

## On the Use of Enochian in the Golden Dawn Grade Rituals

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### Introduction

The path of spiritual advancement outlined from the 0=0 grade through Portal can be said to use several frameworks to support its structure. One can, for example, explore it from the Alchemical, Elemental, or Sephirothic perspectives. This study will examine the grade rituals from the Elemental perspective, specifically through the lens of the Golden Dawn Enochian system. As this system is examined, the case will be made that the Golden Dawn Aspirant, as she is exposed to the Enochian Tablets via the Grade Rituals from 1=10 through Portal, is slowly introduced to the entirety of the Universe as described via several symbol sets encoded into the Tablets, at which point they are ultimately unified through the Portal process.

The grades 1=10 through Portal specifically point to the Elemental nature of the inner work to be accomplished prior to one's emergence into 5=6, and in the Portal ritual, we further discover the dominance of the Elemental framework of the Outer Order grades; although the Elemental grades are additionally attributed to the lower four Sephiroth, we discover in Portal that the four Halls of the First Order *"in one sense, never leaves Malkuth, being the Halls of the Four Lowest Sephiroth of Malkuth in Assiah."*

In the 0=0 Hall, the Aspirant is not yet inducted into the Sephirothic and Elemental realms which she will be traversing in her ensuing journey. Here, the four elements make their appearance as the elements on the altar, which the Kerux removes from the altar in a clockwise fashion to symbolically separate the elemental components of the aspirant. During the process of the ritual, these spiritual parts of the aspirant are purified, consecrated, and reunited, at which point the Kerux returns them to the altar. However, the Hall itself is not attributed to any element in particular, hence, no element is invoked.

The separation, purification, consecration, and reuniting of the elements within the Aspirant in the 0=0 Hall are something of a preparation and foreshadowing of the elaborate Elemental journey which truly begins with the 1=10 grade, wherein the Aspirant steps into the Element of Earth within Malkuth on the Tree of Life in Assiah; that is, Earth of Earth. It is during the 1=10 grade ritual that the Enochian tablets and Invocations first make their appearance. Before zeroing in on the Enochian aspects of the elemental invocations, let us first examine the framework of the invocations as a whole.

### The Framework of Invocations for the Elemental Grade Rituals

In general, the process of invocation starts by calling attention to the One from which the elemental differentiation springs, and continues by connecting to the specific Element via adoration. This framework can be seen roughly outlined in the Openings

prescribed by the Cypher Manuscripts (see accompanying charts; invocatory portions in red), and fleshed out in the various Golden Dawn redactions. The overall sequence is this:

1) Declare Adoration of the God-Source of the Element; invoke Great Name. The 1=10 version of this, as indicated by the 1=10 folio, is somewhat more elaborate than the other three.

2) Move to the attributed quarter, facing the corresponding Tablet. Traditional redactions include a verse here from Genesis 1:26-27, which appears to be somehow extrapolated from a line that appears *only* in the 1=10 folio, and seems to read "gen 1.1.78" which is a bit ambiguous. Be that as it may, the purpose seems to be to evoke a creation myth. The OSOGD redactions keep the spirit of the segment but replace the Biblical passage with different passages that are essentially Qabalistic, and harmonious with the corresponding Element and Hall.

3) Invoke the Spirits of the Element by the following Hebrew Names:

- A) The Sephirothic God Name
- B) The God Name according to the Greater Pentagram attributions
- C) The Archangel Name

4) Invoke the Spirits of the Element by the Names and Letters of the corresponding Enochian Quadrangle:

- A) The Three Great Names
- B) The King Name

#### The Enochian Tablets as introduced in the Elemental Halls

The Elemental Tablet represents the forces that the Aspirant is exposed to during the Hall, and its power is tapped via the Three Great Names. According to Zalewski, the Elemental King is "the first ray that impregnates the aura" of the Aspirant, and also coordinates and directs the forces of the Tablet. The vibrational pitch of the Aspirant's aura is shifted in sympathy with the pitch of the Element, and thus, the Aspirant is introduced to the spirits of the Element. In each Hall, the Aspirant is introduced directly to the Tablet of the Hall in a manner that is an elaboration of these instructions of the Cypher Manuscripts:

1=10: SHEWS TABLET AS IN OLD MSS<sup>1</sup> (*includes drawing of a Tablet*).

