

Excerpts from:
The Enochian Evocation of Dr. John Dee

PREFACE

Geoffrey James



THE ENOCHIAN EVOCATION is based on the magical diaries & work-books of Doctor John Dee, the famous Elizabethan scientist and magus. These manuscripts document the ceremonies that Dee performed with Edward Kelly, who, gazing into a crystal stone, claimed to see and hear angels. According to Kelly, these beings desired to re-establish the true art of Magic, which had been lost due to Man's wickedness and ignorance. The true magical art (they claimed) would bequeath superhuman powers upon its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that this research was of great benefit to Mankind and far more important than his more mundane studies. Dee explained his dissatisfaction with worldly knowledge:

*I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity. . . So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.**

Dee felt that only through the practice of magic would he be able to learn those 'radical truths.' Like Luther, Dee rejected the necessity of the church as an intermediary to God. But Dee carried this doctrine one step further, believing that holy revelations

* From Dee's Preface to Sloane MS. 3188.

could be obtained by practicing the magic of the ancient Hebrews:

I had read in books and records how Enoch enjoyed God's favor and conversation, and how God was familiar with Moses, and how good angels were sent to Abraham, Isaac, Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, to instruct them, inform them and help them in worldly and domestic affairs, and even sometimes to satisfy their desires, doubts, and questions of God's secrets. Furthermore, I considered the Shewstone which the high priests did use, by God's own ordering, wherein they had lights and judgements in their great doubts. I considered, too, that God did not refuse to instruct the prophets and seers to give answers to the common people concerning economics, as Samuel did for Saul; and so did Solomon the wise, immediately after attaining his wonderful wisdom through God. Therefore I was sufficiently taught and confirmed that I would never attain wisdom by man's hand or by human power, but only from God, directly or indirectly.†

Realizing the heretical aspects of these beliefs at a time when magic was perceived as questionable at best and at worst diabolic, Dee was vehement in his rejection of the 'black arts':

I have always had a great regard and care to beware of the filthy abuse of such as willingly or wittingly invoke or consult with spiritual creatures of the damned sort: angels of darkness, forgers, patrons of lies and untruths. Instead I have flown unto God through hearty prayer, full oft and in sundry manners.‡

Dee discovered that he was unable to perceive spirits on his own, and so was forced to employ skryers or crystal gazers. The most prolific of Dee's skryers was Edward Kelly, a man of mediocre education whose main interest was alchemy. Kelly originally asked to work with Dee because Kelly believed that with divine aide they might discover the philosopher's stone that would transmute lead into gold. Dee was hesitant at first, but when they performed a simple ceremony, it was far more successful than anything Dee had ever experienced:

† *Ibidem*

‡ *Ibidem*

BOOK ONE
THE MAGICK OF ENOCH



CHAPTER I.

THE FALL OF MAN



§1. *The Garden of Eden.*



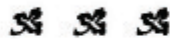
MAN, IN HIS CREATION, BEING MADE AN INNOCENT, WAS also authorized and made partaker of the Power and Spirit of God. He not only knew all things under Creation and spoke of them properly—naming them as they were—but was also a partaker of the presence and society of Angels, a speaker of the mysteries of God, and spoke even with God Himself. ❧ So in that innocence, the power of his partaking with God and His good Angels was exalted, and so became holy in the sight of God.

§2. *The Casting Out of Adam.*

❧ But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God. But he was driven forth (as your scriptures record) unto the Earth which was covered with brambles. ❧ Adam received punishment for his offence, in that he was turned out into the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her

BOOK TWO
THE MYSTICAL HEPTARCHY

OF THE DIVINE CREATION, ITSELF
TO BE READ BY THE FAITHFUL



CHAPTER I.

OF THE TITLE & GENERAL CONTENTS
OF THIS BOOK WITH SOME
NEEDFUL TESTIMONIES



PRINCE BRALGES



BEWARE OF WAVERING AND BLOT OUT SUSPICION, for we are God's creatures that have reigned, do reign, and shall reign forever. Behold, our mysteries shall be known unto you, preserving the secrets of Him that reigneth forever and whose name is great forever.

