human history into a model of three waves. It would be more accurate to refer to these "waves" as quantum jumps in energy-coherence level.

The First Wave, Toffler says, took *millennia* to occur, but it finally transformed the larger part of humanity from the tribal stage (simple hunting-gathering primates) to the stage of large-scale agricultural-feudal civilizations.

The Second Wave came much faster and, in a few *centuries*, transformed almost all of humanity from feudal-agricultural cottage economy to industrial-urban-market economy.

The Third Wave, Toffler says, continues the trend toward acceleration and will happen in only a few *decades*. We call it "the information explosion," "the post industrial economy," etc.

Each wave is faster, by a factor of 10, than the previous wave. And each wave is more *total* in that it changes more people, changes them more completely, and in the process transforms our concept of human nature and human society.

Each wave that Toffler describes can be considered a new quantum state, with energy levels and reality-dimensions lacking in the previous state and totally unpredictable from the previous state.

The First Wave mutated tribal men and women into serfs (or into Lords and Ladies). It created a whole new social manifold that is so subtle and pervasive that anthropologists and sociologists can spend years studying its invisible aspects. And yet this transformation is so enormous that it is also visible to the most untrained eyes: you can't confuse a tribal human with a feudal human anymore than you can confuse a dog with a donkey.

So, too, the Second Wave created what Toffler wittily calls "indust-reality," manifesting as industrial men and women who are visibly, tangibly, as different from feudal or tribal humans as dolphins are from rose bushes or armadillos.

The Third Wave, which began when Shannon and Wiener defined *information* and Von Neumann designed the first programmable computer, is well under way already. Home computers became as common as TV sets by the mid-1980s. Now the Net—computers "talking to" computers—is doubling every four months. This transformation, again, will be *total*: it will create a

whole new "man," a new "woman," a new "child," a new "self," new "society," a new concept of "work" and "energy" and "reality," etc.

The average Man or Woman of 1997 will be as obsolete in 2007 as the medieval serfs now. What we consider normal jobs, normal social roles; normal "humanity" will be as archaic as a horde of alchemists, smithies, Town Criers, courtiers and barber-surgeons arriving in our midst today.

Of course, Toffler does not claim that the computer is the *whole* of the Third Wave, but merely that it is the synecdoche or paradigm of what is happening. In this sense, the factory was the synecdoche of the Second Wave. It was not merely the agent by which "indust-reality" spread across the world and multiplied our collective wealth (and illth); it also became the model for everything else. Our schools are mini-factories or models of factories because their main job was, when they were founded, to prepare people for factory work. The schools, in fact, were necessary because, while feudalism does not require literacy of the masses, industrialism does. Similarly, offices were modeled on factories, and kept factory-hours, even when this had little or nothing to do with how the offices could most efficiently be managed. And in general, "indust-reality," the reality of the industrial age, moved everybody into the robot lockstep of the factory system.¹

"Indust-reality" is still so pervasive that it is, as McLuhan noted, mostly invisible. For instance, the feudal age never progressed beyond chamber music—trios, quartets etc. The modern symphony, with its huge orchestra, its Promethean themes, its god-like conductor ("capitalist"), its concert-master (foreman), its string section moving in harmony with its brass section, etc. is a beautiful artistic expression of modes of mass

A free-lance writer can obviously work *any* hours, but the very successful (and very excellent) John D. MacDonald said in a recent interview that he always writes from nine to five, because it seems "natural" to him. The factory time-clock has gotten into MacDonald's neurons. The present author, after 20 years in factory-like offices works any hours of the day or night when "the spirit" moves him, but *never* starts at nine or stops at five, to avoid relapsing into the habits of his past.

human organization appearing usually in less beautiful forms in the factory assembly-line. (The factory also demanded cities—massive concentrations of labor in one place—which made the symphony economically possible. The aristocrat could not afford, and/or could not conceive, keeping more than the very few musicians necessary for chamber music.)

Beethoven's "cosmic optimism" not only expresses the Age of Reason out of which indust-reality emerged; the very orchestras he wrote for were paradigms of industrial styles of organization.

Of course, industrialism (the Second Wave) produced much illth along with its new wealth; and most of the wealth was ex-(or ap)-propriated by a minority. However much this may pain socialists, it was inevitable in a domesticated primate species. A few alpha males can always see their own advantage more clearly than the majority can see their collective interest.

Nonetheless, as indust-reality has spread, socialism has followed in its wake. Whether the reader likes this or not (and the author, being up-front about his prejudices, admits that he does not like it), this also is inevitable. When huge wealth is palpably being created in vaster accumulations than ever before in history, there is sure to be increased grumbling against the alpha males, and more attempts to seize what they have selfishly ap- (or ex)-propriated. Even among baboons this pattern has been observed: the alpha male who is too obnoxious gets beaten up by a coalition of younger males and thrown out of the pack to forage alone.

Neither capitalist indust-reality nor socialist indust-reality have been able to give humanity what most of us really want: liberty *and* justice, freedom *and* the abolition of poverty, continued growth *and* continued security. In looking at capitalism vs. socialism, we are always confronted with a dilemma, not a choice.

The Third Wave can, and will, transcend this problem within industrialism. The Third Wave will be neither capitalist nor socialist, nor some milkwater blend of the two. It will demand a whole new economy, just as feudalism created an economy unknown to tribal humanity and industrialism created the two competing economies of capitalism and socialism, both

unguessed and unpredictable from the perspective of the feudal stage.

In 1977, Dr. Ilya Prigogine won the Nobel prize in physical chemistry.

Perhaps he should have won a Nobel prize for intelligent optimism.

Dr. Prigogine's work deals with the processes we have been discussing — the emergence of negative entropy (coherent order) out of stochastic processes — but he has taken a giant leap beyond the pioneering insights of Schrödinger, Weiner, Shannon and Bateson.

Any organized system, according to Prigogine, exists in dynamic tension between entropy and negentropy, between chaos and information. The more complex the system, the greater is its *instability*. Prigogine demonstrated this mathematically, but in everyday terms, what he means is that, for instance, it is easier to lead two children through a department store than twenty children. Or: A toothpick "house" of 101 pieces is less stable than a smaller toothpick "house" of 10 pieces.

Instability is not always bad: in fact, it is absolutely necessary for evolution to occur. Insect societies are highly stable and have not evolved at all in several million years. Human societies are highly unstable and are in continuous evolution.

Prigogine demonstrates the evolutionary value of instability by his concept of the "*dissipative structure*."

A dissipative structure is highly complex and therefore highly unstable. The more complex it is, the more unstable it is, mathematically, certainly; and the more unstable, the more likely it is to change—to evolve.

All dissipative structures are teetering, perpetually, between self-destruction and re-organization on a higher level of information (coherence).

If that sounds grim, it isn't really. Prigogine's math is highly optimistic. He shows that the more complex structures—such as our world-round human society today, midway between Second Wave indus-triality and the emerging Third Wave — are mathematically more likely, *much more likely*, to "dissipate" into higher coherence than into self-destruction.

In other words, in the intellectual conflict between Utopians and Dystopians, the mathematical odds actually are on the side of Utopians. Our human world is so information-rich (coherent) that it is almost certain to "collapse" into even higher coherence, not into chaos and self-destruction.

Prigogine is the mathematical demonstration of McLuhan's intuition that many seeming symptoms of *breakdown* are actually harbingers of *breakthrough*.

A note to confirmed pessimists: Prigogine's analysis is based on probability-theory and, hence, is not *certain*. Thus, if you have found these lyrical pages unduly alarming, take comfort in the thought that, although human success is highly probable, there is still a small chance that we can blow ourselves up or that your favorite apocalyptic scenarios might still occur, despite the general trend toward higher coherence and higher intelligence.

Meanwhile, of course, even if humanity seems condemned to overall success, you can still mess up your personal life. Nothing in this book is an attempt to prevent the really resolute misery-addicts from continuing their pursuit of frustration and failure.

The latest cosmological evidence indicates that our sun and its planets, including Earth, condensed out of a cloud of galactic dust and gas about five or six billion years ago.

It appears that the first forms of unicellular life—the first dawns of Circuit I bio-survival "consciousness"—appeared about 3.4 billion years ago.

Vertebrates began to **appear**—with Circuit II emotional-territorial **consciousness**—about 0.5 billion years ago (500 million years ago).

The emergence of Circuit III human **intelligence**—language and "**thought**"—seems to have begun about 100,000 years ago. The fully human domesticated primate, *Homo Sapiens*, with Circuit IV "moral" consciousness may be about 30 thousand years old, or even more recent. Circuits V-VIII have appeared within historical times.

All of these figures are subject to revision as science advances, but the rough proportions between them are not likely to be changed much, and these *proportions* are staggering.

As has often been pointed out, if we condense this evolutionary scenario into a 24-hour day, beginning at midnight, life itself

does not appear until a little before noon, and all of human history (from the grunting, club-wielding ape men of Africa to Neil Armstrong setting foot on the moon) occurs in *the last half of the last second* before midnight strikes again and the day ends.

This model is misleading in that it assumes the present is an "end," which is highly unlikely. Even without Space Migration, the life span of earth's biosphere is expected to be somewhere between 10 and 15 billion years more, before the Sun ceases to support life here. Taking the Sun's expected life span of about 20 billion years as our model to be mapped onto a single day, we find that it's now around eight in the morning. Life has been mostly unconscious until now—operating on auto-pilot, as it were—but in the last million years (the last few seconds on this model) signs of consciousness and Awakening are beginning to appear.

"The universe is so constructed as to be able to see itself," Spencer Brown once noted. The emergence of the neurosomatic, neurogenetic and meta-programming circuits is the universe's way of "seeing itself ever more clearly and totally, to decide where it is going.

Dr. Isaac Asimov notes in his *Genetic Code* that there seems to be a 60-year cycle between the first understanding of a new scientific principle and *the transformation of the world by that principle*.

For instance, Oersted discovered electromagnetic equivalence—the fact that electricity can be converted to magnetism, and magnetism to electricity—in 1820. Sixty years later, in 1880, electrical generators were in wide use and the Industrial Revolution had peaked; the telegraph and telephone were already invented, and our age of Mass Communication was dawning.

Similarly, in 1883, Thomas Edison first noted the so-called "Edison effect"—the key to electronic, as distinct from electrical, engineering. 60 years later, in 1943, electronic technology was appearing everywhere; its primitive form in the entertainment sphere, radio, had enjoyed a 20-year triumph and was about to be phased out by television.

In 1896, Becquerel noted the radioactivity of uranium. Sixty years later, two cities had been destroyed by atomic bombs and

nuclear plants were beginning to be built. (This was a contribution to *illth*, not wealth.)

In 1903, the Wright Brothers got their monoplane off the ground for a few minutes. Sixty years later, in 1963, jetliners carrying over 100 passengers were normal.

Assuming, gambling, guesstimating that this 60-year cycle is normal, we can predict:

Shannon and Weiner created the mathematical foundations of cybernetics in 1948. Sixty years later, in 2008, cybernetization of the world, as complete as the electrification of the 19th Century, will have jumped us to a new energy-level, a new social reality, as *Toffler* predicts.

Hoffman discovered LSD and the chemical control of consciousness in 1943. Sixty years later, in 2003, every alteration in consciousness imaginable will be possible by ingesting the proper chemicals.

McKay had the first success in expanding life-span of laboratory rats in 1938. Sixty years later, in 1998, longevity pills may be routinely available in all drugstores.

DNA was identified in 1944. Sixty years later, in 2004, every type of genetic engineering should be as routine as electronic engineering is today.

The latest attempt to estimate the rate of information acceleration—the manifestation of coherence—was made by French economist Georges Anderla for the Organization for Economic Cooperation and Development (OECD) in 1973.