2=9: SHOWS TABLET OF AIR

3=8: SEE WATCH TOWER & WORDS EMPEH ARSEL GAIOL

4=7: SHOWS FIRE TABLET SEE - OIP - TEAA - PEDOCE

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<sup>1</sup> According to Runyon, the MSS refers to *Book H* or *Clavicula Tabularum Enochi*, which is Westcott's adaptation of Sloane MS 307, an anonymous 17th century manuscript for which the authorship appears to be a source of some debate. This is essentially the source of the Golden Dawn Enochian system.

The Cypher Manuscripts (and ensuing Grade rituals) seem to use "Tablet" and "Watch Tower" interchangeably. Technically these refer to slightly different things: the Tablets are the lettered grids containing the Names of spirits, whereas the Watch Towers refer to Kelley's vision of the hierarchy of these spirits in a personified form, lining up in four directions within four castles in the shape of an equal-armed cross. An image based on this vision, found in Casaubon's *A True & Faithful Relation*, is referred to as the *Golden Talisman*.

The Tablets are introduced cumulatively; that is, each Hall also contains the Tablet(s) of the Hall(s) preceding it, though only the current Tablet is invoked and specifically shown to the Aspirant. The Tablet or Watch Tower is described as one of the principle emblems of the Hall. As the Aspirant is introduced to the Tablet of the Hall, its elemental and directional attributions are named, and it is referred to as "one of the four Great Tablets of the Elements said to have been given to Enoch by the Great Angel Ave." The myth attributing the Tablets to Enoch appears to be derived from *A True & Faithful Relation*, (an apt myth, since Enoch has been equated with Thoth-Hermes), and the Cypher Manuscripts refer to און in the 1=10 opening. It is worth noting that און enumerates to 12, implying that the Tablets were given by the Zodiac, and thus by Chokmah/Wisdom. 12 is also the sum of the letter Vau (ו), indicating the Hierophantic and trans-Abyssal nature of this transmission.

The further division into sub-angles is briefly mentioned, which subdivides each element; for example, the Earth Tablet is divided into Air of Earth, Water of Earth, etc. This is followed by a mention of the innumerable names of spirits of the nature of that element to be found within that Tablet. Interestingly, the Cypher Manuscripts only indicate that the aspirant specifically be pointed out the Three Great Names during the 3=8 and 4=7 rituals; not during the 1=10 or the 2=9. As with many things in the Cypher Manuscripts, it is unclear whether this is intentional or an oversight. The Stella Matutina rituals apparently assume this is an oversight, and point out the Names to the aspirant in all four Advancements. The OSOGD rituals do this as well, and also specifically point out the King Names to the Aspirant during the 3=8 and 4=7, but not during the 1=10 or the 2=9.

Although *Book H* does attribute the four Tablets to the four cardinal points, nowhere in *Book H* or, apparently, in any of the surviving Dee & Kelley manuscripts, are there any overt attributions of the quadrangles of the Great Table to the Elements. However, the Angel Ave strongly implies an Elemental nature contained in the Tablets when describing the categories of knowledge contained within them. According to *Book H*, the Tablets contain "all human knowledge," and as it applies to the Elements, "the knowledge of all elemental creatures amongst us, how many kinds there are, and for what they are created. Those that are in the Air, Water & Earth by themselves. The property of Fire, which is the secret Life of all things. But those more particularly." Additionally, according to *A True & Faithful Relation*, The Angel Ave proclaims that "The Angels of the 4 angles shall make the Earth open unto you, and shall serve your necessities from the 4 parts of the Earth." Although there is no such explicitly stated attribution, this bit

of revelation sounds consonant with the 4 parts of Malkuth, which the Aspirant traverses through the Grades of the Outer Order.

