

Essay on Enochiana

by Dean Hildebrandt

First posted at the enochian e-maillist - Sun, 7 Jan 2001 19:20:00 -0800

Introduction:

This essay is intended to provide an overview of my take on Enochian magic. It incorporates my earlier essay on the watchtower hierarchy and part of my essay [on the calls](#). The interested reader is referred to my other essays for fuller information on the various parts of the system. My work builds on that of [Benjamin Rowe](#) in a number of respects, as will be noted as we go along. It also incorporates the [I Ged](#) material which Runar Karlsen has received, consisting of calls, tablets, and names for the various groups mentioned in the original calls, as well as observations various people on the enochian-I email list have made. I should also mention here that I tend to buy [Patricia Shaffer's](#) take on the letters and that I do not buy most of the Golden Dawn's take on the material. The GD seems to have been primarily interested in fitting the material with the rest of their system, rather than with exploring it in itself. As I'm not particularly interested in the GD system per se, I will only mention their system occasionally in passing.

The Original Material:

I will assume that the reader has access to the relevant tablets, names, calls, etc. Those who do not should start with [Ben's Enochian Reference Document](#) for the history of Dee's workings. Donald Tyson's Enochian Magic for Beginners offers a more detailed version, though Tyson's own ideas can charitably be described as goofy. The first thing Dee received was a quasi-planetary system of angels known as the heptarchic system, including instructions for various furniture and tools. I have described my take on this [in another essay](#). Next he received Liber Logaeth, which consisted of a number of large tablets and was preceded by a number of untranslated calls. Runar has produced translations for [a few of these calls](#), and my limited work with them has suggested that they are significantly more powerful in their scope than the rest of the material Dee received, which is saying a lot. Finally, Dee received the material generally known as the Enochian system, the subject of this essay. First came the [Tablet of God](#), a small tablet for which Runar has received additional names, as discussed in another essay. Then came 48 calls, with an unspoken one giving a total of 49. Mixed with the reception of the calls were the names of the 91 parts of Earth and the Enochian tablets together with the ways of deriving the names of the watchtower hierarchy from them. The tablets were preceded by a vision of a number of beings coming out of four watchtowers, these beings partially fitting with the names drawn from the tablets. Some time later, Kelley had a vision of a round house with doors in the four directions opening to reveal the four elements. The record of these visions may be found in Tyson's book, and they will be discussed later in this essay.

Cosmology:

Based on my own work with the calls and drawing on [Ben's Book of Seniors](#) and other results, I have come to the following conclusions. There is a being variously known as God, the Tao, etc. from whom our inmost spirits were formed and of whom we, or most of us, are still a part. God is only a part of the Earth's creative scheme and is very much junior to the spirit enlivening the planet, to whom I will refer as the Worldspirit, and She is in turn junior to the spirit enlivening the Sun. Somehow, perhaps as described in the Book of Seniors, the Worldspirit has come to be encased in the core of the planet behind a double barrier, with only a few cracks to let Her influence out. The Babalon mentioned in the calls is the bodily intelligence which has remained in Her place. Also, there is a veil over the Earth, coincident with the aethers, which limits the influence coming from the Sun as well as the other planets of the solar system and extrasolar forces. This veil is rapidly burning away. As a result of human beings' physical incarnations, we have developed in ways

fitting with our place in Babalon's realm. As contact increases with the Worldsoul, Sun, and extrastellar forces, people will develop in directions relating to these as well. The religions of the Age of Pisces have emphasized dissolving into God (or Tao or emptiness) and exhibited a disdain for the nature of the world, categorized as a realm of sorrows where one inevitably gets crucified and so on. The Age of Aquarius can be expected to bring a greater emphasis on choice as to spiritual direction. Curiously, Ben talks about large numbers of human spirits going off to other star systems or universes, yet he ducks the fact that God is not out there where they'll be going, and sticks with the Piscean notion as to the point of initiation. The Enochian material, in contrast to systems that have been known longer such as Kaballah, is not designed for the purpose of bringing people to the realization of God. The Enochian angels are primarily creative beings, not devotional/teaching ones, and they seem to be members of the broader Earth scheme who answer to God as well as others, as opposed to direct minions of God such as Kaballistic angels are. Between these, the I Ged spirits, the other beings mentioned in the calls, and the various forces that all of these can bring one in contact with, one has a great deal of choice as to the direction one will go. Of course, the flip side of choice is responsibility. One needs to be clear on the direction one is bringing to Enochian workings and to get to know the various beings before deciding which ones one wishes to become attuned to, if any. An important example of this point is the business of climbing the aethers. The aethers are the avenue through which influence from outside the planet are able to enter, and so climbing the aethers will tend to bring one into tune with the will coming from the Sun rather than that coming from God.