KING CARMARA

Open your eyes and you shall see from the highest to the lowest and the peace of God shall be upon you. Come, gradually we repeat the work of God. There is one God and one are his works.

DEE

Note that this Book of Creation speaks firstly of the mighty works of God and secondly of the kings that perform these great works. Very many came upon the curved surface of the transparent globe and said: *We are prepared to serve our God.*

KING CARMARA

This work shall have relation to time present and present use, to mysteries far exceeding it, and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of

The Seven Sons of the Sons:

- | | |
|------------|------------|
| 1. E or IL | 5. ROCLE |
| 2. AN | 6. HAGONEL |
| 3. AVE | 7. ILEMESÉ |
| 4. LIBA | |

THE SONS OF LIGHT

At the call of King CARMARA (during the second handling of this Heptarchical doctrine), when he said *Come, repeat the works of God*, there appeared Prince HAGONEL, and after that followed 42, who said *We are prepared to serve our God*. Each of these

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THE 42 MINISTERS OF PRINCE HAGONEL

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BOOK THREE
 THE FORTY-EIGHT
 ANGELIC KEYS

*Received at Diverse Times from April 13th to July 13th
 At Cracow, Poland
 out of the pure mercy of our God to whom alone
 we offer all praise, honour, and glory, Amen.*

THE FIRST KEY



I.1	OL	<i>Ol</i>	I
I.2	SONF	<i>sonf</i>	raygne
I.3	VORSG	<i>vorsg,</i>	over you
I.4	GOHO	<i>gohó</i>	sayeth
I.5	IAD	<i>Iad</i>	the God
I.6	BALT	<i>balt</i>	of Justice
I.7	LANSH	<i>lansh</i>	in powre exalted
I.8	CALZ	<i>calz</i>	above the firmaments
I.9	VONPHO	<i>vonpho,</i>	of wrath:
I.10	SOBRA	<i>sobra</i>	in Whose
I.11	ZOL	<i>z-ol</i>	hands
I.12	ROR	<i>ror</i>	the Sonne
I.13	I	<i>i</i>	is
I.14	TA	<i>ta</i>	as
I.15	NAZPSAD	<i>nazpsad</i>	a sword,
I.16	OD		and*
I.17	GRAA	<i>Graa</i>	the Moon
I.18	TA	<i>ta</i>	as
I.19	MALPRG	<i>Malprg</i>	a through-thrusting fire
I.20	DS	<i>ds</i>	which
I.21	HOLQ	<i>hol-q</i>	measureth

* I.16: OD for 'and' missing in Sloane MS. 3191.

BOOK FIVE

THE ANGELS OF THE FOUR QUARTERS

✠

CHAPTER I

THE GREAT TABLE

✠

✠ This is the Great Table from which the Angels in this book have been derived.

1.	m T	rZi(a) fA uet spae	60 a Za Ro p h a Ra	3.
		ard Za id palam	uN n ax o P S on d n	
		cz on s ar o Y a u b x	a i g r a n o s o m a g g	
		To i t e k o P a c o C a r	o r p m n i n g b e a f	
		S i g a s o m r b z n h r	r s O n i Z i r l e m v	
		f m o n d a t d l a r i p	i z i n r C z i a M h f	
		o r o i b A h a o z p i	M O r d i a f h c t G a	
		c N a b r V i x g a z d h	R O c a n c h i a s o m	
		O i i i t z p a i O a i	A r b i z m i i f p i z	
		A b a m o o o a C u c a C	O p a n a B a m S m a k	
		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 e r o i m	r x p a o c s i z i x p	
		S h i a s 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 z n a n	n a n t a b i t o m	
4.		d o n p a t d a n V a a a	t a O A d u p e D n i m	2.
		o l o a G e o o b a u a	o a f c o o r o m e b b	
		O p a m n o O G m d n m m	t a g c o n x m a f G m	
		a p l s t e d e c a o p o	n h o d D i a f e a o c	
		s c m i o o n A m l o x C	p a t A x i o V s p s H	
		V a r s G d l b r i a p h	S a a i z 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 f g a i o f	
		p s u a c n r Z i r Z a p	M a m g f o i n L i r x	
		S i o d a o i n r x f m	o f 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 a n d a z N z i V a a s a		
		O o D p z i A p a n s i x i i d p o n s d A s p i		
		r g o a n n g A C r a r e x r i n h e a r n d i j		
	✠			b16 41b