It is also interesting to note that Kelley's *Golden Talisman* vision does include 4 colors in the form of cloths on the ground emerging out of the castles. Out of the East, a red cloth; out of the South, white; out of the West, green or pale green; out of the North, black. These are not overtly Elemental, but several sources, including Aurum Solis and David R. Jones, have linked these colors to Elemental and Zodiacal / Seasonal attributions via the 4 Horsemen of the Apocalypse. It is also possible to attribute these directions Alchemically (Red Lion; White Eagle; Green Lion; Black Dragon).

#### Anatomy of an Enochian Tablet, According to the Golden Dawn

Outside of the implied elemental forces introduced to the aspirant in the elemental Hall, implicit in the introduction are also a staggering quantity of other forces encoded into each Tablet. The 6 Seniors pulled from the Great Central Cross, together with the King, are attributed by the Golden Dawn to Planetary forces. The King is the Solar spirit, who comes in two flavors: merciful and severe. The way the two are distinguished is by the last letter. According to *A True & Faithful Relation*:

Ave: Thou hast Bataiva or Bataivh. You must take but one of them, either the A or the H. A, comiter, and H in extremis judiciis.

In other words, the two central letters on the Tablet, indicating the end of the King Name, appear to be an either/or proposition. Thus it remains a 7-letter Name, as are the rest of the Seniors. *Book H*, however, does not mention this distinction, nor does it seem to care whether the Name remains 7 letters with one or the other ending, or an 8-letter Name with both. The Cypher Manuscripts indicate the usage of the 8-letter version quite clearly with the King Names for the Air and Water Tablets; the Earth and Fire King names give less clear indications. Nevertheless, the Golden Dawn has apparently been using the 8-letter Name for all Tablets, covering both merciful and severe bases, since its inception.

The same Great Cross also contains Tarot and Decanate attributions. Furthermore, each sub-angle contains a Calvary Cross of 10 squares each, and is considered Sephirothic. Not only are the sub-angles attributed to sub-elements, but also to the four Suits of the Tarot, and to the four Letters of the Tetragrammaton. The four Calvary or Sephirothic Crosses are thus further attributed to the four Qabalistic Worlds. The squares above the Calvary Crosses contain the names of Kerubic spirits, attributed to the Court cards, who rule over the Servient spirits below. These spirits below the Crosses contain multiple attributions, including Zodiacal and Geomantic. Containing such flexibility in attributions, the Tablets could be seen as unifying centers for the entire complex of symbol sets used in the Halls. Furthermore, encoded into the Tablets are the 91 Parts of Earth, which themselves link to the 30 Aethyrs; as such, these represent yet another lens through which one could theoretically access the entirety of all levels of consciousness. The 30 Aethyrs and 91 Parts can additionally be attributed to the Sephiroth on the Tree of Life in the Four Worlds. Thus one can surmise that through the four Tablets introduced



There exist multiple versions of the Great Table. The two main versions from Dee & Kelley are:

1. The Original Table given by Ave
2. The Reformed Table given by Raphael

Outside of differences in letters, the main difference between the two is a rearrangement of the Quadrangles. Using *Book H* cardinal attributions, the differences in layout are thus:

<u>Original Table:</u>		<u>Reformed Table:</u>	
EAST	NORTH	EAST	WEST
SOUTH	WEST	NORTH	SOUTH

The Reformed Table is the version most often used by Golden Dawn practitioners. There is at least some anecdotal consensus that it "works better" or "flows better" than the Original Table. Perhaps the Original is a "beta" version. Or perhaps it "flows better" because it aligns more precisely with other symbolic sets of attributions used by the Golden Dawn. In particular, the Reformed Table aligns perfectly with the Zodiac wheel:

East = 11th House / Aquarius	West = 8th House / Scorpio
North = 2nd House / Taurus	South = 5th House / Leo

This, in turn, gives us our Elemental attributions:

East = Aquarius = Air	West = Scorpio = Water
North = Taurus = Earth	South = Leo = Fire

...which also aligns with the lower four points of the Pentagram as used by the Golden Dawn, additionally placing Spirit on top. The sub-angles of the individual Tablets follow the same elemental alignment. Now possessing elemental attributions, the Golden Dawn assigns its system of flashing colors to the Tablets, which were previously colorless.

