





THE MAGIC SEAL  
OF  
DR. JOHN DEE

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THE  
SIGILLUM DEI AEMETH





The original large wax disc bearing the Sigillum Dei that was used by John Dee and Edward Kelly. Now in the British Museum.

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SIGILLUM DEI AEMETH

*by*

Colin D. Campbell



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### *Frontispiece:*

The original large wax disc bearing the Sigillum Dei that was used by John Dee and Edward Kelly. Now in the British Museum.

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John Dee's drawing of the Sigillum Dei from Sloane MS 3188.

(top) A variation of the Sigillum Dei based on a design from 'The Sworn Book of Honorius.' 17th century.

(bottom) A modern magician's wax disk engraved with the Sigillum Dei.

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Above all, I wish to thank my wife and family for supporting my particular eccentricities, not the least of which is spending countless hours researching and writing about the equally queer habits of Renaissance magicians. What Jane Dee must have endured...



## INTRODUCTION

### THE HISTORY OF THE SIGILLUM DEI

THE SIGILLUM DEI, AEMETH, as described in the diary manuscripts of Elizabethan scholar John Dee (1527-1608), is not only one of the most recognizable symbols of Western occultism, but also remains one of the least understood. Generations of students have been fascinated by the strange, intricate, and seemingly indecipherable arrangement of angelic names with which it is inscribed, yet there has been surprisingly little discussion of the origin of the sigil, much less its means of construction. Despite the growing popularity of Dee's work, the Sigillum Dei has principally been treated as no more than an elaborate piece of esoteric trivia whose primary use is in the adornment of an equally elaborate temple. This is truly unfortunate, as the Sigillum Dei is so much more. In essence, it defines a complete system of planetary magic based on the Hebrew Kabbalah, making it an exceptional tool in the arsenal of the ceremonial magician.

The name "Sigillum Dei" itself means "Seal of God." Its further title is "Aemeth," which is the Hebrew word for "truth," and Dee explicitly notes the Hebrew spelling in the manuscript.<sup>1</sup> Henry Cornelius Agrippa von Nettesheim, who is largely regarded as the founding father of Western occultism, also cites it as a name of God in his *Three Books of Occult Philosophy* (1533), remarking "...the name Emeth אמת, which is interpreted Truth, and is the Seal of God."<sup>2</sup> The reference is important, as Agrippa thereby links the phrase directly with the concept of a seal, indicating that even at this early juncture the connection of a seal with a Divine name of God meaning truth was already established.

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1. Dee gives the Hebrew spelling: אמת. There are numerous ways of transliterating the word into English. We have used Aemeth as it is the spelling most frequently encountered in the context of the Sigillum Dei, although Æmeth is common as well, and Dee himself also used Æmeth and Emeth.

2. Henry Cornelius Agrippa, *Three Books of Occult Philosophy*: p. 474.

Although now commonly associated with Dee, the Sigillum Dei did not actually originate with him. In fact, in his diary entry of March 10, 1582, Dee notes that the Sigillum Dei is “already perfected” in one of the books that he owns.<sup>3</sup> This book was most likely *The Sworn Book of Honorius*, a Latin magical work that dates back to the thirteenth century, which contains a version of the Sigillum Dei.<sup>4</sup> However, a few days after writing the above comment, Dee goes on to record that he has spent time considering a number of variants of the seal, which suggests that he had access to several other sources that presented different forms of it. Whether he was consulting multiple sources or multiple versions of the same source is uncertain, but when he was unable to determine which of the sources was correct, Dee apparently decided to resolve the matter by re-evaluating and redesigning the seal. His diary entries for subsequent days record a long series of angelic evocations and communication with the Archangels Michael and Uriel designed to remedy this uncertainty.<sup>5</sup>

Not surprisingly, none of the earlier depictions of the sigil are as elaborate as Dee’s Sigillum Dei, nor are they constructed in the same manner. While the heptagonal pattern of the sigil is present, the earlier sigils are much more in line with what one might expect from a grimoire of that period. Divine names and the names of Archangels taken from Kabbalistic sources are written about the body of the sigil, and a further Divine name of seventy-two letters is written about the circumference. Overall the design is simpler and more traditional than the version of Dee and his assistant, Edward Kelley (1555-1597).

A number of variants of this early form exist, most notably in the manuscripts of the previously mentioned *The Sworn Book of Honorius* (which even goes so far as to dictate the colors to be used within the seal), and in Athanasius Kircher’s *Oedipus Aegypticus* (1653). This latter volume was actually written and published after Dee’s death, though the author would have been unaware of Dee and Kelley’s work on the Sigillum Dei and the representation in it is almost certainly drawn from earlier, manuscript sources. Curiously, Kircher actually suggests that the Sigillum Dei is a seal of the planet Venus, although this does not appear to be supported elsewhere.<sup>6</sup>

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3. Sloane MS 3188: f. 10a.

4. Gösta Hedegård, *Liber Iuratus Honorii*: p. 70.

5. Sloane MS 3188: ff. 17a-30a

6. Athanasius Kircher Kircher, *Oedipus Aegypticus*: Tom IIA, p. 480.



during her reign, many being burned at the stake. It was not until the ascension of the fiercely Protestant Elizabeth I (1533-1603) that this bloody chapter of British history ended, though many of those previously in charge of the hangman's noose now found themselves dangling from it.

Dee narrowly escaped this fate himself, for in 1555 he was accused of "calculating" and "conjuring." He was subsequently arrested and subjected to repeated interrogations. In essence, the charges brought against him were probably correct; being both an astronomer and an astrologer he could have hardly avoided the activities of the type of which he was accused. He had in fact drawn up astrological charts for both Queen Mary and Queen Elizabeth, and would personally select the date for the latter's coronation based on favorable astrological conditions. His later appointment as an advisor to Queen Elizabeth would suggest that the allegations about his religious inclinations were also well-founded. In spite of this, Dee's accusers were unable to substantiate their claims against him, and he was eventually released after six months of imprisonment.

Dee's early years were filled with all of the wonders of the emerging European Renaissance and he developed a passion for scientific discovery and the pursuit of knowledge. Aside from his well-known accomplishments as an astrologer, Dee was also an exceptional mathematician who wrote a much-admired preface to Euclid's *Elements*, a seminal text on mathematics.<sup>7</sup> Dee was also a skilled cartographer who studied at the side of such luminaries as Gerard Mercator (1512-1594) at the prestigious college of Louvain. His private library contained between four and five thousand books and manuscripts, a truly vast amount by the standards of the times. It was renowned as one of the greatest collections in England, and became a focal point for traveling scholars from throughout Britain and Europe.

A great patriot, Dee found himself called upon to give counsel to Queen Elizabeth on a number of occasions. He was a staunch advocate of Britain's advancement toward naval supremacy, which he felt was integral to his country's development as a true world power. The defeat of the Spanish Armada in 1588 and events in subsequent centuries have proven that his counsel on this matter could not have been more prescient. The advice he gave to Martin Frobisher's expedition in their quest to discover the fabled Northwest Passage (thought to run across the top of North America to the riches of the East) was not, however, quite so beneficial. In spite of Dee's reputation as an excellent

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7. Benjamin Wooley, *The Queen's Conjurer*: p. 13.

cartographer, no such passage was ever discovered, and it was not until 1954 that an ice-breaking ship was finally able to pound out a route across the Canadian Arctic and prove, if only academically, the theory.

In contrast to the generally positive way in which Dee is now regarded, his assistant Edward Kelley is almost universally portrayed as having been every bit the rogue. He was first introduced to Dee under the noble surname of Talbot, and it was not until some months later, after their work on the *Sigillum Dei*, that he revealed his true name to be Edward Kelley. A number of biographical sources suggest that prior to meeting Dee, Kelley had been convicted and pilloried either for forgery or counterfeiting, and that he may have even have had his ears cropped as part of the punishment. However, these assertions are difficult, if not impossible, to substantiate, and current scholarship is beginning to question the established view of Kelley as having been little more than a charlatan.<sup>8</sup> Despite common belief to the contrary, Kelley had a relatively good education and some occult training, specifically in the art of alchemy, prior to his making the acquaintance of John Dee. However, it was his uncanny—some might say *convenient*—ability to receive angelic visions that brought him to Dee's attention and into his grace.

The ability to communicate with angels, which Kelley apparently demonstrated after only a few short minutes peering into Dee's shew-stone (mirror or crystal ball), signaled the start of a long, strange, and often tempestuous relationship filled with some of the most intense and demanding magical operations ever recorded. Dee would recite orations, prayers, and incantations designed to contact the angels or spirits that they wished to converse with, calling forth these spirits into "visible appearance." Kelley would also recite prayers, stare into the reflective surface of a mirror or crystal ball, report on the appearance of the angels, and relay their messages to Dee. It was in this manner that the majority of their work was accomplished, with Kelley as the passive medium and Dee as the active director of ceremonies, a very traditional arrangement for the sort of operation they were attempting. By Dee's own account, their version of the *Sigillum Dei* was communicated using these very techniques, specifically through the archangels Michael and Uriel.

The sum of their work, of which the *Sigillum Dei* is but one part, has become known within occult circles as "Enochian Magic." It is named for the

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8. György E. Szónyi, *John Dee's Occultism*: pp. 277-278.



Biblical patriarch Enoch, who was said to have stood in the presence of God.<sup>9</sup> It comes complete with its own angelic alphabet and language, and is quite capable of standing as a complete magical system on its own right. However, it was much, much, more to Dee, who almost certainly viewed it as his own scientific investigation into the nature of God's influence in the world. In the language and understanding of his day, he sought that same, elusive "Grand Unifying Theory" that some present-day physicists seek, although at the time it necessarily stemmed from the "radical truths" of an omnipotent Creator rather than empirical scientific data.

The details for the construction of the Sigillum Dei are contained in a series of manuscripts that record dialogues said to have taken place between John Dee, Edward Kelley and a number of different angels and spirits. The manuscripts are known collectively as *The Five Books of Mystery*, and the story of their survival is one of the most remarkable tales in the annals of occult literature.

Although in his early life Dee was quite popular and wielded considerable influence, he still had to be somewhat circumspect about his occult activities, and it seems that very few people would have been aware of his angelic conversations. Many of the papers pertaining to his esoteric work are known to be lost, some perhaps deliberately destroyed, and others hidden for safekeeping. The diaries containing his work on the Sigillum Dei were found nearly sixty years after his death in the false bottom of a cedar chest that had once belonged to Dee, having been hidden there for safekeeping. Given the persistent accusations of sorcery that followed Dee throughout the course of his life, it is no surprise that he would have taken measures to ensure the safety not only of his work, but of his reputation as well.

As the story goes, the chest in which Dee hid the diary manuscripts passed out of his estate upon his death in late 1608 or early 1609 and was later re-sold, eventually finding its way into the hands of a confectioner and his wife. They owned it for some twenty years, completely unaware of the chest's hidden treasure until they happened to move it from its usual place while re-arranging furniture. Hearing a rattling in the bottom, they investigated and found a small, concealed drawer, which they opened to reveal a number of books and manuscript leaves.

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9. Benjamin Wooley, *The Queen's Conjurer*: p. 156, & György E. Szónyi, *John Dee's Occultism*: pp. 145-151.





A variation of the Sigillum Dei based on a design from 'The Sworn Book of Honorius.' 17th century.



A modern magician's wax disk engraved with the Sigillum Dei.

At first the couple failed to realize the potential value of the documents and allowed their maid to use nearly half of the pages as kitchen scrap "... under pyes [pies] and other like uses..."<sup>10</sup> When at last they recognized that the paper might have some worth they retrieved what remained and put it in a place of safety, which was fortunate indeed, as the chest itself was consequently destroyed in the Great Fire of London. There is thus no small irony in the saga, for although the chance rearrangement of furniture resulted in a portion of Dee's papers being used for baking paper, it almost certainly saved the rest of them—including those detailing his experiments with the *Sigillum Dei*—from perishing in the great conflagration of 1666.

After the death of the confectioner, his wife remarried. Her new husband showed the manuscripts to Elias Ashmole (1617-1692), a bibliophile and scholar, with an interest in the Hermetic arts, who is also reputed to have been a Freemason. In September of 1672, more than sixty years after the death of John Dee, Ashmole exchanged a copy of *The Institution, Laws & Ceremonies of the most Noble Order of the Garter* for the papers, quite possibly saving them from permanent obscurity or loss.<sup>11</sup>

The bulk of Dee's extant work, including the manuscripts that define the *Sigillum Dei*, now resides in the British Library, principally in the Sloane and Cotton collections. The Sloane collection contains the *Sigillum Dei* material, acquired at the establishment of the British Library from the estate of Sir Hans Sloane. The work that Meric Causabon included in his *A True and Faithful Relation* is preserved in the Cotton collection, which contains a set of manuscripts buried by Dee in a trunk on his estate. The wax seals and the polished obsidian scrying mirror Dee purportedly used in many of his magical operations are in the care of the British Museum, although there is some dispute as to the authenticity of the latter.

More basic historical issues aside, one lingering question always seems to arise whenever Dee and Kelley's work is mentioned: namely, "Is it *real*?" Did Kelley fake the experiments to win Dee's confidence, presumably in pursuit of a stipend or royal appointments of his own?

Although many have thought that this was the case, others have argued

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10. Sloane MS 3188: f. 3a. In *Practical Angel Magic of Dr. John Dee's Enochian Tables*, Skinner and Rankine cite this as "pyres" and not "pyes," implying that the papers were used to light fires. However, having looked closely at the manuscript myself, I am inclined to favor the traditional rendering of "pyes" (pies).

11. The details of the exchange are given in Ashmole's introduction to Sloane 3188, f. 7a.

vehemently to the contrary, and it would seem unwise to give unqualified support to either contention. There do appear to have been times that Kelley fixed errors in the transcriptions once the evocations had ended, suggesting that he had some preconceived notion of their contents. However, it also seems unlikely that he would have been able to memorize the large amounts of information contained in the numerous tables that define the bulk of their later work. Many of these tables were actually dictated backwards, making the claim that he memorized them even more unlikely. This is, of course, if one neglects to remember that he was scrying into a *reflective surface*, in which case he might have read the tables by sleight of hand. Concealing them from Dee's vantage point, he could have read tables placed on his person by their reflection in the surface of the crystal ball or mirror, meaning that the images would have been necessarily reversed. Still, there are a number of other instances where Kelley simply either could not have known the information conveyed, or that would have required mental abilities far beyond those with which he is generally credited.

When examining such questions, we should also turn a critical eye towards John Dee himself, whom we know to have been well versed in the methodology of Trithemius' *Steganographia*, a book on cryptography that was cunningly concealed in the guise of a work on magical squares derived from angelic names. *Steganographia* was written around 1499 and circulated in manuscript form for over a century before finally being published in Frankfurt in 1606. Dee's manuscript copy was said to have been one of his most prized possessions. The fundamental similarities between the techniques of the *Steganographia*, Dee's construction of the Sigillum Dei, and the other tables that serve as the basis of the Enochian system are difficult to ignore. That Dee was investigating or utilizing a method of cryptography while later spying for Queen Elizabeth in continental Europe is not out of the question and in all truth quite probable, though it would seem admittedly ill-advised to hide one damnable offense (spying) in the guise of another (sorcery). A reasonable question then follows: "Is it *also* a viable system of angelic magic?"

Present historical evidence does not tell us with absolute certainty whether Dee and Kelley's work actually represented a magical system they both believed to be communicated directly from the Divine, an elaborate and prolonged hoax perpetrated by Kelley at the expense of the humble, if not gullible, Renaissance magician, or an ingenious system of cryptography whose cipher has yet to be discovered. It is possible, though admittedly unlikely, that

the papers lost under pies would have explained everything, but in either case they are certainly beyond helping us now.

In contrast there is compelling testimony on the matter from a different quarter: that of the practicing magicians who have taken Dee and Kelley's resulting system and worked with it and made it their own. Amongst them it has earned the reputation of containing some of the most powerful and potent forces of any magical system known today. Its popularity derives largely from the fact that the founders of the ubiquitous Hermetic Order of the Golden Dawn, including S. L. MacGregor Mathers, chose to make Dee's system a major focus of the workings of the higher grades. Israel Regardie's compendium of the Order's teachings and rituals, *The Golden Dawn*, offers only a reference to the Sigillum Dei in "the very complex system worked out by Dee and Kelly" while describing the construction of a set of elemental seals unique to the Golden Dawn tradition.<sup>12</sup> However, it appears to have been included in materials of the higher grades that were excluded from Regardie's work, as it is also noted that the Sigillum Dei "...entereth not into the knowledge of a Zelator Adeptus Minor."<sup>13</sup> In other words, access to it was restricted to individuals above Regardie's status in the Order.

Aleister Crowley, too, was quite familiar with the work of Dee and Kelley, and included an image of the Sigillum Dei and description of its contents in *The Equinox*, Volume I, Number VII.<sup>14</sup> This image appears to have been redrawn by Crowley (or one of his acquaintances), although he might have obtained it during his time in the Golden Dawn, and if so the true author may well have been Mathers. As well as delineating a great deal of the Enochian watchtower system, Crowley worked extensively with the inner spiritual realms of the Enochian "æthyrs" and published a detailed record of his experiments in *The Equinox*, Volume I, Number V, as "The Vision and the Voice."<sup>15</sup> Yet even Crowley stopped at a cursory examination of the Sigillum Dei. His derivation of the angels mirrors Dee's quite closely.

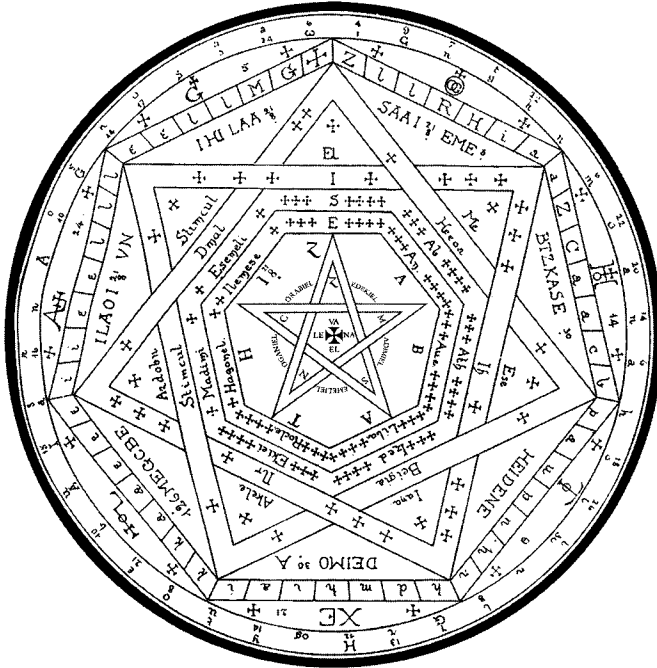
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12. Israel Regardie, *The Golden Dawn*: p. 658.

13. Ibid.

14. Aleister Crowley, *The Equinox*, Vol. I, No. VII: pp. 229–243.

15. Aleister Crowley, *The Equinox*, Vol. I, No. V: "Special Supplement" pp. 1-175. Also published separately as Aleister Crowley (et al), *The Vision and the Voice*.



The Sigillum Dei as published in Crowley's *The Equinox*.

As a subset of the Enochian system, the Sigillum Dei is somewhat insulated from the previously-mentioned doubts about the authenticity of the creations of Dee and Kelley, as there is of course an external precedent for the seal that is quite independent of their work. Even if the two had sat down and completely fabricated the sigil, a scenario that is not only plausible but reasonable, the idea is known to be based on the pre-existing seal set down in *The Sworn Book of Honorius*. If nothing more, the expansion and encoding of the sigil are remarkable achievements in their own right, for they add greatly to the rudimentary form of its predecessor. As defined by Dee and Kelley, the Sigillum Dei contains just the sort of patterns and mathematical precision in which Dee would have reveled, an ecstatic union of the esoteric disciplines of both *The Sworn Book of Honorius* and *Steganographia*.

As a fascinating and exceptional blueprint for a powerful system of planetary magic, the Sigillum Dei is nothing short of brilliant. However, despite its renown amongst ceremonial magicians, surprisingly little work has been published on the use of this sigil as the basis for a system of angelic evocation,

the very method of operation used by Dee and Kelley in their experiments. I begin this work with the primary intention of remedying this rather remarkable oversight.





## ON THE PLANETS &amp; ELEMENTS

THE astronomical theory that underpinned John Dee's work on the Sigillum Dei—and his esoteric studies in general—was the now-discredited “geocentric model,” which placed the earth at the center of the universe.<sup>1</sup> The best-known expression of this model was that given by the mathematician and astronomer Ptolemy (c.85-165) in the treatise *Almagest*, where he set forth a complex mathematical representation of the motion of the planetary spheres about the Earth.<sup>2</sup> This geocentric model remained the accepted map of the relationship between the planetary bodies until the early decades of the seventeenth century, at which time it was gradually supplanted by the heliocentric models proposed by Copernicus and Kepler.

In addition to misconceptions about the movements of the heavenly spheres, sixteenth century astronomers and Hermeticists who based their work on the geocentric model (which had come to permeate western Hermetic thought and literature) also had a very different view of the spheres themselves to that of their modern counterparts. While the scientific community currently defines eight planets within our solar system, given the recent demotion of Pluto, they are not the same planets that were known to the ancients. These planets, which included both the sun and the moon, were the “wandering stars” that could be observed by the naked eye. They were, in order based on their apparent speed across the horizon, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. The Earth was not counted as a planet in the geocentric system, as it was the vantage point from which all other bodies were declared “celestial.” Also, neither Uranus nor Neptune figured, as they were not discovered until the eighteenth and nineteenth centuries, respectively.

Now that we are aware of the inaccuracies of this model, modern Hermeticists are faced with the difficulty of trying to reconcile a cosmological system that is deeply ingrained in esoteric literature with that of modern scientific understanding. Most see little option but to either ignore this troublesome detail, or else try to redefine the old model in such a way that it is compatible with our current understanding of the solar system. The

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1. Benjamin Wooley, *The Queen's Conjuror*: p. 138.

2. G. J. Toomer (Translator), *Ptolemy's Almagest*, Princeton University Press.

latter approach has been attempted principally within the realm of astrology, whose adherents have consistently sought to align the concepts of the more recently discovered planets with the pre-existing symbols and ideas that are in sympathy with them. However, the adoption of new planetary bodies within the scope of modern astrology still falls short of Copernican theory by its retention of both the Sun and Moon as principle aspects, while continuing in the failure to recognize Earth itself. (For this latter omission, they might be forgiven. Astrology is inherently geocentric by nature due to the fact that the individual is considered the principle locus of the activity, and we happen to live upon the Earth.)

These inconsistencies aside, it can still be argued even should someone achieve greater success in harmonizing these concepts than has so far been accomplished, they are nonetheless ultimately misguided. An alternative perspective would be to treat the planets, as understood in the light of their related attributes, as manifestations to which we can attach archetypal ideas. These, of course, need not change, irrespective of our acceptance of one cosmological doctrine over another. This is not to advocate a return to geocentrism, but to suggest instead that the real and manifest spheres of the Ptolemaic universe do allow us to materialize, by proxy, certain ideas and concepts that could otherwise be difficult to grasp. It is not important that the ideas are assigned to the planets, *but that the planets are assigned to the ideas*. By making them archetypes, they remain a cogent and rational system without the necessity of adding and subtracting our known set of luminaries, which are merely handles that allow us to more readily grasp and associate common, related, but equally abstract, concepts. A listing of common planetary correspondences is given hereafter.

<u>PLANET</u>	<u>ASSOCIATIONS</u>
Moon	Change, Flux, Instinct, Birth, Hope
Mercury	Travel, Communication, Logic
Venus	Love, Beauty, Nature, Emotion
Sun	Aspiration, Perfection, Imagination, Health
Mars	War, Strife, Destruction, Will
Jupiter	Preservation, Religion, Memory, Law
Saturn	Time, Stasis, Death

Alchemists in particular took an interest in the associations that were ascribed to the planetary spheres, each of which was said to have sympathies with a certain metal. The Moon was related to silver, principally on account of their common color. Mercury, predictably enough, was related to the element mercury, which at that time was known as quicksilver. Venus was related to copper, due to the greenish tinge of the planet and the common hue of the oxidized form of that metal. The Sun was related to gold, the most precious of incorruptible metals and the alchemical analog of perfection. The sphere of Mars was related to iron, as this martial planet was associated both with the concept of iron as a weapon and the catabolic and destructive decay of that metal as it succumbed to rust. Much like Venus, the red color of Mars and the oxidized form of its corresponding metal (rust) are the same. Jupiter was related to tin, again by the blue tint of each. Finally, Saturn was related to lead, the most base of alchemical metals, as Saturn was also the slowest wandering star in the night sky.