The Calls:

The original set of calls given to Dee and Kelley were described as opening 49 gates and connected tablets. These tablets would seem to be those given in Liber Loagaeth, though the details are not clear yet. The calls open gates through which energy is transmitted and invoke the things mentioned in the calls including the I Ged spirits. The beings invoked do not seem to be intrinsically connected with the gates, as the connected tablets are. Rather, they seem to represent one way of employing the energy. The calls have a 7-fold pattern that seems to derive from the gates. This does not fit neatly with the structures found through the calls, in particular that of the aethers. It can be described roughly as follows: 0: These calls (0,7,14,etc.) seem to have a sense of reaching a sense of unity to complete the preceding calls and then returning to form to begin the next set. 1-3: These relate to some barrier to be reached through, with the first being outside projecting in, the second inside obeying the first, and the third giving a passage through connecting these two. 4: These have a quality of brightness and peace that make receptivity possible. They connect to the Worldsoul who lives at the center of the Earth. 5: These have an extraterrestrial connection admitted by means of the preceding. 6: These have a quality of earthly manifestation of higher plans. The calls involve a structure referred to in the 4th-6th calls as angles and in the 8th call as heavens. These would seem to connect like the points of an M and fit with the formula IHShVH as follows:

	Angle:	Aethers:	Plane:
I	4	1-10	causal
H	3	11-19	mental
Sh	2	20-22	mental
V		23-29	astral
H		30	astral.

The fifth point, which relates to the IALPIRGAH "flames of first glory" in call 7, is Haditian, the root of consciousness. The first point, corresponding to call 3, relates especially to the lower set of twelve seats mentioned there which are the zodiac. The zodiac seems to correspond to the turning from the astral to mental planes in the Enochian system and seems to be a major barrier. In contrast, the turning from the mental to the causal, where the Abyss is usually placed, seems to be incidental. There are two copies of the zodiac involved, one at the outside of the veil over the Earth and equivalently outside the aethers, the other between the aethers LIN and TOR. These seem to relate to the distinction between the tropical and sidereal zodiacs. Inside the inner zodiac, the sidereal

zodiac which runs Aries-Pisces holds sway. Between the two zodiacs, the tropical zodiac which runs Pisces-Aries holds sway. Outside the outer zodiac, there is just the direct influence of the stars and planets. The aethers are apparently incidental and perhaps identical with the veil over the Earth. Their geography is apparently simple, with TEX nearest the Earth and the rest running outward in order. The first call invokes the authority of Iad Balt, who is coordinator of the watchtower angels amongst others, and is directed specifically at the watchtower angels. The second call is also well suited to working with the watchtower angels and tends to give a more material oriented feel. The next sixteen calls invoke the I Ged spirits amongst others. As some of the I Ged spirits employ the watchtower angels, this gives an indirect connection between the calls and the angels. Efforts by the GD and others to parcel out the angels between the calls seem very misguided to me. Consider the 7th call, which invokes the [NI](#) amongst others. As the NI are able to employ all of the subquarters between them, it does not make sense to suppose that the 7th call is limited to only one quarter or subquarter. Further details on the calls can be found in my essay on them.