The Great Seals adorning the tops of the Tablets are sometimes referred to as the Spirit point. The Seal corresponds with the "One Trumpeter" of the *Golden Talisman*, thus heading the hierarchy that continues with the "Three Ensign Bearers," who correspond with the Three Great Names. As such, the Great Seal could probably be considered an emblem of the particular face of the One (or "God") that is reflected by that Tablet. *Book H* alludes to these Seals somewhat opaquely; they are referred to as "Angel Overseers" over the parts of the world as divided by cardinal direction. They are, however, addressed in some detail in the *Concourse of the Forces*.

These Seals also connect the Tablets to the Heptarchic Enochian system. According to the *Concourse of the Forces*, the Seals are all taken from the Sigillum Dei Aemeth. This is not, however, entirely clear. The Seal of the Eastern Tablet, which shows a letter "T" with 4 short rays on top (*The Concourse of the Forces* refers to these rays as Yods), refers to the 4T at the top of the outer perimeter of the Sigillum. This 4T marks the beginning point where seven God Names are derived from the outer perimeter, which can be attributed to the Planetary spheres. The Seal of the Northern Tablet is a simple equal-armed cross which appears on a 7x7 table containing the Names of the seven Planetary Archangels, along with another set of seven God Names which array themselves on the outer heptagonal portion of the Sigillum. The equal-armed cross is placed on this heptagon as well. The Seal of the Western Tablet is an equal-armed cross adorned with the letters b, b and the numbers 4 and 6. It is found on one of a set of planetary talismans called the Ensigns of Creation, which are used with the Sigillum; specifically, it is located on the Ensign of Mercury. The Seal of the Southern Tablet is a little circle with 12 rays. Its origin, however, is unclear. Due to the 12 rays, it is tempting to give this Seal a Zodiacal attribution. Overall, however, one can hypothesize that due to the Heptarchic nature of the Sigillum, through the Seals, the Aspirant is given a link to the Planetary forces.

The Golden Dawn system further links these Seals with the Sigillum Dei Aemeth via the Names of "Supreme Elemental Kings," which use the symbolism of the Seals themselves to yield Names from the Sigillum. These are not the same as the Solar Elemental Kings who spiral out from the center of the Tablet, being also Planetary in nature; but rather, these are considered Kings of the entire Tablet, "drawn forth" from the Seals, and purely Elemental in nature. Finally, like the Tablets, the Seals are also depicted in color by the Golden Dawn, corresponding with the system of elemental attributions as described above.

Out of Dee & Kelley's Tables came other slightly different versions from various sources. Most, if not all, commonly used Tables feature the Reformed arrangement of quadrants, but varying letters. An additional complication surfaces if one attempts to reconstruct the Table based on the names of the 91 Parts of Earth as given by Nalvage, for the arrangements of letters on neither the Original nor Reformed Tables align exactly with the 91 Parts of Earth as given. The various attempts to rectify the Tables with the 91 Parts, beginning with Dee himself, led to the creation of Tablets with multi-lettered squares. We see these kinds of Tablets in both *Book H* and in *the Concourse of the Forces*. The versions from those two sources appear to be very similar, but not identical. For the most part the multi-letter squares contain two letters, which belong to the Original and Reformed Tablets, but a few squares contain more than two. Those extra letters appear to be products of 91 Parts-based rectification attempts. In *the Concourse of the Forces*, Mathers explains what to do with multi-letter squares:

"Some squares have more than one letter. In these cases, either letter characterises the Square. The higher one is preferable. The lower is weaker. If two letters are side by side, the presumption is in favour of equality. Where two letters are in one square, the best plan is to employ both. But one alone may be used with effect."