As much of the Judeo-Christian Hermetic tradition relies on the Hebrew Kabbalah as a major source, it is common to find the planets referred to by their Hebrew names, albeit often in poorly transcribed English or Latin forms. As we shall observe, both the Hebrew planetary names and the attendant Archangels traditionally related to each planet within the Hermetic tradition are instrumental to Dee's construction of the *Sigillum Dei*. The table below gives the list of planetary names in English, their Hebrew spelling and transliteration, the common English rendering, and the Archangel related to that sphere. The names are written from right to left in the original Hebrew, whereas the transliterations and English renderings are to be read from left to right. It is worth noting that there are conflicting views with respect to the association of Michael and Raphael, whose positions are occasionally reversed within the corpus of occult literature. This inversion is exhibited in Peter de Abano's *Heptameron*, a work to which I will return in the chapter on evocation.<sup>3</sup>

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3. The *Heptameron* is a short grimoire that had its first English publication in Robert Turner's edition of Cornelius Agrippa's *Fourth Book of Occult Philosophy* (1655). Although published under the name Peter de Abano, this attribution is generally agreed to be spurious.

<u>PLANET</u>	<u>HEBREW</u>	<u>LITERALS</u>	<u>ENGLISH</u>	<u>ARCHANGEL</u>
Moon	לבנה	LBNH	Levanah	Gabriel
Mercury	כוכב	KOKB	Kokab	Michael
Venus	נגה	NGH	Nogah	Haniel
Sun	שמש	ShMSh	Shemesh	Raphael
Mars	מדימ	MDIM	Madim	Khamael
Jupiter	צדכ	TzDK	Tzedek	Tzadkiel
Saturn	שבתאי	ShBThAI	Shabathai	Tzaphkiel

As well as revealing that the cosmological theory which underpins much of Western Hermeticism is inaccurate, modern science has also demonstrated the need to drastically revise its theory of the elements. Our current scientific model is the periodic table of the elements, which defines well over a hundred different essential atomic species. The genesis of this sort of elemental classification lies in the early establishment of four distinct elements or qualities which suggested that all matter was a combination of earth, air, water, and fire. Earth was cool and dry, air was moist and warm, water was moist and cool, and fire was dry and hot. These associations far pre-date the Renaissance, hailing from early Greek philosophy and later refined and expanded by a number of classical philosophers, including both Plato and Aristotle.

Anything observed could be described as an admixture of these classical elements. It may seem overly simple, but this was the sole system of elemental classification utilized by those attempting to advance the new field of scientific enquiry for many years. It is quite fair to say that the four-element theory was more qualitative than quantitative, which is a distinct advantage of the modern method of classification. It is not that the former method of classification did not work, but that the new system was much more empirically powerful in its specificity, thus resulting in the deprecation of the former within the realm of scientific examination.

The Western Hermetic tradition associated the four elements with certain virtues, in a way strongly reminiscent of its treatment of the planets. Aside from an association with the qualities of hot/cold and dry/wet, the elements were further defined within the scope of Hermetica to have certain ideas that tied in with the psyche. While the fifth element of spirit was said to be “above

all," earth was directly related to the physical body, air was related to the intellect, water to the emotion, and fire equally to the instinctual drives and divine inspiration.

The elemental aspects further reflect upon an important Kabbalistic hierarchy known as the Four Worlds, where the concept of manifestation is delineated into four successive phases. The first, and most ethereal, is the world of *Atziluth*, the world of archetypes. This world is the realm of the Father archetype, Divine names, and the element of fire. Psychologically, this is the realm of the instinct, as well as the aspiration or spiritual components of the mind. Next is the world of *Briah*, or creation. It is the first assembling of an idea, drawn from the impressions of the archetypal world. It is related to the Mother archetype, the archangels, and the element of water, psychologically related to the deeper emotions. Third is the world of *Yetzirah*, or the formative world. This stage represents the arrangement of the idea into actionable steps and functions by leveraging the memory, will, imagination, and so on. It is related to the archetype of the Son, the angelic orders, and the element of air, and psychologically related to the intellect. Last is the world of *Assiah*, or manifestation. Here, the ideal becomes the actual. It is related to the archetype of the Daughter, the physical world, and the element of earth, and psychologically to the physical body. A table of these associations, as well as the cardinal direction with which the elements are also traditionally associated, is given below.

ELEMENT	DIRECTION	WORLD	HIERARCHY	ARCHETYPE	SELF
Earth	North	Manifestation	Physical	Daughter	Body
Air	East	Formation	Orders	Son	Intellect
Water	West	Creation	Archangel	Mother	Emotion
Fire	South	Archetypes	Divine Name	Father	Instinct

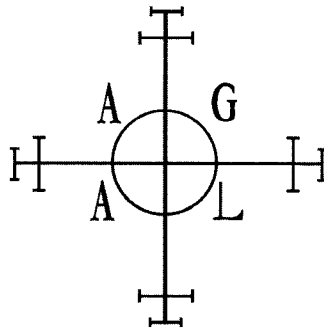
While it is not the purpose of this work to give an exhaustive account of these correspondences, if such were even possible, I have attempted to illustrate particular relationships that will greatly aid us in our understanding of the Sigillum Dei. Not all of these are necessarily required to comprehend its general nature, but keeping them in mind will greatly inform and enhance our ability to appreciate the subtleties of this intricate symbol. For a more complete set of correspondences, I refer you to Aleister Crowley's 777, Agrippa's *Three Books of Occult Philosophy*, and similar treatises whose aim is to treat these topics more thoroughly.







John Dee and Edward Kelley’s work on the Sigillum Dei began in earnest in 1582 when Dee found himself unable to determine a definitive form of the seal from the various early representations that were available for comparison.<sup>1</sup> By his account he turned to the angels with whom he was in contact, and they communicated the details of a design to him, which he dutifully recorded in *The First Book of Mystery*. According to the manuscripts, the seal was to be constructed from purified wax, in the shape of a disk, one and one-eighth inches thick and nine inches in diameter. The back of the seal was to bear an equilateral cross about which the Divine Name “AGLA”<sup>2</sup> had been graven. The word was to start in the upper left quadrant formed by the cross and run clockwise around the successive chambers.



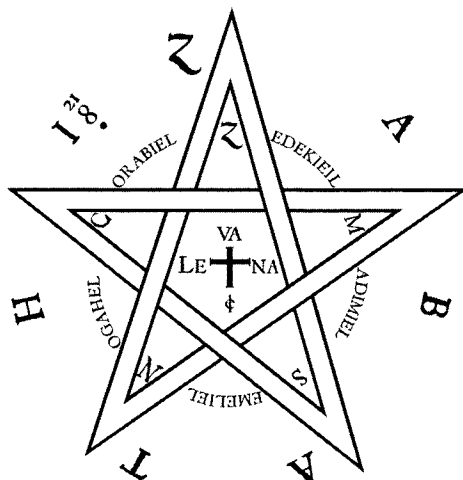
AGLA Cross on the obverse of the Sigillum Dei.

The front of the seal bore the now-famous complex geometric design with a pentagram at the center. It is the names around this inner pentagram that give the most overt evidence of the planetary forces that are, quite literally, at the heart of the Sigillum Dei. In the center of the pentagram is a crucifix, about which is written the letters LA, VA, NA, and EL—Levanael. Another name extends from each point of the pentagram: Zedekieil, Madimiel, Semeliel, Nogahel, and Corabiel. Finally, surrounding the entirety of the inner chamber is the name Zabathi. This name, Zabathi, actually omits the “-el” suffix that is appended to the other names, and terminates with the numbers 21 and 8. If we look to the outer circumference of the Sigillum Dei, the letters having these numeric values are “e” and “l”, respectively, so we see that these numbers are a blind for this same “-el” suffix. This fulfills the remainder of the seventh and final name, Zabathi(el). These names have precedence outside of

1. Sloane MS 3188: f. 12b.

2. An abbreviation of the Hebrew phrase *Ateh Gibor Li-olam Adonai*, meaning “Thou art mighty forever, Lord.”

Dee's work, being listed in chapter thirty-eight of the third book of Agrippa's *Three Books of Occult Philosophy*, which appears to be the source.<sup>3</sup>



Central Pentagram of the Sigillum Dei.

Close inspection of these names reveals that they are angelic versions of the planetary names in Hebrew. The addition of the “-el” suffix transforms these names into raw planetary forces, which operate much like the intelligences of the planets in traditional magick: neither good nor evil, but a force to be applied as it may. In fact, Agrippa cites them distinctly as “spirits” of the planets. “El” is actually a Divine Name in and of itself, and its inclusion at the end of the planetary names is similar to appending the phrase “Of God” to them. Like Gibor-El (Gabriel), which means “Strength of God,” or “Aur-El” (Uriel), which means “Light of God,” each planet becomes a spiritual manifestation of its underlying principle (the planet) with the addition of this terminal suffix. Note that a number of the planetary names as given by Dee have suffered greatly in their translation from Hebrew into English, an unwitting transformation that tended to be more the rule than the exception in that period of time, though some of these translational irregularities were present in *Three Books of Occult Philosophy* as well. In what was possibly an error of transcription, Dee lists the planetary spirit of Mercury as Corabiel whereas Agrippa gives Cochabiel, the latter being a closer approximation of the Hebrew. The remaining names are verbatim.

3. Agrippa, *Three Books of Occult Philosophy*: p. 553.

<u>PLANET</u>	<u>HEBREW</u>	<u>DEE</u>	<u>AGRIPPA</u>
Saturn	Shabathai	Zabathiel	Sabathiel
Jupiter	Tzedek	Zedekiel	Zedekiel
Mars	Madim	Madimiel	Madimiel
Sun	Shemesh	Semiel	Semiel
Venus	Nogah	Nogahel	Nogahel
Mercury	Kokab	Corabiel	Cochabiel
Moon	Levanah	Levanael	Levanael

The next major component of the Sigillum Dei consists of the two heptagons traced within the bounds of a larger heptagram, or seven-sided star. This entire complex houses the names of four sets of angelic beings, known as the “Children of Light,” each of which is composed of seven angels having from one to seven letters in its name. While on the surface this might seem to be their only common feature, all four sets of names are constructed from the same sevenfold table or square, which in turn is constructed from the seven names of the Planetary Intelligences we’ve just described. This Planetary Square is the primary key to unraveling many of the mysteries of the Sigillum Dei.

S	A	A	I <sup>24</sup>	E	M	E <sup>8</sup>
B	T	Z	K	A	S	E <sup>3</sup>
H	E	I	D	E	N	E
D	E	I	M	O	3 <sup>0</sup>	A
I <sup>26</sup>	M	E	G	C	B	E
I	L	A	O	I <sup>8</sup>	V	N
I	H	R	L	A	A	2 <sup>8</sup>

Dee & Kelley’s Planetary Square.

Starting in the upper left hand corner of the Planetary Square and reading diagonally down and to the left, you can see the names of the Planetary Intelligences as given by Dee and Kelley. In the upper left corner, we see the letter “S,” and since we cannot go down and to the left, we return to the letter “A” at the top, then read “B,” once again returning to the top and reading “A,” “T,” “H,” back to top with “A,” and so on. Note that the “S” that begins the Planetary Intelligence Sabathiel in the upper left corner of the square is given as “Z” in the spirits of the central pentagram. This seeming inconsistency should not confuse: these are simply variant transliterations of the planetary name for Saturn in Hebrew. As in the derivation of the planetary names themselves, there are also a few missing letters, represented by their numeric equivalents. The letters of this table generate the names of the Children of Light, as well as a set of “secret” Divine Names.

	1	2	3	4	5	6	7	
	S	A	A	I <sup>21</sup> <sub>8</sub>	E	M	E <sup>8</sup>	
	B	T	Z	K	A	S	E <sup>30</sup>	8
	H	E	I	D	E	N	E	9
	D	E	I	M	O	<sup>30</sup>	A	10
	I <sup>26</sup>	M	E	G	C	B	E	11
	I	L	A	O	I <sup>21</sup> <sub>8</sub>	V	N	12
	I	H	R	L	A	A	<sup>21</sup> <sub>8</sub>	13

Reading the Names of the Planetary Square.

The angels of the first series are known as the “Sons of the Sons of Light,” whose names are located within the boundaries of the innermost heptagon. They are, in order, E, An, Ave, Liba, Rocle, Hagonel, and Ilemese. As shown, each name can be derived by reading up and to the right from the lower right corner of the table. Some, but not all, of the names must be completed using the appropriate alpha-numeric substitutions, though the application of this rule is curiously inconsistent. Generally, the numbers are only translated if there is no letter occupying that square, except for Hagonel, whose terminal letter is represented as the number 30 within the square also containing the letter “E.”

S	A	A	I <sup>21</sup> <sub>8</sub>	E	M	E <sub>8</sub>
B	T	Z	K	A	S	E <sup>30</sup>
H	E	I	D	E	N	E
D	E	I	M	O	<sup>30</sup>	A
I <sup>26</sup>	M	E	G	C	B	E
I	L	A	O	I <sup>21</sup> <sub>8</sub>	V	N
I	H	R	L	A	A	<sup>21</sup> <sub>8</sub>

Reading the Names of the Sons of the Sons of Light.

The angels of the next series are known as the “Daughters of the Daughters of Light” and appear in the second heptagon from the center, just outside of the heptagon containing the Sons of the Sons of Light. Their names are derived in a similar fashion, reading down and to the left from the upper left hand corner of the table: S, Ab, Ath, Ized, Ekiei, Madimi, and Esemeli. No alpha-numeric substitutions are affected in translating these names.

S	A	A	I <sup>21</sup> <sub>8</sub>	E	M	E <sup>8</sup>
B	T	Z	K	A	S	E <sup>30</sup>
H	E	I	D	E	N	E
D	E	I	M	O	<sup>30</sup>	A
I <sup>26</sup>	M	E	G	C	B	E
I	L	A	O	I <sup>21</sup> <sub>8</sub>	V	N
I	H	R	L	A	A	<sup>21</sup> <sub>8</sub>

Reading the Names of the Daughters of the Daughters of Light.

The “Sons of Light” are the third set of angels, appearing within the interlaced bands of the heptagram that serve as the boundary for the two inner heptagons. While the sequence of angels in the previous two sections is found by moving around the heptagon in sequence, the Sons of Light at first would appear to break this format. To see the continuing pattern, one must follow the interwoven bands of the heptagram as it works its way around the sigil rather than just looking at the next name to the right. The names of the Sons of Light can be derived from the Planetary Square by reading down and to the right from the lower left hand corner: I, Ih, Ilr, Dmal, Heeoa, Beigia, and Stimcul. Note that the last letter in Stimcul is here given as “L,” while in the derivation of the Sons of the Sons of Light (whose names also intersect this square) it is given as “E.” Both are technically correct, as this square contains both the letters 21 (“E”) and 8 (“L”).

S	A	A	I <sup>21</sup> <sub>8</sub>	E	M	E <sup>8</sup>
B	T	Z	K	A	S	E <sup>30</sup>
H	E	I	D	E	N	E
D	E	I	M	O	<sup>30</sup>	A
I <sup>26</sup>	M	E	G	C	B	E
I	L	A	O	I <sup>21</sup> <sub>8</sub>	V	N
I	H	R	L	A	A	<sup>21</sup> <sub>8</sub>

Reading the Names of the Sons of Light.

Finally, we arrive at the last set of names, the “Daughters of Light,” given by Dee as El, Me, Ese, Iana, Akele, Azdobn, and Stimcul, derived by reading down and to the right from the upper right corner. These names are found segregated within the points of the heptagram, in the next layer outside of the Sons of the Sons of Light, and complete the examination of the Children of Light. The name Stimcul, which appears here again, is consistent with the rendering of the Sons of Light, with the final letter being given as “L.” The first name, given as “El,” consists of both the letter “E” and the alpha-numeric substitution of the 8 to the letter “L.” Once again, the letter 30 is also transliterated as “L” in generating the name of five letters, Akele.

S	A	A	I <sup>21</sup> <sub>8</sub>	E	M	E <sup>8</sup>
B	T	Z	K	A	S	E <sup>30</sup>
H	E	I	D	E	N	E
D	E	I	M	O	<sup>30</sup>	A
I <sup>26</sup>	M	E	G	C	B	E
I	L	A	O	I <sup>21</sup> <sub>8</sub>	V	N
I	H	R	L	A	A	<sup>21</sup> <sub>8</sub>

Reading the names of the Daughters of Light.

Having exhausted the Children of Light, we can now examine the set of names that are found outside the angles of the heptagram and the next enclosing heptagon. The text of Dee’s transcriptions states that these names are not known to the angels and cannot be read or spoken by man, and they do seem rather awkward in even attempting to pronounce them, though perhaps no more so than any of the Children of Light. However, their derivation is the simplest yet, reading straight across the Planetary Square, from left to right. They are, from top to bottom, SAAIEME, BTZKASE, HEIDENE,



DEIMOLA, IMEGCBE, ILAOIVN, and IHRLAAL.<sup>4</sup> No classification is given to them beyond their being Names of God. Uriel then states, “Beatus est qui secrete nomina sua conservat,<sup>5</sup>” meaning “Blessed is He who keeps his name secret.” As such, I shall refer hereafter to these Divine Names as the “Secret Names of God” so as to differentiate them from yet another set of Divine Names that will be encountered shortly. This set of names completes the use of the Planetary Square within the Sigillum Dei, and it is to a new table that we must look to decipher the outermost heptagon. However, its format is not unlike that which we encountered in the Planetary Square.

S	A	A	I <sup>21</sup> <sub>8</sub>	E	M	E <sub>8</sub>
B	T	Z	K	A	S	E <sup>30</sup>
H	E	I	D	E	N	E
D	E	I	M	O	<sup>30</sup>	A
I <sup>26</sup>	M	E	G	C	B	E
I	L	A	O	I <sup>21</sup> <sub>8</sub>	V	N
I	H	R	L	A	A	<sup>21</sup> <sub>8</sub>

Reading the Secret Names.

The outermost heptagon consists of seven letters per side, with the exception of a small equilateral cross in one of the chambers, and if the previous names seemed difficult to pronounce, these are nearly impossible. They are not derived from the Planetary Square, but instead from another square of letters that has been constructed from the names of the seven planetary

4. I have taken the liberty of removing or otherwise translating the numeric placeholders within these names.

5. Sloane MS 3188, f. 28b.

Archangels. These are given by Dee as Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. The Archangelic Square is constructed by placing these names in a similar seven-by-seven square, starting in the upper left corner with the letters reading in sequence from top to bottom. The letters within each segment of the outermost heptagon can then be determined by reading left to right across the square. The final position contains an equilateral cross, simply because there are no more letters left to include.

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	I
k	k	a	a	e'	e'	e'
I	I	e'	e'	L	L	L
e'	e'	L	L	M	G	†

The Archangelic Square.

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		I
k		k		a		a		e'		e'		e'
I		I		e'		e'		L		L		L
e'		e'		L		L		M		G		†

Reading the Names of the Archangelic Square.

A series of forty mixed capital and minuscule letters encircle the circumference of the Sigillum Dei. With a few notable exceptions, each of the letters in this series has been paired with a number either above or below it. The first letter given is the capital “T,” which is paired with the number 4; the final letter given is a lowercase Greek omega, presumably to indicate the end of the sequence, which of course also reveals its start. According to Dee’s writings, each character was received in the form of an angel, referred to as an “Angel of Light,” forty such angels arranged in eight companies of five. Each angel would appear, display the letter and corresponding number, and then disappear, each arriving and withdrawing in its own unique way. It was the Archangel Michael, with the aid of a second angel, Semiel, that presided over the lengthy discourse in which the circumference was revealed, but there were a few missing letters once the scrying session was complete.

Not long thereafter, Kelley requested the work and locked himself away in his study, where he was conveniently contacted by the angel Uriel, who supplied the corrections. Kelley’s opportune communication with Uriel obviously made Dee suspicious, and he in turn contacted the angel Michael to discover the truth. His notes indicate that he was told, quite simply, “Truth is only with God.”<sup>6</sup> Perhaps Dee wanted it to be true, as he seemed satisfied with this relatively unhelpful message, although he was told the seer (Kelley) merely neglected to communicate the missing letters during the course of the operation. Questions of Kelley’s seemingly obvious duplicity aside, what remains is an alpha-numeric sequence whose purpose is to construct a series of seven Divine Names that are distinct from the Secret Names constructed from the Planetary Square. Note that the associated alpha-numeric pairings on the circumference also provide the key to the numeric substitutions on the Planetary Square. For example, the letter on the circumference associated with the number 30 is “L,” used in deriving the names Rocle and Akele.

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6. Sloane MS 3188. *Liber Mysteriorum Secundus*, f. 21a.

**The Letters of the Circumference**

4	9	7		22
T	G	n	t	h
			9	

	6	22	20	14
n	m	o	a	n

6		18	26	
a	h	o	l	l
				30

	7	13		
n	l	G	r	H
	8			22

og	y	t	o	e
	14	11	8	21

10	11	15	8	16
b	A	I	a	r

	6		5	
n	A	o	G	h
		10		14

				6
o	s	a	a	o
17		5	24	

This set of Divine Names can be derived by selecting a capital letter and its attendant number from the series inscribed around the outer circumference. If the number is written above the letter, then that many spaces are counted clockwise. If it is below, then they are counterclockwise. The process is repeated until a letter is reached that is not paired with a numeric value. At that stage the name is complete. Using this formula, the names are found to be ThAaoth, GalAas, Gethog, Horlon, Innon, Aaoth, and Galethog. However, the Archangel Michael explains that whenever the “Aa” sequence is found in the middle of a word, such as in GalAas and ThAaoth, it is to be “comprehended with its inward power” and counted only as a single “a.” Following a subtle re-ordering, the final rendering of the names becomes Galas, Gethog, Thaoth, Horlon, Innon, Aaoth, and Galethog. The final name, Galethog, is also found written counter-clockwise between the outer circumference and the outer heptagon in stylized capitals.

When all is complete, the total number of letters in all of the derived names is intended to be equal to the total number of letters around the circumference once the “Aa” contraction is applied: forty. However, summing the number of letters results in forty-one letters, not forty, unless the “Aa” of Aaoth is contracted to a single “a” despite Michael’s instruction to the contrary. While there is no known source for these names, the name “Innon” is referenced in Agrippa’s *Three Books of Occult Philosophy*. Curiously enough, it occurs in chapter eleven of the third book, right before the name *Emeth*, with which the Sigillum Dei is of course intimately connected.

With the derivation of this second set of Divine Names obtained, the examination of the Sigillum Dei is complete. The raw and primal energies of the Planetary Angels give way to the more concrete forms of the Children of Light, the Secret Names, Archangels, and the Divine Names around the circumference. However, although the nature of the sigil itself has been shown to be planetary, the planetary attributions of the angels are not yet revealed. Of course, the traditional assignments of the Archangels are given in any number of reference works, and the associations of the Planetary Intelligences are self-evident, but those of the Children of Light and Divine Names remain mysterious. They could simply be in the conventional order of Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon, but if this were the case, should they start at the Child of Light containing one letter or seven? Given that the Archangel Michael is said to have deliberately rearranged the order of the Divine Names on the circumference there is presumably a pre-defined and important order to the sequences.

The problem would perhaps have remain unsolvable had Dee not noted that when the Sons of Light appeared before him and Kelley and revealed the names of the various angels, each was carrying a sphere of metal. These proved to be the traditional metals of the seven planets, with the angels appearing in the order of Gold, Silver, Copper, Tin, Iron, Mercury and Lead; the metals associated with the Sun, the Moon, Venus, Jupiter, Mars, Mercury, and Saturn, respectively. Armed with this information, it is reasonably simple to deduce the planetary attributions of each of the angels. Thus, the angels of one letter are related to the Sun (gold), those of two letters to the Moon (silver), and so on to the seven-lettered name related to Saturn (lead). This is a departure from the traditional arrangement, and appears to be unique to this treatise. While no explanation is given, it is likely that their sequence is derived from an alchemical order, in keeping with Kelley's interest in that art.

There are, therefore, two distinct sequences of planetary order within the Sigillum Dei, with the Children of Light ordered according to this new alchemical arrangement, whilst the table from which they are drawn is based on the traditional Ptolemaic order. The same traditional order appears to be used in the sequence of the Planetary Intelligences, as well as for the planetary Archangels that comprise the Archangelic Square. Only the Sons of Light explicitly exhibit the new sequence, although it can be extrapolated from this that the sequence should also apply to the remaining Children of Light and Divine Names. The latter were of course said to have been re-ordered by the Archangel Michael, and while no precise order is indicated for them, they are allied to the Children of Light, and arguably would follow the same planetary alignment.