The Tablets:

For convenience, the four tablets will be referred to by their three-letter banner names. Dee received two versions of the Great Tablet which featured the tablets in the orders (clockwise from top left) ORO-MOR-MPH-OIP and ORO-MPH-OIP-MOR. These are sometimes referred to as the original and reformed versions respectively. I have been told that any arrangement of the tablets in the Great Tablet is allowed provided that the ORO and MOR tablets are adjacent. In order for the four tablets to be bound together, it is necessary to rotate three of them so that corresponding subquarters are in the center of the Great Tablet. The arrangement of the names on the Black Cross is correct if the lower right subquarters are in the center; otherwise they need to be rotated one step for each counterclockwise rotation of the tablets. This gives the following names to be used with the various subquarters in forming kerubic god-names and cacodemon names:

Subtablets in the center of the Great Tablet

	LowerRight	LowerLeft	UpperLeft	UpperRight
Top half of UL and LR tables	EXARP	PRAXE	MOTIB	HCOMA
Lower half of UL and LR tables	HCOMA	MOTIB	ATNAN	NANTA
Top half of UR and LL tables	MOTIB	HCOMA	EXARP	PRAXE
Lower half of UR and LL tables	ATNAN	NANTA	HCOMA	MOTIB

The subtablets in the center have a root-like quality for each arrangement, whereas the rest are more manifesting. This gives a total of 32 possible arrangements, 2 places for ORO relative to the Black Cross * 2 places for MOR adjacent to ORO * 2 arrangements of MPH and OIP * 4 rotations. The tablets serve as an interface through which the angels and others may be contacted and may act. The subquarter angels seem to have a larger degree of direct involvement with the squares and crosses of their portions of the tablets than do the seniors and other names drawn from the great crosses.

The Squares:

The squares of the tablet come in a variety of types: the Black Cross squares, the spiritu sancti line squares, the rest of the squares of the great crosses, the kerubic squares, the subquarter cross squares, and the serviant squares. The squares of each type seem to be homogenous, so it is possible to assign whatever sort of attribution one likes to them, though something compatible with whatever attributions are assigned to the angels is probably desirable. The crosses seem to have a natural structure as crosses. This is discussed below for the subquarter crosses; I have not figured out much about the great or black crosses. There is a spirit associated with each of the serviant squares. I believe that these correspond to the final groups of 16 spirits seen in Kelley's vision of the watchtowers. The squares and crosses have a degree of solidity that makes them useful for building various types of structures. [Ben's Enochian Temples](#) is the best example of

this. Enochian chess might be taken as a smaller scale example.

Directions and Elements:

The tablets are not primarily elemental, and there are a number of elemental and directional attributions in use. The best characterization of the tablets that I have been able to come up with is ORO-celestial yang, OIP-earthly yang, MPH-celestial yin, MOR-earthly yin. The tablets also seem to have a natural order ORO-OIP-MPH-MOR. It seems natural to assign earth to the MOR tablet and whichever of fire and air is deemed more spiritual or less dense to ORO. One may then assign water to MPH and the other of fire and air to OIP on the other yin with other yin and other yang with other yang theory. Some people instead assign ORO-fire, OIP-water, MPH-air, MOR-earth, which perhaps makes sense if one's understanding of the elements is heavily influenced by the IHVH formula. In any event, the directional assignments of the tablets depend on which version of the Great Tablet one uses as well as whether one takes the tablets as facing up or down, or in other words having the writing on the top or bottom. Dee was told, in conjunction with the original tablet, that the ORO tablet is in the East, so this gives two natural directional assignments in conjunction with the original tablet. If it is facing up, we get Dee's assignment, ORO-East, OIP-North, MPH-West, MOR-South. If it is facing down, we get the GD's assignment, ORO-East, OIP-South, MPH-West, and MOR-North. If one assigns ORO-fire, OIP-air, MPH-water, MOR-earth, then the reformed tablet facing down will fit with a zodiacal directional attribution, with the actual directions depending on where one places the signs of the zodiac and whether one uses the cardinal, fixed, or mutable signs as one's reference. If one assigns ORO-air, OIP-fire, MPH-water, MOR-earth, then the reformed tablet facing up fits with a zodiacal attribution. A few years after the main material was received, Kelley had a vision of a round-house that included fire in the East, air in the South, water in the West, and Earth in the North. The symbolism of this vision fits extremely well with the seals received in conjunction with the tablets, flames going with flames, smoke with smoke, and the earth attribution in each case going with a large number of angelic workers. This would support an attribution ORO-East-fire, OIP-South-air, MPH-West-water, MOR-North-earth. I tend to view this as a default assignment, though I also use the reformed tablet with either of the attributions given above or, often, do not bother with such attributions at all. As a general comment on attributions, I think it is important to distinguish those things which are intrinsic to or closely related to a given system and those which are being joined together for particular uses. Many people like to settle on particular attributions, such as an assignment of the elements to the watchtowers. This has the advantage of building up the connection over time and the disadvantage of a loss of flexibility. Personally, I prefer flexibility. In any event, it is worth thinking about such things in a flexible way, however dogmatic one may be in terms of practice.