Examining Mathers' Tablets with the above in mind, he appears to favor the Reformed letters, whereas *Book H* does not seem to give a preference.<sup>2</sup>

A few more versions of the Tablets are worthy of mention. Crowley's Liber Chanokh presents an unusual Table - it features the Reformed arrangement of quadrants, and one letter per square, but the letters are a hybrid of Original, Reformed, and reconstructed via the 91 Parts. David Allan Hulse presents a detailed reconstruction of the Tablets according to the 91 Parts; it is unusual in that it is the only version to end up with a few differing letters for two of the sets of Three Great Names. (All other versions appear to agree on the spelling of all the Three Great Names.)

And finally, we now also have the Westcott Tablets, the fullest merging yet of the Enochian and Golden Dawn systems. These Tablets use truncated pyramids in place of squares. Such pyramids are first introduced during the 4=7 Grade Ritual as the Solid Pyramid of the Elements; the Admission Badge for the 28th Path of Tzaddi. Taking the Golden Dawn's color attributions for the Tablets and running with them, the Westcott Tablets make use of all four color scales. Further, instead of marking the top Spirit point of the Tablet with Great Seals, the Westcott Tablets use the names from the Tablet of Union. Thus, in a certain way, both categories of Tablets link and unite all four Tablets through Spirit. However, traditional Golden Dawn Tablets are united indirectly via the Sigillum, whereas the Westcott Tablets are united via the Tablet of Union.

#### On the Enochian Names Invoked during the Openings of the Advancements

The Golden Dawn's usage of King Names as dually merciful and severe was covered in the discussion of the Seniors. As mentioned, the King Names as presented in the Cypher Manuscripts and the Stella Matutina rituals show some inconsistency. While the Names BATAIVAH and RA'AGIOSEL clearly show the intent to call on the Kings in their merciful and severe aspects, the name EDELPERNA indicates only one of the two (although it could signify either, implying some interesting ideas about Elemental Fire). The Name of the King of Earth is subject to the most confusion. The Cypher Manuscripts indicate ICZODHEH CA, indicating the merciful aspect only. This is generally treated as a mistake, and the Stella Matutina 1=10 ritual indicates IC ZOD HEH CHAL. Although this format rectifies the "CA" error, it also seems to at least partially be based on Mathers' advice to use all letters in a multi-letter square, since "CH" occupy the same square in that version of the Tablets.<sup>3</sup>

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<sup>2</sup> It is the opinion of this writer that the multi-lettered Tablets are a very sloppy solution, particularly the advice to employ both letters at once.

<sup>3</sup> If I am to make just one suggestion based on the findings of this thesis, I would suggest cleaning up and systematizing the King Names according to the Tablets being used, and according to the intention to call forth both severe and merciful aspects of each King. Hence, the Fire King should be called as EDELPERNAA, and if the Reformed Tablets are being used, the Earth King should be called as IC ZOD HHH AL. The Names can then be changed as needed, if the Tablets are changed.



The Three Great Names are a more clear-cut matter, perhaps because, unlike the King names, they are clearly outlined in *Book H*. Also, they remain the same in most Tablet versions. The *Golden Talisman* calls them the three Ensign Bearers, perhaps referring to the Heptarchic Ensigns of Creation. They are spelled with 3, 4, and 5 letters, respectively "bearing the nature of 3, 4, and 5." Collectively, then, one might surmise that each set of Three Great Names bears the nature of 12, referring to  $\text{אונה}$  and the Zodiac as described previously. One could further contemplate  $12 \times 4$  (the number of Tablets) = 48, this number thus indicating the nature of all four sets of Great Names collectively. 48 corresponds with the enumeration of  $\text{גדוליה}$ , or Mercy, and  $\text{כוכב}$ , the Sphere of Mercury. Considering that the Seal of the Western Tablet (which the GD associates with Water =  $3=8 = \text{Hod}$ ) is found on the Ensign of Mercury, these aspects are perhaps marks of the Mercurial nature of the Enochian system.

Zalewski describes an interesting process by which the Three Great Names connect the invoker to the corresponding Tablet. Using the Tablet of the North as an example, Zalewski describes MOR as an entity who works directly through blunt force, on contact; followed by DIAL who rebalances and distributes the energy invoked; and finally HCTGA who seals and strengthens the link to the Tablet.