Anderla arbitrarily assumed that all the bits of information possessed by humanity at the beginning of the Christian Era (1 AD) could be considered his unit of measurement. He made that information pool one unit in our fund of knowledge.

It took until 1500 AD, Anderla discovered, for the accumulation of bits of information to add up to two units in our "fund."

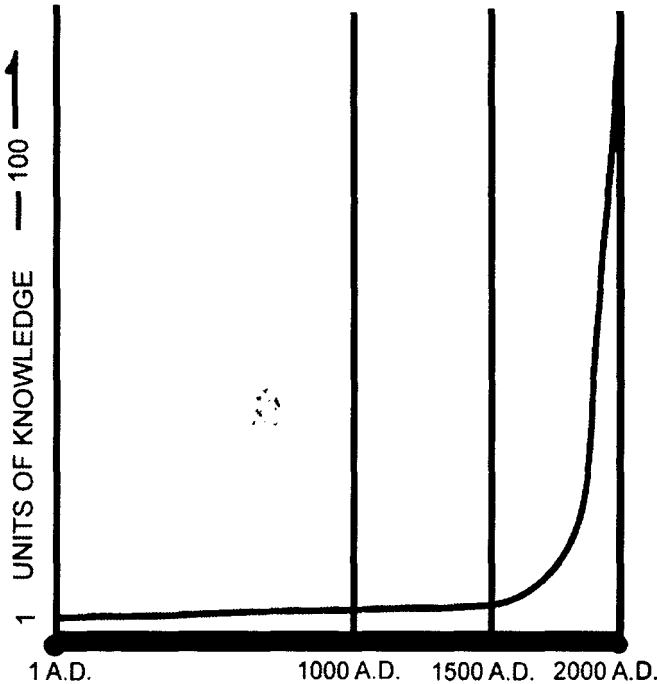
It required only 250 years more (to 1750) for our bank of knowledge to double again, to four units.

The next doubling took 150 years and by 1900 humanity had 8 units in its information capital account.

The next doubling took only 50 years and by 1950 we had 16 units.

The next doubling took only 10 years and by 1960 we had 32 units.

The next doubling took seven years and by 1967 we had 64 units. (This was coincidentally the height of the *first* Youth Revolution, when reality maps began breaking down everywhere on the planet and wild new maps were hurtling at us from all directions.)



THE INFORMATION EXPLOSION

In the next six year period (1967-1973), our intellectual bank account again doubled, to 128 units. At this point, Anderla completed his study.

Dr. Alvin Silverstein has estimated that, if Anderla's graph is projected ahead seventy years human knowledge should increase a *millionfold*. That is, we should have 128,000,000 times more knowledge than we had in the year of Jesus' birth.

Longevity drugs will probably arrive in time for you to live through the biggest evolutionary quantum jump of all.

It is only reasonable to assume that the higher circuits of the nervous system—neurosomatic holistic awareness, neurogenetic evolutionary vision, meta-programming flexibility—are developing to allow us to cope with this deluge of higher information and potential higher coherence.

Toffler's Third Wave is only the sociological aspect of a mutation that is also biological and "spiritual."

We are going to live a lot longer than we have expected, and we are going to get a lot smarter.

A whole new reality will emerge from those mutations.

EXERCIZES

1. Make a list of ten areas in which your thinking-feeling is conservative. Guess how soon the world will change so totally that those ideas will seem not merely conservative but *irrelevant* (as the theological debates of 300 AD now seem irrelevant).

2. Make a list of ten areas in which your conceptualizing is radical. Guess how soon the world will change so totally that you will seem conservative in those areas.

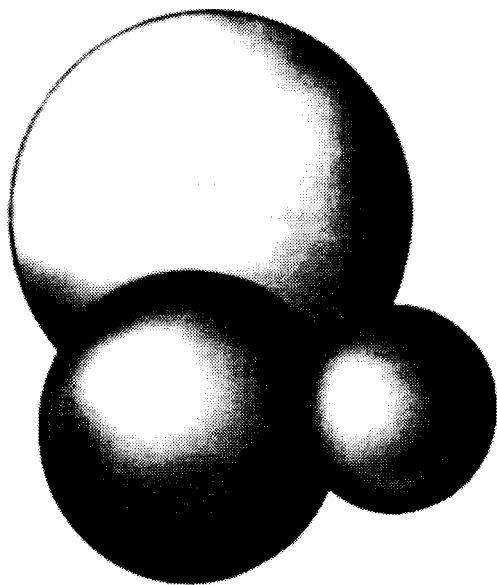
3. Accept the longevity hypothesis. Imagine you are going to live at least 300 years. How much of that time do you want to spend loafing? How many different jobs would you like to work at? How many sports, arts or sciences you never had time for, would you then find the time to enjoy?

CHAPTER EIGHTEEN

THE NON-LOCAL QUANTUM CIRCUIT

The ways of the Creator are not our ways, Mr. Deasy said. All history moves toward one great goal, the manifestation of God.

— James Joyce, *Ulysses*



A domesticated primate philosopher on an oxygen-supported carbon based planet circling a Type G star—namely, the present author—was once asked, "How do we think?"

"Well, we have a built-in bio-survival circuit which distinguishes nourishment-giving Things from predatory Things..."

"But can that circuit do *all* our thinking?"

"Well, no, but then there's an emotional-territorial circuit..."

"But, but, but—"

"It's circuits-circuits-circuits all the way," I said.

What the Thinker thinks, the Prover proves.

We have made a beautiful (we hope beautiful) model of consciousness in terms of brain hardware and software. Now we need to remember again that, while the brain can be modeled by a computer, the model is never the whole system. The model-maker or metaprogrammer is bigger than the model or program.

In what are called "out of body experiences" (OOBEs) by parapsychologists, awareness *seems to* escape the confines of the nervous system entirely.

Such experiences are routinely triggered by advanced yoga practice, and they also occur spontaneously during what is called "near-death" or "clinical death" in which the patient appears to die, by all medical standards, but is revived by modern resuscitation techniques.

OOBEs also occur with heavy doses of LSD and with ketamine, an anesthetic with strange psychedelic side-effects. They are also reported in shamanic traditions all over the world and by many "occultists" in our own society.

Example: One day in 1973, during a neuro-programming experiment, I "saw" something happening to my son at exactly that time in Arizona, over 500 miles away.

We can process this datum in various ways. We can say that my "astral body" actually traveled to Arizona; this is the occultist theory. We can more conservatively say that I developed extra-sensory perception and "saw" Arizona without "going" there; there are many parapsychologists who prefer this third-circuit map of the 8th-Circuit experience. We can try to aver that I only "happened" to think of that scene while it was happening, by *synchronicity*; this is the Jungian approach. Or we can sweep it under the carpet by muttering "mere coincidence" or "sheer coincidence;" which is the traditional Rationalist approach.

We prefer to say, in accord with earlier writings of Timothy Leary and the present author and the speculations of the Physics/Consciousness Research Group in San Francisco that such cases illustrate a special working of what is called in quantum mechanics Bell's Theorem.

Bell's Theorem is highly technical, but in ordinary language it amounts to something like this: There are no isolated systems: every particle in the universe is in "instantaneous" (faster-than-light) communication with every other particle. The Whole System, even the parts that are separated by cosmic distances, functions as a *Whole System*.

Now, such faster-than-light communication seems to be forbidden by Special Relativity, which makes a problem. Bell's Theorem, however, is inescapable: a theorem in physics is not a mere "theory"; it is a mathematical demonstration which *must be* true, if the mathematics contains no flaw, and if the experiments on which it is based are replicable. Bell's Theorem contains no mathematical flaw, and the experiments are replicable and have been replicated several times.

And yet we cannot dispense with Special Relativity either, because the mathematics there is equally flawless and the experiments are legion that confirm it.

Two solutions have been proposed and both assume that the "communication" involved in Bellian transmissions does not involve *energy*, since it is energy that cannot move faster than light. Dr. Edward Harris Walker suggests that what does move faster than light, and holds the Whole System together, is "consciousness." We may eventually be forced to accept this, in which case physics will have justified pantheism or at least pansychism. The other alternative, proposed by Dr. Jack Sarfatti, is that the medium of Bellian transmissions is *information*.

Pure information, in the mathematical sense, does not require energy; it is that which orders energy. It is the negative of *entropy*, that which brings disorder to energy systems.

Dr. Sarfatti explains his theory as follows:

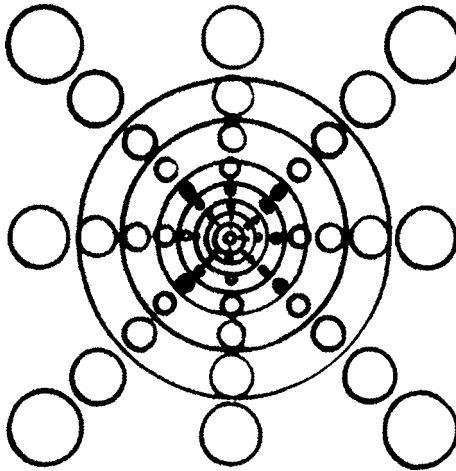
Imagine that your brain is a computer, as modern neurology suggests. Now imagine that the whole universe is a big computer, a *mega-computer*, as John Lilly has proposed. Then imagine that the sub-quantum realm, the realm of what Dr.

David Bohm calls 'hidden variables' is made up of *mini-mini-computers*. Now, the hardware of each 'computer'—the universe, your brain, the sub-quantum mechanisms—is localized. Each part of it is somewhere in spacetime, *here not there, now not then*. But the software—the information—is non-local. It is *here, there and everywhere; now, then and everywhen*.

The highest varieties of shamanic and yogic consciousness seem to begin from dilation beyond the immediate ("out-of-body-experience") and dilate, rapidly and dizzily, much further, to union with the smallest and the largest—the "Cosmic Mind" in short. This seems to be what would necessarily happen if the brain turned on to the non-local information system proposed by Sarfatti and implicit in Bell's Theorem.

The meta-physiological circuit, then, is this cosmic Information System. The synchronicities of circuits V to VII are just the dawning notes of the symphony of all inter-related harmonies revealed to those who have experienced Circuit VIII in action. It is hard to avoid hyperbole when talking of such matters, but everything one can associate with the idea of Oneness With God—or Oneness with "Everything"—is part of what is experienced in the vistas, beyond space-time, of this meta-physiological circuit.

Mystics stammer, gibber and rave incoherently in trying to discuss this. Beethoven says it for all of them, without words, in the fourth movement of the Ninth Symphony. The words of Schiller's "Ode to Joy," which Beethoven set to this virtually superhuman music, are a linear third-circuit map conveying only a skeleton key to the multi-level meanings of the 8-circuit "language" of the melodic construction itself, which spans all consciousness from primitive bio-survival to meta-physiological cosmic fusion.



THE WHOLE SYSTEM IS A WHOLE SYSTEM

THE METAPHYSIOLOGICAL CIRCUIT

Wheels within wheels within 'wheels...

Dr. Sarfatti's computers within computers within computers...

Consciousness or information perceived as coherent Intelligence
expanding to infinity in all directions.

CHAPTER NINETEEN

PROMETHEUS RISING

We are extending ourselves in Space and Time not *because* of capitalism or socialism but *in spite of* them. The Right/Left Capitalist/Socialist establishments are psychologically unprepared for our emerging situation in Time and Space.

— F.M. Esfandiary, *Upwingers*



According to Patanjali, there are seven "limbs" to yoga, or as we would say seven steps or stages.

First is *asana*, which consists of holding a single posture (usually sitting) for prolonged periods of time. This is an attempt, in our terminology, to stabilize the bio-survival circuit by drowning it in monotony. You sit, and sit, and sit, and sit. Eventually, an "internal peace" is reached, which signifies the atrophying of all background levels of "unconscious" or unnoticed bio-survival anxiety.

