

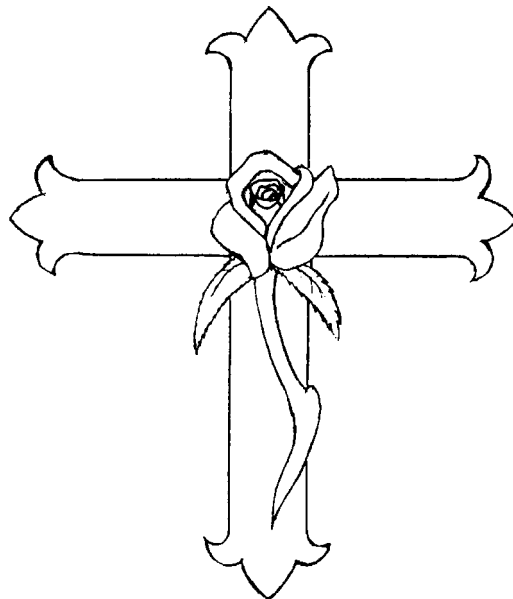
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# The Book of the Concourse of the Forces - Part 1

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥



THIS MATERIAL IS PRIVATE AND HAS BEEN LENT TO ME ON TRUST, TO RETURN ON DEMAND. IT CONTAINS NOTHING OF PECUNIARY VALUE AND NOTHING PERSONAL TO MYSELF. I HEREBY DIRECT MY LEGAL REPRESENTATIVES WHOMSOEVER, IN CASE OF MY DEATH OR INCAPACITY, TO RETURN THE SAME AT ONCE, UNREAD AND UNOPENED, TO G.H. FRATER P.C.A., AT 14050 CHERRY AVENUE, SUITE R-159, FONTANA, CALIFORNIA, 92337.

Thou shall know that the wisdom of Enoch containeth many great and secret mysteries. Know well that the formula of the (4) Watchtowers introduced in the Outer are bound together by a fifth tablet called the Tablet of Union. This tablet is referred to the element of M and shall be present in all thy workings with the four elemental tablets of B,A,C,D.

In the following illustration, the Tablets are arranged in the form of the Microprosopus, symbolized by the Pentagram.

r	Z	i	l	a	f	A	y	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	S	a	r	o	Y	a	u	b
T	o	i	T	t	z	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
t	N	a	b	r	V	i	x	g	a	s	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	a	C	u	c	a	
N	a	o	c	O	T	t	n	p	r	n	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

**Air Tablet**

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

**Earth Tablet**

T	a	O	A	d	v	p	t	D	n	i	m
a	a	b	c	o	r	o	m	e	b	b	
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	p	s	U
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	L	c	o	i	d	x	p	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
X	r	i	n	h	t	a	r	n	d	i	L

**Water Tablet**

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

**Fire Tablet**

1. **Great Cross of 36 squares, lettered in black on white, stretching through the entire tablet.**
2. **Sephirotic Calvary Crosses, lettered also in black on white, in the four corners on the tablets.**
3. **Kerubic Squares, which are always in the elemental color of the tablet, and are the four squares immediately above each Sephirotic Cross.**
4. **Servient Squares, always in the color of the tablet, and consist of the 16 squares of each lesser angle beneath each Sephirotic Cross.**

The Kerubic and Servient squares on each tablet are colored in the elemental color with the letters drawn thereon in the complimentary color, on a subtle level, providing a Spiritual Force, even unto an elemental nature, thus:

**AIR TABLET** painted in yellow. Lettering on A quarter Mauve.  
**WATER TABLET** painted in blue. Lettering on C quarter orange.  
**EARTH TABLET** painted in black. Lettering on B quarter green.  
**FIRE TABLET** painted in red. Lettering on D quarter green.

**EXAMPLE OF COLOR (Lesser Angles)**

Thou shall paint the letter on the appropriate color in the lesser Angles. Study well the example from the Tablet of Fire, the Great Watchtower of the South.

Yellow on red. **A Of D** **C Of D** **Blue on red.**

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

Black on red. **B Of D** **D Of D** **Green on red.**

## THE HOLY TABLET OF UNION

In all their workings, the Tablet of Union shall be present when the (4) Elemental Tablets be employed. The Tablet of Union is attributed to the top point of the Pentagram and it be attributed unto M.

Let the Z.A.M. be aware that certain letters may be employed in combination with specified letters from the Elemental Tablets to formulate certain names contain a higher degree of potency than when an Angelic name is formulated from the elemental tablet above.