The planetary associations of angels and Divine Names from Dee's rendition of the Sigillum Dei, based on the extrapolation of planetary metals described for the Sons of Light, the traditional attributions of the Planetary Intelligences, and the planets themselves, are displayed in the following table.

## The Planetary Codex – Dee & Kelley, Original

### The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semieliel
Planetary Name (Hebrew)	Shemesh

### The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Me
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

### The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

### The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Iana
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

### The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Akele
Son of Light	Hecoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

### The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Azdobn
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab



**The Planet Saturn**

Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Stimcul
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

### 3.

#### ELIZABETHAN ERRATA

AN understanding of the tables from which the *Sigillum Dei* is constructed has provided us with the necessary insight to illuminate its mysteries. We can now recognize that it is not just an arcane and undecipherable collection of unpronounceable angelic names, but rather an ordered, succinct and methodical arrangement of—as the cynic might observe—unpronounceable angelic names. In short, there is a system and order beneath the sigil’s potentially overwhelming façade, even if it is not readily apparent. Armed with this knowledge, we can make sense of the overall pattern, and even detect a discrepancy or two in its implementation.

Although not commonly recognized, there is an error in Dee’s rendering of the Children of Light, specifically the Daughters of Light, which he gives—or, as he would have it, was given—as El, Me, Ese, Iana, Akele, Azdobn, and Stimcul. These are the first Children of Light to be mentioned in the manuscript, but are the only angels whose names are read clockwise, down and to the right from the upper right corner. The other three sets of angelic names are derived by reading counter-clockwise through the Planetary Square: the Sons of Light are read down and to the right starting in the lower left corner, the Daughters of the Daughters of Light down and to the left starting in the upper left corner, and the Sons of the Sons of Light up and to the right starting in the lower right corner. This suggests that the derivation of these names was inconsistent, but also raises the broader question of the correct direction in which the names should be read. Did Dee and Kelley make a mistake in the direction in which they read the first set of names, or is it the other three that are actually at fault?

S	A	A	I <sup>21</sup> <sub>8</sub> •	E	M	E <sup>8</sup> •
B	T	Z	K	A	S	E <sup>30</sup>
H	E	I	D	E	N	E
D	E	I	M	O	<sup>30</sup> •	A
I <sup>26</sup> •	M	E	G	C	B	E
I	L	A	O	I <sup>21</sup> <sub>8</sub> •	V	N
I	H	R	L	A	A	<sup>21</sup> <sub>8</sub> •

Dee's reading of the Names.

If the set of names of the Daughters of Light was intended to have been read counter-clockwise like the others, they would appear as El, Em, Ese, Anai, Eleka, Nbodyza and Lucmits. Given that the Planetary Intelligences themselves are written on the square counter-clockwise, down and to the left from the upper left corner, it seems reasonable to assume that the other names should also read counter-clockwise. I also feel that there is more of a case to be made for an error in one set of names than in three. Accepting such, the names of the Daughters of Light should be corrected to El, Em, Ese, Anai, Eleka, Nbodyza and Lucmits, with the other Children of Light being correct as given.

S	A	A	I <sup>21</sup> <sub>8</sub> <sub>.</sub>	E	M	E <sup>8</sup> <sub>.</sub>
B	T	Z	K	A	S	E <sup>30</sup> <sub>.</sub>
H	E	I	D	E	N	E
D	E	I	M	O	<sup>30</sup> <sub>.</sub>	A
I <sup>26</sup> <sub>.</sub>	M	E	G	C	B	E
I	L	A	O	I <sup>21</sup> <sub>8</sub> <sub>.</sub>	V	N
I	H	R	L	A	A	<sup>21</sup> <sub>8</sub> <sub>.</sub>

Corrected reading of the Names.

An even more obscure error exists in the alpha-numeric pairings about the circumference of the sigil. When all of these names have been derived by means of the alpha-numeric pattern previously described, there are actually seven letters left that were not used to derive a Divine Name, and these just happen to connect if the same pattern is followed. The letters are “b,” “o,” “r,” “y,” “m,” “o,” and “n.” Their associated numbers connect them all together in sequence, except for the letter “r,” whose number is given as 13, and the letter “y,” whose number is 14. The problem with the “y” is easily explained as the result of a transcription error that occurred in the drawing of the sigil; the manuscripts clearly state that the associated number is 15, and not 14. The letter “r” appears to match the value in the manuscript, 13, but in order for the letters to connect this should be corrected to 3 instead. If this is done, the set of letters now yields a new “hidden” Divine Name, Borymon.



## The Planetary Codex – Dee & Kelley, Corrected

### The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semieliel
Planetary Name (Hebrew)	Shemesh

### The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Em
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

### The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

### The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Anai
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

### The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Eleka
Son of Light	Hecoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiël
Planetary Name (Hebrew)	Madim

### The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Nbodza
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

**The Planet Saturn**

Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Lucmits
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai





## A REFORMATION OF THE SIGILLUM DEI

If we acknowledge that Dee and Kelley made errors in the construction of the Sigillum Dei, it is not unreasonable to ask how this information should influence our views about what is, after all, one of the great symbols of Western occultism. This seal is said to have been dictated directly from the mouths of angels, yet its flaws and even its origins seem to indicate that its source is all too human. Is it then still viable? Is it less valuable? How much significance should we read into it?

Personally, I do not believe that the value of Dee and Kelley's Sigillum Dei is significantly diminished by their errors or oversights. It was not simple luck that enabled us to detect the mistakes that the pair made in the construction of the Sigillum Dei, but the fact that it has such a strong internal coherence. In short, it was not the design that was flawed, but the implementation.

Assuming that the underlying principle is sound and that we have corrected the basic flaws already addressed, it is worth investigating whether other improvements to the implementation of the pattern could be made. Even a cursory glance at the names used to construct the Planetary Square that defines the bulk of the Sigillum Dei confirms that this is so. The English equivalents for the planetary names taken from Agrippa are at times quite different from the actual planetary names in Hebrew and could clearly be rendered more accurately. Of course, even these are not *exactly* the names as they appear in Hebrew, whose alphabet has a completely different character set than the English and does not contain "vowels" in the same sense that English does. (Modern Hebrew has "pointing values" written around the letters that represent associated vowel sounds, but this is a relatively recent invention.) As a result, any "translation" we might manage is really an attempt at an English phonetic representation of the underlying Semitic language. Modern translations have thankfully regularized much of the spelling, allowing us to leverage this consistency in our work with the Sigillum Dei.

In rendering the names around the inner pentagram, two angels in particular seem to require our assistance: the angel of the Sun and the angel of Jupiter. The angel of the Sun, whose planetary name in Hebrew is *Shemesh*, is rendered as Semiel, while a better rendition might be Shemeshiel, in accordance with the general pattern of appending the "el" suffix to the Hebrew

planetary names. The name of the angel of Jupiter, which is given as Zedekieil, adds an extra “i” to the name, breaking up the “el” suffix. A more consistent rendition would be Zedekiel. Note that this might also be spelled “Tzedekiel,” as the Hebrew for Jupiter is *Tzedek* (TzDK), and the common transliteration of the first letter (*tzaddi*) is “Tz”, not “Z.” This combination is still an approximation, however, since this letter sequence never occurs in the English language. Given that there is no direct phonetic equivalent, I have chosen to retain the renaissance value of “Z.” Even more minor, but worth noting, is that Dee and Kelley neglect the “i” preceding the –el suffix in rendering the angel of Venus as Nogahel, which might also read Nogahiel. The following table lists the English transliteration of the Hebrew, Dee’s rendering of the Planetary Intelligences, and a revision intended to more closely resemble the Hebrew root.

<b>Planet</b>	<b>Hebrew</b>	<b>Dee</b>	<b>Revised</b>
Saturn	Shabathai	Zabathiel	Shabathiel
Jupiter	Tzedek	Zedekieil	Zedekiel
Mars	Madim	Madimiel	Madimiel
Sun	Shemesh	Semiel	Shemeshiel
Venus	Nogah	Nogahel	Nogahiel
Mercury	Kokab	Corabiel	Kokabiel
Moon	Levanah	Levanael	Levanael

Now that we have a newly derived set of Planetary Intelligences, we should be able to re-construct the inner pentagram and Planetary Square, since they are ultimately created from the letters of these names. Recall that Dee had to do some questionable accounting in order to make the letters conform to the forty-nine chambers available in the Planetary Square. In several instances, letters were omitted as necessary by alpha-numeric replacement to ensure that the result would work out to the proper count. However, the way in which this was done was rather arbitrary. In some instances the “el” suffix was abandoned in favor of its numeric equivalents, while in other instances only the “i” was similarly replaced. In counting the letters of the newly derived names for the Planetary Intelligences, we see that there are certainly more than the requisite forty-nine, so it seems that we are going to have to manage some form of reduction as well if an actual improvement is to be made. If we

are to maintain the integrity of the sigil as a whole, it is important to adhere to an overall pattern, or all we've really accomplished is to trade one set of inconsistencies for another.

Thankfully, there are two simple rules that, if universally employed, allow us to keep the corrected names within the confines of the forty-nine chambers of the Planetary Square. The first is to contract all instances where the common English equivalent of the Hebrew requires two letters, namely "Sh" and "Th", which are *shin* (ש) and *tau* (ט), respectively. Note that the decision to use "Z" instead of "Tz" for the first letter of the Hebrew word for the planet Jupiter (Tzedek) does not impact the end result. As a "compound letter," it would not affect the overall pattern, since we would handle it much as we chose to handle the others.

The second contraction pertains to the "el" suffix. In the manuscript, it is stated a number of times that this combination of letters is to be drawn as one connected "el". If we observe this pattern in assigning the letters of the Planetary Intelligences to the chambers of the Planetary Square, as well as the contraction of "Sh" and "Th," we arrive at exactly our desired number of forty-nine total letters! The construction of a new Planetary Square results in a major reformation of the seal itself, as it ultimately defines a completely different set of angels for the Children of Light.

Sh	A	A	El	E	A	Sh
B	Th	Z	K	D	E	N
I	E	I	I	M	O	El
D	El	M	E	G	K	B
M	I	Sh	A	O	I	E
El	I	H	K	El	V	N
El	I	A	L	A	A	El

The Reformed Planetary Square.

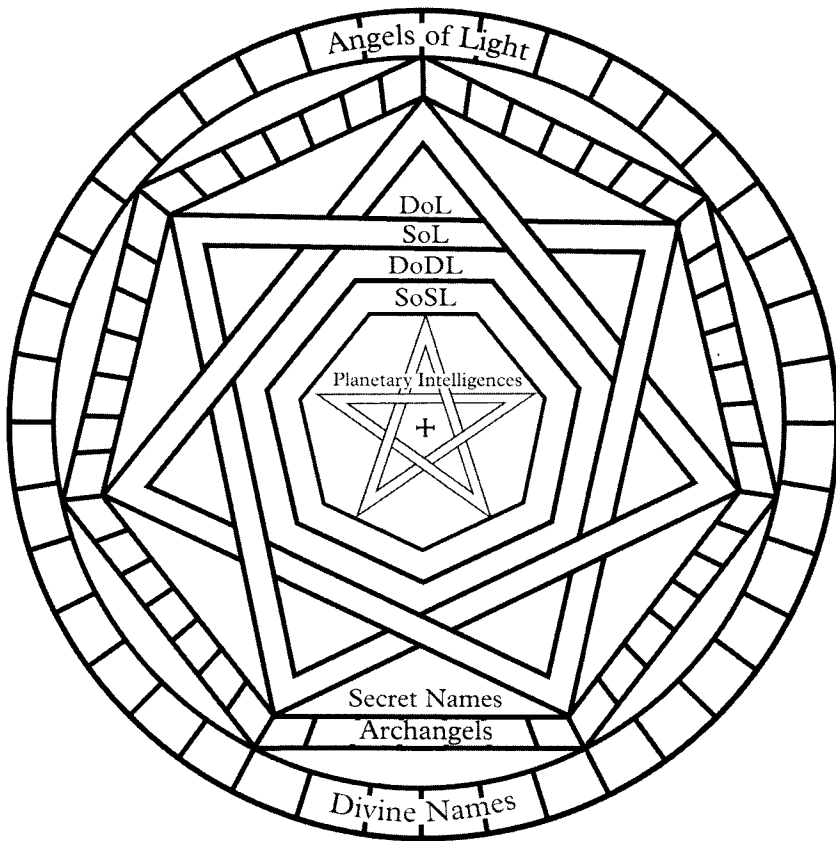
<u>PLANET</u>	<u>DOL</u>	<u>SOL</u>	<u>DODL</u>	<u>SOSL</u>	<u>DIVINE NAME</u>
Sun	Sh	El	Sh	El	Shaaeleash
Moon	Na	Eli	Ab	An	Bthzkden
Venus	Elee	Mia	Athi	Ave	Ieiimoel
Jupiter	Bodel	Dihl	Elzed	Lelib	Delmegkb
Mars	Ekmka	Ielshka	Ekielm	Akokel	Mishaoie
Mercury	Nigiza	Bemaela	Adimiel	Ihagon	Elihkelnv
Saturn	Elvoeithsh	Sthtieovel	Shemeshiel	Elishemesh	Eliialael

The names of the Archangels can also be reconstituted with some minor revisions based on their Hebrew roots. Unlike the case of the Planetary Square, however, no letters in the Archangelic Square need to be reduced. The greatest change comes in restoring the name of the Archangel of Mars, Kamael, which is given by Dee as Cumael. The remaining letters, including the cross, remain intact. Overall, this causes a slight modification to the outer heptagon, but on a much smaller scale than the alterations resulting from the revision of the Planetary Square. Note that, unlike the Planetary Square, the similar Hebrew “compound letters” *peh*, which is represented as “Ph,” and *cheth*, which is represented as “Ch,” are not grouped into a single square or chamber. These combinations occur in the names of the archangels Zaphkiel, Raphael, and Michael. The Hebrew letter *tzaddi* (Tz), however, is still consistently rendered as “Z” in the Archangelic Square in the case of Zaphkiel and Zadkiel, much as the rendering of Zedekiel, the Planetary Angel of Jupiter.

Z	L	L	R	H	I	A
A	Z	K	A	A	C	B
P	A	A	P	N	H	R
H	D	M	H	I	A	I
K	K	A	A	E	E	E
I	I	E	E	L	L	L
E	E	L	L	M	G	⊕

The Reformed Archangelic Square.

There is yet another aspect to consider in our attempt to create our own version of the Sigillum Dei, but unlike our previous modifications this does not pertain to the individual letters themselves. While we have so far spent time examining the minute details of the sigil and its construction via the planetary names, it is now time to take a step back and look at the overall pattern presented in the sigil. As a general trend, we find a set of raw, unrefined planetary forces in the center of the sigil surrounding the central pentagram giving way to the more refined qualities of the Divine Names amidst the outer bands. Having a consistent hierarchy would prove an exceptional quality were it to extend throughout the sigil; and indeed, it does — again, *almost*.

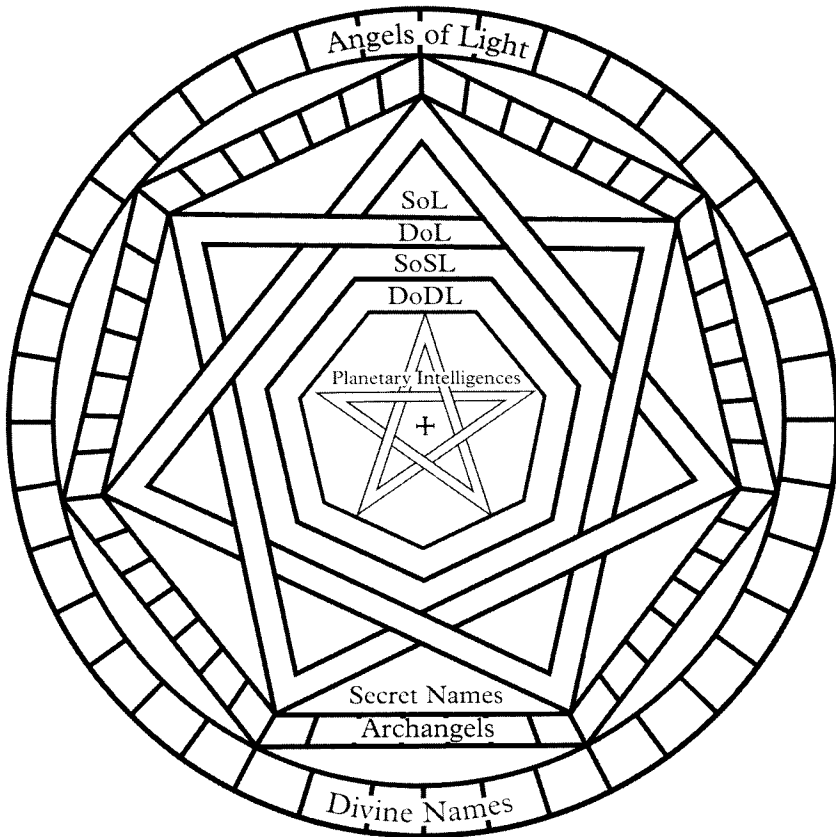


Dee's Arrangement of the Sigillum Dei.

If we refer back to the concept of the Four Worlds, we find that each of these worlds is attributed to a masculine or feminine familial archetype: Father, Mother, Son, and Daughter. These relate to the worlds of *Atziluth* (Archetypal), *Briah* (Creative), *Yetzirah* (Formative), and *Assiah* (Physical), respectively. If we look at the sigil, we see that the gender attributes of the Children of Light mirror this exactly with a Son, a Daughter, a Son of a Son, and a Daughter of a Daughter. Given that we move from a base or material aspect to a more refined and ethereal one as we move outward, we need only swap the places of the Sons of the Sons of Light and the Daughters of the Daughters of Light, and those of the Sons of Light and the Daughters of Light, to obtain a perfect symmetry with the pattern of familial archetypes in the Four Worlds!

With this new arrangement, the outermost order will be the Sons of Light as the Father archetype, instead of the Daughters of Light, which will be the next order inward as the Mother archetype within the bands of the heptagram. Then, in the second heptagon from the center, we have the Sons of the Sons of Light as the Son archetype, with the Daughters of the Daughters of Light innermost, representing the Daughter archetype. We thus obtain symmetry between the Sigillum Dei and one of the core concepts of the Kabbalah, the pattern of the sigil's outward progression toward the Divine being now perfectly aligned. While Dee's notes indicate that the central cross is a true "crucifix," I feel that an equilateral cross is actually more fitting, denoting the elements and the physical world, which fits perfectly within the pattern of the sigil as the *terra firma* amidst the swirling choirs of angels in the successive rings of the Sigillum Dei that surround it. Note that this alignment does not change either the names of the angels or their associated Orders, only the sequence in which they are presented.

The hidden Divine Name of Borymon is also introduced into the seal, replacing the duplicated name of Galethog in the spaces between the large heptagon containing the names of the Archangels and the outer circumference containing the Divine Names derived from the Angels of Light.



Reformed Arrangement of the Sigillum Dei.

<u>PLANET</u>	<u>SOL</u>	<u>DOL</u>	<u>SOSL</u>	<u>DODL</u>	<u>DIVINE NAME</u>
Sun	El	Sh	El	Sh	Shaacleash
Moon	Eli	Na	An	Ab	Bthzkden
Venus	Mia	Elee	Ave	Athi	Ieiimoel
Jupiter	Dihl	Bodel	Lelib	Elzed	Delmegkb
Mars	Ielshka	Ekmka	Akokel	Ekielm	Mishaoie
Mercury	Bemaela	Nigiza	Ihagon	Adimiel	Elihkelnv
Saturn	Sthtieovel	Elvoeithsh	Elishemesh	Shemeshiel	Elialael





is not only more internally consistent, but which resonates with one of the fundamental principles of the Kabbalistic system from which it is derived.

Being the author of these changes, I naturally find the revised version of the Sigillum Dei both more appealing and more potent than Dee and Kelley's original. Unlike its predecessor, these revisions are not the result of angelic communication, but the result of a careful study of the patterns made in Dee and Kelley's implementation of the seal. Despite this, several difficulties relating to the basic construction of the seal remain unresolved, the use of English phonetics for Hebrew names being just one example. Others who take up the study of the seal will undoubtedly encounter further issues and make their own corrections and amendments. None of this, however, should detract from the principal value of the Sigillum Dei as a cogent and powerful system of planetary evocation.

## The Planetary Codex – Reformed

### The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	ShAAEIEASH
Son of Light	El
Daughter of Light	Sh
Son of the Sons of Light	El
Daughter of the Daughters of Light	Sh
Planetary Intelligence	Shemeshiel
Planetary Name (Hebrew)	Shemesh

### The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BThZKDEN
Son of Light	Eli
Daughter of Light	Na
Son of the Sons of Light	An
Daughter of the Daughters of Light	Ab
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

### The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	IEIIMOEl
Son of Light	Mia
Daughter of Light	Elee
Son of the Sons of Light	Ave
Daughter of the Daughters of Light	Athi
Planetary Intelligence	Nogahiel
Planetary Name (Hebrew)	Nogah

### The Planet Jupiter

Divine Name	Horlon
Archangel	Tzadkiel
Secret Name	DEIMEGKB
Son of Light	Dihl
Daughter of Light	Bodel
Son of the Sons of Light	Lelib
Daughter of the Daughters of Light	Elzed
Planetary Intelligence	Zedekiel
Planetary Name (Hebrew)	Tzedek

### The Planet Mars

Divine Name	Innon
Archangel	Khamael
Secret Name	MIShAOIE
Son of Light	Ielshka
Daughter of Light	Ekmka
Son of the Sons of Light	Akokel
Daughter of the Daughters of Light	Ekielm
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

### The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	EIIHKEIVN
Son of Light	Bemaela
Daughter of Light	Nigiza
Son of the Sons of Light	Ihagon
Daughter of the Daughters of Light	Adimiel
Planetary Intelligence	Kokabiel
Planetary Name (Hebrew)	Kokab

**The Planet Saturn**

Divine Name	Galethog
Archangel	Tzaphkiel
Secret Name	EIIALAAEI
Son of Light	Sthieovel
Daughter of Light	Elvoeithsh
Son of the Sons of Light	Elishemesh
Daughter of the Daughters of Light	Shemeshiel
Planetary Intelligence	Shabathiel
Planetary Name (Hebrew)	Shabathai

## THE ENOCHIAN TEMPLE: ALTAR, SEAL, AND RING

THE details of the furnishings of Dee's working temple can for the most part be extrapolated from his notes and other documents. If we operate from the assumption that the Sigillum Dei is actually a "part" of these temple furnishings, we find three main elements connected with it. These are an elaborately decorated altar or table, a seal to be worn on the chest like a pendant or necklace, and a "Solomonic Ring" without which it is said that "nothing can be accomplished" in this art.

The Altar

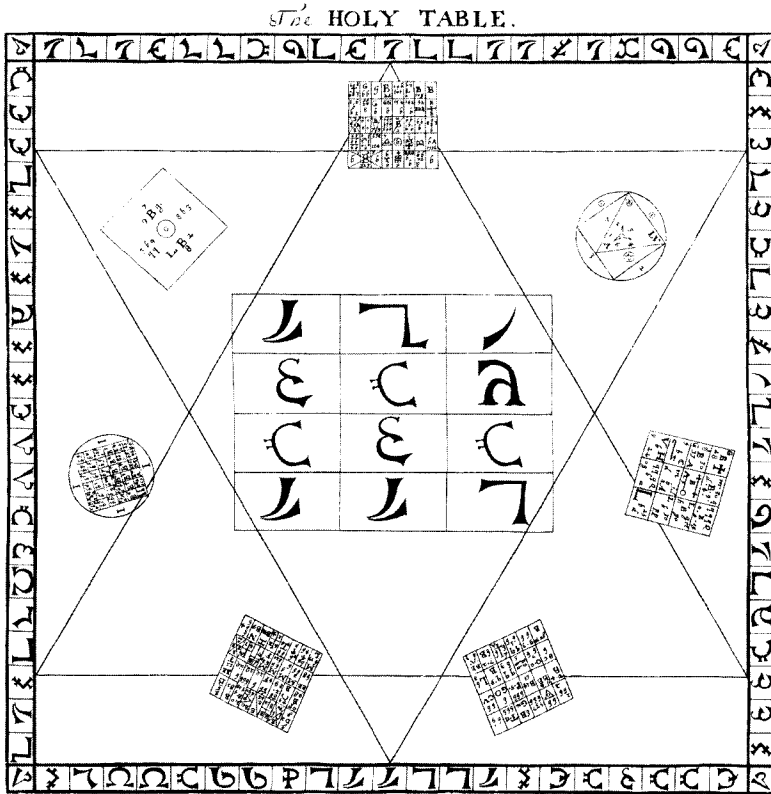
The altar used by Dee and Kelley is given special consideration, being called the Table of Practice, and its dimensions are defined in the same session as those of the Sigillum Dei. This altar is described as being made of "swete wood," likely the wood of a cinnamon or balsam tree (though sometimes purported to be cedar or laurel wood), two cubits square and two cubits tall, a cubit being approximately half a yard. The Sigillum Dei is to be set directly upon it. The initial specifications are given in the first of *The Five Books of Mystery*, but are greatly expanded in a later appendix to the work.