The Banner-Names:

The banner names are useful for tuning in to the general space of the watchtowers and summoning energy in an amorphous form. They seem to fit quite well with the zodiac, though there are a variety of attributions floating around. All such attributions I am aware of place ORO opposite OIP and MPH opposite MOR, as in the reformed tablet, perhaps because the ORO and OIP tablets have a yang nature and the MPH and MOR ones a yin nature. The two attributions I use are ORO IBAH AOAZPI MPH ... HCTGA paired with the signs running from Aries to Pisces and from Pisces to Aries. In the former case, the tablets take elemental and directional attributions from the cardinal signs, in the latter from the fixed signs.

The Seniors:

The seniors do not follow set formulas as the subquarter angels seem to but instead work as individuals or in groups as required in a given context. They are able to employ the energies of the planets, zodiac, etc., but are not properly identified with these. Each tablets' set of seniors has a structure: The ORO tablet seniors have a hierarchical structure, with HABIORO being chief, AOAZIF and HTMORDA jointly second, AHAOZPI third, and HIPOTGA and AVTOTAR jointly fourth. The OIP tablet seniors are divided into

two groups of three: AAETPIO, ALNDVOD, ARINNAQ and ADOEOET, AAPDOCE, ANODOIN, which seem to constitute opposite polarities. The MPH tablet seniors form a directed circle, running LSRHPM, SAIINOV, LAOAXRP, SLGAIOL, LIGDISA, SONIZNT. The MOR tablet seniors form a set of axes given by rotating LZINOPO back and AHMLICV forward relative to their names' placements in the tablet. There are various structures that can be used in conjunction with the seniors. An astrological one that I have been given is as follows: The ORO tablet seniors are paired with the pairs of opposite signs. These joinings of opposite signs may be interpreted as follows:

- 1-Pisces/Virgo The beginning of the creative process.
- 2-Aquarius/Leo Interaction of the individual and the group.
- 3-Capricorn/Cancer Established structures and the need for creativity.
- 4-Sagittarius/Gemini Ordering processes.
- 5-Scorpio/Taurus Cycles of growth and decay, life and death.
- 6-Libra/Aries Completion of projects.

There are 24 ways these can be paired with the seniors, the listings running clockwise from HABIORO:

1-2/5-3-4/6, 1-2/6-4-3/5, 1-3/4-2-5/6, 1-3/4-5-2/6, 1-3/5-6-2/4, 1-3/6-2-4/5 In each case pair 1 represents the beginning of things, one of 2 and 3 gives the character of the arrangement with 4, 5, or 6 as a supplement, and one of the remaining three directs the implementation through the other two. The OIP tablet seniors are paired with the planets, with Moon, Venus, and Jupiter going with one group of three and Mercury, Mars, and Saturn the other. The MPH tablet seniors are paired with the four intervals of the course of the planets through the sky and the visible and hidden portions of the sky in the order: sunrise-noon, visible sky, noon-sunset, sunset-nadir, hidden sky, nadir-sunrise. Any of the six ways of pairing the circles is allowed. The MOR tablet seniors are paired with the cardinal directions in any of the twenty-four ways consistent with the axes they form. Another possibility is to assign the seniors to the sephiroth of the Tree of Life. Those of the ORO tablet may be assigned to Kether, the two groups from the OIP tablet to Chockmah and Binah, those of the MPH tablet to the Zar Apin taken in numerical order Chesed to Yesod, and those of the MOR tablet to Malkuth, perhaps with a directional attribution. This should be taken as the Tree in Yetzirah and involves viewing the Tree from top to bottom with a 1-2-6-1 structure, a view more common in rabbinic than hermetic Kaballah.