The Tablet of Union containeth (20) squares. Let the Z.A.M. contemplate the Order in which these Names are arranged in relationship to the Permutation of the Tetragrammaton:

<b>EXARP</b>	<b>A</b>	<b>y</b>
<b>HCOMA</b>	<b>C</b>	<b>h</b>
<b>NANTA,</b>	<b>B</b>	<b>h</b>
<b>BITOM</b>	<b>D</b>	<b>w</b>

**w h h y** is the permutation **b** (Refer to 4 = 7 Grade Material).

<b>E</b>	<b>X</b>	<b>A</b>	<b>R</b>	<b>P</b>
<b>H</b>	<b>C</b>	<b>O</b>	<b>M</b>	<b>A</b>
<b>N</b>	<b>A</b>	<b>N</b>	<b>T</b>	<b>A</b>
<b>B</b>	<b>I</b>	<b>T</b>	<b>O</b>	<b>M</b>



Three Secret Holy names of God on Each Tablet:

**A - ORO IBAH AOZPI**

**C - MPH ARSL GAIOL**

**B - MOR DIAL HCTGA**

**D - OIP TEAA PDOCE**

These Secret and Holy names answer to IAO, and are conceived to be born as sacred ensigns upon thy banners of the Great King of its' respective quarter.

Eight letters compriseth the Name of the Great King and the tracing of the Kings Name forms a spiral or a whirl in the center of the Great Cross. The Adept shall understand that in thy workings when the 3 Secret and Holy names of God are invoked it is accepted that the Great King is also implied. Thou mayest invoke the Great King specifically through the tracing of the whirls and the vibration of the Name.

Let the Adept always proceed with the specific invocation of the King with great care, for the King is a force great and terrible.

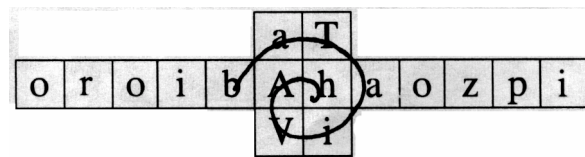
The Names of the Great Kings are:

A - BATAIVAH

C - RAAGIOSL

B - ICZHCAL

D - EDLPRNA



**Example of King only & whirl**

## THE SIX SENIORS

There are a total of 24 Seniors on the four Watchtower Tablets. Thou shall approach the Seniors with due solemnity and respect, for they are also the 24 Elders who kneel before the Throne of God. They are Spiritual forces and their squares are painted white.

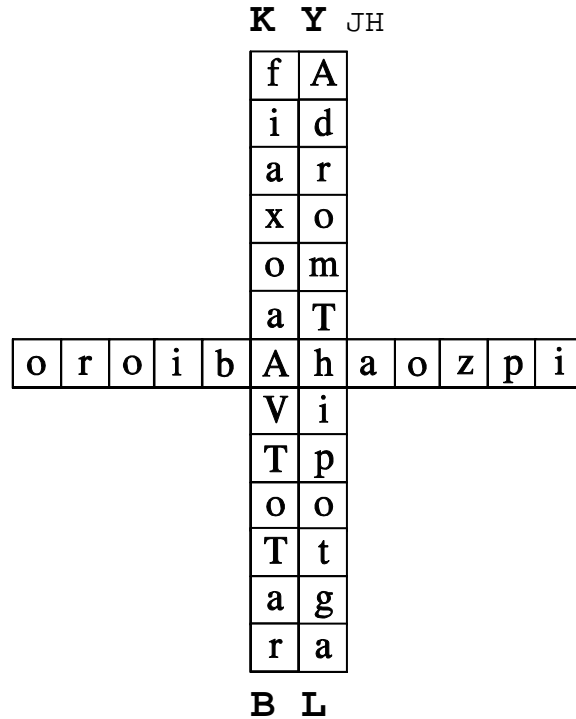
Six seniors occupy each Tablet. Thou shall obtain their Names by counting from the sixth and seventh squares of the Linea Spiritus Sancti. Thou shall include these squares in the ascertaining of the Names and readeth outward along the three lines of the Cross to the edge of the Tablet.