The table has four legs, each of which is to be set upon a smaller version of the Sigillum Dei. While the Sigillum Dei to be set on top of the table is measured at "nine inches in diameter... the thickness of it must be of an inch and half a quarter..." those upon which the table legs are intended to rest are not given a dimension. The only instruction is that the letters of the outer circumference of the Sigillum Dei should still show, implying that the rest of the seal would be covered by the base of the leg. Dee's own smaller version of the wax seals, now in the British Museum, were approximately five inches in diameter, meaning the legs of his table would have been quite large at the base—well over four inches in diameter and likely straight poles rather than the tapered table legs we might be more accustomed to seeing in the modern era. Otherwise, the wax seals used beneath the legs are exactly the same.

The top of the table is to be inscribed with a seal painted in yellow oil "used by the church," though Dee is given no satisfactory answer when asking for information about the oil specifically. (Given no practical alternative,

I would suggest any oil-based paint might suffice.) The characters themselves are written in the Enochian alphabet, given in the appendices, with twenty-one letters on each side of the table and the Enochian letter “B” in each corner. The head (top) of each letter is innermost in all cases, such that they face outward around the edge of the Table of Practice, and each side is written left to right.

These letters create the border of a large seal, known as the Holy Table, which decorates the top of the Table of Practice. Thus the Holy Table is actually an image *painted on top of* the Table of Practice, and is therefore neither the Table of Practice itself, nor another physical table. Dominating the Holy Table is a large hexagram traced from border to border, in the center of which is the small table of characters with four rows and three columns. Like the border, these characters are Enochian script. The positioning of the Sigillum Dei is in the center of this hexagram and square.



The Holy Table from Causabon's *A True & Faithful Relation*.

The creation of this table is somewhat of an aside from the *Sigillum Dei*, and further obscured by its use of the Enochian alphabet, but it seems prudent to discuss it given its importance in the realm of Enochian magic and its use of the *Sigillum Dei*. In order to determine the means of its construction, we must look to yet another square grid or table, this time formed from the names of the Kings and Princes of the forty-nine “*Angelorum Bonorum*,” given in the third of *The Five Books of Mystery*. The Kings are given as Bobogel, Babalel, Bynepor, Bnaspol, Bnapsen, Blumaza, and Baligon, while the princes are given as Befafes, Butmono, Blisdon, Brorges, Bralges, Bagenol, and Bornogo. The remaining thirty-five angels do not enter into the construction of the Holy Table. All of these entities are given a curious planetary order of the Sun, Mars, Jupiter, Mercury, Saturn, the Moon, and Venus, respectively.

This planetary order is neither in harmony with the Ptolemaic order or the previous “alchemical” order of the Children of Light. They do exhibit an interesting pattern, however, based on the planetary attributions of traditional astrology. Starting at Leo, whose planetary attribution is the Sun, and moving counter-clockwise through the Zodiac four places, we arrive at Aries, related to the planet Mars. Four more counter-clockwise spaces bring us to Sagittarius, whose planetary attribute is Jupiter, and four more returns us to Leo once again. Thus, a triangle is formed, counter-clockwise through the Zodiac, whose planetary attributes are in the order given for the Kings and Princes. (Elementally, these are the fiery signs of the Zodiac.) Moving one space clockwise from Leo, we find the next planet in order, Mercury, the attribute of the astrological sign Virgo. Moving four places clockwise this time, we arrive at Capricorn, whose planet is Saturn. Four places more lead us to Taurus, a sign related not to the Moon, but to Venus. (These are the earthy signs.) It is thus possible, if not likely, that the order given for the planetary attributions of the Kings and Princes should end with the Moon, and not Venus, those values being switched, based on what appears to be a close synergy with the planetary correspondences of the Zodiac.

The fourteen names of the Kings and Princes are used to construct a table that determines the letters around the edge of the Holy Table, as well as those in the central, twelve-square table in the center of the Holy Table. Removing the letter “B” that begins each of the fourteen angels, the names are then distributed, right to left. Thus, starting at the right, we find the names of the Kings occupying the first six chambers to the left: “(B)aligon,” “(B)obogel,” etc. Similarly, the seven Princes occupy the subsequent six chambers: “(B)agenol,” “(B)ornogo,” etc. Note, however, that the name of the King and its



associated Prince do not follow each other on the same row. The Prince corresponding to King Baligon, for example, is Bornogo, who we find to be offset one row below. All of the Kings and Princes follow this pattern throughout the table.

l	o	n	e	g	a	n	o	g	i	l	a
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

Square of Princes (left) and Kings (right).

The central square is constructed from a series of offset letters in the center of the table. Since the Kings and Princes are offset, we actually find a correlation: the central square is constructed from the names of the Kings Babalel, Bynepor, and Bnaspol in conjunction with their Princes, Butmono, Blisdon, and Broges—without the offset used in creating the square. These Kings and Princes are related to the planets Mars, Jupiter, and Mercury, respectively. Taking the final two letters of the names of the Kings and the first two letters from the names of the Princes, we have the set of letters that constructs the central square on the Holy Table; though the position of the letters is transposed. The resulting square is actually reversed in Causabon's *A True and Faithful Relation*, but is shown correctly herein, as per Dee's notes.

l	o	n	e	g	a	n	o	g	i	l	a
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

The Letters that Combine to Form the Central Square of the Holy Table.

t	i	o
u	l	r
l	r	l
e	o	o

The Central Square of the Holy Table.

∟	⌒	⌒
⌒	⌒	⌒
⌒	⌒	⌒
⌒	⌒	⌒

The Central Square of the Holy Table (Enochian).

The letters that surround the Holy Table are also taken from the square of letters derived from the names of the Kings and Princes of the Angelorum Bonorum. Referring to Dee's notes, we find that the English equivalents of the Enochian characters written around the edge of the table are as follows:

Top:

o s o n s s l g e n o e e o o f o d g g n  
 ⌒

Left:

n a m s r l e r f t i o a g o e u l r r a  
 ⌒



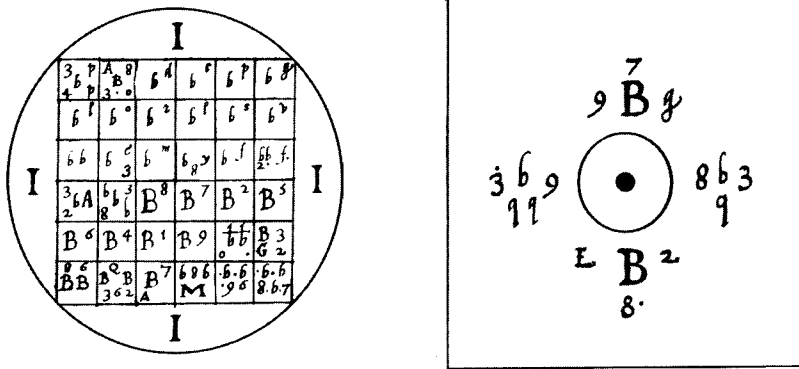
tables appear to have some recognizable elements with respect to the Sigillum Dei, including an “M,” “G,” and “+” that seem to indicate the last three letters on the outer heptagon derived from the Archangelic Square. There are also occurrences of the compound “og” found on the circumference of the Sigillum Dei, as well as a number of capital letters that may or may not be from that same collection of letters. However, there are other letters that do not appear on the Sigillum Dei, so the best we can assume is that it might represent a synthesis between the Sigillum Dei, the Angelorum Bonorum, and something else.... Since they are also referred to as the “Instruments of Conciliation,” it is likely that the seals are constructed from a mix of both the Square of the Kings and Princes and the Planetary and Archangelic Squares that constructed the Sigillum Dei, thus reconciling the two.

The Ensigns of Creation are to be etched into purified tin (irrespective of planet despite its specific attribution to Jupiter) and set about the Table of Practice such that each rests seven inches from a point on the Sigillum Dei. Sadly, the planetary order of the Sigillum Dei and the planetary order of the Ensigns of Creation do not match, regardless of whether you use the traditional order of planets or the order given with the Sons of Light. Thus, the Sigillum Dei, which is nine inches in diameter, is in the center of the yard square table, with the seven Ensigns of Creation set seven inches from its circumference. There is no specified size for any of the Ensigns of Creation themselves, but given that the lowermost edge would rest approximately twelve inches (given a four-and-one-half inch radius of the Sigillum Dei plus seven inches as specified) from the center of the table and the letters around the border would take up some room as well, there are only about six inches left to work with. The scale of Causabon’s *A True and Faithful Relation* has them at about five inches.

Beneath the table, and presumably centered thereon, is to be lain a square of silk, two yards on each side. A similar red silk is to be placed over the top of the altar, covering both it and the Sigillum Dei, which of course means that the carefully crafted top of the Holy Table is now entirely covered by the cloth. This second silk should be slightly larger than the table itself, and have four “knops” (small round ornaments) or tassels, one on each corner. The stone (crystal ball) or mirror is then to be set on top of the Sigillum Dei, with the silk between the two.

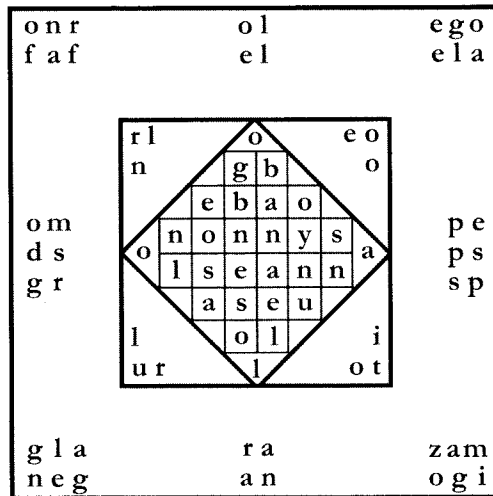
Thus, the floor is covered in red silk, upon which are set the four smaller wax seals of the Sigillum Dei. Upon these seals rests the Table of Practice, and upon that is the larger Sigillum Dei, measuring nine inches in diameter, set





The Protective Seal

Early in the first of *The Five Books of Mystery*, Dee and Kelley are presented with a seal that was to be inscribed in gold and worn upon the chest for protection. In a not uncommon turn of events, they were later told that this revelation was affected through “evil spirits” and that they were to create a new version of this sigil. This new version was then constructed using the same square of letters used in deriving the Holy Table, though with a slight permutation. The first row of the square used to construct the Holy Table is moved to the last row of the square used to construct the Protective Seal.



The Protective Seal (English).

The letters of this seal can be found by observing subsets of the square used for its construction, implying that the Protective Seal is an encoding of the square of the Kings and Princes into a cohesive symbol. The square, given herein in the permutation proper to the derivation of the Protective Seal as opposed to the Holy Table, consists of eighty-four letters as before.

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

Square for the Protective Seal.

To determine the letters between the two squares forming the rather larger border of the overall sigil, you must “overlay” this same view on the square of the Kings and Princes. You thus surround the “heart” of the sigil with this set of characters and exclude the outermost two columns on either side. In the upper left corner of the Protective Seal, for example, you find the letters, “o,” “n,” and “r,” and these are the same letters found in the upper left of the pattern we set on the letter-square. You can similarly follow the positions of the other letters between the two large squares on the Protective Seal.

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

Letters in the Outer Square of the Protective Seal.

In the corners of the inner square, we find three letters each, one letter precisely in the corner and two flanking it on either side. Taking the central twelve letters of the square of the Kings and Princes, we find these to be the same as the characters on the corners of the inner square. Note that these are almost the same letters as those on the Holy Table, were it not for the offset of the names of the Kings and Princes. Whereas the Holy Table goes out of its way to make account for that offset, the Protective Seal does not and works solely with the letters as laid out on the table. As a result, the first two columns match, while the second two do not, being off by one letter each. I am inclined to believe that the two should really be drawn from the same source and the Holy Table corrected to use the same methods as the Protective Seal, though this comparison will not be illustrated herein.

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

Letters in the Corners of the Inner Square of the Protective Seal.

The diamond that is drawn within the inner square has another set of letters derived from the remaining letters with the square of the Kings and Princes: the first two columns and last two columns of letters. The corners of this diamond have letters from the corners of the square of Kings and Princes: “o,” “a,” “l,” and “o.”



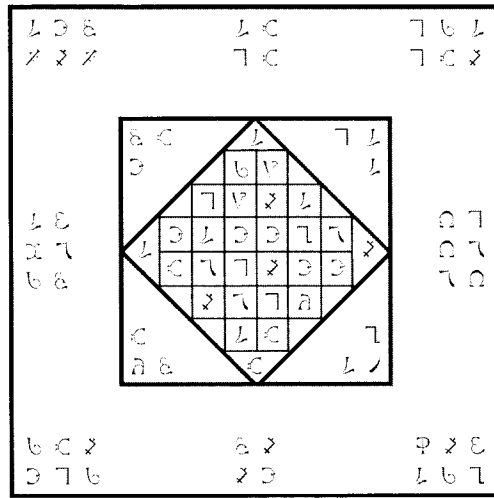
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Letters in the Corners of the Central Diamond of the Protective Seal.

The remaining letters in the center of the diamond are filled out from the remaining letters of the letter-square, though I have found no discernable pattern in their arrangement.

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

Letters of the Central Diamond of the Protective Seal.



The Protective Seal (Enochian).

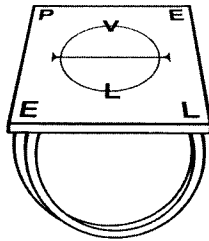
I do rather wish that the Protective Seal and Holy Table were somewhat more aligned with respect to how they read the characters, and feel that this inconsistency resulted from a gradual evolution of the system that failed to return and correct the Holy Table, specifically. The latter could certainly have been constructed using the same permutation of the square for the Protective Seal, with the borders using the same columns and the same letters being used for both the central twelve letters of the Holy Table and the twelve letters located at the corners of the inner square of the Protective Seal. This would provide a much closer agreement between the Protective Seal and the Holy Table, and allow for a more consistent system overall. Of course, there is nothing preventing anyone from doing just that.

### The Ring of Solomon

Magical rings attributed to King Solomon hail back to the earliest portrayals of the King as a great Magus, the genesis of which is most commonly attributed to *The Testament of Solomon*, thought to have been written and distributed at some time between the first and fourth centuries C.E. This work described the Biblical patriarch King Solomon being confronted with a boy possessed by a demon. Solomon prayed diligently for the ability to deliver the boy from this demon and was granted the presence of Michael, the same

archangel who many centuries later would also play a pivotal role in John Dee's occult endeavors. Michael bestowed upon King Solomon a magic ring that he told would command any demon, which of course led to the rescue of the child. The King later used the ring to summon and command a number of well-known demons, including Beelzebub and Asmodeus, who Solomon even compelled to labor on his now-legendary Temple. It should perhaps come as no surprise that the later grimoires that allude to the Solomonian Ring never actually seem to agree on its *form*, so the term should be considered more of a general classification of rings designed to be used in commanding or exorcising spirits.

Thus it was that the Solomonian Ring became a staple of the grimoire genre, appearing most famously in *The Goetia*, one of the books of the *Lesser Key of Solomon*.<sup>1</sup> Dee also wrote of the Solomonian Ring in a section just preceding the description of the Table of Practice in the first of *The Five Books of Mystery*. There he was told pointedly that without it “thou shalt do nothing,” and the ring he describes is referred to specifically as a Ring of Solomon. It is a relatively simple design, with a square face engraved with a circle and horizontal line. Written clockwise around the corners starting in the upper left is the name PELE, meaning a “worker of miracles,” which Agrippa suggests is from the Biblical “Book of Judges.”<sup>2</sup> In fact, the word *pele* in Hebrew, as פלא, means “miracle,” or “wonder.” The letters “L” and “V,” which intersect the ring's circle, are less certain, but might represent the principal letters of the phrase from the “Book of Judges” (13:18) in which *pele* appears: לשמי יהוה: פלאי, often translated as “Why do you ask my name, *seeing it is wonderful?*”



1. Sloane MS. 3825. See also Joseph Peterson, *The Lesser Key of Solomon*: p. 45.

2. Henry Cornelius Agrippa, *Three Books of Occult Philosophy*: p. 474.

## EVOKING THE CHILDREN OF LIGHT

ALL of the investigations that we have undertaken into the construction, correction, and re-construction of the Sigillum Dei are surely wasted if it remains nothing more than an intricate altarpiece. Yet certain fundamental questions remain. What is the purpose of the Sigillum Dei? What, if anything, does it do? Why did we bother with this complex reconstruction in the first place? If you had just spent the last three days painstakingly etching the Sigillum Dei into a wax plate only to have me tell you that it has no intrinsic value beyond the aesthetic, you would quite justifiably be annoyed with it, me, and probably yourself as well.

Despite the fact that its very form and revelation shows that the angels thereon are meant to be called forth, spoken to, and utilized at the command of the magician, nothing in *The Five Books of Mystery* records Dee and Kelley attempting to contact them directly. Of course it could be that the relevant sections of the manuscripts were used to prevent the bottom of some long-eaten pie from being burned, but judging by the diaries it seems more likely that their further researches simply led them away from experiential practice with the Sigillum Dei itself. Whatever the reason, the Sigillum Dei has come down to us as little more than a curious adornment within the larger scope of Enochian magic, and not, as it was clearly intended, as the key to a completely independent system of evocation.

By definition evocation itself is the practice of calling forth spiritual beings such as angels, demons, elementals, and other such intelligences, so that they may communicate with and potentially aid the magician. Although there are certainly accounts of such entities being brought to physical manifestation by means of a medium or host such as incense, smoke, blood, or other natural matter, the veracity of these reports is questionable, even by the somewhat relaxed standards of the tolerant world of occultism. Spirits are most commonly brought to visible appearance within a crystal ball or “shew stone” (using Dee’s terminology), a mirror, or other device that serves as a focal point to receive the projected images of these entities. The practice of receiving these images is known as *scrying*.

In the time of Dee and Kelley, evocation typically involved the magician delivering one or more orations containing a number of Divine names taken

from Christian Scripture. This was the common approach given in the grimoires of this period, which commanded the various spirits to appear by virtue of the power inherent in these “barbarous names of evocation” — generally variants of Hebrew and Greek names for the Divine. *The Greater Key of Solomon* and *The Lesser Key of Solomon*, along with the earlier *Heptameron* by Peter de Abano, are examples *par excellence* of this approach. *Heptameron*, also known as *The Magical Elements*, is mentioned explicitly by Dee himself in the first of *The Five Books of Mystery*, where he notes that the angel Salamian is the same angel as mentioned in that book under the name Salamia.<sup>1</sup> This angel appears in “The Conjunction of the Lord’s Day,” an oration/evocation designed for angels related to the Sun.

It seems quite likely, although difficult to prove decisively, that *Heptameron* was a major influence on Dee’s work with evocation, as it would have been (and continues to be) one of the seminal texts on the art. “The Conjunction of the Lord’s Day” also includes the Archangel Michael, who even more than Salamian features prominently in the reception of the Sigillum Dei. As an aside, recall that in the second chapter I mentioned occasional inconsistencies between grimoires with respect to inverting the planetary attributions of Michael and Raphael. Here is an example of just that, for in the *Heptameron* we find Michael described as the Solar archangel and Raphael given as the Mercurial, exactly the opposite of Agrippa, and subsequently Dee.

As there are no extant rituals, and Abano’s work is specifically mentioned in Dee’s manuscripts, it seems reasonable to adapt the form of the orations given therein for the purpose of evoking the Children of Light, especially since the *Heptameron* is unmistakably dedicated to planetary magick. While a different oration is given for each day, each of which is naturally related to a planet, the fundamental formula is always the same: the magician invokes one or more God Names as his authority, includes the Archangel, and directs the ministering angels to perform whatever duties might be prescribed to them.

Here then follows a short oration based loosely on those of the *Heptameron*. Placeholders have been designated into which can be inserted the appropriate names drawn from whichever codex the practitioner chooses to employ. In composing the oration I have attempted to retain a slightly archaic prose style, in keeping with that of the period in which this type of magic evolved. You may of course choose to derive your own.

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1. Abano, *Heptameron*: “Conjunction of the Lord’s Day.”

### The Oration for Evoking Children of Light

*I hereby conjure the most powerful, holy, & potent angel of God, [Child of Light] through and by the most mighty & sacred name of God, creator of all that is upon the earth, the seas, and the heavens, [God Name]. By this mighty name, I further command and move thee from thy Order of [Angelic Order] by virtue of the mighty Archangel [Archangel], who dwelleth in the celestial abode of [Planet], to appear unto me here in this place to answer unto my desires to the glory of His ineffable name. Amen.*

Reading the oration is typically the principle duty of the magician or conjurer, who is further charged with directing and controlling the course of events during the performance of the ritual. Once the oration has been completed, the magician gently asks the scryer if anything can be observed in the mirror or stone. If not, then the conjurer will allow a few minutes to pass, and if still nothing has manifested repeat the oration as necessary. It is not uncommon for both the scryer and conjurer to feel the presence of a spirit as it arrives. If a presence is felt or otherwise noted by the scryer, the magician will generally thank the spirit for appearing and commence the operation, either by putting questions to the spirit or asking its assistance in some predetermined matter.

From this point forward the sole duty of the scryer is to relay any and all information that the spirit imparts, either in word or deed, back to the other participants. By now the scryer would normally have entered a dream-like, semi-lucid state, although he or she must still be capable of maintaining sufficient focus to relay information about what has been observed back to the magician or scribe. It must be said that the role of scryer is no easy one. While it is a skill that benefits from some degree of natural talent, it also requires no small amount of practice to perfect.

If a scribe is present, it is his or her responsibility to make a careful record of the evocation. Otherwise, this duty falls to the conjurer, much as it did to Dee. Either way, it is imperative that as detailed an account of the proceedings is kept as possible. Ideally, the conjurer will ensure that the scribe is not overly rushed, although invariably the speech will outpace the pen. It is not at all uncommon or out of place to ask the spirit to pause so that a more accurate record might be kept, though it may not always be possible in every circumstance. Any external phenomena that seems noteworthy is recorded

as well, whether or not they may appear connected with the evocation. Thus an unexpected change in weather or temperature, sudden storms, the unanticipated presence of any birds, insects or animals, strange sounds or indeed anything out of the ordinary would be chronicled.

Once the operation is complete it is common practice to give the spirit a license to depart, unless it has already left of its own accord. If the spirit has not been bound to stay for any length of time, it is free to leave whenever it so chooses, making the license unnecessary. Typically, amicable spirits such as those of the Sigillum Dei will stay until the operation is completed, but it is always a good idea to give parting thanks for whatever aid they may have offered. The spirit should then depart immediately, unless there is some important matter left unattended. In fact, the magician(s) will typically feel its departure as strongly as they felt its arrival. Once the spirit has left, it can be helpful to ring a bell, knock loudly upon the altar top, or stamp a foot on the floor, stating firmly and clearly that the ritual has ended. This provides a clear delineation and helps bring everyone back to normal consciousness. A version of the license to depart that would be suitable for closing a conjuration undertaken with the Sigillum Dei is printed below.

#### The License to Depart

*O great and powerful Child of Light, [Angel], I thank you for your appearance and willingness to aid us on this day. Depart, as be thy will, unto your abode, and let there ever be peace between us. Amen.*

Following the departure of the spirit, it is a good practice to gather and review the record. It is especially important for the scriber to elaborate on any unrecorded evidence from the course of the evocation so that nothing is missed. A small and seemingly inconsequential event may actually be the very key to realizing your goal. Furthermore, a well-kept and well-preserved record will provide dividends for the rest of your magical career, assuming you intend to have one. Consider that if John Dee had not been such an exceptional diarist (a trait well ahead of his time), we would not have even the slightest knowledge of his work, and of course would therefore also have been denied the luxury of debating its merits herein.

The process of choosing the Child of Light best suited for the operation is relatively simple, and we benefit greatly from the associations we have built

up in the preceding chapters. For the *Sigillum Dei*, since each Child of Light is related to a planet, the ability to select the planet related to the purpose of the evocation immediately allows you to narrow the scope of your choice to one of the seven angels in a given Order, as well as the proper Secret Name, Archangel and Divine Name. What it does not determine is what Order the Child of Light should be taken from: the Sons of Light, the Daughters of Light, the Sons of the Sons of Light, or the Daughters of the Daughters of Light.