In other schools, since *asana* is so monotonous and slow-working and because war (second-circuit mammalian struggles over territory) so common among domesticated primates, an alternative method of stabilizing the bio-survival circuit is used: martial arts. Akido, judo, karate etc. all emerged from yoga-like mystic schools, as bio-survival reprogrammers.

The second step in classical yoga, according to Patanjali, is *pranayama*. We have already commented on the efficiency of this breathing technique in quieting and mellowing-out second-circuit emotional programs.

(It will already be seen that yoga, like brainwashing, begins from the bottom up, working on the more primitive and older circuits first.)

The third step in yoga is *dharana* or *mantra*. *Dharana consists of concentrating on a single image, such as a vividly imagined red triangle, and ruthlessly pushing aside any other images, verbalizations or impressions that cross the mind's screen. In practice, this is beyond the powers of most students, so the majority of yoga teachers substitute mantra, which is concentration (by repetition) on a single sentence, usually nonsensical, such as "Hare Krishna Hare Krishna Krishna Krishna Hare Hare" or "Aum Tat Sat Aum" or whatever.*

Either practice, *dharana* or *mantra*, stops the third-circuit "internal monologue," if persisted in for long enough periods each day.

The Western mystical equivalent is Cabala, the most complicated "Jewish joke" ever invented. Briefly, Cabala exhausts the third, semantic circuit by setting it to solve intractable numerical and verbal problems. The Far Eastern equivalent is the Zen *Koan*, which serves the same function in a less maniacally systematic way than Cabala, e.g., "What is the sound of one hand

clapping?" Zen koans are always combined with *zazen* (sitting Zen), which combines the first-circuit-clearing *asana* with second-circuit-mellowing breath-counting (a weaker *pranayama*).

When the student has acquired sufficient detachment from first-circuit anxieties, second-circuit emotions and third-circuit reality-maps, by way of *asana*, *pranayama* and *dharana* or *mantra*, Patanjali recommends the practice of *yama*. This includes, but is not limited to, celibacy. The ultimate of *yama* is to lose all interest in both the social and sexual aspects of the fourth circuit; to cease to care at all about family, tribal or societal matters. This is accomplished by self-denial, which is easier for those skilled in *asana*, *pranayama* and *dharana*, but still requires intense determination.

Some take a short-cut at this point, discovered after Patanjali or not known to him, by having themselves locked up in caves. Such isolation, as indicated earlier, helps vastly in bleaching out all four hominid circuits.

An alternative, for those not attracted to either celibacy or becoming hermits, is *Tantra*, invented in northern India around the time of Patanjali. This simply transmutes the fourth circuit by ceremonial, physiological and "magick" (self-hypnotic) explosion of the (prolonged) sexual act into fifth-circuit neurosomatic rapture.

For those following the orthodox path of Patanjali, the fifth circuit is imprinted by *niyama*, which signifies "super-control" or "no-control," being the paradoxical state of *being spontaneous deliberately*. You cannot be taught *niyama*; you can only learn it by personal experience. We hypothesize that the bio-energies have to discharge somewhere, and then when one has driven them out of the first circuit by *asana*, out of the second circuit by *pranayama*, out of the third circuit by *dharana* or *mantra*, and out of the fourth circuit by *yama*, they are driven explosively upward into fifth-circuit neurosomatic illumination.

The sixth step in yoga, according to Patanjali, is *dhyana*, which means "meditation" only in the roughest way. *Dhyana* means actually union with the object on the mind's screen, i.e., realization of the total meaning of the proposition that *mind and its contents are functionally identical*, i.e., opening the meta-programming circuit. One can make *dhyana* on *anything*; yogis

talk of making *dhyana* on a tree or a dog, just as don Juan Matus, the Mexican shaman, talks of becoming one with a coyote or a star in the books of Castaneda.

The seventh step in yoga is *Samadhi*, from *sam*, (union; cognate of Greek *syn*) and *Adhis*, the Lord (cognate, Hebrew *Adonai*, Greek *Adonis*). Here Patanjali and his successors are in violent dispute, some claiming there is only one *Samadhi*, others claiming two or three or many. Since this corresponds with the opening and imprinting of the neurogenetic circuit, we must opt for the opinion that there are many *Samadhi*, depending on which or how many of the Godly archetypes of the genetic archives are imprinted. Catholic mystics make *Samadhi* on the Virgin, Sufis on Allah, Aleister Crowley on Pan, etc.; and, above all this, the eighth circuit cosmic information network can also be imprinted, making union not just with all sentient beings and some emblematic archetype of the DNA master program, but with the inorganic universe as well. It was from this second order or meta-physiological *Samadhi* that Gandhi said, "God is in the rock, too—in the rock!" and pantheists of all sorts, in all traditions, emphatically agree with Canadian psychiatrist, R.M. Bucke who said after his own Eighth-Circuit *Samadhi* that the universe "is not a dead machine but a living presence."

This planet is, to put the matter baldly, populated and largely controlled by domesticated primates who are not in all respects reasonable men and women. Voltaire may have been exaggerating when he said that to understand the mathematical meaning of infinity, consider the extent of human stupidity; but the situation is almost that bad. Millions have been murdered by stupid leaders or stupid mobs, for stupid reasons, in every century; and the bizarre (accidentally imprinted) reality-tunnels which make this possible continue to rule us and robotize us.

Nor is stupidity the exclusive possession of one group or another; you do not need a "vocation" for it as you do for the priesthood. It seems to be a contagious socio-semantic disturbance which afflicts all of us at one time or another. Notorious examples can be found in the lives of the great. As we have already mentioned an exact measurement of the extent of stupidity among the learned is provided by the fact that every scientific revolution takes one generation. Elderly scientists hardly ever

accept a new theory, however good it is, and the revolution is only completed when a second generation, free of the old imprints, with vulnerable neurons, imprints the new reality-map.

But if science, the paradigm of rationality, is infested with enough stupidity to cause this general one-generation time-lag, what can we say of politics, economics and religion? Time-lags of thousands of years seem to be "normal" in these areas. Indeed, it was through contemplation of religious history that Voltaire was led to his conclusion that human stupidity approximates to the infinite. The study of politics is hardly more inspiring. Let us just summarize the matter by saying that stupidity has murdered and imprisoned more geniuses (and more ordinary people), burned more books, slaughtered more populations, and blocked progress more effectively than any other force in history.

It may be no exaggeration to say that stupidity has killed more people than all the diseases known to medicine and psychiatry.

Intelligence is the capacity to receive, decode and transmit information efficiently. Stupidity is blockage of this process at any point. Bigotry, ideologies etc. block the ability to receive; robotic reality-tunnels block the ability to decode or integrate new signals; censorship blocks transmission.

If intelligence could be increased, obviously solutions could be found more quickly to the various Doomsday scenarios threatening us.

If each scientist working on the energy-resources problem could double or triple his or her intelligence, work that would require 20 years might be done in six.

If human stupidity in general decreased, there would be less opposition to original thinking and new approaches to our old problems, less censorship and less bigotry.

If stupidity decreased, less money would be wasted on vast organized imbecilities such as the Arms Race, and more would be available for life enhancing projects.

There is nothing rationally desirable that cannot be achieved sooner if rationality itself increases. This is virtually a tautology, but we must consider the corollary:

Work to achieve Intelligence Intensification is work to achieve all our other sane and worthwhile goals.

Maurice Nicholl, physician, psychiatrist, student of Jung, Gurdjieff and Esoteric Christianity, wrote that "the only purpose in work on consciousness is to decrease the amount of violence in the world." This is Public Health Problem Number One in the nuclear age, the age of overkill.

We are not talking about mere increase in linear IQ—third-circuit semantic cleverness. We are talking of also the kinds of right-brain intelligence that Nicholl acquired from Jungian neurogenetic research and Gurdjieff's meta-programming techniques. We are talking of, say, Beethoven's intelligence, which so disturbed Lenin, who could not bear to listen to the *Appassionata* (Sonata 23) because it made him "want to weep and pat people on the head, and we mustn't pat them on the head, we must hit them on the head, hit them hard, and make them obey." More of Beethoven's intelligence is needed, desperately, to create a signal that the current Lenins cannot ignore, that will make them weep, and stop hitting heads.

We need more mentations, less munitions. The second-circuit mammalian political games are a million years obsolete.

Dr. Nathan Kline has predicted that soon we will have drugs to improve memory, drugs to erase unpleasant memories, drugs to increase or decrease any emotion, drugs to prolong or shorten childhood, etc. It takes no great imagination to foresee that such chemicals will allow us greater control over our neural tunnel-realities than ever before. Obviously, people will *use and abuse* these potions in many ways, but the most intelligent will use them in *the most intelligent way*, namely to increase and intensify their intelligence in every direction possible on our spectrum of eight circuits. Chiefly, they will use them to increase neurological freedom, to debug and reprogram obsolete reality-maps, to generally expand consciousness and sensitivity to signals and information.

The potential for a neurological revolution—planetary Intelligence Intensification—should be quite clear to anyone who has even a slight knowledge of so primitive a psychedelic as LSD. One of the least known facts about the LSD research in the 1960s was that the longest single research project with LSD, at Spring Grove Hospital, Maryland, showed an average 10% increase in linear IQ alone as well as the meta-programming

vistas and neurogenetic awakenings popularized by the outlaw LSD culture and its gurus.

And there is a direct feedback loop between **neuro-pharmacology** and other brain sciences. As William Burroughs says, "Anything that can be done chemically can be done by other means." Yoga plus bio-feedback produces detachment from old imprints quicker than yoga alone; hypnotism and mind-drugs produce synergistically more than either produces without the other; John Lilly has duplicated LSD effects in his isolation tanks; etc.

It is commonplace for alarmists to warn us that the full armory of synergistically interacting neurosciences now evolving will allow unscrupulous tyrants to brainwash us more totally than ever before.

We need to realize that the same technology, wisely used by intelligent men and women, can free us from every form of neurotic and irrational rigidity, to dial and focus our nervous systems as easily as we dial or focus our TV, turning any channel or circuit off and on as we choose. This is what **meta-programming** (cybernetic) consciousness means.

Why be depressed when you can be happy, dumb when you can be smart, agitated when you can be tranquil? Obviously, most people are depressed, dumb and agitated most of the time because they *lack the tools* to repair and correct damaged, defective circuits in their nervous system. We are acquiring the tools, and this Intelligence Intensification has the Pleasure Principle to fuel it. That is, the more internal freedom you achieve, the more you want. It is more fun to be happy than sad, more enjoyable to choose your emotions than to have them inflicted upon you by mechanical glandular processes, more pleasurable to solve your problems than to be stuck with them forever.

In brief, Intelligence Intensification means intelligence-studying-intelligence (I^2), and the first thing discovered by intelligence-studying-intelligence (the brain studying the brain: meta-programming) is that the more types of intelligence you have, the more fun it is to try to develop even more subtle, sensitive, futique levels of awareness; higher intelligence still.

In summary, Intelligence Intensification is desirable, because there is not a single problem confronting humanity that is not

either caused or considerably worsened by the prevailing stupidity (insensitivity) of the species: badly wired robots bumping into and maiming and killing each other.

Intelligence Intensification is attainable, because modern advances in neuroscience are showing us how to alter any imprinted, conditioned or learned reflex that previously restricted us.

Intelligence Intensification is hedonic, because the more freedom and consciousness you achieve, the more you want; the less willing you are to slip back to dumb, blind, mechanistic circuits.

Intelligence Intensification can accelerate our progress toward abolition of war and poverty; find cures for cancer and schizophrenia; achieve space migration and life extension (giving us space enough and time enough to achieve even more cosmic levels of awareness); or accomplish any other worthwhile goals.