Each name of the Senior is comprised of seven letters which correspond to the seven flaming torches (the seven Spirits of God).\*

\*(The understanding of this magical principal is beyond the scope of Z.A.M.)

	f	A										
	i	d										
	a	r										
	x	o										
	o	m										
	a	T										
o	r	o	i	b	A	h	a	o	z	p	i	
	V	i										
	T	p										
	o	o										
	T	t										
	a	g										
	r	a										

**Example from the Holy Tablet of A**



### Allocations of the Six Seniors

Thou shall take note of the overlapping letters on the central squares.

The N is used to invoke both the King of eight letters and the six Seniors of seven letters. These Seniors and King are attributed to the Wanderers and the A respectively. Thou shall use all six Hexagrams to invoke the King.

Thou shall note that these rules (the positional attributions of the planets to the Seniors on the Tablets) are constant and the same on each Tablet.

Thus, the three holy Names of God, the Name of the Great King and the six Seniors are extracted from the Great Cross and always painted in black lettering on white background.

### LESSER ANGLES

Thou shall note that the Great Cross divideth the tablet into four sections. These four sections are referred to as the four sub-elements or lesser angles. Likened to the top point of the Pentagram, the Great Cross acts as the spiritual agent that binds the four sub-elements together. The order of the lesser angles as they relate to the four elements is the same on each tablet.

\*Important Note: The Great Cross has been darkened in the diagram to better illustrate the four lesser angles.





## **KERUBIC SQUARE & LESSER ANGLE SQUARE**

Thou shall note the four squares above the Cross which are of the Sephirotic Cross in each Lesser angle. These be the Kerubic squares. The squares are shaded in this paper, but in the Temple are painted in color.

Thou shall also note shaded or colored squares below the Cross arm of the Sephirotic Cross; these are the sub-servient or Angels of the lesser angle. Although shaded or colored, the Kerubic squares are of greater significance.

Note that the white square in the center belongeth to the Sephirotic Cross and not to either the Kerubic squares, nor to the sub-servient squares. (Note: The use of the letter in the Sephirotic Cross in combination with a lesser Angel name and a letter extracted from the Tablet of Union is reserved for a higher grade.)

Thus, from the top rank of the A Quadrant in the A Tablet we have the following name(s):

**R Z (I) L A**

It is through the process of permutation that thou mayest derive these other Names:

**Z L A R, L A R Z, A R Z I**

In total, we have four Kerubic Names in each sub-angle. These four names of the Kerubic Angels of the sub-quadrant, rule the Servient Squares below the Sephirotic Cross. Of the four Kerubics, the first is the most powerful as the other three are derived from the first through the process of permutation.

If thou wish to change the nature of these four Names from angelic to Archangelic, and thusly increase their power, thou shall prefix the Name with an appropriate line from the Tablet of Union.

Example: Kerubic Rank of A and Lesser angle of A Tablet, thou shall add the letter E from the word **EXARP** on the Tablet of Union. Thus the Archangelic Names are now **ERZLA, EZLAR, ELARZ, EARZL**.

**The rule is that the first letter of the appropriate line of the Tablet of Union is prefixed only to the Name formed from the Kerubic Square.**

Example: here is an example of the method as it is applied to the remaining Servient Squares of the A Angle of the A Tablet.

## **EXARP**

Hence **EXARP** will only be used on the A Tablet and shall never be used on the other 3 tablets.

**HCOMA** for the c Tablet

**NANTA** for the B Tablet

**BITOM** for the D Tablet

Thou shall apply the first letter to the Kerubic squares of each of the four lesser angles while the remaining four letters, thou shall apply to the sixteen Servient squares of those angles shown above in the example. Thou shall follow the same order as the Tablet of Union in applying the remaining letters:

**E = M = Kerubics**

**X = A =**

**A = C =**

**R = B =**

**P = D =**

Below is an example of the lesser angle of D in the Tablet of C. (Permutations include both Kerubic and sub-servients).

The consecration of the Four Elemental Weapons give excellent examples of the spirit or archangelic names formed from the Kerubic squares by the addition of letters from the Tablet of Union.

The attribution of the name hwhy.

The name is the key to the whole of the Enochian attributions of the squares to the elements: The letters are thus referred:

y	YOD	D	WANDS
h	HE	C	CUPS
■	VAU	A	SWORDS
h	(final) HE	B	PENTACLES

The letters of the great name attributed to the Four Tablets in order together:

Insert Diagram

Not only are the letters of Tetragrammaton attributed to the Tablets themselves, and to the lesser angles of the tablets, but they are so arranged that even the squares of the tablets come under the jurisdiction and governance of the letters. So far as concerns the Great Cross, the method for attributing to it the letters of the name is to divide each vertical and horizontal line into groups of three adjoining squares.