In his commentaries, Zalewski also describes Whare Ra teachings relating the Three Great Names to the astrological houses, further stating that invoking these Names during the rituals affects the life of the Aspirant in the three areas symbolized by the corresponding houses. Zalewski specifies the following attributions:

<i>North Tablet; 1=10</i>	<i>East Tablet; 2=9</i>	<i>West Tablet; 3=8</i>	<i>South Tablet; 4=7</i>
MOR - 2nd House	ORO - 11th House	MPH - 8th House	OIP - 5th House
DIAL - 3rd House	IBAH - 12th House	ARSL - 9th House	TEAA - 6th House
HCTGA - 4th House	AOZPI - 1st House	GAJOL - 10th House	PDOCE - 7th House

This set of attributions appears to be derived from a version of Mathers' lecture on the Twelve Tribes of Israel and the Zodiacal Signs. The version presented by Zalewski adds Enochian Names to the correspondences seen in the more common version of this lecture. A particular version of the Table of Shewbread is presented to illustrate this, attributed to Mathers, adding the Enochian Names to the attributions for each sign. It also differs from the common version in that it runs the signs clockwise instead of counter-clockwise. However, when aligning the locations of the Fixed signs to each quadrant of the Zodiacal wheel, neither this version nor the common version align with the Zodiac wheel (and by extension the Pentagram, and the Reformed Table), since they start with Aries at the top. Nor do they align with the Original Table. A version given in the *Outer Order Rituals and Commentaries* does align with the Reformed Table, since it turns the diagram to place Capricorn on top. The OSOGD version, the Girdle of Nuit, uses this alignment as well. As such, this diagram can provide an interesting key to unlocking the effects of the Three Great Names on the 12 Houses of lived experience as invoked through the Reformed Table. Since it is presented in the 1=10 ritual, it can be said that

these effects are introduced to the aspirant in the Grade of Malkuth, which symbolizes a manifestation of all the Elements in Assiah.

### The Portal and the Tablet of Union

In Portal, the Elemental Tablets to which the aspirant has been introduced during the First Order are all present in the Hall, to be united under the auspices of the Tablet of Union. This Tablet, the Chief Adept, and the symbol  $\text{⌘}$  all link together to represent the unifying Spirit crowning the four Elements, "converting the Cross into the Pentagram." On crossing the Veil, the Aspirant in Portal is given the word  $\text{⌘}$  "which crowns the Pyramid of the Four Elements in the 4=7 Hall," the same truncated Pyramid introduced in *the Concourse of the Forces* as a 3-dimensional representation of each square on the Table. Following this, the aspirant is introduced to the Tablet of Union itself, as a Tablet which "binds together the Four Tablets into one under the presidency of the Spirit."

The Names on the Tablet of Union are derived from the Black Cross which unites the four Quadrangles into one Table. The precise instructions on the arrangements of these letters upon the Tablet were derived from *Book H*:

The First line containeth these letters: e, x, a, r, p, and serveth to bind the 4 Lesser Angles of the East Quadrangle together.

The Second line hath these letters: h, c, o, m, a, which serveth to bind the 4 Lesser Angles of the Second or West Quadrangle together.

The Third line hath these letters: n, a, n, t, a, which serveth to bind the 4 Lesser Angles of the third or North Quadrangle together.

The Fourth and last line hath these letters: b, i, t, o, m, and serveth to bind the 4 Lesser Angles of the 4th or South Quadrangle together.

These instructions indicate that each line binds together the sub-angles of its Quadrangle, just as all four lines bind together the four Quadrangles. *The Concourse of the Forces* then describes the resulting Tarot attributions. The first column of letters, EHNB, represents the Aces, being the spiritual roots of each element. Thus EHNB alone contains a distillation of the entire Table, engendering the elements represented horizontally across the Tablet. The other 16 letters represent the Court cards, which are attributed as the sub-elements of the Tarot. Thus, the other four columns of the Table represent the four Qabalistic Worlds. And so, again, the Aspirant is presented with several symbolic representations of the Universe encoded into one dense, powerful package, with unification of all these parts coded right into this symbol of the Whole. Furthermore, according to Zalewski, this Tablet amplifies power in ritual.