Like death and poverty, stupidity has been around so long that people cannot imagine human life without it, but it is rapidly becoming obsolete. However many special interest groups (intelligence agencies so-called, advertisers, tyrants, clergy, etc.) may profit from stupidity, humanity as a whole will profit more for its abolition.

Approximately 50% of the human race has not evolved fully into the third circuit yet. That is, although they can exchange primitive signals and handle primitive artifacts, they are still mostly operating on the mammalian emotional circuit and the pre-mammalian bio-survival circuit.

Newt Gingrich is their current leader in the United States. Third-circuit types cannot understand this and regard it as sinister, but it is simple mammalian herd-behavior. Gingrich is the typical primate leader; the noises he makes, which appear meaningless to the third circuit Rationalist, are urgently meaningful to the territorial-emotional-patriotic minds of the majority of primates.

Another 20% are "responsible, intelligent adults" with fully developed third and fourth circuits. They spend most of their time *worrying*, because the predominantly primate parameters of human society seem absurd, immoral and increasingly dangerous to them.

Another 20% are neurosomatic adepts. Fourth-circuit Moralists denounce them as "mystics," "space cases," "nuts," "the Me generation," "irresponsible hedonists," etc.

Most of the fifth-circuit adepts (aquarian conspirators) have learned Joyce's arts of "silence, exile, cunning": they are invisible. Others have turned their talents to "faith-healing" or various occult gimmicks of that sort, and very carefully do not tell their clients that the local ideology, morality and reality-tunnel is what made them ill in the first place. They give "good energy" and sensibly avoid conflict with the moral ideological "authorities."

Another 5% have neurogenetic consciousness, and function as Evolutionary Agents—servants of the Life Force, in Shaw's terminology. Their "God" is Pan (life), and their goal is immortality.

Another 3% have mastered the meta-programming circuit and make up what Gurdjieff called "the Conscious Circle of humanity." They are *Free Masons*, in the original meaning of that debased term: co-creators of future realities.

Only 2% are neuro-quantum adepts and beyond space-time categories entirely.

All these estimates are approximations.

The newer circuits (neurosomatic bliss, neurogenetic "Atman" consciousness, meta-programming reality-games, non-local "cosmic" awareness) must have *some* function.

We can only assume they are preparing us for our new situation in space-time, after Space colonization, after longevity and immortality, after the Acceleration Factor accelerates even faster.

Engineers rate an engine in revolutions-per-second. Looking at human history in terms of this metaphor we clearly see that:

In the Old Stone Age, the acceleration factor was just slowly beginning to operate. We could estimate change then in, perhaps, revolutions per 10,000 years.

With the neolithic revolution and urbanization soon after, the pace began to pick up. We can speak from that point on in terms of revolutions-per-millennium.

After Galileo, revolutions-per-century became the normal rate of change.

In this century we have moved into revolutions-per-generation.

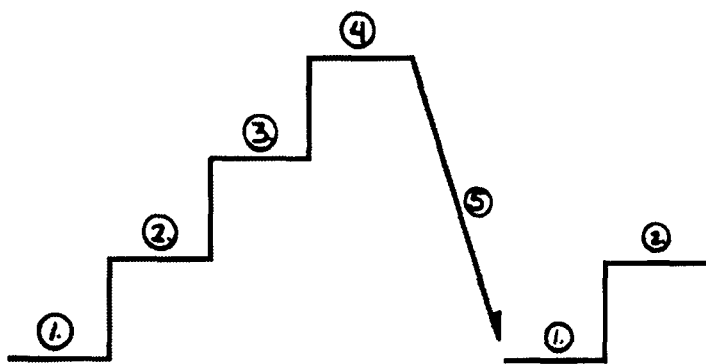
We are now obviously moving into an acceleration of revolutions-per-decade.

By the time the Consciousness Revolution peaks, the Longevity Pill is widely available, cloning is normal and all the ideas in the book, including the most wild and radical ones, seem quaint and old-fashioned—i.e., about 2005—we will probably be growing accustomed to thinking in terms of revolutions-per-year.

There is no reason to accept the tunnel-reality of this book as final. If you really understand the message, you will invent a bigger and better Future than I have suggested. As Barbara Marx Hubbard says:

THE FUTURE EXISTS
FIRST IN IMAGINATION,
THEN IN WILL,
THEN IN REALITY

APPENDIX

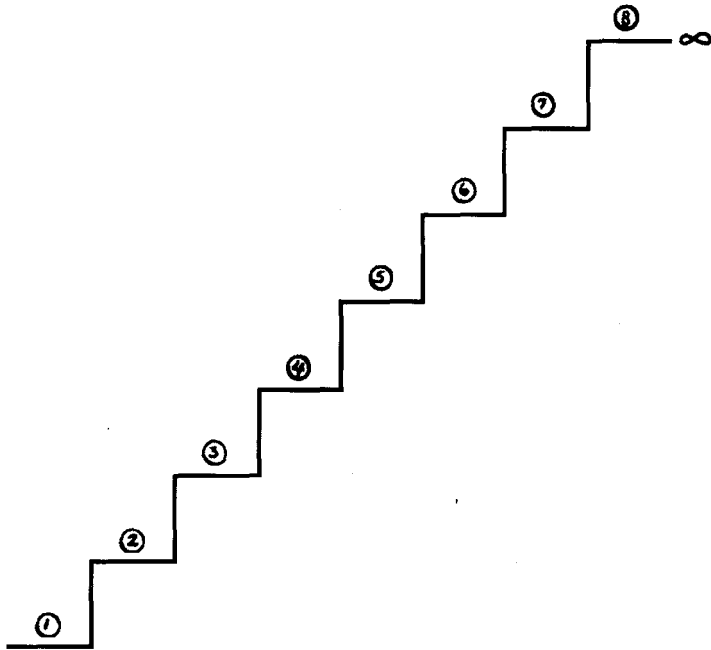


The neurogenetic script, cyclical aspect:

1. The helpless infant (Circuit I).
2. The **walking-struggling-competing** child (Circuit II).
3. The **word-and-tool-using** older child (Circuit III).
4. **Imprinting-conditioning** the sexual circuit (IV) into domesticated parenthood.
5. **Reproduction and...the cycle continues...**

"...their weatherings and their **marryings** and their buryings
and their natural **selections**..."

— James Joyce, *Finnegans Wake*



The neurogenetic script, upward-spiraling aspect:

1. Primitive organisms; recapitulated in infancy.
2. Vertebrate struggle, recapitulated in childhood.
3. Semantic-technological learning, recapitulated in school.
4. Socio-sexual domesticity.
5. Neurosomatic rapture, pre-capitulating zero-gravity and Space Migration.
6. Neurogenetic vision, pre-capitulating Longevity-Immortality.
7. Meta-programming skill, pre-capitulating Intelligence Intensification.
8. Meta-physiological cosmic vision, pre-capitulating... WHAT?

Lion & Serpent

⊙ in ♀, Anno IVix ~ Volume 6, Number 3



Potential

Frater Gerald Del Campo, Anno IViii ~ Photography

Lion & Serpent

the Official Journal

of Sekhet-Maat Lodge, O.T.O.

⊙ in ♀, Anno IVix

Volume 6, Number 3

Publisher - Sekhet-Maat Lodge, O.T.O.

Editor & Layout - Frater HydraLVX

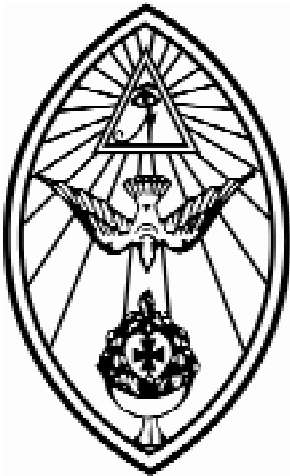
Proofreading - Frater Diapason

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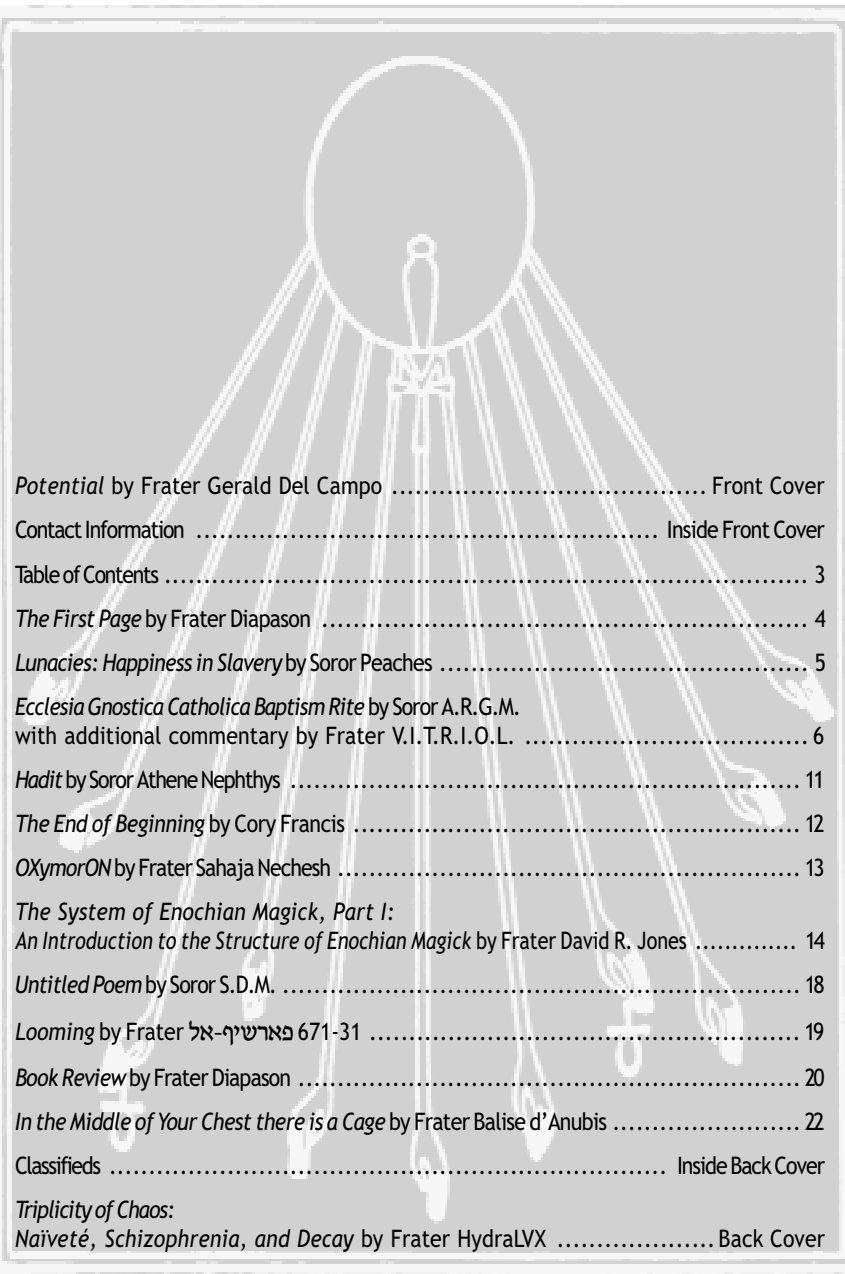


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The First Page

by Frater Diapason



Do what thou wilt shall be the whole of the Law.