We now come to the colored squares grouped above and below the Sephirotic Cross in each of the lesser angles. The most important of these are the four above the cross-bar of the Sephirotic Cross, called the Kerubic Squares. From these four squares are derived four names of four letters each. Thus, for the top rank of the Airy Angle of the  $\text{A}$  Tablet, we have:

**R Z ( I ) L A**

Note that the white square in the center belongs to the Sephirotic Cross and is not included in the names derived from the Kerubic Squares. From these four letters we obtain four names. Thus: **RZLA, ZLAR, LARZ, ARZL.**

These four names, the names of the four Kerubic Angels of the lesser angle, rule the Servient Squares below the Sephirotic Cross, and of the four, the first is the most powerful as the others are derived therefrom.

By prefixing to these four names a letter from the appropriate line of the Tablet of Union, we obtain even more powerful names, archangelic in character. Thus, for the Kerubic Rank of the  $\text{A}$  lesser angle for the  $\text{A}$  Tablet, which we are using as our example, the letter "E" of the word "EXARP" on the Tablet of Union is prefixed. This produces **ERZLA. EZLAR. ELARZ. EARZL.**

The rule is that the first letter of the appropriate line of the Tablet of Union is prefixed only to the names formed from the Kerubic Squares. In the Airy Angle of the  $\text{C}$  Tablet, the principle Kerubic Name is **TAAD**. The name formed by the addition of the appropriate letter from the Tablet of Union is **HTAAD**. As an example of this method applied to the remaining Servient Squares of the  $\text{A}$  Angle of the  $\text{A}$  Tablet, we find:

## DIAGRAM C

Hence **EXARP** will be used entirely on the  $\text{A}$  Tablet, and is never used on the other three Tablets. The first letter applies to the Kerubic Squares of each of the four Lesser angles, while the remaining four letters apply to the sixteen Servient Squares of those angles as shown above. The other names of the Tablet of Union are attributed similarly to  $\text{C}$ ,  $\text{B}$ , and  $\text{D}$ . As an example, below are given the names formed from the lesser angle of  $\text{D}$  in the  $\text{C}$  Tablet:

diagram 241

Below is a diagram of the Great Name applied to each corner of the Separate Tablets:

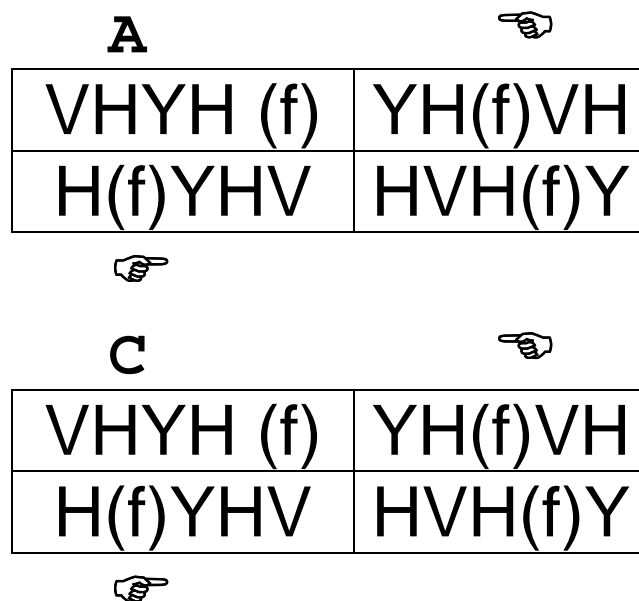
Note: The Great Cross and the Sephirotic Cross of each sub-angle have been blackened to better illustrate the Holy Name applied.


Insert Diagram F:

Each square of the above diagram represents three squares on the Tablets. This attribution is perfectly simple if it be remembered that the letter consonant to the tablet always comes to the top and left.

The arrows show the direction in which the name is to be read.