<u>PLANET</u>	<u>ATTRIBUTIONS</u>
Sun	Healing, Regeneration, Harmony, Balance
Moon	Change, Childbirth, Dreams
Venus	Nature, Emotional Wellness, Crops
Jupiter	Law, Luck, Religion, Spirituality
Mars	War, Strife, Conflict, Destruction
Mercury	Communication, Thought, Intellect, Travel
Saturn	Time, Structure, Stasis, Death

Knowing the planetary association still leaves us with four possible angels, one for each Order of the Children of Light. However, we can use the elemental attributions of the Orders to solve this dilemma, as each element relates directly to an Order of the Children of Light by design. As mentioned previously, each of the elements also relates to a particular aspect of the human psyche. The element of earth represents the physical body, and while not typically considered a part of the psyche, it is certainly an influence thereon. The element of air is related to the cognitive, intellectual faculties of distinction and rationality, while the element of water is related to the deeper emotions and subconscious part aspect our psychology. The element of fire has something of a dual meaning, related both to the hard-wired instinctual drive and to the archetypal world of spirituality. By determining which elemental category is most closely aligned with your interest, the proper Order of the Children of Light can be selected.



<u>ELEMENT</u>	<u>PSYCHOLOGY</u>	<u>ORDER</u>
Fire	Instinct, Spirituality	Sons of Light
Water	Emotions	Daughters of Light
Air	Intellect	Sons of the Sons of Light
Earth	Physical Body	Daughters of the Daughters of Light

By using the elemental correspondences to determine the Order of the Children of Light, as well as the planetary correspondences to select which angel of this Order best suits our aim, the magician can simply and precisely identify the angel that will best be able to facilitate his or her desired outcome. It is of no consequence whether it is the elemental or the planetary quality that is determined first, but once both have been determined their intersection will define the angel of the Children of Light best suited to manage the task. In contrast, the planetary association alone is sufficient to determine the appropriate Divine Name, Archangel, and Secret Name.

<u>PLANET</u>	<u>FIRE</u>	<u>WATER</u>	<u>AIR</u>	<u>EARTH</u>	<u>DIVINE NAME</u>
Sun	El	Sh	El	Sh	Shaaeleash
Moon	Eli	Na	An	Ab	Bthzkden
Venus	Mia	Elee	Ave	Athi	Ieiimoel
Jupiter	Dihl	Bodel	Lelib	Elzed	Delmegkb
Mars	Ielshka	Ekmka	Akokel	Ekielm	Mishaoie
Mercury	Bemacla	Nigiza	Ihagon	Adimiel	Elihkeln
Saturn	Sthieovel	Elvoeithsh	Elishemesh	Shemeshiel	Elialael

As an example, let us imagine that one wished to seek legal advice regarding the recent inheritance of a plot of land. The issue itself seems to fit solidly in the material realm, and so it would make sense to choose the element of Earth, meaning that the angel should be chosen from among the Daughters of the Daughters of Light. As this is a legal affair, the planet Jupiter would seem appropriate, being the planet related most directly to the practice and establishment of law. (Its association with good fortune might prove useful as well.) We thus arrive at the Child of Light best suited for our aim: in this case the Daughter of the Daughter of Light related to the planet Jupiter, which we find to be Elzed (using the codex for the revised *Sigillum Dei*). The desired Child of Light for any other situation should be similarly simple to determine, based on the nature of the problem being addressed. Codices for Dee's original seal, Dee's corrected Seal, and my own reconstruction are given in the appendices.

Coupling the ability to determine which one of the Children of Light is most in tune with the intended operation with the templates for evoking these same entities, we arrive at a very simple, and therefore equally powerful, system of angelic magic. Couple this once more with the altar, seal, and ring described previously and the fullness of this system becomes readily apparent. All that remains to include ... is a magician.



## THE FUTURE OF THE SIGILLUM DEI

THE Sigillum Dei as constructed by Dee and Kelley is both exceptional and innovative in its outward complexity and encoding, yet it retains the inner simplicity of the magical squares from which the angelic names are derived. Although the end result contains a few subtle inconsistencies, the pattern that Dee and Kelley established in creating the sigil remains the principal merit of their work. It is the very thing that sets their version of the Sigillum Dei apart from all its predecessors, and it does so to such an extent that it shares little more than a name and basic geometry.

It is my sincere hope that this guide will help the aspiring practitioner understand just what an exceptionally powerful system of evocation the Sigillum Dei actually defines. Whether he or she chooses to observe the names as given by Dee and Kelley directly, the corrected version, the revised version, or one of his or her own devising is of lesser consequence than this single idea: the Sigillum Dei was meant to be used to contact the angels described thereon. It is a wonderful system that has, for the most part, been overlooked. I would personally suggest that the corrected version be used rather than that given by Dee and Kelley, solely for the reason that it more closely reflects their intent, their original design being a somewhat flawed implementation of an otherwise sound idea. Of course it is also acceptable for the practitioner to make use of the reformed version set out here; it would clearly be my own choice.

I should add that the revised form of the Sigillum Dei which I have presented is solely the result of my own labors, moved by the desire to produce a version which is both better aligned with basic Kabbalistic principles and has a greater internal consistency than the original. If, in examining the revised version, the practitioner should encounter a decision that he or she would not have made, simply make a different one. The revised Sigillum Dei is *my* implementation. I went through several iterations before settling on the current version, and I would certainly suggest that anyone planning on using it consider going through that same process as well. It is possible that someone else would arrive at the same end-point as I did, but it is also possible that he or she may not. Whatever the case, it is certainly a useful exercise that should at very least enhance the investigator's appreciation of the subtle complexities of Dee and Kelley's design.

That being said, this book contains all that is required to perform the operation of calling forth the Children of Light. Having had experience with a number of different systems of evocation, including those of *The Goetia*, the Enochian and others, I find the system of the Sigillum Dei both fascinating and incredibly powerful. Study it, tear it apart, rebuild it, understand it, and by all means *use* it.

The future of the Sigillum Dei is yours to explore and shape.

# APPENDICES



## APPENDIX A

### The Second Book of Mystery

“THE Second Book of Mystery” contains the principal exposition of the *Sigillum Dei*, as set forth by John Dee in accordance with communications said to have been delivered by the Archangels Michael and Uriel, and an angel called Semiel. The transcription below is from Sloane MS 3188.<sup>1</sup> It accurately follows the text of the original manuscript, although in some instances the spelling has been modernized for the sake of clarity.

[D] is John Dee.

[M] is the Archangel Michael.

[U] is the Archangel Uriel.

[S] is the Angel Semiel.

### Liber Mysteriorum Secundus<sup>2</sup>

..... Note. ...We bring tidings of Light. The Lord is ...you and we praise together. His name be praised forever ... in his Mysteries. O Holy and Eternal God.<sup>3</sup>

[D] He bowed down to the chair and then to the table and said, “Benedictus qui venit in...,” (and there stayed a little) and said again, “Benedictus qui venit in nomine Domini.”<sup>4</sup>

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1. Sloane MS 3188, ff. 17-29. Note. A large sliver is missing from the top of folio 17, as are some fragments of the margins of other folios, with consequent loss of text. The portions of the text where words are missing are marked with the customary indicator of lacunae: “...”

2. “The Second Book of Mystery.”

3. As a consequence of the damage to the manuscript the full wording of the first part of these sessions is impossible to discern, although the intent is quite apparent. — Ed.

4. “Blessed is he who comes in the name of the Lord.”



Then came in Michael with a sword in his hand, as he was wont, and I said unto him, “Art thou Michael?”

[M] Doubt not: I am he which rejoices in him that rejoices in the fortitude and strength of God.

[D] Is this form, for the Great Seal, perfect?

[M] The form is true and perfect. Thou shalt swear by the Living God, the strength of his Mercy and his Medicinal virtue poured into man’s soul, never to disclose these Mysteries.

[D] If no man by no means shall perceive anything hereof, by me, I would think that I should not do well.

[M] Nothing is cut from the Church of God. Thee in his saints are blessed for ever. We separate thee from defiled and wicked persons. We move thee to God.

[D] I vow, as you require. God be my help and guide, now and ever, amen.

[M] This is a Mystery scarce worthy for us ourselves to know, much less to reveal. Art thou, then, so contented?

[D] I am. God be my strength.

[M] Blessed art thou among the Saints, and blessed are you both.

I will pluck thee from among the wicked (he spoke to my scryer). Thou commit idolatry, but take heed of temptation. The Lord hath blessed thee. This is a Mystery.

[D] To E.T. he spoke.<sup>5</sup>

[M] Dee, what would thou have?

---

5. Marginal note.

[D] Recte Sapere et Intelligere, etc.<sup>6</sup>

[M] Thy desire is granted thee.

[section of text missing from top of verso of folio 17]

...they are corrupted...have been used to the wicked... will show thee in the mighty hand and strength of God ... his Mysteries are. The true Circle of his...

Comprehending all Virtue: the Whole and Sacred Trinity. Oh, holy be he. Oh, holy be he. Oh, holy be he.<sup>7</sup>

[D] Uriel answered: Amen.

[M] Now what wilt thou?

[D] I would full fain proceed according to the matter in hand.

[M] Divide this outward circle into 40 equal parts, whose greatest numbers are four. See thou do it presently.

[D] I did so, dividing it first into four, and then every of them into ten. He called Semiel; and one came in and kneeled down, and great fire came out of his mouth.

Semiel: this etymology is as though he was the secretary for the Name of God.<sup>8</sup>

Michael said: "To him are the mysteries of these Tables known."

Michael said "Semiel" (again), and by and by he said: "O God thou hast ... and thou Liveth for ever. Do not think here to speak to him.

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6. "To rightly know and understand, etc."

7. Thus begins the second page of writing, whose corners are torn.

8. Marginal note.

He spoke that to us, lest we might doubt of his last speeches as being spoken to Semiel.<sup>9</sup>

Semiel stood up and flaming fire came out of his mouth, and then he said as follows:

[S] Mighty Lord, what would thou with the Tables?

[M] It is the will of God: thou fetch them hither.

[S] I am his Tables. Behold these are his tables. Lo, where they are.

[D] There came in 40 White Creatures all in white silk, long robes, and they like children; and all they falling on their knees said “Thou only art Holy among the highest, O God. Thy Name be blessed forever.”

Michael stood up out of his chair and by and by all his legs seemed to be like two great pillars of brass, and he as high as half way to the heaven. Any by and by his sword was all on fire and he stroke or drew his sword over all their 40 heads. The Earth quaked, and the 40 fell down, and Michael called Semiel with a thundering voice and said, “Declare the Mysteries of the Living God, our God, of one that liveth forever.”

[S] I am ready.

[D] Semiel: forte significant Nomen meam Deus: Ita quod tabulae iste sunt Nomen Dei vel nomina Divina.<sup>10</sup>

[D] Michael stroke over them with his sword again and they all fell down, and Uriel also ... knees. And commonly at the striking with his sword flaming like lightning did flash with all.

[M] Note: here is a Mystery.

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9. Marginal note.

10. Marginal note. “Perhaps they indicate the name of my God: in this way, because these tables are the name of God and the Divine names.”

[D] Then stepped forth one of the 40 from the rest and opened his breast which was covered with silk and there appeared a great “T” all of gold.

[M] Note the number.

[D] Over the “T” stood the figure of 4 after ... manner.

The 40 all cried, “It Lives and Multiplies for ever: blessed be his name.”

That creature did shut up his bosom and vanished away like unto a fire.

[M] Place that in the first place. It is the name of the Lord.

[D] Then there seemed a great clap of thunder to be. Then stepped before the rest one other of the 40 and kneeled as the others did before, and a voice was heard, saying “Praise God, for his Name is reverent.”

Michael said to me, “Say after me thus:

Deus Deus Deus noster, benedictus es nunc et semper: amen.

Deus Deus Deus noster, benedictus es nunc et semper: amen.

Deus Deus Deus noster, benedictus es nunc et semper: amen.”<sup>11</sup>

[D] Then the creature opened his breast and fire came out of the stone as before and a great roman “G” appeared.

[M] Write this with reverence. These Mysteries are wonderful, the Number of his name and knowledge. Lo, this it is 9. Behold, it is but one, and it is marvelous.

[D] Then this creature vanished away.

[M] The Seal of Gods Mercy: blessed be thy name.

[D] It seemed to rain, as though it had rained fire from heaven. Then one other of the 40 was brought forth. The rest all fell down and said, “Lo, thus is God known.”

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11. “God, God, our God, you are blessed now and forever: amen.”

Then he opened his breast and there appeared an “n” (not of so big proportion as the other) with the number of 7 over it.

[M] Multiplicatum est Nomen tuum in terra.<sup>12</sup>

[D] Then that man vanished away as it were in a golden smoke.

[M] Thou must not write these things but with great devotion. He liveth.

[D] Then came another forth. Then all falling down said, “Vidimus Gloriam tuam Domine.”<sup>13</sup> They were prostrate on their faces. Then this creature opened his breast and he had there a tablet all of gold (as it were) and there appeared a small “t” upon it, and the figure of 9 under this letter “t.”

[M] Mark it, for this is a Mystery.

[D] Then that shower (of the 40) seemed to fly up into the air like as it were a white garment.

[M] Illius Gloria sit nobiscum.<sup>14</sup>

[D] All said amen and fell down.

Then stood up another and opened his bosom and showed on his breast bare (being like silver) a small “h,” and he pointed to it, and over it was the number of 22.

[M] Et est numerus virtutis benedictus: Videte Angelos Lucis.<sup>15</sup>

[D] This shower went away like a white cock flying up.

[D] There came another in and said, “Et sum finis et non est mihi numerus.

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12. “Your name is multiplied on the earth.”

13. “We have seen your Glory, o Lord.”

14. “May His Glory be with us.”

15. “And it is the blessed number of virtue: Behold the Angels of Light.”

Sum numerus in numero, et omnis numerus est mihi numerus. Videte.”<sup>16</sup>

There appeared a small “n” on his skin being all spotted with gold.

Then he went away like three fires, red flaming, and coming together in the midst of the firmament.

[D] You must note that in the stone the whole world in a manner did seem to appear: heaven, and earth, etc.

[D] He cried out in a loud voice:<sup>17</sup>

[M] Et est vita in caelis.<sup>18</sup>

[D] Then stepped forth one and said “Et ego vivo cum bene viventibus,”<sup>19</sup> and with all he kneeled down. And Michael stepped forth and took off his veil on his heart and he made curtsy and stood up.

[M] Vivamus Halleluyah, O Sanctum Nomen.<sup>20</sup>

[D] All fell down on their faces and Michael stroke over them with his sword and a great flash of fire: And this man his breast seemed open... his heart appeared bleeding, and therein the letter “m” and the number 6 over it, thus.

[M] Benedictus est Numerus Agni.<sup>21</sup>

[D] Hereupon they all fell down.

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16. “And I am the end, and I have no number. I am a number in a number, and every number is my number.”

17. Marginal note.

18. “And there is life in the heavens.”

19. “And I live with those who live well.”

20. “Let us live, Hallelujah, O Holy Name.”

21. “Blessed is the Number of the Lamb.”

[M] Orate invicem.<sup>22</sup>

[D] Hereupon we prayed a psalm, my sryer saying one verse and I the other, etc.

[M] Omnia data sunt a Deo.<sup>23</sup>

[D] Then came in one having a round tablet in his forehead and a little “o” in his forehead and 22 over it.

[M] Et non est finis in illo. Benedictus es tu Deus.<sup>24</sup>

[D] And then that shower vanished away. He flew up like a round rainbow knit together at the ends.

[M] Angeli a nomine tuo procident Domine. Tu es primus, O Halleluyah.<sup>25</sup>

[D] One stood up and the rest fell down, and out of his mouth that stood came a sword: and the point, a triangle, and in the middle of it a small “a,” thus, of pure gold graven very deep. “Et numerus tuus vivit in caeteris,”<sup>26</sup> said this shower. The number was 22<sup>27</sup> over the “a.”

This shower went away with a great lightning covering all of the world.

[M] Nomen illius est nobiscum.<sup>28</sup>

[D] He stroke again with his sword over them. Then stood one up who upon his garment had an “n,” and he turned about and on his back were very many (ens) “n.”

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22. “Pray in turn.”

23. “All things are given by God.”

24. “And there is no end in him. Blessed are you, God.”

25. “The angels fall down at your name, o Lord. You are first, O Hallalujah.”

26. “And your number lives in the others.”

27. The corrected 20 is written above it.

28. “His name is with us.”

[M] Creasti tu Domine Angelos tuos ad Gloriam tuam.<sup>29</sup>

[D] Over the “n” was the number of 14. Over that “n” (I mean) which was only on his breast.

[M] Et te primus creavit Deus.<sup>30</sup>

[D] Then the shower flew up like a star and another came in, all his cloth being plucked up, and so seemed naked. He had a little “a.” This “a” did go round about him, beginning at his feet and so spirally upward, and he seemed to be all clay. Over the “a” was the number 6.

[M] Et creata sunt et pereunt in Nomine tuo.<sup>31</sup>

[D] And therewith the shower fell down all into dust on the Earth, and his white garment flew up like a white smoke and also a white thing did fly out of his body.

“Surgit Innocentia ad faciem Dei.”<sup>32</sup>

Michael did over them again with his sword and it seemed to lighten. He began to speak and he stopped suddenly and fire flew from his mouth.

[M] Innocentum Nomina et sanguinem vidisti Domine a Terra et Iustus es in operibus tuis.<sup>33</sup>

[D] Then came one in with a garment all bloody. He was like a child. He had a ball in his hand of perfume which smoked, and he had upon his forehead a little “h.” He bowed to Michael, and Michael said, “Numerus tuus est infinitus; et erit finis rerum.”<sup>34</sup>

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29. “You created, o Lord, your Angels for your Glory.”

30. “And God first created you.”

31. “And things are created and pass away in your Name.”

32. “Innocence rises up toward the face of God.”

33. “You have seen, o Lord, the names and blood of the innocent from the earth, and you are just in your works.”

34. “Your number is infinite; and it will be the end of things.”



This shower seemed to power himself away like a flood of blood and his garment flew upward.

[M] Non est illi numerus. Omnia pereunt a facie Dei et a facie Terra.<sup>35</sup>



[D] Then stepped one forth and like a water running round about him and he cried miserably, “O benedictum nomen tuam, Domine. Numeris perijt cum illis.”<sup>36</sup>

A little “o” with 18 over it appeared. This shower seemed to vanish away and to cause a great water remain over all.

[M] Lux manet in tenebris. Gloriosum est Nomen tuum.<sup>37</sup>

[D] Then stepped one forth from the rest, who fell down, as their manner was.

NOTE: All the Companies of these 40 stood five together and five together, and so in eight companies each of five.

[D] This was a very white one. The upper parts of his throat seemed open and there seemed to come out of it fire, in very many and diverse colors. He said, “Trinus sum.”<sup>38</sup>

[M] Benedictum sit Nomen El.<sup>39</sup>

[D] Then in the middle of the fires or smoke seemed an “l,” thrice placed on a bloody cross and over the “l,” the number 26.

This shower seemed to have three men’s heads and to vanish away in a mist with a thunder.

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35. “He has no number. All things pass away from the face of God and from the face of the earth.”

36. “O blessed is your name, o Lord. The number passed away with those ones.”

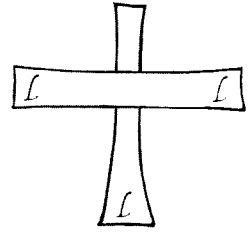
37. “The light remains in the darkness. Your name is glorious.”

38. “I am threefold.”

39. “May the name El be blessed.”

[M] Labia mea laudant Dominum.<sup>40</sup>

[D] Then came a very fair young one in with long hair hanging on her (or his) shoulders, and on her belly appeared a great scotcheon. To her or him Michael gave a flame of fire, and she or he did eat it.



[M] “Et hic est El,”<sup>41</sup> and so appeared a little “l” on the scotcheon, and it waxed bigger and bigger, and fire did seem to go round about it.

[M] Benedicta sit aetus tua.<sup>42</sup>

[D] And there appeared 30 under the “l.” Then came a great many of little fires and did seem to elevate this young woman (or child) out of sight.

Michael stroke his sword over them again and said “Natus est illa Lux. Ille est Lux noster.”<sup>43</sup>

Then stepped out another and opened his white silk garment uppermost and under it he seemed to be sowed up in a white silk cloth. He had in his forehead an “n,” in his breast an “n,” and in this right hand an “n.”

[M] Numerus tuus est benedictus.<sup>44</sup>

[D] They all fell down saying, “Numerus tuus est Nobiscum. Nec adhuc novimus finem illius venies cum numero tuo, O unus in aeternum.”<sup>45</sup>

And they fell all down again. This shower departed climbing up into the air as if he had climbed on a ladder.

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40. “My lips praise the Lord.”

41. “And this one is El.”

42. “May your age be blessed.”

43. “He is born as the Light. He is our Light.”

44. “Your number is blessed.”

45. “Your number is with us. We do not yet know his end; may you come with your number, O one forever.”

[M] *Linguis suis cognoverunt eum.*<sup>46</sup>

[D] All said “*Benedictus est qui sic et sic est,*”<sup>47</sup> throwing up into the air three cornered trenchers of this fashion, all of gold. The one side of the trencher was thus marked and the other side had nothing on.



Then stepped one out, and fire came out and in of his mouth. He kneeled. The rest fell down. This seemed a transparent body and he had in his eyes a small “1” and in his forehead the figure of 8.

[M] Note this, under. I mean the figure 8, thus.

[D] All said, “*Et es verus in operibus tuis,*”<sup>48</sup> and so he vanished away in a flame of fire.

[M] *Gaudete omnes populi eius, gaudete omnes populi eius, abhinc Gaudete.*<sup>49</sup>

[D] All said, “Amen.”

One stepped forth saying, “*Incipit virtus nostra,*”<sup>50</sup> he being covered under his robe all with armor, and had a great “G” on his armor and the figure of 7 over it. He went behind Michael and so vanished away.

[M] *Recte vivite omnes Sancti eius.*<sup>51</sup>

[D] One stepped forth and opening his breast there appeared a book, and turning over the leaves there appeared nothing but a little “r” and 13 over it. He went behind the chair and so vanished away.

46. “They have recognized him with their tongues.”

47. “Blessed is he who is thus and thus.”

48. “And you are true in your works.”

49. “Rejoice, all his peoples, rejoice, all his peoples, henceforth rejoice.”

50. “Our virtue begins.”

51. “Live rightly, all his Holy ones.”

[M] Hic est Angelus Eccliae mea, qui doceat ille viam meam.<sup>52</sup>

[D] There stepped out a plain man, and under his garment a girdle, and under his girdle a rod, and in his hand he had a sword, and in his mouth a flame of fire. He had a great "H" upon his sword and under it 22. He went behind the chair, etc., Michael standing up still upon his legs, like pillars of brass.

I asked if I should not cease now by reason of the folk tarrying for us to come to supper.

[M] Lay away the world. Continue your work. Coniunxit spiritum mentibus illorum.<sup>53</sup>

[D] Then stepped out one having under his garment a little chest, and therein a man's heart raw, and the heart was thus with two letters, one on the one side, "o," and on the other a "g."

[D] As in scutcheons of arms where the man and his wife's arms are joined perpale as the heralds term it.<sup>54</sup>

This shower shut up the chest and went his way.

[M] Numerus illius est sine numero.<sup>55</sup>

[D] Then came in another saying "Tempus est. Deum vestrum agnoscite."<sup>56</sup>

This shower, his arms stretched down to his feet, he showed forth his right hand, and in it a little "t" and 11 under it.

[M] Stay: place this in the second place. This went away. "Imago tua (mors) est amara."<sup>57</sup>

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52. "This is the Angel of my Church that he may teach my way."

53. "He joined the spirit with their minds."

54. Marginal note.

55. "His number is without number."

56. "It is time. Recognize your God."

57. "Your image (death) is bitter."

[D] Then came one in with a big belly and fat cheeks. An half sword pierced his heart and a little “y” written on it.

[M] Iustus est malis Deus noster.<sup>58</sup>

[D] The number of 15 under it.

[M] Place it in the former place. Opera fidelum delectatio mea.<sup>59</sup>

[D] Then came one in.

[M] Hic est Deus noster.<sup>60</sup>

[D] He showed the letter of “o” on his naked breast and the figure of 8 under it. He went away.

[M] Ecce Iniquitas regnat in domo mea.<sup>61</sup>

[D] Then stepped one out, very lean, all his body full of little “e” and under every one of them 21. He went away behind the chair.