Only a few weeks until NOTOCON2001. And that gives me pause. Two years have passed since the last conference. Some things change. Some things stay the same... but I'll resist the impulse to wax too nostalgic. Of course, one of the extremely refreshing aspects of this conference for many of us who will be heading down from Portland is that, this time, we can go as attendees! No frantic last minute hand wringing. Nobody to pick up at the airport. No "to do" lists to check off. No scheduling shuffles to negotiate. Just show up, and soak it all in... It's also kinda nice to see some of the folks who attended the Portland conference as freshly minted members going this time around as seasoned veterans. It's also funny to think that many of those same members' basic point of reference for local OTO activity is the PTCC. A lot of the current crop never experienced the pre-Center "basement days" at all: to them, that's just the stuff of older, grizzled members sitting around the campfire telling tales of "way back when." I always get a grin out of recalling the time when one of our present members (you know who you are), newly introduced to the Portland OTO, upon attending their first event at the Center, asked us, "Is this the basic design for all OTO buildings, or do they vary somewhat from city to city?" I've gotten a lot of pleasant anecdote mileage out of that one...

And Now for News Tidbits:

Iacchus Is As Good as Mine: Summer Solstice brought us a terrific evening of ritual, festival, and the kissing booth!! Thanks to Fra. K and his team for pulling this all off so splendidly.

Austin-tatious: Fra. G. A. rolled into town for a week to head up the Init' Workshop... Portland will never be quite the same.

Banned in the Northeast: The latest of many incarnations of the Darsan Trio played their premier gig at the L.T. — to much well-deserved applause.

Canine Have Another, Sir: Mini-dogs seem to be popping up everywhere. Artemis. Dante. Who will be next?

Checking the Bounce: Fra. H, Sor. E, and Fra. J paid a weekend visit to Seattle where they celebrated Liber XV by day and played Egg in the Middle on Sor. O's trampoline by night.

Taking a Pater: Fra. G has begun his tenure as new Center Padre, providing the illimitable Sor. M with some well-deserved rest after her outstanding performance as Center Mom.

Love is the law, love under will.

Lunacies: Happiness in Slavery

or, How I Found Redemption in Cleaning the Portland Thelemic Community Center

by Soror Peaches

Being Center Mom is neither a glamorous nor a well-loved position. Still when the garbage is overlooked or, Christ Forbid! we run out of coffee, I'm usually the first to hear about such things, over and over again. Arrgh!

"Enough of the Center Mom complaining already," you say, "We already know how hard your job is. That's why we don't want it, and don't want to hear about it." Right? Well, you're missing out on the best, most important part of being Center Mom.

Go back and take another look at Liber OZ. What is this all about? Freedom. "There is no god but man." How liberating! You are your own god. You control your own destiny. You are the one and only thing that can make your future. Grab it and go.

It's also about Slavery. "The slaves shall serve." What is this doing here? Is it a reminder to do our will? To reinforce that we are free people, that we are gods and have the right to live in our own ways according to our own dictates?

The essence of Liber OZ is summed in these quotes – "There is no god but man. . . . The slaves shall serve." Free yourself and enslave yourself in service. Discovering one's true will is an essential part of becoming a magician. The magician must, however, utilize all her powers to aid her in serving her Will.

The idea of slavery here is that we can give up certain freedoms to serve our will and become better people. One becomes a slave when she surrenders or dedicates herself to something more sacred or holy as an act of love – whether it is to the Order, art, duty, work, magick, etc. Slavery can be described as loving one thing above all else, or, the death of ego. Herein one can find forgiveness, and all dreams fulfilled.

With these words, I thank you all for giving me the opportunity to learn this very powerful and emotional lesson as your Center Mom. I wish to congratulate and welcome my successor, Fr. G., on the many lessons the care and feeding of the Center will bring to him. Be gentle with him, and help him keep the PTCC clean. Agape.



E.G.C. Baptism Rite

by Soror A.R.G.M., with additional commentary by Frater V.I.T.R.I.O.L.

On Baptism

Baptism is a symbolic birth into the Ecclesia Gnostica Catholica (EGC).

It can also mark an entrance into a religious or ceremonially abstracted perception of the World (Universe), an introduction to that mode of operation on the Way, another possible mode of expression of the individual's Will.

Baptism is, in a way, a form of lustration, or cleansing by water. It is symbolic of birth - a change in the mode of being, of action, of operation: a stepping into a new arena.

It is very important to note that this is not a cleansing of original sin.

"Thelema rejects the idea of original sin. So, for us, baptism represents a symbolic birth into the Thelemic community. The child heeds the call of Nuit, who declares, 'Do what thou wilt shall be the whole of the Law.' The child enters the portals of Her Church, where he or she is welcomed into the community of worshippers, leaving the profane world and its materialistic obsessions behind." - R.S.S. Sabazius, EGC Baptismal Ritual

The church is the World itself, the Universe of both inner and outer spaces (for in reality, there is no difference.) The religion of this church aims to unite the individual consciousness with the universal consciousness, to elevate and expand experience through the mode of the religious form.

It also states that the characteristic expression of this act of uniting is perfect equilibrium's dissolution into bliss, into ecstasy. "Unite by thine art so that all disappear" - Liber AL vel Legis I:47

Baptism may also be viewed as a cleansing intended to remove the accumulation of the inessential, a ritual to help restore the Self to Original Virtue, to dissolve accumulated layers

of "dust upon the road," to reveal the shining flame that blazes "in the heart of every man and in the core of every star." By cleansing is greater freedom achieved, and in that sense can it be viewed as a ritual to assist the true Self to leap forth unhindered and pursue its Will.

At baptism, a formal bond is not made with the EGC. But the newly baptized person is expected to study its mysteries and mode of operation in order to make an informed decision about whether a more formal bond (the full membership bestowed at confirmation) is desired.

"The baptized child joins the community at what is essentially a probationary level. The recitation of the creed by the congregation during the baptismal ceremony represents the instruction of the child in the essential tenets of the church. The child is not a full member of the community until he or she has learned these tenets and has made a conscious, informed decision to accept them." - R.S.S. Sabazius, EGC Baptism Ritual

This Ritual

The aesthetic inspiration for this rite of Baptism comes from the symbolism of the Tarot Atu XVII, The Star. In it is depicted the graceful fluid and materialized image of Nuit, Heaven, the Lady of the Stars. She holds two chalices, a golden one held above her head and pouring out water upon it, and a silver one held in the lowered left hand.

"From the golden cup she pours this ethereal water, which is also milk and oil and blood, upon her own head, indicating the eternal renewal of the categories, the inexhaustable possibilities of existence.

"The left hand, lowered, holds a silver cup, from which also she pours forth the immortal liquor of her life. This liquor is the Amrita of the Indian Philosophers, the Nepenthe and Ambrosia of the Greeks, the Alkahest and Universal Medicine

of the Alchemists, the Blood of the Grail; or, rather, the nectar which is the Mother of that Blood. She pours it upon the junction of land and water. This water is the water of the Great Sea of Binah; in the manifestation of Nuith on a lower plane, she is the Great Mother.” - Aleister Crowley, *The Book of Thoth*, pp.109 “The Star”

So we have here depicted the goddess holding above the limitless cup of (macrocosmic) possibility, and below the same chalice, but on a lower octave, pouring forth the (microcosmic) specific manifestation.

Here are depicted two faces of the Great Goddess: 1.) the Great Sea of Binah (Marah, the superior mother, the macrocosmic waters of creation) acting through the upper cup, and 2.) the Bride of Malkuth, the fertile earth that results from the outpouring of the lower cup (Kallah, the inferior mother, the microcosmic waters of creation.) These are the two matrices of Heaven and Earth fulfilling their function of purifying and perfecting the essential being. These two matrices could also be called by their other names, Nuit and Babalon.

As it is advised in several alchemical texts (Maier, *Atalanta Fugiens*, Epigrams 3, 5, 22; Mylius, *Philosophia reformata* 1622, epigrams 22, 27,) the alchemist must first “do women’s work,” that is (as depicted in the accompanying epigrams or emblems) “cleaning” and “cooking/nourishing.” This isn’t entirely an outright sexist set of instructions...cleansing and nourishing are essential foundational practices in the early stages of producing the stone of the Wise, when the operator is working at “whitening” the stone. The inessential elements must be removed, lest they become obstacles later on down the path.

Again, here we have the two goddesses - The Great Sea who cleanses, and the Fertile Earth-Mother who nourishes, refreshes; brings-forth. As sephirotic “gates”, both goddesses actually fulfill both functions in their own planes (or non-planes, as the case may be); both are simultaneously solvents and givers of form.

This is not the baptism that is also a death, as would be depicted in *Atu XII, The Hanged Man*. Here the still waters of MEM (mother-letter of

the primal element of water, path #23) are used dynamically for the purpose of cleansing, of dissolving and removing the unnecessary. Also in the course of the rite they are life-giving, renewing, as in the death that can only lead to birth.

This is not a state of suspension or of sacrifice to achieve redemption (as in the Aeon of Osiris, the Lesser Mysteries of the Dying God) but is rather an expression of change-in-continuity. Self-existent Immortality. It is valuable to remember that both Death and Birth = Change, and that one will inevitably (often simultaneously) result in the other.

I. Preparations and Setting

The individual to be baptized and the Priest and/or Priestess (hereafter referred to as PRIEST/ESS) meet on the shore of an Ocean, or at a natural spring, river or stream, or waterfall. The water should be running or moving water¹. The DEACON may be present to hold the necessary items.

- Two chalices²
- A vessel of (drinking quality) water
- rose-water or water-soluble essence of rose to be added to drinking water
- sea-salt if meeting at a freshwater source
- wine, wiping cloth
- small bell
- a small towel for each candidate

The PRIEST/ESS and DEACON are present, clad in plain white robes if discretion allows. A plain white cap or white sash may be worn by the PRIEST/ESS if performing in a less private place.

continued on next page...

1. This ritual is specifically written to be performed outdoors. It may be adapted for indoor use, but is most effective if given in the setting described here

2. I recommend two small chalices of metal (for safety considerations). It would be ideal to have one brass or gold chalice and one silver, to reflect the imagery and active/passive, heavenly/earthly symbolism of *Atu XVII*.

continued from previous page...

The DEACON holds a small towel for each candidate over his arm, and has the chalices, vessels of water and wine, and salt in a shoulder-bag at his or her side (for convenience).

II. Preliminary Considerations

PRIEST/ESS wades out into the waters to mid-thigh level or as close to that as s/he can. If this is not possible, then the ceremony should take place next to the water. PRIEST/ESS faces west.

DEACON follows with materials bag and candidate, placing the candidate in front of the PRIEST/ESS (facing east).³

The DEACON (behind PRIEST/ESS, facing East, with the appropriate gesture) **says:**

“APO PANTOS KAKODAIMONOS.”⁴

DEACON returns to stand at the PRIEST/ESS’ right side, towel over arm and ready to hand off implements as needed.

PRIEST/ESS and DEACON anoint their own heads, hearts, and pubis with a little of the moving water.

PRIESTESS addresses candidate(s) and sponsor(s):

“There is no bond that can unite the divided but love : all else is a curse.”⁵

Candidate, is it your Will to be baptized, to be received into the Ecclesia Gnostica Catholica, the Church of Light, Life, Love, and Liberty, the word of whose Law is THELEMA?

Candidate:

It is.

3. I like to also bring some small offering for the spirits/Goddess of the Waters and give it up at this point. Asking the candidate to offer all the change they have in their pockets, or asking them to bring something else to offer (a little fish food, a small bottle of perfume or scented water, etc.) would be appropriate. Burning candles is not advisable if it isn't being done on your own property - leave no trace!

4. APO PANTOS KAKODAIMONOS - “Away, away malignant spirits!!!” A brief banishing.

5. Liber AL vel Legis, I:41

PRIEST/ESS:

Then know that it is written: “With the God and the Adorer, I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.”⁶

And: “Every man and every woman is a star.”⁷

(*emphatically, looking into candidate’s eyes*) “Do what thou wilt shall be the whole of the Law.”