The Kings:

The king-names have a strong focusing effect. In terms of their place in the hierarchy, they can be below and directed by the seniors, above the seniors feeding energy to them from the banner names, or running from the banner names through the space of the seniors who shape the energy they carry and down to more manifest levels, the last being what I have usually seen. The banner names, seniors, and kings of a given direction can form a sphere, with the banner names at top and king at the bottom, out of which sparks of energy emerge. Alternatively, all of the banner names can be used to form a circle or square with the seniors forming a cup or pyramid shape and the kings combining to give the stem of the cup or pillar down from the point of the pyramid.

The Kerubic Angels:

Dee was told that the squares from which the Kerubic names are drawn correspond to the letters of the formula INRI, and the Kerubic angels fit quite well with this formula, the first in each subquarter corresponding to the initial I, the next to the N, etc. In Christian terms, INRI can be read life-death-rebirth-life anew. It fits with the sequence of alchemical processes blackening-whitening-yellowing-reddening. Blackening consists of putrefying the material, though the corresponding kerubic angels have more of a gathering than putrefying quality. Whitening is a purifying process. Yellowing consists in introducing a higher light. Redding consists in reengaging with the manifest. The kerubic angels of a subquarter can be called in sequence following this pattern. They can also be called as a group, in which case they are able to cause a pattern to be manifested in the world by planting the corresponding cross in a suitable location and sending energy down the 6-letter name, thus activating the spirits of the sixteen servant squares to do the work. This has been described to me as the best way of achieving material results using the

system.

The Subquarter Crosses:

The 6-letter names open the realm of the subquarter. It is possible to send energy down them. Benjamin Rowe gives a description of this as alternate squares sending down a seed to the next square and growing these seeds into elaborate networks of roots, with the three pairs of squares assigned to the divine, human, and elemental realms. I am unable to comment on this except to confirm that the squares do seem to be in pairs. The 5-letter names have an attractive quality, drawing things upward by means of the serviant angels.

The Serviant Angels:

Dee was told that the serviant angels of the lower right subquarter of each tablet relate to elemental creatures in the order (from top) air-water-earth-fire. The angels seem to fit quite well with the alchemical elements, with water in the above sequence corresponding to mercury, earth to salt, and fire to sulphur in its lower or hidden form. Air in this context corresponds to a mixture of mercury and pure sulphur, this being the means by which the higher influence enters (See Julius Evola's *The Hermetic Tradition*). The 5-letter name and the action of the kerubic angels seem to correspond to the pure sulphur. It is interesting to note that the elemental attribution Benjamin Rowe got for the bottom three angels also fits with the alchemical elements given that he is using the GD's attribution sulphur-fire, salt-water, mercury-air. The angels are called from bottom to top and have a redemptive quality. The bottom angel ignites the sulphur, infusing energy into the object of the working. The next divides the salt, breaking up the fixities which prevent needed change. The next liberates the mercury, the mutable substance of which things are made. The next admits the light from above. It is quite natural to use the serviant and kerubic angels in conjunction. The serviant angels followed by the first kerubic angel would seem to give the blackening process, followed by the other kerubic angels and alchemical processes as above. It is also possible for the sixteen serviant square spirits to activate the serviant angels in the planting of the crosses process described above. They then serve to admit the pattern or energy that the kerubic angels are sending. No doubt, any number of other variants on how the angels may be employed would also prove effective.

The Aethers:

In contrast to the seven heavens, whose description as being in layers above the Earth is now taken as metaphorical, the aethers seem to literally lie above the Earth. They provide an avenue through which energies from the Sun and other extraplanetary sources can come through the veil over the Earth and manifest here. They come in groups, as described above in the section on the calls.

Comments to Al Billings, memoria@memoria.com