[M] Bestia devoravit populum meum, perebit autem in aeternum.<sup>62</sup>

[D] Then stepped out one in bloody apparel, all his body full of serpents’ heads and a “b” on his forehead and the number 10 over it. He went away.

[M] Iniquitas abundat in templo meo et sancti vivunt cum Iniquis.<sup>63</sup>

[D] One very lean, hunger starved, came out, an “A” on his breast and 11

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58. “Our God is just to the wicked.”

59. “The work of the faithful is my delight.”

60. “This is our God.”

61. “Behold, Injustice reigns in my house.”

62. “The beast has devoured my people, but he will perish forever.”

63. “Injustice overflows in my temple and the holy live with the unjust.”

over it, and so went away. Then came in another.

[M] *Iniqua est Terra malitijs suis.*<sup>64</sup>

[D] Then came in one who drew out a bloody sword. On his breast a great roman “I” and 15 over it. He went his way.

[M] *Angeli eius ministraverunt sanctis.*<sup>65</sup>

[D] Then stepped one out with a target and a little “a” on it and over it the number of 8. He went away.

[M] *Regnabit Iniquitus pro tempore.*<sup>66</sup>

[D] They all cried Halleluyah.

Then stepped one forth with a golden crown and a great arming sword, his clothing all of gold with a letter “r” on his sword and 16 over it, and so he went away.

[D] Uriel corrected it after to be under.<sup>67</sup>

[M] *Nulla regnat virtus sup terra.*<sup>68</sup>

[D] Then stepped one out having all his body under his white silken habit (as they all had) very brave after the fashion of these days with great ruffs, cut hose, a great bellied doublet, a voluet hat on his head with a feather, and he advanced himself braggingly. He had burnt into his forehead a little “n” and Michael said “Non est numerus illius in caelis.”<sup>69</sup>

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64. “The Earth is unjust with their evils.”

65. “His angels have served the holy.”

66. “Injustice will reign for a time.”

67. Marginal note.

68. “No virtue reigns upon the earth.”

69. “His number is not in the heavens.”

He went away.

[M] Antiquas serpens extulit caput suum devorans Innocentes Halleluyah.<sup>70</sup>

[D] Then came one who put off his white habit, and he took a sword and smote up into the air, and it thundered, and he had a seal (suddenly there) very gorgeous of gold and precious stones. He said, “Regnum meum. Quis contradicet?”<sup>71</sup>

He hath proceeding out of his mouth many little (enns) “n” and on his forehead a great “A.”

[M] Non quod est A sed quod contradicet A. Nec portio nec numerus eius invenitur in caelo. Habet autem numerum terrestrium. *Mysterium.*<sup>72</sup>

[D] He shewed three figures of 6 set in a triangle, thus.

[M] Vobis est *Mysterium* hoc, posterius revelandum.<sup>73</sup>

[D] And there came a fire and consumed him and his chair away suddenly.

[M] Perturbatur terra iniquitate sua.<sup>74</sup>

[D] My sryer had omitted to tell me this or else it was not told and showed but Uriel did after supply it by the sryer. The first letter of *Perturbatur* doth not make show of the letter following as other before did.<sup>75</sup>

[D] This shower, his garments white under, his face as brass, his body grievous with leprosy, having upon his breast an “o” with the number of 10 under it and so he departed.

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70. “The ancient serpent has raised its head, devouring the innocent. Hallelujah.”

71. “My kingdom. Who will speak against it?”

72. “Not because he is A, but because he speaks against A. Neither his portion nor his number is found in heaven. But he has an earthly number. A mystery.”

73. “This *Mysterium* is to be revealed to you later.”

74. “The earth is thrown into confusion by its injustice.”

75. Marginal note.

[M] Surgite O Ministri Dei. Surgite (inquam) Pugnate. Nomen Dei est aeternum.<sup>76</sup>

[D] Then came two out together. They had two edged swords in their hands and fire came out of their mouths. One had a “G” and 5 over it, the other had...

We fell to prayer, whereupon Michael blessed us.

...the other had an “h” on his sword, and 14 under it, and so they went away.

[M] Omnis terra tremet ad vocem tubae illius.<sup>77</sup>

[D] One stepped out and under his habit had a trumpet. He put it to his mouth and blew it not. On his forehead, a little “o,” and 17 under it. He went away.

[M] Serva Deus populum tuum. Serva Deus populum tuum Israel. Serva (inquam) Deus populum tuum Israel.<sup>78</sup>

[D] He cried this aloud.

One appeared with a fiery sword all bloody, his vesture all bloody, and he had “s.” “Est numerus in numero.”<sup>79</sup>

[D] He went away. I understand it to be a letter and the number 5 also.

[M] So it is.

[D] There came one in with diverse ugly faces and all his body scabbed.

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76. “Rise up, o Servants of God. Rise up (I say), fight. The name of God is eternal.”

77. “All the earth will tremble at the sound of his trumpet.”

78. “Protect your people, o God. Protect your people Israel, o God. Protect (I say) your people Israel, o God.”

79. “There is a number in a number.”



[M] Nunc sunt dies tribulationis.<sup>80</sup>

[D] He had an “a” on his forehead and the number 5 under it.

[M] Hic est Numerus predictus. Audite, consummatum est.<sup>81</sup>

[D] This had a great pot of water in his hand and upon the pot graven “a” with 5 under it. He departed in fire.

[D] Uriel also corrected this place with delivering this in the place of the other description before.<sup>82</sup>

[M] Angele preparato Tubam tuam.<sup>83</sup>

[D] Then came one out with a trumpet.

[M] Venite tempus.<sup>84</sup>

[D] He offered to blow, but blew it not. On the end of his trumpet was a little “a” and 24 under it. He went away.

They all now seemed to be gone: Michael and all. He came in again and two with him, and he said “Hij duo caelati sunt adhuc.”<sup>85</sup> They two went away.

[M] Vale. Natura habet terminum suum.<sup>86</sup>

[D] He blessed us and flourished his sword towards and over us and so went away, and Uriel after him, who all this while appeared not.

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80. “Now are the days of oppression.”

81. “This is the number spoken of before. Listen, it is accomplished.”

82. Marginal note.

83. “Angel, make ready your trumpet.”

84. Come, it is time.”

85. “These two were hidden till now.”

86. “Farewell. Nature has its limit.”

[D] After supper Mr. Talbot went up to his chamber to prayers and Uriel showed himself unto him and told him that somewhat was amiss in the Table or seal which I had been occupied about this day. And thereupon Mr. Talbot came to me into my study and required the seal (or tables) of me, for he was wished to correct something therein (said he). I delivered him the seal and he brought it again within a little time after, corrected both in the numbers, for quantity, and some for place, over or under, and also in one letter or place omitted which I denied of any place omitted by me that was expressed unto me. And the rather I doubted upon Michael his words last spoken upon two places then remaining yet empty, saying "Hij duo caelati sunt adhuc." But if I had omitted any there should more than two have wanted, whereupon we thought good to ask judgment and dissolving of the doubt by Michael. And coming to the stone he was ready. I propounded this former doubt. He answered:

[M] Veritas est sola in Deo. Et haec omnia vera sunt.<sup>87</sup> You omitted no letter of history that was told you, but the scryer omitted to declare unto you.

[D] May I thus record it?

[M] It is justly reformed by Uriel, the one being omitted of the descryer and the other not by us yet by us declared might make that phrase meete to be spoken, "Hij duo caelati sunt adhuc."

Thou hast said.

[D] I pray you to make up that one place yet wanting. Then he stood up on his great brazen legs again. He called again Semiel, Semiel. Then he came and kneeled down. "Consummatum est."<sup>88</sup>

[D] The shower (a white man) plucked out a trumpet and put it to his mouth as though he would blow, but blew not, and there appeared at the end of the trumpet the Greek  $\omega$ .<sup>89</sup>

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87. "The truth is only in God. And all these things are true."

88. "It is accomplished."

89. Omega, the last letter of the Greek alphabet, given here in lowercase form.

There arose a mist and a horrible thunder.

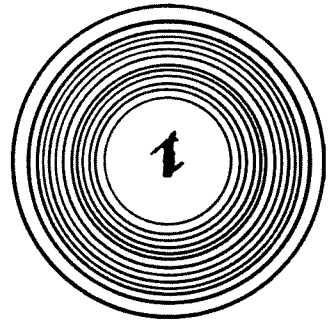
[M] It is done.

[D] Then of the three 6 before noted with his finger he put out the two lowermost and said “Iste est numerus suas.”<sup>90</sup> And Michael did put his finger into the trumpet’s end and pulled forth a round plate of gold whereon was the figure of “i” with many circles about it and said, “Omnia unum est.”<sup>91</sup>

The form of the world which appeared before vanished away and Semiel went away.

And Michael came and sat in his chair again and his brazen legs were gone and upon our pausing he said:

[M] Go forward. Do you know what you have already written?



Laudate Dominum in Sanctus eius.<sup>92</sup>

Note: The circumference (which is done) contains 7 names. 7 names contain 7 angels. Every letter contains 7 Angels. The numbers are applied to the letters. When thou dost know the 7 names thou shall understand the 7 angels.

The number of 4 pertaining to the first T is a number significative: signifying to what place thou shalt next apply thy eye and being placed above, it shows removing toward the right hand, taking the figure for the number of the place applicable to the next letter to be taken. The under number is significative, declaring to what place thou shalt apply the next letter in the circumference toward the left hand which you must read until it light upon a letter without number, not signifying. This is the whole. So shalt thou find the 7 principal Names known with us and applicable to thy practice.

---

90. “This is his number.”

91. “All things are one.”

92. “Praise the Lord in his sanctuary.”

Make experience.

[D] Then telling from “T,” 4 more places (toward the right hand) exclusively I find in that fourth place, from “T” (but being the fifth from the beginning and with beginning) this letter “h” with 22 over it. Therefore, I proceed to the right hand 22 places, and there I find “A” and 11 over it. Going then toward the right hand 11 places further, I find a little “a” with 5 under it. By reason of which under place of 5, I go toward the left hand 5 places exclusively, where I find “o” with 10 under it; whereupon I proceed to the left hand further by 10 places, and there I see the letter “t” and 11 under it; and therefore going to the left hand 11 places, I see there the letter “h” alone without any number. Wherefore, that letter ends my word, and it is in all ThAaoth. Is this as it should be?

[M] That is not the name. Thou shalt understand all in the next call. The rule is perfect. Call again within an hour and it shall be shown.

[D] The hour being come we attended Michael his return to make the practice evident of his first rule.

[M] Salvete.<sup>93</sup>

Thou didst err and herein hast thou erred, and yet notwithstanding no error in thee, because thou knew not the error. Understand that the 7 names must comprehend as many letters in the whole as there are places in the circle. Some letters are significative of themselves, in deed no letters but double numbers being the name of God. Thou hast erred in the first name in setting down Aa that is twice a together which differ the word; which thou shalt note to the end of thy work. Wheresoever thou shalt find two aa together, the first is not to be placed within the name but rather left with his inward power. Thou shalt find 7 names proceeding three general parts of the circumference. My meaning is from three general letters, and only but one letter, that is this letter A. Account thou and thou shalt find the names just. I speak not of any that come in the beginning of the word, but such as light in the middle. Prove. Prove, and thou shalt see. Whereas thou hast “go” it is to be read “og.” This is the whole.

---

93. “Be well.”

[D] I have read in Cabala of the name of God of 42 letters, but not yet of any of 40 letters. That of 42 letters is this:

אב:אלהים:בן:אלהים:רוח:הקדש:אלהים:שלשה:באחד:אחד:בשלשה

Vide Galantium.<sup>94</sup>

“Pater Deus, Filius Deus, Spiritus Sanctus Deus. Tres in uno et unus in tribus, vel Trinitas in unitate, et unitas in Trinitate.”<sup>95</sup>

Or this:

אב:אל:בן:אל:רוח:הקדש:לא:אבל:לא:שלשה:אלהים:כי:אם:אלוה:אחד

Which in Latin is “Pater Deus Filius Deus et spiritus sanctus. Deus attamen non tres Dij sed unus Deus.”<sup>96</sup>

And as this is of God, Unity in Trinity, so of Christ only (the second person of the Divine Trinity) the Cabalists have a name explained of 42 letters on this manner:

באשר:הנפש:המשכלת:והבשר:אדם:אחד:כן:האל:והאדם:משיה:אחד

That is in Latin “Sicut anima rationalis, et caro, homo unus, ita Deus. Deus et homo Messias unus.”<sup>97</sup>

I am not good in the Hebrew tongue but you know my meaning.

[M] The letters being so taken out being a name and a number doth certify the old rule of 42 letters when you restore them in again.

Note: Out of this Circle shall no creature pass that enters if it be made upon the earth. My meaning is if he be defiled. This shalt thou prove to be a mystery unknown to man. Beasts, birds, fowl and fish do all reverence to it. In this they were all created. In this is all things contained. In time thou shalt find it

94. Marginal note. “See Galatinus.”

95. “God the Father, God the Son, God the Holy Spirit. Three in one and one in three, or Trinity in unity and unity in Trinity.”

96. “God the Father, God the Son, and the holy spirit. But still God is not three Gods but one God.”

97. “Just as the rational soul and the flesh are one man, so is God. God and the man the Messiah are one.”

in Adam's Treatise from Paradise. Look to the mysteries, for they are true. A and Ω.<sup>98</sup> Primus et Novissimus. Unus solus Deus vivit nunc et semper. Hic est, et hic erit. Et hic sunt Nomina sua Divina.<sup>99</sup>

Dixi.<sup>100</sup>

Thou art watched all this night, who is even now at the door: Clerkson.<sup>101</sup>  
Blessed are those whose portion is not with the wicked.

Benedicamus Dominum. Halleluyah.<sup>102</sup>

*Tuesday the 20th of March, circa 10 a mane.*

[D] Are you Uriel?

[U] I am. We thank thee for thy great good will. We cannot visit thee now. At the twelfth hour thou shalt use us.

[D] Fiat voluntas Dei.<sup>103</sup>

*A meride: circa 2.*<sup>104</sup>

At the twelfth hour my partner was busied in other affairs and so continued until about 2 of the clock. When we, coming to the stone, found there Michael and Uriel, but Michael straight away rose up and went out and came in again, and one after him, carrying on his right shoulder 7 little baskets of gold they seemed to be.

[M] Shut up your doors.

---

98. Alpha and Omega, the first and last letters of the Greek alphabet.

99. "First and most recent. One single God lives now and always. He is, and he will be. And here are his Divine Names."

100. "I have spoken."

101. Clerkson was an acquaintance of Dee.—Ed.

102. "Let us bless the Lord. Hallelujah."

103. "Let the will of God be done."

104. "Afternoon, around two."

[D] I had left the outermost door of my study open and did but shut the portal door of it.

He took the 7 baskets and hanged them round about the border of a canopy of beaten gold as it were.

[M] Ecce Mysterium est. Benedictus Dominus Deus Israel.<sup>105</sup>

[D] Therewith he did spread out or stretch the canopy, whereby it seemed to cover all the world (which seemed to be in the stone: also, heaven and earth) so that the scryer could not now see the heaven. And the baskets by equal distances did seem to hang on the border of the horizon.

[M] What would you have?

[D] Sapientiam.<sup>106</sup>

[M] Read the names thou hast written.

[D] I had written these according to the rule before given as I understood it.

ThAaoth  
GalAas  
Gethog  
Horløn  
Innon  
Aaoth  
Galetsog

[M] Look to the last name.

(D - I had written (as appeareth) Galetsog by mistaking the numbers, where I found it should be Galethog with an “h” and not “s.”

---


105. “Behold, it is a Mystery. Blessed is the Lord God of Israel.”


106. “Wisdom”


[M] Lo, else thou had erred. They are all right but not in order. The second is the first (his name be honored forever). The first here must be our third, and the third here must be our second. Thus set down:

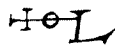
- Galas
- Gethog
- Thaoth
- Horlon
- Innon
- Aaoth
- Galethog

[M] Work from the right toward the left in the first angle next unto the circumference.


[D] He showed then, thus, this letter  5.

[M] Make the number of 5 on the right hand (that is, before it) at a reasonable distance; thus,  5.


[D] After that he showed the second letter, a great roman A, thus:  24.

Then he showed  30.

Then  21.

Then  9.

Then he showed  14.

Then he showed this compound letter with the circle and cross 

He willed me at each corner of these segments of circles to make little crosses, and so I did.



After every of the 7 letters showed, he did put them up in his bosom as soon as he had showed them fully. The plates whereon these letters were showed have the form of the segment of a circle, thus, and seemed to be of pure gold. When the 7 letters were placed, he said: “Omnia unum est.”<sup>107</sup>

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seem to have two wings (each of them) and to fly up to heaven under the Canopy.

After this, one of the 7 baskets (that which is in the east) came to Michael and he said:

[M] Seal this. For this was and is forever.

[D] Then he stood again on his legs like brazen pillars and said:

[M] O how mighty is the name of God which reigns in the heavens, O God of the faithful, for thou reign for ever.

[D] He opened the basket and there came a great fire out of it.

[M] Divide the 7 parts of the circle next unto that which thou hast done, every one into 7.

Note (for the time will be long):

Seven rest in 7: and the 7 live by 7: the 7 govern the 7: and by 7 all Government is. Blessed be he, yea, blessed be the Lord, praised be our God. His Name be magnified. All honor and Glory be unto him now and for ever. Amen.

[D] Then he took out of the fire in the basket a white fowl like a pigeon. That fowl had a Z upon the first of 7 feathers which were on his breast. That first feather was on the left side.

[M] Note there is a mystery in the seven, which are the 7 governing the 7 which govern the earth. Halleluyah.

---

107. “All things are one.”

Write the letters.

[D] Now a small “l” in the second feather. Then he covered these first two feathers with the other feathers.

The third an “l” like the other. Then he covered that also.

The fourth an “R.” He covered that.

The fifth a great roman “H.” He covered it.

The sixth feather hath a little “i.” Then he hid that feather.

The last feather had a small “a.”

[M] Praise god.

[D] We prayed.

[D] Then he put the fowl into the basket and set it down by him. Then he hung it up in the air by him. Then he lifted up his sword over us and bade us pray. We prayed.

Then he stretched out his hand and there came another basket to him and he plucked out a white bird much bigger than the other, as big as a swan with 7 feathers on the breast.

[M] Dixit, et factum est.<sup>108</sup>

Note.

[D] The first feather had a little “a” on it and it went away.

The next a Z, great as the first.

Then a “C,” great.

Then a little “a.”

Then another little “a.”

Then a feather with a little “c.”

The one with a little “b.”

Then he covered them all.

---

108. “He spoke, and it was done.”

[M] Thou hast truth.

[D] Then he put up the fowl into the basket and hung it up by the other in the air.

Then the third basket came to him and he took out a bird all green as grass, like to a peacock in form and bigness.

[M] Et vivus tu cum illo: et regnum tuum cum illis est.<sup>109</sup>

[D] There started out of this bird's breast 7 feathers like gold, and fiery.

[M] Pray.

Note.

[D] On the first feather a small "p."

Then a small "a."

A little "u."

Then a small "p."

Then a small "n."

Then a small "h."

Then a small "r."

Then he put the fowl up into the basket, etc.

[D] Then there came another basket to his hand.

[M] Dedit illi potestatum in caelis. Potestas illius magna est. Orate.<sup>110</sup>

[D] We prayed.

Then he plucked out a fowl greater than any of the other, like a gryphon (as commonly they are figured) all red fiery with scales like brass. Then on seven scales appeared letters.

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109. "And you are living with that one: and your kingdom is with them."

110. "He gave to that one power in the heavens. The power of that one is great. Pray."

[M] Note.

[D] First a little h.

A little d.

A little m.

Then a little h.

Then a little i.

Then a little a.

Then a little i.

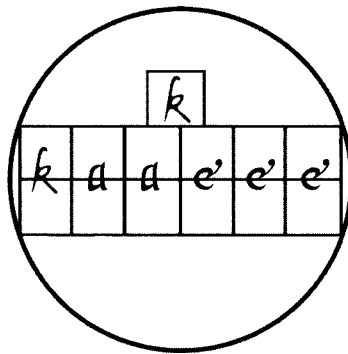
Then he put up the fowl and hung up the basket in the air. Then there came another basket to him.

Note: all this while the firmament was not to be seen.

[M] Mangus est Deus in Angelis suis, et magna est illorum potestas in caelis.  
Orate.<sup>111</sup>

[D] We prayed.

Then he plucked out a bird like an Eagle, all his body like gold, and he had a little circle of feathers on his breast; and in it, between four parallel lines, twelve equal squares, and on the top, in the middle, one like the other twelve, thus.



111. "Great is God in his Angels, and great is their power in the heavens. Pray."

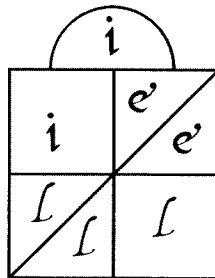
Then he put up the Eagle.  
Then came another basket.

[M] Nuncius tuus est magnus in caelis. Orate.<sup>112</sup>

[D] He and the basket that were opened, shut, and set aside, seemed all to be gone and the baskets remaining still hanging on the border of the Canopy. Then he came again and went away again. Then came Uriel and held the basket, and his legs seemed to be such great tall pillars of brass, as Michael did stand on before.

[U] This is a Mystery. He is here and not here which was here before.

[D] He opened the basket and plucked out like a phoenix (or pelican) of the bigness of a swan and fiery, sparkling.<sup>113</sup> His bill is bent into his breast and it bled. In his breast was a quadrangle made with his own feathers, thus.



He put it up and hung it by the other baskets.

Then came the last basket. Uriel stood still and said:

[U] Dedit angelis potestatum in lumine caeli. Orate.<sup>114</sup>

112. "Your messenger is great in the heavens. Pray."

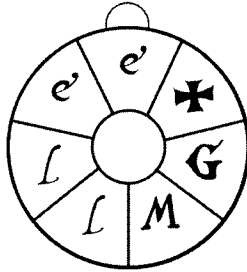
113. The picture of a pelican feeding its young on blood from its own breast is a common alchemical symbol that would have been a well-known symbol to Kelley. (Editor).

114. "He gave the angels power in the light of heaven. Pray."

[D] We prayed.

Then came Michael and took the basket of Uriel and became standing on the great brazen legs as before.

He took out of the basket a strange fowl with many wings. This fowl had in his forehead a tablet of this fashion.



[M] Et Connunxit illos Deus in Unum.<sup>115</sup>

[D] All the baskets flew up, and so the Canopy vanished away and the Heaven appeared.

Now he came and sat down in this chair.

Michael said to Uriel, "It is thy part to expound these Mysteries. Go to, in the name of our God."

Uriel came and stood before him and said, "What will you, O our fellows and servants to God? What will you?"

[D] Perfect knowledge and understanding such as is necessary for us.

[U] Look upon and see if thou can not understand it: We will depart for a little space and come to thee again.

[D] So they went and left all the stone in fire so that neither the chair nor the table could be seen in it.

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115. "And God joined them together into One."

After a quarter of an hour, Michael and Uriel came both again.

[M] Look into the 7 angles next unto the uppermost circumference.

[D] Uriel came and stood before Michael.

[U] Those 7 letters are the 7 seats of the One and everlasting GOD. His 7 secret angels proceeding from every letter and cross so formed, referred to in substance to the FATHER, in form to the SON, and inwardly to the HOLY GHOST. Look upon it: it is one of the Names which thou hast before, 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 any thing else contained in this world. It banishes the wicked, expels evil sprits, qualifies the waters, strengthens the just, exalts the righteous and destroys the wicked. He is ONE in SEVEN. He is twice THREE. He is seven in the Whole. He is Almighty. His name is everlasting. His Truth can not fail. His glory is incomprehensible. Blessed be his name. Blessed be thou (our GOD) for ever.

[D] Note these manifold and great mysteries and mark these 7 diverse crosses with the 7 letters.<sup>116</sup>

[D] He is twice three and one.<sup>117</sup>

[U] Thou must refer thy numbers therein contained to the upper circle. For from thence all things in the inward parts shall be comprehended. Look if thou understand it.

[D] I find it to be GALETHOG.

[U] It is so.

[D] I thank God and you. I understand now (also) the numbers annexed.

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116. Marginal note.

117. Marginal note.

[U] As this darkness is lightened by the spirit of God herein, so will I lighten, yea so will the Lord lighten your imperfections and glorify your minds to the sight of innumerable most holy and unspeakable mysteries.

To the next part.

[D] Michael sat still with his sword in his hand.

[U] The part wherein thou hast labored contains 7 Angels. Dost thou understand it?

[D] Not yet.

[U] O how far is man's judgment from Celestial powers? Oh how far are these secrets hidden from the wicked? Glory be unto him which sees forever.