Recite with me the confession of our Creed.

(*All present do so.*)

PRIEST/ESS or DEACON:

Do you swear to study and to penetrate the Mysteries of this Creed?

Candidate:

I will.

PRIEST/ESS or DEACON:

Under what name do you approach baptism?

Candidate:

(*give baptismal name.*)

III. Cleansing and Baptism by the Waters

PRIEST/ESS takes one chalice from DEACON and fills it with fresh water from the local source (waterfall, river, etc.) and sprinkles sea-salt into it, or scoops up a portion of sea water.

PRIEST/ESS:

“May the salt of the earth admonish the water to bear the virtue of the Great Sea. MOTHER, be Thou adored!”⁸

PRIEST/ESS elevates chalice then breathes into it, “MARAH⁹.”

5. Liber AL vel Legis, I:41

6. Liber AL vel Legis I:21

7. Liber AL vel Legis I:3

8. From Liber XV, section III. Infusion of the heavenly/macrocosmic feminine force (Marah/Nuit) into the cup of salt water.

PRIEST/ESS:

O Mother of Peace profound,
 from Whom all things come
 and to Whom all must go;
 Most Excellent Solvent,
 Vitriol of the Wise

Restore Original Virtue!

PRIEST/ESS takes other (empty) chalice from DEACON and pours a little rose-water in it. Breathes over it, "KALLAH"⁹.

Bending, PRIEST/ESS holds the chalice of salt water in the right hand over the crown of the candidate's head and the chalice with rose-water in the left hand below the base of the spine.

PRIEST/ESS pours salt water out of chalice over candidate's crown, causing the stream of salt water to run down the candidate's spine and into the chalice of rose-water. The stream may cause the lower chalice to overflow.

PRIEST/ESS (*says while pouring*):

"I am uplifted in thy heart; and the kisses of the stars rain hard upon thy body".¹¹

The mingled waters in the lower chalice are then carried to the shore and poured out where the earth and water meet. Upper (empty) chalice is given back to the DEACON.

9. MARAH, i.e. MRH = 245 – from the root Mar (MR) – bitter, sad; fierce, violent, wild. A name of the sphere of Binah, the Great Sea. The macrocosmic Mother. Gematrically equivalent with Adam Kadmon (ADM KDMVN), the perfected (archetypal) Man. ADM is a name of Tiphareth, the "Sun – Son".

10. KALLAH i.e. KLH = 55 – literally, "Bride"; a title of Malkuth, bride of the microprosopus, of the "Sun – Son". 55 is the "mystic number" of Malkuth, being the sum of the numbers 1 – 10.

Infusion of the earthly/microcosmic feminine force (Kallah/Babalon) into the cup of rose water. Roses here symbolize the fertile Earth as they do in Atu XVII:

"For the Great Sea is upon the shore of the fertile earth, as represented by the roses in the right hand corner of the picture." – A. C., Book of Thoth, pp.110 "The Star"

11 Liber AL vel Legis, II:62



The lower chalice is rinsed out and refilled with rose water.

PRIEST/ESS (*lifts the cup and says to it*):

"I set thee upon the summit of the Earth."¹²

The cup is then offered to the candidate to drink. The remaining rose water in the cup (even if only a few drops) is poured out over the candidate's crown.¹³

IV. Baptism and Fortification by Wine

PRIEST/ESS pours a little wine into the chalice, breathes over it "IACCHE"¹⁴, elevates it towards the Sun.

PRIEST/ESS:

Lord of Life and Joy, grant unto [baptismal name] the Power of the Holy Spirit¹⁵ to persevere in his/her Way, and to grow in Knowledge, even to Understanding and Wisdom itself.

continued on next page...

12. From Liber XV, section IV. The daughter (Malkuth) is uplifted and set upon the throne of the Mother (Binah), completing the circulation of heavenly and earthly fluids. Also, the sweet waters of the bountiful earth (as contrasted with the "bitter" salt waters of the sea) are being raised and offered to the newly cleansed candidate, whose person may also be seen as the "summit of the Earth."

13. It is important to note that even if you are at a freshwater source, the candidate should NOT be given that water to drink as it may contain harmful microorganisms. Even if the water runs fast and looks clean, it could very well still contain bugs that would make you and/or the candidate seriously ill for a very long time. Unless you are absolutely sure of the source, use bottled spring water. In that vein, the DEACON should be sure to rinse out the chalices and wipe them down thoroughly between candidates. It is useful to have a little wine on the cloth to act as a mild antiseptic.

14. IACCHE, IACCHUS (also DIONYSUS, SABAZIOS, ZAGREUS, etc.) is the Greek (Thracian) God of Ecstasy, of Resurrection and of Light. Also, the "Lord of Life and Joy" – PAN-Therion/Hadit.

continued from previous page...

PRIEST/ESS dips fingers into wine and sprinkles candidate's crown thrice:

NUIT – HADIT – RA-HOOR-KHUIT

Offers candidate the remaining wine to drink.

PRIEST/ESS:

“Thou shalt mingle thy life with the Universal Life. Thou shalt not keep back one drop.”¹⁶

Candidate drinks.

PRIEST/ESS:

“Then shall every gain be a new sacrament, and it shall not defile thee.”¹⁷ “But ecstasy be thine and joy of earth...”¹⁸



V. Reception

PRIEST/ESS and DEACON (together):

We receive thee into the Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is THELEMA.

PRIEST/ESS (raising hands in blessing¹⁹):

GLORIA PATRI ET MATRI ET FILIO ET FILIAE
ET SPIRITUI SANCTO INTERNO ET SPIRITUI
SANCTO EXTERNO, UT ERAT EST ERIT IN
SAECULA SAECULORUM SEX IN UNO PER
NOMEN SEPTEM IN UNO ARARITA

I proclaim [baptismal name] duly baptized into the
Ecclesia Gnostica Catholica!

Love is the law, love under will.

(The DEACON rings the bell or strikes breast or claps
333-55555-333.)

15. “Holy Spirit” – Pneuma, Ruach – the animating “Breath” of Life and of Mind. Chi. Jing. The life-force itself, that which is the only thing that can beget other life. The original spark that began in the antediluvian mud and which continues to this day as the animating force of all living things. The ever moving life-force; eternal, continuous, through generation to generation. “For of the Father and the Son, the Holy Spirit is the norm;...” (Liber XV, section VII, *The Office of the Anthem*)

See also *Liber XV*, Collect 5, *The Saints*: “Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men...”

Also, this is the Holy Spirit that resides in the Blood or Essence that is poured out to the last drop by the enraptured Saints to fill the Cup of Babalon. (See *Atus XI Lust*, *XIV Art*, and *XVI The Tower*.)

16. Excerpted from *Liber Cheth vel Vallum Abiegni sub figura CLVI* (Liber 156), verse 3.

17. Excerpted from *Liber Cheth vel Vallum Abiegni sub figura CLVI* (Liber 156), verse 14.

18. Excerpted from *Liber AL vel Legis I:53*.

19. Three crosses in six motions are made for the following:

PATRI – vertical line of cross on forehead

MATRI – horizontal line of cross on forehead

FILIO – vertical line of cross over heart

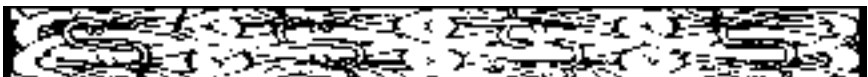
FILIAE – horizontal line over heart

S.S. INTERNO – vertical line drawn over genital region

S.S. EXTERNO – horizontal line over genital region

UT ERAT EST ERIT IN SAECULA SAECULORUM
– Priest/ess indicates the glorious world around them.

SEX IN UNO PER NOMEN SEPTEM IN UNO
ARARITA – Priest/ess raises hands in characteristic blessing/adoration fashion, with both hands raised, thumbs between index and medius.



Hadit

by Soror Athene Nephthys

Beginning exploding
bursting out of
void well abyss
Implosion.
Reversal occurs
and matter
is spewed forth.
A sneeze.

The End of Beginning

by Cory Francis

the water of fire,
the fire of water,
the water of hate
and the fire of love.

the air of earth,
the earth of air,
the earth of structure
and the air of freedom.

the life of death,
the death of life,
the death of ending
and the life of beginning.

Oxymoron

by Frater Sahaja Neches

I
AM
fool
of wholes
naught breath
knot Life
know when
know time
know myself

The System of Enochian Magick, Part I:

An Introduction to the Structure of Enochian Magick

By Frater David R. Jones

What follows is the beginning of a work in progress; any and all questions, suggestions and corrections are heartily encouraged. It is dedicated to my Sisters and Brothers in the Hermetic Brotherhood of Light.

Prolegomena

The student of Enochian magick is initially faced with the often-bewildering complexity of its structure. Studying the published manuscript records of John Dee and Edward Kelly can be more confusing than helpful and often yields information that is at variance with the chief expositors of the system: the Golden Dawn and Aleister Crowley. The Golden Dawn system offers elegant solutions to many of Enochian magick's seeming incongruities, but these often differ with instructions given by the Angels in Spirit Actions received by Dee and Kelly and sometimes with essential details in the delivered materials themselves. Later reconstructionists such as the Aurum Solis and Donald Tyson address some of these problems but leave many of them unsatisfactorily resolved. It is the purpose of this work to analyze this material and explain it in a useful and coherent manner for the use of both the student of the system and the practicing ceremonial magician.

Synopsis

For convenience's sake, the entire system of Enochian magick can be divided into three meta-structures and these sets correlate to the three classic divisions of Hermetic Science and magick: Zodiacal, Planetary and Elemental. The distinctions between these structures is necessarily not clear-cut, as each structure within the system is connected to other parts within its own subset and various significant parts are interconnected to parts within the other main meta-structures, interweaving the parts into a complex but harmonious whole. These three divisions are:

Zodiacal: The Aires or Aethyrs

Planetary: The Sigillum Dei Aemeth and Heptarchical systems

Elemental: The Watchtowers including the Round Table of Navlage

Zodiacal System

The system of the 30¹ Aires² includes a substructure of Governors³ and Parts of the Earth by which it is intimately tied to the Watchtower structure, and these in turn are correlated to the 12 Tribes of Israel and a system of angelic governance, peculiar to Enochian magick. This twelve-fold angelic rulership is the key by which the astrological associations are related to the parts of this aethyric system. The Keys of Calls form the introduction and a part of this structure but also provide a further intersection with the Watchtower hierarchies that are, metaphysically speaking, below and within the Aires in the overall cosmological geometry of Enochian magick.

Planetary System

The Sigillum Dei Aemeth and the various heptarchical elaborations form an extremely complex system of planetary and sevenfold magikal structures. This is the earliest received portion of the entire system. It is related not only to the science of alchemy and the traditional seven-fold systems of Hermetic Science but to the

1. The student of Enochian magick may find fruitful correlations between this thirty-fold structure and the 30 Aeons of classical Gnostic symbolism (cf. G. R. S. Mead, *Fragments of a Faith Forgotten*) and the developments of E. J. Gold in his *New American Book of the Dead*.

2. Aleister Crowley's *Vision and the Voice* (Liber 418) is the classic exploration of this metaphysical realm, and though available in a variety of formats (including free and online) it is best represented in *The Equinox* Vol. IV: 2.