The order of the names on the Tablet of Union works naturally when tracing an equal-armed cross to arrive at the four cardinal points with East at the top. It also works naturally when tracing the Pentagram starting with Air, resulting in full alignment with

the quadrant arrangement of the Reformed Table. In addition, adding the backwards letter "L" from the lower right corner of the Tablet of the West (perhaps further marking the Mercurial nature of this system via Sephirothic correspondence) to the beginning of the four names yields three different but related names. These are Lexarph, Comanan, Tabitom, the spirits ruling the Tablet of Union. They are also the Governors of the 28th, 29th, and 30th Parts of Earth, linked to the 10th Aethyr, which is called ZAX. Interestingly, Crowley's Liber 418 describes ZAX as the Abyss, and Choronzon.

It is perhaps worth considering the attributions of the Enochian letters ZAX to gain more insight as to the nature of these ruling spirits. The attributions as given in Liber 418 are Z=Leo, A=Taurus, X=Earth. ZAX thus comprises three modes of unification. The first is via the central Sun, the heart, uniting with love; and also via Lust, uniting Severity and Mercy through desire. The second is via Fixed Earth, echoed in the third letter; and also via the Hierophant, who unifies the states of being above and below the Abyss. The third is Earth itself, a manifested union of the other three elements. Thus it can be surmised that Lexarph, Comanan, Tabitom unite the energies of the Tablet of Union through these modes of unifying process. These spirits are called with this invocation:

Ol Sonuf Va-Orsagi Goho Iada Balta  
 Elexarpeh Comananu Tabitom  
 Zodakara Eka Zodakare Od Zodameranu  
 Odo Kikle Qaa Piape Piamoel Od Vaolan

The rest of this invocation is composed of bits of the First Enochian Call, which is used as a general invocation for the Tablet of Union. It is used in the Opening of the Portal, and is also found in the Bornless ritual, among other places. I have not been able to determine from whence this invocation has come.

In an echo of the separation and reuniting of the elements within the Aspirant in the 0=0 Hall, these elements are then invoked by the Aspirant in Portal only to be burned on the altar of sacrifice, so that they may be united by Spirit into a Quintessence. After the Aspirant is finally able to traverse the 25th path, the path of Samekh, and pierces the Veil, the Tablet of Union is placed upon the Altar. At this juncture, according to Zalewski:

"The Tablet of Union firmly integrates and aligns the Elements and as such produces yet another, but final, alignment of the Subtle Bodies. Taylor described this as like tuning in a radio station and slowly increasing the volume. The Tablet of Union is now brought from behind the Veil to bind the Incorporeal Elements together with Spirit. It is the descent of Spirit into matter. It is at this point in the ceremony where the Subtle Bodies are hit hardest and bonded together."

In other words, the Tablet of Union on the Altar represents or triggers a climax of not only the Portal ritual, but of all the Elemental rituals together, wherein the Aspirant is introduced to a Unity of the Self and Universe. And thus, at this exit to the Outer Order and entrance to the Inner, the Aspirant is exposed to the entire Universe united as One.

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1=10<sup>1</sup>

H. SEE THE GUARDING  
 H. SEE THAT ZELATORS ONLY ARE PRESENT  
 H. GIVE SIGNS  
 D. PURIFY FIRE  
 S. CONSECRATE WITH WATER  
 H. TO WHAT ELEMENT ATTRIBUTED<sup>[sic]</sup>  
 HE G. TO ∇  
 H. LET US ADORE  
 אָרץ אֲדֹנָי מַלְכָּה. אֲדֹנָי הָאָרֶץ UNTO THEE BE  
 THE גְּדוּלַת מַלְכוּת. ROSE OF SHARON.  
 LILY OF VALLEY  
 K. SPRINKLES SALT אָמֵן  
 H. <sup>[pentagram]</sup> AND THE אֱלֹהִים<sup>[sic]</sup> SAID GEN 1.1. אָק.  
 " SPIRITS OF ∇ ADORE אֲדֹנָי  
 " BY אֲוִרִיאֵל AND <sup>[taurus]</sup> ADORE אֲדֹנָי  
 " BY TA BLETOF<sup>[sic]</sup> ∇ AND אֹרֵה <sup>[equal-armed cross]</sup>  
 " BY EMOR. DIAL HECTEGA <sup>[cup]</sup>  
 " BY ICZODHEH CA\_<sup>[sic]</sup> SWINGS <sup>[censer]</sup>  
 H. |||| ||| |||\_ HS |||| ||| |||\_HG |||| ||| |||