The Sephirotic Crosses in the lesser angles have, as the student will already have noted, ten squares, each of which is referred to one of the Sephiroth of the Tree of Life. The Sephirotic Cross therefore represents the sephiroth modified by the letter of the lesser angle. Thus Kether in the Airy, lesser angle is the Kether of ם. In the Watery Lesser Angle, it is the Kether of ה, and so on. The letters, in this case, as elsewhere explained, refer to the four worlds. Referring to the other squares of the lesser angles, in the Kerubic rank the outside square is always attributed to the letter corresponding to the element of the lesser angle. In the Tablets of א and צ, the Name reads right to left in the two upper quarters; in the two lower quarters it reads from left to right. In the Tablets of ב and ד, left to right in the upper, but in the two lower quarters from right to left. Thus in the Four Tablets the name reads:



 **B**

VH(f)YH	VH(f)YH
H(f)VHY	H(f)VHY



 **D**

VH(f)YH	VH(f)YH
H(f)VHY	H(f)VHY



Though the last two groups of the name are the same, this does not indicate that the squares are identical. Their elemental composition differs enormously in each lesser angle, as a little later will be seen.

The Servient Squares beneath the Calvary Cross may be considered as of four vertical columns of four squares each, or, looking at it from a different angle, of four horizontal ranks also of four squares each. In attributing the letters of Tetragrammaton to these Servient Squares, the rule is that they follow the attributions of the Kerubic Squares. The columns (that is reading from above downwards) follow the order of the Kerubic Squares above, and this order is invariably followed downwards for the ranks, reading from right to left. Thus, in the  $\Delta$  lesser angle of the  $\Delta$  Tablet, the Kerubic Rank has attribution to the Name:

**w      h      y      h<sub>(final)</sub>**

Therefore, applying the above rule, the Servient Squares beneath the Sephirothic Cross follow:

<b>w</b>	<b>h</b>	<b>y</b>	<b>h<sub>(final)</sub></b>
<b>h<sub>(final)</sub></b>	*	*	*



y	*	*	*	*
h	*	*	*	*
W	*	*	*	*

From this example, it will be clearly indicated that each square has a double attribution to the letters of Tetragrammaton, none being the same since a column and a rank differ. Thus, Column W rank y does not coincide in nature with Column y rank W.

We must now approach the reason for this complex series of references of the letters of the Tetragrammaton to the squares. According to these attributions, so are certain astrological, Tarot, Geomantic and Hebrew symbols referred to the squares.

It will be remembered that in attributing the letters of the name to the Great Cross, we subdivided the latter into groups or blocks of three squares each. Every block was attributed to some one letter of Tetragrammaton. Now the signs of the zodiac are to be attributed to the Great Cross, and each of those twelve signs is to be referred to three squares constituting one group or block. The order of their attribution is governed by the letters of the Great Name already referred to the arms of the Great Cross. For instance, D signs (a, e, and i) are attributed to y, C Signs (d, h and l) are attributed to C. Airy Signs (c, g, k) are attributed to A. B signs (b, f, and j) are attributed to h final.

Thus, each group of three squares, constituting a single unit, is attributed to one sign of the Zodiac, depending upon the letter of the Name referred to that group. Each zodiacal sign, being divisible into three decanates, or divisions of ten degrees, it follows that each of three decanates of the sign may be referred to one of the squares in any group of three squares. The sign refers to the group, the decan refers to one square of that group.

The rule governing the attributions of the twelve signs to the Great Cross is: the four Kerubic or fixed signs (b, e, h, and k) are referred to the squares of the Linea Spiritus Sancti. The four cardinal signs (a, d, g, and j) are referred to the left side of the Linea Dei Patris Filiique, and the four mutable signs (c, f, i, and l) the right side of the Linea Dei Patris Filiique.

The decanate system as employed by the Order will be found in the part of this lesson dealing with the significance of the Tarot cards. They begin with the attribution of the first decanate of a to the planet F, and ending with the last decanate of l also ruled by F. The order of planets for the decanates follows the order of sephiroth on the Tree of Life: L, K, F, A, C, B, and Y.

There are 36 small cards of the Tarot, as explained in the appropriate documents, attributed to the decanates of the twelve signs. Therefore to each of the decanate squares on the Great Cross will be attributed one of the small cards of the

Tarot. 2, 3, and 4, of each of the four suits of Tarot are referred to Cardinal signs, 5, 6, and 7 to the Kerubic or Fixed signs; and 8, 9, and 10 to the Mutable signs. Thus in the A Tablet, the Great Cross shows the Tarot and decanate attributions as shown.

## **THE GREAT CROSS OF THE AIR TABLET SHOWING TAROT AND DECANATE ATTRIBUTIONS**

### **Diagram I**

The attribution of the Sephiroth to the ten squares of the Sephirotic Cross is shown on the admission badge to the 27th Path of p, and reproduced in one of the Knowledge Lectures. The planetary attributions to the Sephirotic Cross as used in the Enochian system are rather different from those used on the Tree of Life. But the system that is here employed is constant, and applies to each of the sixteen Sephirotic Crosses on the four Tablets.