3. Some useful insights into this division can be found in Denning and Osborne's *Mysteria Magica*, Gerald Schueler's *Enochian Magic: a Practical Guide* and Salli Glasman's exploration in the *Kali Lodge Newsletter* and her depictions on Schueler's *Enochian Tarot*.

various complexes of sevens that permeate biblical symbolism, from the seven days of creation in Genesis to the multiplex seven-fold combinations of Revelation. The myths of these paradigms is combined with its own unique imagery and Britannical historiography⁴ to explicate its often nearly impenetrable mysteries. Each of its parts has its own talismanic geometry and cryptographic liturgy. These discrete artifacts delineate each part but as above they are interrelated: within themselves, with other parts of this subsystem and not only to the other meta-systems of Enochian magick but to identifiable structures without it, including works published by Dee in his own lifetime, Qabala, Biblical symbolism, Hermetic science and magick (such as Agrippa⁵, Bruno⁶, Trithemius⁷, Abano⁸, Ptolemy⁹ etc.), Alchemy, Astrology, Astronomy etc. The various parts that are inclusive of the whole within this heptarchical structure are:

The Sigillum Dei Aemeth

The Holy Table, containing the 7 Tablets of Creation, and connecting The Mystical Heptarchy & The 49 Good Angels with The Lamien.

The Book of Enoch

4. Camden's *Britannica* and E. Ashmole's *Order of the Garter* both provide useful insights into this symbolism.

5. Agrippa's *Three Books of Occult Philosophy* and the pseudo Agrippan *4th Book* are essential to understanding almost every aspect of the Enochian magikal system. The *Three Books* have recently been very usefully edited by Donald Tyson.

6. Frances Yates' *Art of Memory* and *Giordano Bruno and the Hermetic Tradition* are outstanding introductions to much of the metaphysical mathesis that underlies the structure of Enochian magick and particularly to Giordano Bruno's related influence and influences. John Crowley's trilogy *Aegypt, Love & Sleep* and *Daemonomania* offers interesting fictional speculations in regard to these relationships as well.

7. Wayne Shumaker's *Renaissance Curiosa* is a good place to start to see the connection between mathematical trends in the Renaissance and its influence on the various movements in Hermetic Science.

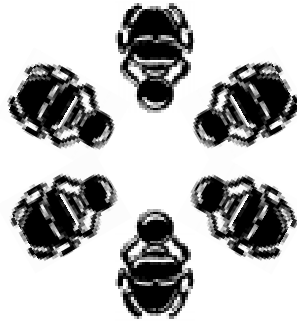
8. This and many other related and important texts of classical magick can be found on the internet at the following locations: <http://www.esotericarchives.com/sitemap.htm> and <http://w3.one.net/~browe/classics.htm>

9. The terminology used in Ptolemy's *Almagest*, *Tetrabiblos* and *Geographia* is the basis of many of the chief logical proofs used throughout the primary source documents of Enochian magick.

Elemental System

The Watchtower structure is probably the most familiar part of Enochian magick. It has been popularized by the Golden Dawn and its descendants. In fact much of the material presented in the initial degrees of these orders, such as the Lesser Pentagram and Hexagram Rituals¹⁰, are designed to prepare the student for working with the ultimate integration of the various symbols of Hermetic and Cabalistic magick that is the heart of the second order of the Golden Dawn¹¹. This integration and correlation of symbols is sometimes naturally derived from the angelic communications, sometimes based on the geometric indications in the Dee corpus¹² and sometimes the wholly synthetic creation of the chiefs of the Golden Dawn. There are significant problems with much of this synthetic material¹³, including the correlation of the Keys to the divisions of the Watchtowers, the derivation of angelic hierarchies and the directional mechanics of the Watchtowers themselves.

continued on next page...



10. Two examples will suffice to explain: The attribution of the elements to the Pentagram (air = upper left point, water = upper right point, earth = lower left point & fire = lower right point) is derived from the identical assignments of the elements in the Reformed version of the Great Table, of which the Watchtowers are divisions. Each of the 4 Lesser Hexagram forms has, in fact, 6 linear formulations and these in turn correlate to the 24 Seniors.

11. The elaborations of this material are numerous and can be found in works ranging from Crowley's explanations in Liber 89 and Regardie and Zalewski's various compilations to the simplifications and elaborations of Schueler and many others.

continued from previous page...

These problems will be elucidated and some solutions offered in the analysis of The Watchtowers, which follows this introduction and overview.

The Watchtower structure begins with the Round Table of Nalvage and progresses to the construction of the Watchtowers themselves, where the Calls or Keys are both related and divergent. The Watchtowers are themselves complex magikal figures from which lengthy hierarchies of angels can be derived. It should also be noted that the hierarchies thereof are related not only to the symbolism of the biblical books of Revelation and Ezekiel but provide geometric means of associating and conjuring various complex combinations of elemental, sub-elemental, planetary and zodiacal forces.

Conclusion

In the chapters following, each of these divisions will be dealt with in detail and the mechanics and literature of each analyzed. This analysis will proceed, naturally, from the Watchtower hierarchies of the elemental realms of the Earth

through the planetary spheres of the Sigillum Dei Aemeth and the various heptarchical structures related to it, to the aethyric realms of the 30 Aires. The divisions of the Aires will then be correlated back to their earthly junctions within the network of the hierarchies of the Watchtowers showing how each part of the system is a thread in the complex tapestry that makes up the structure of Enochian magick. All of the available literature and approaches will be explored, the logic and problems with each explained and some new hypotheses proposed. These will be elucidated by exercises that will lead students to a greater understanding of each part in turn.

The student would do well to acquire either Geoffrey James' *Enochian Magick of John Dee* and/or Robert Turner's *Elizabethan Magic and Heptarchia Mystica* as a textbook of the system. Many of the axioms for understanding the logic of Enochian magick are derived from the works of John Dee¹⁴ and the Spirit Actions themselves¹⁵, so the student is advised to begin collecting this material, as they are able. Beyond that, the serious practitioner of the Enochian system will want to scrutinize many of the other contributions, but these will be dealt with in turn in the following overview. In order to fully appreciate and operate the intricacies of Enochian magick, a basic understanding

12. Dee's *Monas Hieroglyphic, Introduction to Euclid* and *Propaedumata Aphoristica* each contain essential keys to understanding sometimes otherwise incomprehensible aspects of Enochian magick. Though these keys apply across the entire system, the *Introduction to Euclid* applies particularly to the Elemental system, the *Monas Hieroglyphic* to the Planetary system and *Propaedumata Aphoristica* to the Zodiacal. Several editions of *Introduction to Euclid* are available as is an outstanding Dover edition of *The Elements of Euclid* in 3 vols. Several editions of the *Hieroglyphic Monad* are also available including several online, but Josten's translation in the periodical *Ambix* remains the standard. The *Propaedumata Aphoristica* exists as a workable translation by W. Shumaker under the title *Dee on Astronomy*.

13. Some of these problems are addressed by the *Aurum Solis*, by D. Tyson in his *Tetragrammaton* and *Enochian Magic for Beginners* and by various scholars of the Enochian system to be found on the *Enochian Web Ring* (<http://members.tripod.com/~bzb/enochian/>). Though workable many of the solutions to these problems are nearly as unsatisfactory as the Golden Dawn's.

14. *Vide supra nota* 12, but also some analysis of this material is useful, esp. Nicholas Clulee's *John Dee's Natural Philosophy*, Ben Rowe's *Enochian Magick Reference* (<http://w3.one.net/~browe/featured.htm>), F. Yates in *The Rosicrucian Enlightenment* and elsewhere in her numerous works, Peter French and Charlotte Fell Smith's (<http://www.johndee.org/>) biographies of Dee and the Calder thesis (<http://www.johndee.org/>).

15. The Spirit Actions are divided into two main collections, the *Liber Mysteriorum* material and that presented by Casaubon in *A True & Faithful Relation*. The Magickal Childe ed. is the best of many of the latter. Christopher Whitby's 2 vol. *John Dee's Actions With Spirits* is the only complete ed. of the former though two incomplete and excellent collections of some of this material is available online, the John Dee Publication Projects (<http://www.dnai.com/~cholden/>) ongoing work in progress and the Center for Enochian Studies complete *Mysteriorum Liber Primus* and partial appendix (http://www.budget.net/~jdnolan/texts/D_Jones/ENOCHLP.txt).

SIGILLVM DEI; ÆMÆTHI; EMETH

magical

DEI

FROM
FROM



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of Euclidean geometry, astronomy, astrology, logic, grammar and the renaissance magikal point of view is vital. The student is encouraged to acquire a straight edge, compass and the books of Euclid¹⁶ and begin the process of

construction indicated therein. Beyond that, some indications are given in the notes herein and in the material that will follow, but the student is left to their own ingenium to devise a course of studies that will fill in the gaps of knowledge and understanding as they arise.

16. *Thirteen Books of Euclid's Elements*, Thomas Heath (Ed.) 3 vols. It should be noted that the introduction to this edition has many details on the life of John Dee that will be of interest to the student of Enochian magick.

Coming in Part II: The Watchtowers Explained, including the angelic hierarchies as delineated in the Spirit Actions.



by Soror S. D. M.

Bare-breasted night bird
sits and sings the love-death song
tickling clicking wicking slowly
licking lambent flame of blue,
tastes a feast of eagle's wings
of lust and things
hissing wishing softly
kissing the soul of infinite space -
tell a story of Victory and Glory
transmission of death to life -
wheeling reeling rapid feeling
twine entwine around the heart
force and feeling reeling wheeling
thunder in the star-filled
dark -



Looming

by Frater פאריטיף-אל 671-31

Weaver of Fate's tapestry: sullen Norn,¹
Your inept sorcery fails of its aim,
Your threadbare spells of old evoke my scorn.

You cast the craven hex ere I was born,
Destroy or plague or bless with fickle fame -
Weaver of Fate's tapestry: sullen Norn.

For ages you did cunningly adorn
Your loom, with but a twist you'd slay or maim -
Your threadbare spells of old evoke my scorn.

Your time has passed, and passing squalls forlorn,
You flourish feeble threats - guilt, fear, and shame -
Weaver of Fate's tapestry: sullen Norn.

I invoke your doom with destiny's horn.
Bethought you, you alone would fortune name?
Your threadbare spells of old evoke my scorn.

With eyes ablaze, I greet the golden morn
My hopeful heart, stalwart spirit aflame.
Weaver of Fate's tapestry: sullen Norn,
Your threadbare spells of old evoke my scorn.

¹ Scandinavian Myth: Any one of the goddesses of fate, commonly represented as three in number (Present, Past, and Future), whose decrees were irrevocable. The myth describes these three Norns as constantly at work weaving a tapestry emblematic of Fate's Decree. The threads represent the complexly interwoven lives of men, gods, all that exists.

Book Reviews

by Frater Diapason

Williams, Michael Allen. *Rethinking Gnosticism: An Argument for Dismantling a Dubious Category*. Princeton University Press. 1996.

Wasserstrom, Steven J. *Religion after Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos*. Princeton University Press. 1999.

The contemporary student of the Western Magical tradition often operates, perhaps necessarily, as somewhat of a free agent, a vagabond among the more settled enclaves of Western culture. It's not surprising, therefore, that (perhaps in periodic bouts of loneliness) such students more than occasionally attempt to attach themselves to this or that cultural institution, to various established fields or disciplines (both within and without the academy), to ostensibly hospitable aesthetic currents, intellectual trends, pedigreed subgroups, schools of thoughts, passing Zeitgeistis. It's nice to have a home.

In this resolute, if sometimes disheartening, search for a place to hang their hats, students of magic have variously allied themselves, in different ways and at different times during the last three quarters of a century, with two distinct, but related, avenues that they have supposed would conveniently lead into cultural settings that might be accommodating, maybe even amenable, to their own singular grooming habits and conceptual peculiarities. The first "avenue of affinity" comprises the various points of view and intellectual threads that reside under the name of *Gnosticism*, largely because of its explicit emphasis upon the possibility and desirability of direct, personal theophanic experience. The second avenue consists of a not-too-dimly perceived affinity with the various distinguished scholars and writers that loosely assembled for nearly half a century under the name of *The Eranos Group*. The clarion call of "myth" and "symbol," championed by the majority of Eranos members and resounding throughout the pages of the *Eranos-Jahrbuch*, has particularly exerted, for many students, an almost irresistible appeal. Over the years, these students of magic have held out the hope that, by somehow lining up under the banners of Gnosticism and/or Eranos, better access might be granted to various cultural realms that have, more typically, marginalized their own distinctive interests, practices, and histories.