¶ This is the invitation of the four good angels of the East, who are powerful and learned in metals and jewels:

Q YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OYUB or OYAUB, PAOC or PACOC, RBNH or RBZNH, DIRI or DIARI, lords in the Eastern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, LLACZA and PALAM, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, LLACZA and PALAM, I call and command you, one and all.

AMEN

Through the speaking of the holy & mystical Names of God
LLACZA and PALAM

AMEN



u	t	s	p	a
p	a	l	a	m
o	y	a	u	b
p	a	c	o	c
r	b	z	n	h
d	i	a	r	i

APPENDICES

APPEND X A

THE PRACTICE OF ENOCHIAN EVOCATION



THERE ARE NO DESCRIPTIONS IN DEE'S EXTANT DIARIES OF actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Æmeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane MS. 3191 (the primary source for *The Enochian Evocation*) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the 'radical truths' that he had sought for so many years.

There are many clues that assist in uncovering the operative portions of this arcane branch of magical lore. Sloane MS. 3191, for example, delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scrying sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspects of Enochian evocation are dependant upon the world-view of

the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.



This appendix discusses:

1. The personnel & apparel required for the rituals.
2. The furniture and construction of the temple.
3. The book of prayers & conjurations.
4. The Angelic hierarchies
5. The talismans for the Angelic hierarchies.
6. The scheduling of the ceremonies.

¶ I. PERSONNEL

ENOCHIAN rituals were practiced by two people, a Magus and Scryer. The Magus chanted the conjurations, compelling the Angels (by the power of the Names of God) to appear within the crystal stone. The Scryer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Scryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and or sword, but none of these are mentioned in Dee's work.

¶ II. FURNITURE

BEFORE practicing Enochian evocation, the Magus and Scryer located or constructed the following items:

1. A crystal ball. This was handled only by the magus or the scryer. Dee's was rather small, about two inches in diameter.
2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the sigil of Æmeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that

APPENDIX B
TRANSLATOR'S NOTES



The Story of the Manuscripts

THE SURVIVAL OF THE MAGICAL MANUSCRIPTS OF JOHN DEE was an accident, or more accurately, a series of accidents and coincidences that rival in strangeness the subject matter that the manuscripts contain.

Even while they were being written, certain of the most essential manuscripts were almost destroyed. Although the incident and the motivations behind it are not mentioned in any of the extant diaries, Dee describes their reappearance:

I espied . . . a sheet of faire white paper lying tossed to and fro in the wind. I rose and went up to it and there I found three of my Books lying, which were so diligently burnt the tenth day of April last. The three books were: 1. Enoch his Book, 2. The 48 Claves Angelicæ, 3. Liber Scientia terrestris auxilii & victoriæ.[Additional manuscripts were then discovered to be:] in the back of the furnace . . . the hole which was not greater than the thickness of a brick.†*

Perhaps to prevent further mishaps, Dee later secreted a number of the more important manuscripts in the false bottom of a cedar chest, *whose lock and hinges [were] extraordinarily neat*, where they remained hidden for over 50 years. The chest was sold at the auction following Dee's death to one Mr. John Woodall, and eventually found its way into a furniture shop in Adle Street on London. A Mr. Jones, confectioner, bought it for his wife, and for twenty years the chest with its secret treasure remained in her boudoir. Then one day, upon moving the chest, Mrs. Jones *heard some loose thing rattle it, toward the right hand end, under the box or till*. Her husband pried open the bottom, revealing a *private drawer, which being drawn out, therein were found diverse books*

* Casaubon, *op. cit.*, p. 418.

† *Ibidem*, p. 419.