[D] Amen. Amen. Amen.

[U] Note. We cannot tarry long. Thou must set down the letters only by 7 in a spare paper, thus.

Z	l	l	R	H	1	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	1	a	1
k	k	a	a	e	e'	e'
1	1	e	e'	l	l	l
e	e	l	l	M	g	†



Read. Begin at the first and read downward.

[D] I read thus Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael, Gabriel.

[U] Thou hast read right.

[D] Praised be God.

[D] 48 letters are here and one as noted by a cross which makes the 49th.<sup>118</sup>

[U] Dost thou see how mercifully God deals with his servants?

Every letter here contains or comprehends the number of 72 virtues whose names thou shalt know, scarce yet revealed to the world.

[D] 72 virtues multiplied by 48 gives 3456.<sup>119</sup>

[D] Uriel and Michael jointly together pronounced this blessing on us:

[U, M] We bless you: your souls, hearts, bodies, and all your doings.

[D] Michael with his sword and flame of fire flourished over our heads.

[M] Yet I will this much show you, for your comfort beside. What seest thou?

[D] He spoke to the scryer and he saw an innumerable multitude of Angels in the chamber or study about us, very beautiful with wings of fire. Then he said:

[M] Lo, thus you shall be shadowed from the wicked. Keep these tables secret. He is secret that liveth forever. Man is frail. Fare well.

Go for the books, else they will perish. He meant that my partner Ed. Talbot<sup>120</sup>

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118. Marginal note.

119. Marginal note.

120. Edward Kelley. Dee still knew him by the pseudonym Edward Talbot at this time.

should go to fetch the books from Lancaster (or thereby) which were the Lord Mountegles books, which Mr. Mort yet has, whereof mention is made before.

Ended hora 5 a meridie.<sup>121</sup>

Tuesday the 20th of March, 1582

*Wednesday, 21 March, circa 2 a meridie.*<sup>122</sup>

[D] After appearance was had, there came in one before Michael (who sat in his seat) and Uriel leaned on the table (as he usually did). This seemed to be a trumpeter. He was all in white and his garments bespotted with blood. He had nothing on his head, his hair very long, hanging behind him on his shoulders. The trumpet seemed to be gold. The sound thereof was very plain.

[D] Note this trumpeter.<sup>123</sup>

I asked my sryer in what manner Uriel now showed, and Michael likewise. Then Michael said:

[M] I warned thee for asking of my apparel or manner.

Et haec est Gloria illius qua non comovebitur ab impijs. Quid vultis?<sup>124</sup>

[D] Iuxta voluntate Dei, sapientiam nobis necessarium, etc.<sup>125</sup>

[M] Sapentia mundi nihil est peribit autem in aeternum. Veniat aeternitas DOMINI ab universis mundi partibus. Venite, Venite, sic vult DEUS ADONAY fac officium Phanael.<sup>126</sup>

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121. "...at five o'clock in the afternoon."

122. "...around two in the afternoon."

123. Marginal note.

124. "And this is his Glory, which will not be moved by the impious. What do you want?"

125. "After the will of God, the wisdom necessary to us, etc."

126. "The wisdom of the world is nothing, but it will perish forever. May the eternity of the LORD come from all parts of the world. Come, come, thus wills GOD ADONAI. Do your duty, Phanael."

[D] This Phanael was the Trumpeter (above mentioned) who thereupon blew his trumpet lustily, turning left round about to all the world. Then from 7 parts of the world (being equally divided about the horizon) came 7 companies of pillars all of fiery color, glittering; and every company of pillars high and great as though they were pillars of fire.

The Heaven, the Sun and Moon, and Stars seemed to tremble.

[M] Multiplex est Deus noster.<sup>127</sup>

Mark this mystery. Seven comprehends the Secrets of Heaven and Earth. Seven knits man's soul and body together (three in soul and four in body).

In 7 thou shalt find the Unity.

In 7 thou shalt find the Trinity.

In 7 thou shalt find the Son and the proportion of the Holy Ghost.

O God, O God, O God, thy Name O God be praised forever from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels.

[D] Amen, Amen, Amen.

[M] In 7, God wrought all things.

Note: In 7 and by 7 must you work all things. O seven times seven, Verity, Virtue, and Majesty, I minister by thy license.

This expounded by thy virtue.

[D] Michael spoke that pointing to Uriel.

Michael and Uriel both kneeled down and the pillars of fiery and brazen color came near, round about them uniformly.

[M] Sic est Deus noster.<sup>128</sup>

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127. "Manifold is our God."

128. "Thus is our God."

[D] One of the pillars leaned down toward the scryer and had like a pommel or mace head on the top of it. And Michael with great reverence took out of the top of it a thing like an S.

Then leaned down 6 pillars more and Michael cried aloud, "Unus est DEUS noster, Deus, Deus noster."<sup>129</sup>

Then orderly he opened all the pillars' heads and then the 7 joined all together, distinctly to be discerned.

[M] Note.

[D] There appeared a great S A A I.

Then the sides closed up and hid those letters first showed. After that appeared two letters more: E M.

He made curtsy and seemed to go from ward and vanished away.

Μψοτεριος est.<sup>130</sup>

E 8.

The pillars all joined together at the tops, making (as it were) one mace or pommel and so flew up to heavenwards.

There seemed two pillars more to come down from heaven (like the other in form) and took place there where the other 7 stood which went away.

Michael with his sword cut them asunder and cried out:

[M] Away you workers of iniquity. Perijt malus cum malis.<sup>131</sup>

[D] The pillars fell down and the ground swallowed them up.

[M] Tanta est tua audacia Sathan sed DEUS noster vivit.<sup>132</sup>

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129. "One is our GOD, God, our God."

130. "It is a mystery." The word "mysterious" is written out in English, but with Greek lettering.—Ed.

131. "The evil one perished with his evils."

132. "So great is your boldness, Satan, but our GOD lives."

[D] The pillars which before ascended came down jointly and out of them a voice saying, “NON SUM.”<sup>133</sup>

Then the 7 pillars next (to) his right hand bowed to Michael and out of them a voice said, “SUM.”<sup>134</sup>

Then one of the pillars stood higher than his fellows and Michael opened all the tops of them and said:

[M] Orate.<sup>135</sup>

[D] We prayed.

[M] Write the name down in the Tables.

[D] Then he took off 3 of the heads of the pillars and set them down and there appeared B, T, Z, great letters in hollow places like square cumfit boxes.

[M] Ista sunt secreta secretorum. Invoke nomen eius aut nihil agere possimus.<sup>136</sup>

The key of prayer opens all things.

[D] We prayed.

Then the other 4 pillars, bowing, showed 4 letters thus: K A S E and the number 30 with a prick under.

Then the pillars joined their heads together very close and flew up into the firmament with thunder.

[M] Sic Domine, sic, sic.<sup>137</sup> Place these in the Table.

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133. “I am not.”

134. “I am.”

135. “Pray.”

136. “These are the secrets of secrets. Call upon his name, or we would be able to do nothing.”

137. “Thus, o Lord, thus, thus.”

[D] I wrote and he said:

[M] Thou hast done right. *Laudate nomen Domini qui vivit in aeternum.*<sup>138</sup>

[D] A voice came out of the next company of the pillars joining themselves together, saying, “*Ipse.*”<sup>139</sup>

[M] *Et Misericordia tua Domine magna est.*<sup>140</sup>

[D] Michael kneeled when he said this. Michael showed out of 4 of their heads of the pillars (and with all said):

[M] No, not the Angels of heaven but I are privy of these things.

[D] So there appeared 4 letters H E I D.

Then the other 3 pillars were opened and had E N E on their tops.

[M] *Dominus collocatur in numero suo.*<sup>141</sup>

[D] The 7 pillars mounted up into the air and it thundered at their going.

Then the fourth company of pillars bowed to Michael.

Out of them came a voice: “*Vivo sicut LEO in medio illorum.*”<sup>142</sup>

[M] *Et tua potestas magna est ubique.*<sup>143</sup>

[D] Then Michael plucked off five of the tops. There appeared D, then they joined together.

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138. “Praise the name of the Lord who lives forever.”

139. “He himself.”

140. “And your mercy, o Lord, is great.”

141. “The Lord is found in his number.”

142. “I live just as a LION in the middle of them.”

143. “And your power is great everywhere.”

Then appeared E I M O.

[M] Hoc non est sine praece.<sup>144</sup>

[D] The other two opened and there appeared 30 A.

Then they closed up and went away with a great thunder.

Then came 7 other pillars to Michael and a voice out of them saying, “Serpens sum et devoravi serpentum.”<sup>145</sup>

[M] Et bonis et malis serpens es Domine.<sup>146</sup>

[D] Then they closed all up and Michael said:

[M] Orate.<sup>147</sup>

[D] We prayed.

Then Michael took off the heads of 4: then appeared first an I then M E G.

Then he opened the other 3 and C B E appeared.

[M] Numerus illius est nulli cognitus.<sup>148</sup>

[D] They joined their heads all together and ascended up to heaven and great lightning after them.

Then came another septenary of pillars and out of them a voice, saying “Ignis sum penetrabilis.”<sup>149</sup>

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144. “This is not without prayer.”

145. “I am a serpent, and I have devoured a serpent.”

146. “Both to the good and the evil you are a serpent, o Lord.”

147. “Pray.”

148. “His number is known to no one.”

149. “I am a piercing fire.”

[M] Et sit nobiscum, O Deus.<sup>150</sup> Pray.

[D] We prayed.

Then he opened 4 of their heads and appeared in them I L A O.

They closed together again. Then one other was opened and I appeared.

Then 21/8 appeared and did shut up again.

Then he smote fire out of the last pillar and it thundered and there seemed to come out of it innumerable Angels like little children...

[D] Note these innumerable Angels.<sup>151</sup>

... with wings and there appeared N and suddenly did shut up.

“Sic sic sic Deus noster.”<sup>152</sup>

[D] Then they joined all together and flew up.

[M] Note down in the table.

[D] I noted them down.

Then came the last 7 pillars and out of them this voice: “Finis. Gaudium et Lux nostra Deus.”<sup>153</sup>

Then they closed all in one.

[M] Orate.<sup>154</sup>

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150. “And let it be with us, o God.”

151. Marginal note.

152. “Thus, thus, thus, our God.”

153. “The end. God is our joy and light.”

154. “Pray.”



[D] We prayed.

Then 6 of the heads opened and appeared I H R L A A.

Then the seventh opened. Then seemed trees to leap up and hills and the seas and waters to be troubled and thrown up.

A voice out of the pillars: “Consummatum est.”<sup>155</sup>

There appeared in that pillar 21/8.

They joined together and flew up to heaven.

[M] Unus, unus, unus. Omnis caro timet vocem eius.<sup>156</sup> Pray.

[D] We prayed.

Note: my scryer was very faint and his head in manner giddy, and his eyes dazzling by reason of the sights seen so bright and fiery, etc. Michael bade him be of good comfort and said he should do well.

[M] Cease for a quarter of an hour.

[D] After we had stayed for a quarter of an hour, we coming to the stone again found him all ready to the stone, and Uriel with him, who also had been by all the while during the Mystery of the 7 pillars.

[M] Set two stoles in the middle of the floor. On the one, set the stone, and at the other let him kneel. I will shut the ears of them in the house that none shall hear us. I will show great Mysteries.

[D] Michael then with a loud voice said:

[M] Adeste Filiae Bonitatis: Ecce DEUS vester adest. Venite.<sup>157</sup>

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155. “It is accomplished.”

156. “One, one, one. All flesh fears his voice.”

157. “Come, Daughters of Goodness: Behold, our GOD is at hand. Come.”

[D] There came in 7 young women appareled all in green having their heads round about attired all with green silk with a wreath behind hanging down to the ground. Michael stroke his sword over them, no fire appearing: then they kneeled, and after rose up again.

[M] Scribe quae vides.<sup>158</sup>

[D] One of them stepped out with a little blue tablet in the forehead of her and in it written El.

She stood aside and another came in after the same sort, with a great M and a little e, thus: Me.

The third came as the other and had Ese.

The fourth, Iana.

The fifth Akele.

The sixth, Azdobn.

The seventh stepped forth with Stimcul.

They all together said "Nos Possumus in caelis multa."<sup>159</sup>

Then they went their way, suddenly disappearing.

[M] Note this in your next place but one.

[D] I did so.

[M] Go to the next place. Stay. Adeste Filiolae Lucis.<sup>160</sup>

[D] They all came in again and answered, "Adsumus Ô tu qui ante faciem DEI stas."<sup>161</sup>

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158. "Write what you see."

159. "We are able to do many things in the heavens."

160. "Come, Little Daughters of Light."

161. "We are here, O you who stand before the face of GOD."

[M] *Hijs nosteris benefacite.*<sup>162</sup>

[D] They answered all, “*Factum erit.*”<sup>163</sup>

[M] *Valete. Et dixit Dominus. Venite Filij Lucis. Venite in Tabernaculo meo. Venite inquam nam nomen meum exaltatum est.*<sup>164</sup>

[D] Then came in 7 young men all with bright countenance, white apparel with white silk upon their heads, pendant behind as the women had.

One of them had a round purified piece or ball of gold in his hand.

One other had a ball of silver in his hand.

The third a ball of copper.

The fourth a ball of tin in his hand.

The fifth had a ball of iron.

The sixth had a round thing of quicksilver, tossing it between his two hands.

The last had a ball of lead.

They were all appareled of one sort.

[M] *Quamvis in uno generantur tempore tamen unum sunt.*<sup>165</sup>

[D] He that had the gold ball had a round tablet of gold on his breast and on it written a great I.

Then he with the silver ball came he forth with a golden tablet on his breast likewise, and on it written Ih.

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162. “Do favors for these ones of ours.”

163. “It will be done.”

164. “Farewell. And the Lord said, Come, Sons of Light. Come in my tent. Come, I say, for my name is exalted.”

165. “Although they are begotten at one time, nevertheless they are one thing.”

He with the copper ball had in his tablet Ilr.

He with the tin ball had in his tablet Dmal.

He with the iron ball had in his tablet Heeoa and so went aside.

He with the mercury ball had written Beigia.

The young man with the leaden ball had Stimcul.

[M] Facite pro illis cum tempus erit.<sup>166</sup>

[D] All answered, "Volumus."<sup>167</sup>

[M] Magna est gloria Dei inter vos. Erit semper. Halleluyah. Valete.<sup>168</sup>

[D] They made curtsy and went their way, mounting up to heaven.

[M] Dixit Deus, Memor esto nominis mei. Vos autem immemores estis.<sup>169</sup>

I speak to you.

[D] Hereupon we prayed.

[M] Venite. Venite. Venite. Filiae Filiarum Lucis. Venite.

Qui habebitus filias venite nunc et semper.

Dixit Deus, Creavi Angelos meas qui destruent Filas Terra.<sup>170</sup>

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166. "Act on their behalf when it is time."

167. "We are willing."

168. "The glory of God is great among you. It will be always. Hallelujah. Farewell."

169. "God said, Let him be mindful of my name. But you are forgetful."

170. "Come. Come. Come, Daughters of the Daughters of Light. Come. You who will have daughters, come now and always. God said, 'I created my Angels who will destroy the Daughters on Earth.'"

[D] “Adsumus,”<sup>171</sup> said 7 little wenches which came in. They were covered with white silk robes and with white about their head and pendant down behind, very long.

[M] Ubi faustis vos.<sup>172</sup>

[D] They answered: “In terris cum sanctis et in caelis cum glorificatis.”<sup>173</sup>

[D] These spoke not so plain as the former did, but as though they had an impediment in their tongue.

They had every one somewhat in their hands, but my scryer could not judge what things they were.

[M] Non adhuc cognoscetur Mysterion hoc.<sup>174</sup>

[D] Each had foursquare tablets on their bosoms as if they were of white ivory.

The first showed on her tablet a great S.

The second Ab.

The third Ath.

The fourth Ized.

The fifth Ekiei

The sixth Madimi.

The seventh Esemeli.

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171. “We are here.”

172. “Where have you been favorable?”

173. “On the lands with the holy and in the heavens with the glorified.”

174. “This Mystery will not yet be known.”

[M] Quod istis facietis? Erimus cum illis in omnibus operibus illorum.<sup>175</sup>

[D] They answered.

[M] Valete.<sup>176</sup>

[D] They answered, “Valeas et tu Magnus, O in Caelis.”<sup>177</sup> And so they went away.

[M] Orate.<sup>178</sup>

[D] We prayed.

[M] Et misit filios filiorum edocentes Israel.

Dixit Dominus, Venite ad vocem meam.<sup>179</sup>

[D] “Adsumus,”<sup>180</sup> said 7 little children which came in like boys covered all with purple with hanging sleeves like priests’ or scholars’ gown sleeves; their heads attired all (after the former manner) with purple silk.

[D] Quid factum est inter-filios hominum? “Male vivant,” said they, “Nec habemus locum cum illis tanta est illorum Iniustitia. Veh mundo scandalis, vel scandalizantibus, vel illis quibus nos non sumus.”<sup>181</sup>

[D] These had tablets (on their breasts), three-cornered, and seemed to be very green and in them, letters.

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175. “What will you do for them? We will be with them in all their works.”

176. “Farewell.”

177. “Farewell to you also, great one, O you in the Heavens.”

178. “Pray.”

179. “And he sent the sons of the sons, teaching Israel well. The Lord said, Come to my voice.”

180. “We are here.”

181. “What has happened among the sons of men? They live wickedly (said they). And we do not have a place with them, so great is their injustice. Woe to the world for its temptations, or to the tempters, or to them for whom we are not.”

The first had two letters in one, thus, of E L.

The first El. He said, “Nec nomine meo timet Mundus.”<sup>182</sup>

The second An. “Nullus videbit faciem meam.”<sup>183</sup>

The third Ave. “Non est virgo sup terram, cui dicam.”<sup>184</sup> (D — And pointed to his tablet, wherein that word Ave was written.)

The fourth Liba. “Tanta est infirmitas sanctitudinus Dei. Beneficientes decesserunt ab illo.”<sup>185</sup>

The fifth Rocl. “Opera manuum illorum sunt vana. Nemo autem videbit me.”<sup>186</sup>

The sixth showed his Tablet and said, “Ecce—Hagonel—Qui adhuc sancti sunt cum illos vivo.”<sup>187</sup>

The seventh had on his tablet Ilemese. “Hij imitaverunt doctrinum meas. In me Omnis sita est Doctrina.”<sup>188</sup>

I thought my sryer had misheard this word “imitaverunt” for “Imitati sunt,”<sup>189</sup> and Michael smiled and seemed to laugh and said, “Non curat numerum Lupus,”<sup>190</sup> and further he said, “Ne minimam detrahet a virtute, virtutem.”<sup>191</sup>

[M] Estote cum illis. Estote (inquam cum istis). Estote (inquam) mecum.

182. “And the World is not fearful at my name.”

183. “No man will see my face.”

184. “There is not a virgin upon the earth, to whom I may speak.”

185. “So great is the weakness of the sanctity of God. Those who do good have ceased from it.”

186. “The works of their hands are vain. But no one will see me.”

187. “Behold—Hagonel—I live with them who are holy till now.”

188. “These ones have copied my teaching. In me is every teaching found.”

189. “Have copied,” in either case. It appears to be a question of grammar.

190. “The Wolf does not worry about number.”

191. “That the slightest virtue will not be taken away from virtue.”

Valete.<sup>192</sup>

[D] So they went, making reverence, and went up to heaven.

[M] Dictum est hoc tempore.<sup>193</sup> Note this in thy tables. Dost thou understand it? Look if thou can.

[D] He said to Uriel, "It is thy part to interpret these things."

[U] Omnis Intelligentia est a Domino.<sup>194</sup>

[M] Et eius Nomen est Halleluyah.<sup>195</sup> Compose a table divided into 7 parts, square.

S	A	A	I <sup>24</sup>	E	M	E <sup>8</sup>
B	T	Z	K	A	S	E <sup>3</sup>
H	E	I	D	E	N	E
D	E	I	M	O	3 <sup>0</sup>	A
I <sup>26</sup>	M	E	G	C	B	E
I	L	A	O	I <sup>24</sup>	V	N
I	H	R	L	A	A	2 <sup>8</sup>

[U] Those seven names which proceed from the left hand to the right are the Names of God, not known to the Angels: neither can be spoken or read of man. Prove if thou canst read them.

Beatus est qui secreta nomina sua conservat.<sup>196</sup>

192. "Let them be with those ones. Let them be (I say with those ones). Let them me (I say) with me. Farewell."

193. "It has been spoken at this time."

194. "All Understanding is from the Lord."

195. "And his Name is Hallelujah."

196. "Blessed is he who preserves his names in secret."



These names bring forth 7 angels. The 7 Angels and Governors in the heavens next unto us, which stand always before the face of God.

Sanctus, Sanctus, Sanctus est ille Deus noster.<sup>197</sup>

Every letter of the Angels' names brings forth 7 daughters. Every daughter brings forth her daughter, which is 7. Every daughter, her daughter brings forth a son. Every son in him left is 7. Every son hath his son, and his son is 7.

Let us praise the God of seven which was and is and shall live forever.

Vox Domini in Fortitudine.

Vox Domini in Decore.

Vox Domini revelat secreta.

In templo eius, laudemus nomen eius El. Halleluyah.<sup>198</sup>

See if thou canst now understand this table.

The daughters proceed from the angle on the right hand, cleaving the middle, where their generation ceases.

The sons from the left hand to the right to the middle, so proceeding where their number ends in one center. The rest, thou may (by this note) understand.

[D] Note this manner of center accounted.<sup>199</sup>

[D] Then, Michael, he stroke over us with his sword and the flame of fire issued out.

[M] Look to the corner on the right hand, being the uppermost where thou shalt find 8.

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197. "Holy, Holy, Holy is he our God."

198. "The voice of the Lord in Courage. The voice of the Lord in Beauty. The voice of the Lord reveals secrets. In his temple, let us praise his name El. Halleluyah."

199. Marginal note.

Refer thine eye to the upper number and the letter above it. But the number must be found underneath, because the prick so notes.

[D] Note of the numbers with pricks, signifying letters.<sup>200</sup>

Then proceed to the names of the daughters in the Table and thou shalt see that it is the first name of them. This shall teach thee.

[D] Looking now into my first and greatest circle for 8, I find it with l over it. I take this to be the first daughter.

[U] You must in this square table set E by the 8 and write them composedly in one letter, thus.

Nomem Domini vivit in aeternum.<sup>201</sup>

Give over for half an hour and thou shalt be fully instructed.

[D] I did so and after half an hour coming to the stone I was willed to make a new square table of 7 and to write and note as is following:

S A A I E M E 8	— Vivit in caelis. <sup>202</sup>
B T Z K A S E 30	— Deus noster. <sup>203</sup>
H E I D E N E	— Dux noster. <sup>204</sup>
D E I M O 30 A	— Hic est. <sup>205</sup>
I 26 M E G C B E	— Lux in aeternum. <sup>206</sup>
I L A O I V N	— Finis est. <sup>207</sup>
I H R L A A 21/8	— Vera est haec tabula. <sup>208</sup>

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200. Marginal note.

201. "The name of the Lord lives forever."

202. "He lives in the heavens."

203. "Our God."

204. "Our leader."

205. "He is here."

206. "Light forever."

207. "He is the end."

208. "This table is true."

Vera est haec tabula partim nobis cognita et partim omnibus incognita. Vide iam.<sup>209</sup>

The 30 by E in the second place in the upper right corner serves not in the consideration of the first daughters but for another purpose.

The 26 by I serves for another purpose, but not for this daughter's daughter.

The 21 is E and 8 with the prick under it is I, which together makes "EI," or they compound as it were one letter, "EI."

The names in the great seal must follow the orthography of this Table.

Virtus vobiscum est. Orate.<sup>210</sup>

[D] We prayed.

Then there appeared SAAI(21/8)M(EI). Here is an E comprehended in L.

[U] Read now the table. Angeli Lucis Dei nostri. Et posuit angelos illius in medio illorum.<sup>211</sup>

In the table are the names of 7 Angels. The first, Zabathiel, beginning in the left uppermost corner taking the corner letter first and then that on the right hand above; and then that under the first and then the third from the fourth in the upper row; and then cornerwise down toward the left hand; and then to the fourth letter from the first in the upper row where there is I with 21/8, which makes "el." So have you Zabathiel.

Go forward.

[D] So I find next Zedekieil.

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209. "This table is true, partly known to us and partly unknown to all. See now."

210. "Virtue is with you. Pray."

211. "Angels of the Light of our God. And he placed his angels in the middle of those."

[U] This I in the last syllable augments the true sound of it.<sup>212</sup>

[D] Then next I find Madimiel. [U] It is so.