It's prudent, however, before too hastily proceeding down either of these two tempting paths, for students of magic to, as much as possible, acquaint themselves with some of the potentially problematic aspects of the ideas, theories, assumptions, and normative biases embraced by the exponents of both Gnosticism and the Eranos Group. Two studies, published within the last few years, provide just such cautionary critiques to aid the student in her or his search: *Rethinking Gnosticism: An Argument for Dismantling a Dubious Category*, by Michael Allen Williams, Professor of Comparative Religion at the University of Washington, and *Religion after Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos*, by Steven M. Wasserstrom, Professor of Humanities at Oregon's Reed College.

In *Rethinking Gnosticism*, Michael Williams presents a careful analysis of primary textual sources in order to demonstrate his thesis that "the sources that are routinely classified as *gnostic* do not in fact share some of the important features that are usually treated as the characteristic or identifying traits of *gnosticism*." He devotes separate chapters to considerations of and reasoned arguments against the various descriptive labels that have been almost axiomatically applied to "the large assortment of sources and movements" typically (but erroneously, he asserts) classified under the umbrella term *gnostic*, e.g., Anticosmic World-Rejection; Libertinism; Hatred of the Body.

In other chapters, he examines various methodological and theoretical trends in the Sociology of Religion and Comparative Religion that have contributed toward the creation of the ostensibly descriptive and explanatory category *gnosticism*. His conclusion is emphatic: "The category is a modern construction." Moreover, he warns, in even stronger terms, "it is best to avoid imagining something called *the Gnostic religion*." He insists that the grounds on which the claims for its existence are based, whether hermeneutical, theoretical, or typological, are spurious constructs at best, phantoms at worst.

His concern, however, is not entirely to dismantle. His avowed purpose is also to reclaim the lived experiences, ideas, and practices of the individuals who populated the "variegated assortment of religious movements," and who have been lumped together, albeit politely, under the single,

misleading category *gnostic*. Thus his insistence that, rather than helping to unfold the texts that are these peoples' true legacies, this misapplied and inaccurate term, and the assumptions and conclusions that it embodies, functions as "more an impediment than an expedient to understanding." Or, put bluntly, "What is the worth of a category that is generative of misunderstanding and misinformation about the very data it encompasses?" To this end of better understanding, he proposes a variety of theoretical and methodological approaches that might be better suited to the veracity and integrity of their chosen subject matter, for he is adamant that a simple change in terminology will not do: the category *gnosticism*, "needs to be not simply renamed or redefined, but rather dismantled and replaced." His study provides, at the very least, a potent opening salvo toward achieving that goal.

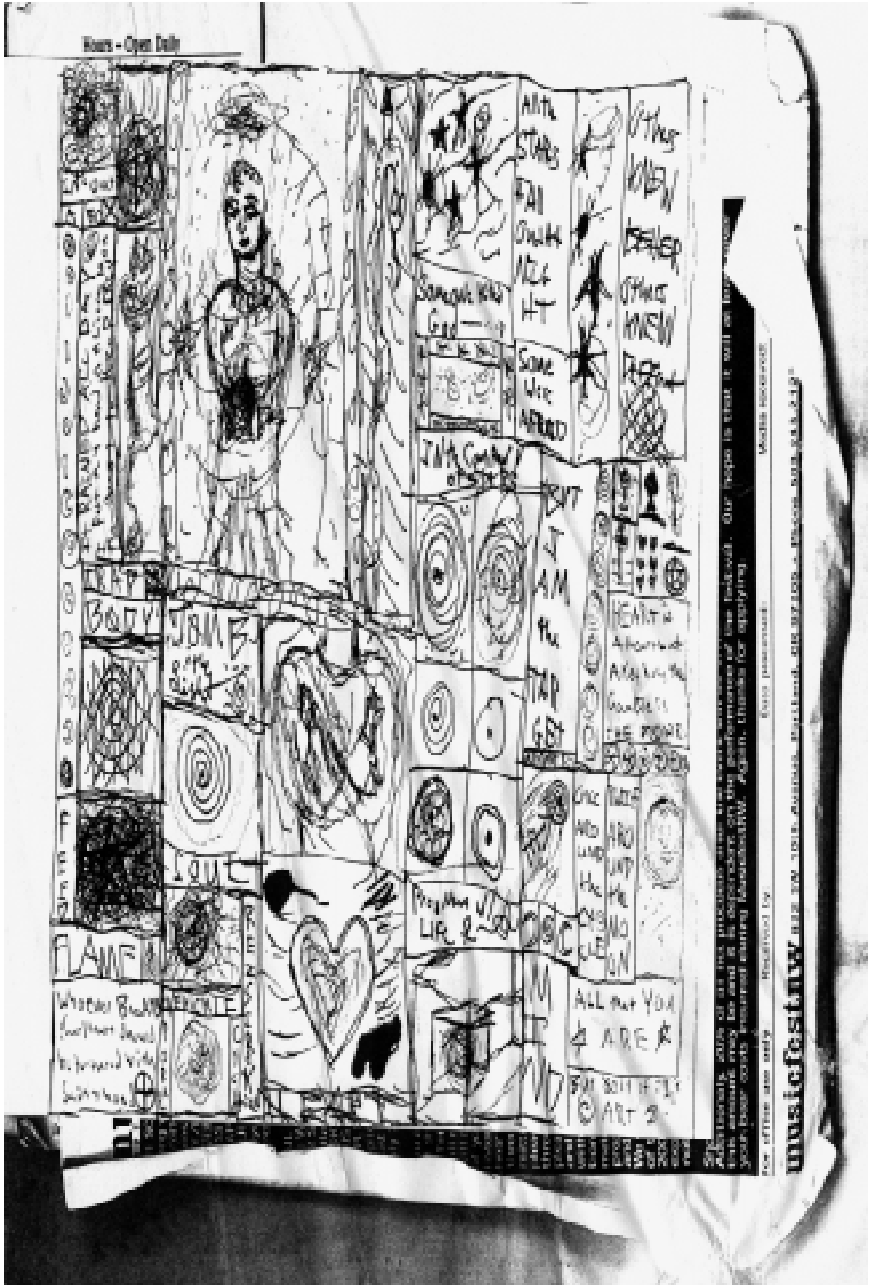
In a related, although patently less caustic vein, Steven M. Wasserstrom argues, in *Religion after Religion*, for a thorough reexamination and reassessment of the driving social, intellectual, and psychological forces that he concludes underlie the formation and life cycle of the Eranos Group, in the persons of three of its most distinguished members and advocates, Gershom Scholem, Mircea Eliade, and Henry Corbin. His explicitly stated goal is to "elucidate, for the first time, their theory of religion," especially the theories as they appeared during the decisive postwar Eranos period between 1949–1978. Through thoughtful and insightful analyses of their published works, the author teases out the main theoretical threads that unite his three subjects under the "History of Religions" banner of Eranos, and yet also serve to illumine their distinctive approaches. Noting that contemporary understandings, particularly within academia, but also among new religious movements and various aesthetic circles, of the terms "symbol," "myth," and "imagination," to name a few, are largely influenced by the work of these three scholars, whether acknowledged or no, he accords ample space to an exploration of their appropriation and interpretation by each writer as they developed their views. Moreover, he discusses the influences, e.g., theosophical, Zionist, psychoanalytical, that contributed to and enervated their theories.

In surveying the development of their theories, methodologies, and terminologies, Wasserstrom is at once careful and insistent in the task of situating and describing the social contexts from which they emerged. And it is in this light that the second, equally explicit, but more measured, goal of his study comes most clearly into view.

As representatives of the "Generation of 1914," Scholem, Eliade, and Corbin were part of a group of European intellectuals whose writings, among other things, were paradigmatic of certain "totalizing" approaches to religion that characterized the interwar period, approaches that attempted to recover the "sacred" from the relentless onslaught of 20th century secularization. By positing, by inventing, in effect, a "religion after religion," their goal was not only that the religious secrets of the past might be preserved, or even revitalized, but that they would, more importantly, be brought to their ultimate fruition.

And therein lies the primary critique Wasserstrom levels against his three Historians of Religion, and against "the interwar European turn to myth and symbol": "it imposes patterns on the past that never were (demonstrably) there in order to draw lessons for a present that isn't (demonstrably) here." Like the author of *Rethinking Gnosticism*, his fear, his caution, is that the lived experiences of those who constitute the religions of the past might be forever obscured by the process, however admirably it is framed. By solely and overwhelmingly stressing "the study of religion restricted to the visionary, the exceptionalist preoccupation with the special case of enlightenment," the concepts which each of these three scholars championed might become so inbred that they cease to benefit anyone but themselves, their small coterie of disciples, or the scattered handful of religious visionaries that emerge from time to time throughout the centuries.

Despite their criticisms, both Williams' and Wasserstrom's studies convey a high regard for their subject matter, a body of texts in the case of the former, a kind of mini-pantheon of writers in the case of the latter (Wasserstrom reiterates numerous times the cliché, "The greatest scholars require the greatest study"). Their professional concern is not to unmask or to shatter; rather, they ferret out inadequacies, hidden assumptions, and so on, in order to do better justice not only to their subject matter, but also to better serve the needs of their respective academic disciplines. That's both the task of the academic and the desired benefit accrued to their readers. The student of magic is, of course, not a member of the audience to which these studies are addressed. In fact, her or his very premises and motivating drives are likely anathema to these authors. No, the student of magic certainly won't find a home here. Nonetheless, familiarity with such studies is useful to the student because they help to expose, in the light of academic discourse, some of the brambles that may possibly line roads that, at first glance, seem to lead to more pleasant and inviting environs.



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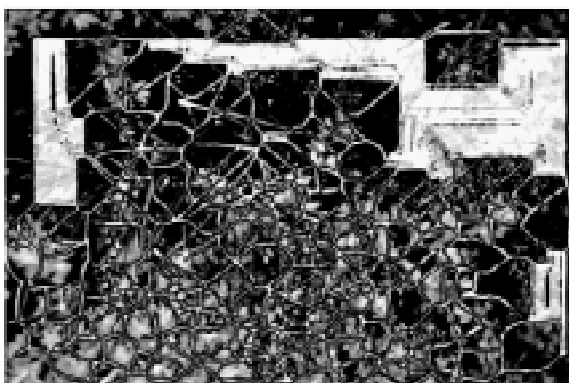
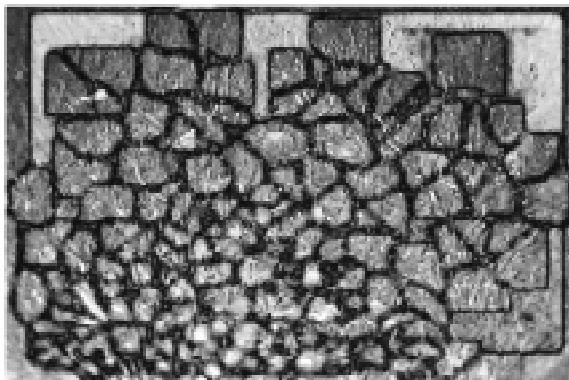
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Triplicity of Chaos:
Naïveté, Schizophrenia, and Decay

Frater Joseph Thiebes, Anno IV ~ Digital Art