2=9

2=9 ב = ט THEORICUS  
 OFFICERS. H. HS. HG. KX.  
 OPENING. ARRANGE AS FOR לב PATH.  
 H. CALLS TO ORDER. SEE GUARDING. WHO PRESENT  
 SIGNS GIVEN  
 HG. ב GRADE = △  
 HS. ב GRADE = LUNA <sup>[luna]</sup>  
 HG. ITS PATH = לב ~ ת  
 H. PRAYER TO אֵל הַי שְׂדֵי אֵל הַי  
 ALL PASS TO EAST  
 H. MAKES <sup>[pentagram]</sup> ACTIVES <sup>[pentagram]</sup> PASSIVES <sup>[pentagram]</sup> FOR △  
 H. LET SYPHS<sup>[sic]</sup> ADORE יְהוָה AND אֵל הַי שְׂדֵי אֵל הַי  
 H. SIGNS <sup>[aquarius]</sup> (?) MAN. RAPHAEL  
 H. WITH <sup>[cross]</sup> IN NAMES OF ORO IBAH AOEPI  
 OF GREAT EAST TABLET AND BATAIVAH  
 ALL GO TO PLACES  
 H. DECLARES OPEN ||| ||| |||  
 HS ||| ||| ||| HG ||| ||| |||

<sup>1</sup> This folio for the 1=10 Opening is unique in that it does not belong to the original Cypher Manuscripts. Interestingly, the original page is missing from the Manuscripts; this folio is taken from W. A. Ayton's "Second Order Notebook." In his "Secrets of the Golden Dawn Cypher Manuscript," Poke Runyon makes the case that Ayton's folio is an "honest, well-intentioned copy of a fake."

3=8

PRACTICUS ג = ה - H. HS. HG.

OPENING

H. SEE TO GUARDING

H. SEE WHO PRESENT. SIGNS GIVEN

HG. TO ▽

HS. TO [mercury]

HG. PATHS ARE לא AND ל OF ש AND ר - REFLECTION OF [sol]

REFLECTION SPHERE OF △

H. LET US ADORE KING OF ▽ אלהים צבאות  
[spiral] [pentagram] [pentagram] [pentagram] INVOKE ▽

OPEN IN NAMES OF אלהים צבאות

[bird] GABRIEL [cross]

EMPEH ARSEL GAIOL

RA AGIOSEL

WHICH ARE NAMES FOUND IN THE GREAT WESTERN  
QUADRANGLE OF ▽

H. HS. HG. | ||| . | |||

4=7

OPENING

FINDS ALL IS SECURE. & ONLY ט = ז ARE PRESENT

HG. △

HS. [venus]

HG. PATHS ARE כט \_ כז \_ כז

H. WHAT IS PATH כט

HS. [pisces].

THE PEFLECTION<sup>[sic]</sup> OF [aquarius] IS כז

HS. כז = PEFLECTION<sup>[sic]</sup> OF [mars]

H. ADORATION OF יהוה צבאות

H. CALLS ON אלהים. MICHAEL

OIP TEAA PEDOCE

EDELPEPNA<sup>[sic]</sup>

MAKING [spiral] [pentagram] [pentagram] [labeled pentagram<sup>2</sup>]

H. | ||| |||

HS. | ||| |||

HG. | ||| |||

<sup>2</sup> There is a pentagram drawn here that is labeled with the elements. Poke Runyon posits that it is explanatory, and posits that "it may be the original 'Key' from which Mathers developed the Pentagram Rituals."