[D] Then Semiel. [U] It is true.

[D] Then Nogahel. [U] It is so.

[D] Then Corabiel. [U] It is so.

[D] Then Levanael. [U] It is so.

[D] This name Corabiel you may find in *Elementis Magicus*, by Peter De Abano, in the *Considerationis die Luna*.<sup>213</sup>

[U] Write these names in the Great Seal next under the 7 names which thou wrote last. Videlicet El, An Ave, etc., distinctly in great letters.

[U] Make the E and L of Zabathiel in one letter compounded, thus ZABATHI(EL). In this, so fashion your E and L, and this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other 7 will teach you to dispose of them. You must make for "IEL" (in this name only) I with the 21/8 annexed. So have you just 7 places.

The next five names thou shalt dispose in the five exterior angles of the Pentacle, every angle containing one whole name. So the first letters of these five names (in capital letters) within the five acute internal angles of the Pentacle, and the rest of each name following circularly from his capital letter, but in the five exterior obtuse angles of the pentacle.

Set Z of Zedekiel within the angle which stands up toward the beginning of the greatest circle, and so proceed toward thy right hand.

In the middle now of thy Pentacle make a cross like a crucifix and write the last of those 7 names, Levanael, thus.

Vidit Deus, opus suum esse bonum et cessavit a labore suo. Factum est.<sup>214</sup>

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212. The name should be "Zedekiel," but here Uriel explains the additional letter.—Ed.

213. Marginal note. Corabiel is, however, related to Mercury, and not the moon.—Ed.

214. "God saw that his work was good, and he ceased from his labor. It is done."

[D] Michael stood up and said, “The eternal blessing of God the Father, the merciful goodness of Christ his Son, the unspeakable dignity of God the Holy Ghost bless you, preserve you, and multiply your doings in his honor and glory.”

[U] Amen. These Angels are the angels of the 7 circles of Heaven, governing the lights of the seven circles. Blessed be God in us, and by us, which stand continually before the presence of God for ever.

Dixi.<sup>215</sup>

[D] When may we be so bold as to require your help again?

[M] When so ever you will. We are ready. Farewell.

[D] Sit nomen Domini benedictum, ex hoc nunc et usque in secula seculorum: Amen.<sup>216</sup>

Anno 1582. March 21. At Mortlake, by Richmond.

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215. “I have spoken.”

216. “May the name of the Lord be blessed, from this time now and continuously forever and ever: Amen.”

## APPENDIX B

### *THE SWORN BOOK OF HONORIUS*

It is generally accepted that John Dee had access to at least one version of the grimoire known as *The Sworn Book of Honorius*, and that this work served as the starting point for his own investigation and construction of the Sigillum Dei. In his diary entry for March 10, 1582, Dee notes that the angels “have no respect of colours” with regard to the construction of the Sigillum Dei. Although not explicitly mentioned, there seems little doubt that the remark refers to the description of the seal that is given in that grimoire, where each of its heptagonal bands is assigned a different color.

Dee was reliant on manuscript versions of *The Sworn Book of Honorius*, one of which has been identified as the Latin manuscript now preserved in the British Library under the designation Sloane MS 313.<sup>1</sup> An English translation of the relevant section of the Latin version of the text, based on the critical edition prepared by Gösta Hedegård, follows.<sup>2</sup>

#### **Concerning the composition of the seal of the living and true God:**

First make one circle whose diameter should be of three fingers, on account of the three nails of the Lord, or five, on account of his five wounds, or seven, on account of the seven sacraments, or nine, on account of the nine orders of angels; but in general it is usually of five fingers.

Then, below that circle make another circle, distant from the first by two grains of barley, on account of the two tablets of Moses, or distant from the first by three grains, on account of the trinity of persons.

Then, below those two circles in the upper part, which is called the south angle, make one cross whose leg should slightly penetrate the inner circle.

Then, from the right side of the cross write “h”—breathing out—then “t,”

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1. The identification of the manuscript as having once been in Dee’s possession is made in Julian Roberts and Andrew G. Watson, *John Dee’s Library Catalogue*: p. 168.

2. The translation is from the Latin text as reconstructed by Gösta Hedegård, which is based largely on the manuscripts Sloane MS 313, MS 3854, and MS 3885. The relevant section is in Gösta Hedegård. *Liber Iuratus Honorii*: pp. 67 – 71.

then “o,” then “e x o r a b a l a y q c i y s t a l g a a o n o s u l a r i t e k s p f y o m o m a n a r e m i a r e l a t e d a c o n o n a o y l e y o t.”

And these letters should be equally distant, and should surround the circle with that series which was named before, and in this way the great name of the Lord, the “Shemhamphorasch” of seventy-two letters, will be completed.

When this is done, in the middle of the circles, namely in the center, make one pentagram of this sort ✠, in the middle of which should be the sign “tau” of this sort:  $\tau$ , and above this sign write the name of God “Ei” and below, another name of God, namely “Ely,” in this way.  $\begin{matrix} \text{Ei} \\ \tau \\ \text{Ely} \end{matrix}$

Then, below the upper angle of the pentagram, write these two letters: “l,” “x,” and below the other angle on the right, these two: “a,” “l,” and in the other after that, these two: “l,” “a,” and in the other after that: “l,” “c,” and in the other after that: “u,” “m.”

Then, around the pentagram, make one heptagon, of which the upper side after its middle should touch the upper angle of the pentagram, where “l,” “x,” was written.

And on the same side of the heptagon write this name of the holy angel, which is Casziel [Cassiel], and on the other side on the right, this name of another holy angel, which is Satquiel [Tzadkiel], then in the other, Samael, and in the other, Raphael, after that Anael, after that Michael, after that Gabriel, and in this way the seven sides of the heptagon will be filled.

Then around this aforementioned heptagon, make another heptagon not as the first was made but in this way, so that one side of this will intersect the next side of the same one.

Then, make another heptagon such as the first one was, whose seven angles should touch the seven angles of the second heptagon, which appears to be double. This heptagon, however, should be enclosed under the aforementioned second one.

One side of the second heptagon will proceed by going over and another by going under, but the side following the first angle will proceed by going under, and those which follow will be one or the other in the series of going over and going under.

Then, in every angle of the second heptagon, one cross should be painted.

Then, in that side of the second heptagon which crosses from the farthest angle of the same to the second angle of the same, on the same side which is above Casziel, the syllables of a certain holy name of God should be written.

In this way, so that this syllable “la” is written in that place of the aforementioned side which is above the first syllable of Casziel.

And this syllable “ya” in that place of the the same side, which is above the last syllable of the same Casziel.

And this syllable “ly” in that place of the same side, which is between the side intersecting the aforementioned side and the cross of the second angle of the same.

Then, on that side which stretches from the first angle of the same second heptagon to the third angle of the same, should be written this holy name of God “Narath.”

In this way, so that this syllable “na” is written in that place of the same side which is above the first syllable of Satquiel [Tzadkiel].

And this syllable “ra” in that place of the same side which is above the last syllable of the same, and these two letters: “t,” “h” in that place which is on the same side between the side intersecting itself and the third cross.

Then, in that side of the same second heptagon, which reaches from the third angle of the same to the fourth angle of the same, should be written this holy name of the creator, which is called “Libarre.”

In this way, so that this syllable “ly” is written above the first syllable of Raphael, and this syllable “bar” above the last syllable of the same.

And this syllable “re” in that place of the same side, which is between the side intersecting itself and the fifth angle of the same second heptagon.

Then, on that side of the same second heptagon which is farthest from fifth cross, should be written this other holy name of the creator: “Libares.”

In this way, so that this syllable “ly” is written in that place of the side which is above the first syllable of “Michael” itself.

And this syllable “ba” in that place of the side, which is above the last syllable of the same.

And this syllable “res” in that place of the same side, which is between the side intersecting itself and the farthest cross.

Then, on that side of the same second heptagon which goes from the second angle of the same second heptagon to the fourth, should be written this other holy name “Lialg,” with a conjunction.

In this way, so that the conjunction is written in that place of the same side which is above the first syllable of Samael.

And this syllable “ly” in that place of the same side which is above the last syllable of the same.



And this syllable “alg” in that place of the same side, which is between the side intersecting itself and the fourth cross.

But be careful that the conjunction should be written in this way: [stylized A] with the inscription intersecting, on account of the fear of God, which separates an evil will.

Then, on that side of the same heptagon reaching from the fourth cross to the sixth, should be written this other holy name of God: “Ueham.”

In this way, so that this syllable “ue” is written in that place of the same side, which is above the first syllable of “Anael,” and this letter “h” above the last syllable.

And this syllable “am” in that place of the same side, which is between the side intersecting itself and the sixth cross.

Then, on that side which reaches from the sixth angle of the same second heptagon to the first angle, should be written this other holy name of God “Yalgal.”

In this way, so that this letter “y” is written in that place of the same side, which is above the first syllable of “Gabriel.”

And this syllable “al” above the last, and this syllable “gal” in that place of the same side which is between the side intersecting itself and the first cross.

Then, in the middle of the first side and the third heptagon, on the right should be written “vos” and on the following side of the same third heptagon, on the right this name “Duynas.”

And on the other “Gyram,” and on the other “Gram,” and on the other “Aysaram,” and on the other “Alpha,” and on the other  $\Omega$ .

Then, in that little space which is under the first angle of the second and third heptagons, should be written this name of God: “El.”

And in that little space, which is on the right under the angles of the second and third heptagons, under the second cross, this name “On” and in that other little space under the third across, again this name “El.”

And in the other under the fourth cross again “On,” and in the other under the fifth cross again “El,” and in the other under the sixth cross again “On,” and in the other under the seventh cross  $\Omega$ .

Then, in that little space which is enclosed between the first angle of the second heptagon and the second angle of the same and the first side of the third heptagon and the part of the circle touching those angles, should be painted one cross in the middle, that is to say, of that space.

And in the upper area of the cross, on the left, should be written this letter “a,” and above the second area of the cross, on the right, this letter “g.”

And under the lower area, on the right, should be written this other letter “a,” and under the fourth area, this other letter “l.”

Then, in that little space which follows on the right in the middle should be written this name “Ely,” and in the other this name “Eloy,” and in the other “Christus,” and in the other “Sother,” and in the other “Adonay,” and in the other “Saday.”

Then, know that in models generally the pentagram is made of red with yellow coloring in the spaces, and the first heptagon of blue, the second of yellow, the third of purple, and the circle of black.

And the space between the circles, where the name “Shemhamphorasch” is, is colored yellow. All the other spaces have to be colored green.

But in workings it ought to be made another way, because it is formed from the blood of a mole or turtledove or hoopoe or bat, or all of them, and on virgin parchment of calfskin or foal’s skin or deerskin, and in this way the sigil of God is completed.

And through this holy and sacred seal, when it has been consecrated, you will be able to do workings which are mentioned hereafter in this sacred book.

Now the method of consecrating this sacred sigil should be such as follows.

With the Lord inspiring him, Solomon said, “There is one single God, one faith, one virtue.” Which the Lord wanted to be revealed and spread to men in such a way.

The angel Samael said to Solomon, “You will give this to the people of Israel, who will similarly present it to others as well.” So it pleased the creator, and the Lord orders that it be consecrated in such a way.

First, the worker should be clean, not polluted, and should do it with devotion, not with trickery. He should neither eat nor drink until the work has been completed, and the blood, with which it will be written, should first be blessed, as is described hereafter.

Then, this sigil should be fumigated with amber, musk, aloe, white and red labdanum, mastic, olibanum, pearls and frankincense, with invocation and prayer to the Lord, as will be taught hereafter regarding the divine vision.

Next, when invoking the angels, as will be mentioned below as well, the prayer will nevertheless be changed in the following way.

“That you, Lord, through the annunciation, conception,” and the rest, “See fit to bless and consecrate this, your most hallowed name and sigil.

“That through it, with you as intermediary, I or such person N may be able to conquer the heavenly powers, airy and earthly, with the infernal ones, to subdue, to invoke, to transmute, to conjure, to control, to raise up, to gather together, to disperse, to bind, and to render them harmless;

“to calm men, and from them to pleasantly have one’s requests to pacify enemies, to separate the pacified, to keep the healthy in health or to make them sick, and to cure the sick.

“To guard good men from evil ones, and to distinguish and know them, to escape every bodily danger, to make informers quiet in satisfaction, to gain victory in all things.

“To destroy bodily sins and to drive away, conquer and avoid spiritual sins, to increase wealth in goods, and on the day of judgment, to appear on your right together with your holy and chosen ones, be able to know your majesty.”

And then, he should set it outside his house at night under the clear sky. Then you should have new gloves made without whitening, in which no one ever has placed his hand, in which the sigil should be sealed.

And in this way this most sacred sigil will be completed, of which the first heptagon designates the seven orders, the second designates the seven double junctures, the third designates the seven sacraments.

## APPENDIX C

### THE ENOCHIAN ALPHABET

THE Enochian Alphabet, said to be the script for the “language of the angels,” is set out by Dee in the fifth of *The Five Books of Mystery*. It comprises twenty-one rather odd looking letters that do not appear to mimic the alphabet of any known language. (Note that twenty-one is a multiple of seven, once more drawing our attention to a possible planetary alignment.) The actual term “Enochian” was not used by either Dee or Kelley, but is based on their contention that the Biblical Patriarch Enoch was the last human being before them to have been familiar with the language it is used to express. Not surprisingly Dee and Kelley’s claim that the alphabet was dictated to them in the course of their scrying sessions has caused some contention, with skeptics suggesting that it, along with the rest of their system, was no more than a fabrication contrived by one or both of the men.

#### The Enochian Alphabet

A B G D E F Z H I K L M N X O P Q R S T U  
✕ V 6 x 7 / P ♡ 7 B C E D F L Ω U & 7 / A

Dee was obviously a man of great learning, well versed in a number of languages including Latin, and of course Greek, the language of the Gospels of the New Testament. While the extent of his fluency in Greek is unknown, Dee certainly had a sufficient understanding of the language to be able to comfortably incorporate Greek letters into his English writings, which he did as a way of obscuring their meaning from others, including his not-necessarily-trustworthy associate Edward Kelley. When encoding his writings thus, Dee mostly transliterated rather than translated words, so that an English word would be spelled out in Greek letters (“dog” might therefore appear as “ΔΟΓ”). He also used the Greek letter delta (Δ) as his mark or signature, indicative of “D” (phonetically, “Dee”). It seems to me that his familiarity with the Greek language, rather than angelic communication, may well have provided a basis for the construction of the Enochian alphabet, as I will outline in the text and tables that follow.

The Greek alphabet can be tabulated as follows:

<u>CHARACTER</u>	<u>LETTER</u>	<u>NUMBER</u>	<u>ENGLISH</u>
A	Alpha	1	A
B	Beta	2	B
Γ	Gamma	3	G
Δ	Delta	4	D
E	Epsilon	5	E
F	Digamma	6	W
Z	Zeta	7	Z
H	Eta	8	H
Θ	Theta	9	Th
I	Iota	10	I
K	Kappa	20	K (C)
Λ	Lambda	30	L
M	Mu	40	M
N	Nu	50	N
Ξ	Xi	60	X
O	Omicron	70	O
Π	Pi	80	P
Q	Qoppa	90	Q
P	Rho	100	R
Σ	Sigma	200	S
T	Tau	300	T
Y	Upsilon	400	U
Φ	Phi	500	Ph
X	Chi	600	Ch
Ψ	Psi	700	Ps
Ω	Omega	800	O

To build a bridge to the Enochian language one starts by following the pattern that Dee established in his English to Greek transliterations of eliminating all the Greek letters that do not have a direct, single-letter English equivalent. Therefore all the “compound letters,” that is: *theta*, *phi*, *chi*, and *psi*, are removed from the table. This action seems to be based solely on the absence of any equivalent (single) English letters to the Greek; there is no apparent linguistic necessity to do so, nor do the letters have any other relevant attribute or shape in common.

<u>CHARACTER</u>	<u>LETTER</u>	<u>NUMBER</u>	<u>ENGLISH</u>
A	Alpha	1	A
B	Beta	2	B
Γ	Gamma	3	G
Δ	Delta	4	D
E	Epsilon	5	E
F	Digamma	6	W
Z	Zeta	7	Z
H	Eta	8	H
I	Iota	10	I
K	Kappa	20	K (C)
Λ	Lambda	30	L
M	Mu	40	M
N	Nu	50	N
Ξ	Xi	60	X
O	Omicron	70	O
Π	Pi	80	P
Q	Qoppa	90	Q
P	Rho	100	R
Σ	Sigma	200	S
T	Tau	300	T
Y	Upsilon	400	U
Ω	Omega	800	O

Of the letters we started with, only twenty-two remain. We have one letter more than the twenty-one of the Enochian at this point, but the letter “O” is

represented as both *omicron* and *omega*. Despite the inclination to include the suitably apocalyptic Alpha-Omega combination, we remove the final occurrence to arrive at the same number of Enochian letters.

We must also identify a subtle case of mistaken identity between the letter *Xi* and the letter *Chi* in order to align the two character sets fully. While their characters differ considerably, the *Chi* having a more Anglo-centric “X” shape, I believe there was an accidental rearrangement of the two such that the letter *Chi* was moved into the position of the letter *Xi*. This arrangement is shown below, with the letter *Chi* in the position of *Xi*, represented (as it should be) by the Greek character resembling the English letter “X.”

<u>CHARACTER</u>	<u>LETTER</u>	<u>NUMBER</u>	<u>ENGLISH</u>
A	Alpha	1	A
B	Beta	2	B
Γ	Gamma	3	G
Δ	Delta	4	D
E	Epsilon	5	E
F	Digamma	6	W
Z	Zeta	7	Z
H	Eta	8	H
I	Iota	10	I
K	Kappa	20	K (C)
Λ	Lambda	30	L
M	Mu	40	M
N	Nu	50	N
X	Chi	60	X
O	Omicron	70	O
Π	Pi	80	P
Q	Qoppa	90	Q
P	Rho	100	R
Σ	Sigma	200	S
T	Tau	300	T
Y	Upsilon	400	U
Ω	Omega	800	O

The next step in the construction of the Enochian alphabet was to plot a connection between the Enochian characters and the Greek. This enabled Dee to further obscure his “secret writing” by adding a functional but completely foreign alphabet. Dee appears to have done this by observing similarities between the Greek and Latin alphabets; either by direct transliteration or by a shape suggestive association. In this manner the “F”-shaped *digamma* correlated to the letter “F,” the “H”-shaped *eta* correlated to the letter “H,” and so on. Thus, Dee’s Enochian alphabet was the culmination of a two-phase approach: first the transliteration of English letters into Greek, and then the conversion of the Greek letters into their Enochian equivalents. The final result is given in the table here:

<u>GREEK</u>	<u>LETTER</u>	<u>NUMBER</u>	<u>ENGLISH</u>	<u>ENOCHIAN</u>	<u>LETTER</u>
A	Alpha	1	A	ϝ	Un
B	Beta	2	B	Ϝ	Pa
Γ	Gamma	3	G	Ϟ	Ged
Δ	Delta	4	D	Ϙ	Gal
E	Epsilon	5	E	Ϛ	Graf
F	Digamma	6	F	Ϝ	Or
Z	Zeta	7	Z	Ϟ	Ceph
H	Eta	8	H	Ϙ	Na
I	Iota	10	I	Ϛ	Gon
K	Kappa	20	K (C)	Ϝ	Veh
Λ	Lambda	30	L	Ϟ	Ur
M	Mu	40	M	Ϙ	Tal
N	Nu	50	N	Ϛ	Drux
X	Chi	60	X	Ϝ	Pal
O	Omicron	70	O	Ϟ	Med
Π	Pi	80	P	Ϙ	Mals
Q	Qoppa	90	Q	Ϛ	Ger
P	Rho	100	R	Ϝ	Don
Σ	Sigma	200	S	Ϟ	Fam
T	Tau	300	T	Ϙ	Gisg
Y	Upsilon	400	U	Ϛ	Van



The teachings of the now-ubiquitous Hermetic Order of the Golden Dawn also assigned a sequence of numbers to the letters of the Enochian alphabet. The number nine is conspicuous by its absence, its omission occasioned by the lack of an Enochian equivalent of the Greek letter *theta*. Whether S. L. MacGregor Mathers and his brethren in the Order used the same logical process as outlined here to determine the numerical attributes of the Enochian alphabet is of course unknown.

Naturally the forgoing analysis will be rejected by those who persist in adhering to the notion that the Enochian alphabet was received by direct angelic communication. However, given Dee's acknowledged use of the Greek language to encode his personal writings, and that the Enochian alphabet itself is easily reconstructed by transliterating across a somewhat lenient intersection of English and Greek, it must be said that the premise of an angelic origin for the language appears truly unlikely.

## APPENDIX D

### THE PLANETARY CODEX – DEE & KELLEY, ORIGINAL

#### The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semiel
Planetary Name (Hebrew)	Shemesh

#### The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Me
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

### The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

### The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Iana
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

### The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Akele
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

### The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Azdobn
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

### The Planet Saturn

Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Stimcul
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

## APPENDIX E

### THE PLANETARY CODEX – DEE & KELLEY, CORRECTED

#### The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

#### The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Em
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

### The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahiel
Planetary Name (Hebrew)	Nogah

### The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Anai
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekiell
Planetary Name (Hebrew)	Tzedek

### The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Eleka
Son of Light	Heeoal
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

### The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Nbodza
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

### The Planet Saturn

Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Lucmits
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

## APPENDIX F

### The Planetary Codex – Reformed

#### The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	ShAAEIEASh
Son of Light	El
Daughter of Light	Sh
Son of the Sons of Light	El
Daughter of the Daughters of Light	Sh
Planetary Intelligence	Shemeshiel
Planetary Name (Hebrew)	Shemesh

#### The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BThZKDEN
Son of Light	Eli
Daughter of Light	Na
Son of the Sons of Light	An
Daughter of the Daughters of Light	Ab
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah



### The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	IEIIMOEI
Son of Light	Mia
Daughter of Light	Elee
Son of the Sons of Light	Ave
Daughter of the Daughters of Light	Athi
Planetary Intelligence	Nogahiel
Planetary Name (Hebrew)	Nogah

### The Planet Jupiter

Divine Name	Horlon
Archangel	Tzadkiel
Secret Name	DEIMEGKB
Son of Light	Dihl
Daughter of Light	Bodel
Son of the Sons of Light	Lelib
Daughter of the Daughters of Light	Elzed
Planetary Intelligence	Zedekiel
Planetary Name (Hebrew)	Tzedek

### The Planet Mars

Divine Name	Innon
Archangel	Khamael
Secret Name	MISHAOIE
Son of Light	Ielshka
Daughter of Light	Ekmka
Son of the Sons of Light	Akokel
Daughter of the Daughters of Light	Ekielm
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

### The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	EIIHKEIVN
Son of Light	Bemaela
Daughter of Light	Nigiza
Son of the Sons of Light	Ihagon
Daughter of the Daughters of Light	Adimiel
Planetary Intelligence	Kokabiel
Planetary Name (Hebrew)	Kokab

### The Planet Saturn

Divine Name	Galethog
Archangel	Tzaphkiel
Secret Name	EIIALAAEI
Son of Light	Sthieovel
Daughter of Light	Elvoeithsh
Son of the Sons of Light	Elishemesh
Daughter of the Daughters of Light	Shemeshiel
Planetary Intelligence	Shabathiel
Planetary Name (Hebrew)	Shabathai

## APPENDIX G

### THE PLANETARY CODEX – *THE EQUINOX* (ALEISTER CROWLEY)

(Crowley does not give the Divine Name or Archangel.)

#### The Sun

Divine Name	---
Archangel	---
Secret Name	SAAIEME
Daughter of Light	E
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	L (El)
Planetary Intelligence	Semieliel
Planetary Name (Hebrew)	Shemesh

#### The Moon

Divine Name	---
Archangel	---
Secret Name	BTZKASE
Daughter of Light	Me
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	Aw
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

**The Planet Venus**

Divine Name	---
Archangel	---
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

**The Planet Jupiter**

Divine Name	---
Archangel	---
Secret Name	DEIMOLA
Daughter of Light	Iana
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekiel
Planetary Name (Hebrew)	Tzedek

**The Planet Mars**

Divine Name	---
Archangel	---
Secret Name	IMEGCBE
Daughter of Light	Akele
Son of Light	Hecoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Iocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

### The Planet Mercury

Divine Name	---
Archangel	---
Secret Name	ILAOIVN
Daughter of Light	Azdobn
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagone(l)
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

### The Planet Saturn

Divine Name	---
Archangel	---
Secret Name	IHRLAAL
Daughter of Light	Stimcul
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Sabathiel
Planetary Name (Hebrew)	Shabathai

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