In this mode of attributing the planets to the sephiroth on the Calvary Cross of the lesser angles, L is excluded, and K and the Tarot Trump, the Wheel of Fortune, is attributed to Kether. The title of this card is 'Lord of the Forces of Life,' and Kether is the origin and source of life.

To Chokmah is attributed B, the Tarot Key, the Magician, "Magus of Power," seeing that Chokmah is the distributor of the power from Kether, even as B is the messenger of K of classical mythology.

To Binah is referred the Y and the Tarot Key, "Priestess of the Silver Star," even as Binah is the completer of the Triad of the Supernals, and as it were High Priestess to the Inferior sephiroth. (Compare also, says S.R.M.D., the position of the Path of g in the Tree of Life.)

To Chesed, C, and the Key of the Empress, "The Daughter of the Mighty Ones." Chesed is, as it were, the first of the Inferiors below Binah, and the path of C is thus reciprocal between Chokmah and Binah, forming, as it were, the base of the Triangle of the Supernals.

To Geburah, F, and the Tarot Key, "The Blasted Tower," "The Lord of the Hosts of the Mighty," even as Geburah represents strength and fiery power.

To Tiphareth is the A, "Lord of the Fire of the World," even as Tiphareth is, as it were the heart and center of the A of Life.

The remaining four squares of the Sephirotic Cross have no planetary or astrological attributions. The ten squares of the Sephirotic Cross also stand for the Ace and small cards of the Suit represented by the element of the Lesser angle. Thus Wands are attributed to the D Angle, Pentacles to the B Angle, etc.

The Kerubic Squares are allotted, as their name implies, to the four Kerubim whose emblems follow the order of the letters of Tetragrammaton:

y	h
Lion -- e	Eagle -- h
King	Queen
W	h (final)
Man -- k	Bull -- b
Prince	Princess

These last are of the suit corresponding to the element of the lesser angle as explained above, viz: Wands to D and y; cups to C and h; swords to A and w; Pentacles to B and h final.

It was previously shown how the squares of the servient part of each lesser angle were given a double attribution to the letters of the Name. They were seen to be ruled by a letter governing the rank, and also by a letter governing the column. In order to work out the astrological attributions of this allocation, note that the columns go by the triplicity of the Kerubic square at the top, the ranks by quality. By this method there results a highly intricate and ingenious subdivision of elements in the sub-elements of the lesser angles.

**y & D** are referred to the Cardinal Signs, (a, d, g, and j)

**h & c** are referred to the Kerubic or Fixed Signs, (b, e, h, and k)

**w & A** are referred to the Mutable Signs, (c, f, i, and l)

**h (final) & B** are referred to the Elements, (D, C, A, B)

As to the reasons of this latter attribution, S.R.M.D. says that the four Cardinal signs are called the most fiery because they are most solar in nature. That is, the

Equinoxes and Solstices occur when the  $\mathbb{A}$  is in these signs. The Kerubic or Fixed signs are considered watery because they are the most shining and glittering in nature. The remaining four Mutable signs are called the most airy because they are the most subtle in nature. While the four elements are the most earthy because their operation is mainly terrestrial. Incidentally, instead of the usual  $\mathbb{B}$  symbol, the planet  $\mathbb{L}$  is used in the Enochian system, because, to quote S.R.M.D., “Though one of the seven Lords who wander (planets),  $\mathbb{L}$  is yet here classed with those who abide because he is the heaviest of the seven and thus formeth a link between the wanderers and abiders.”

The following diagram shows how any lesser angle may be worked out using the above rules:

**Diagram K:**

**EARTH ANGLE OF WATER TABLET**

One final set of attributions concerns the Tablet of Union, which is referred to  $\mathbb{M}$ . It is employed, as before shown, in binding together the Tablets, and in building up angelic Names. Its attributions are to the Four Aces of the elements and to the Court Cards. The aces represent the root force, and the essential spiritual noumenon of the element. The Court Cards are the vice-gerents of the root force in the element.

	<b>M</b>	<b>A</b>	<b>C</b>	<b>B</b>	<b>D</b>
<b>A</b>	ACE SWORDS	PRINCE SWORDS	QUEEN SWORDS	PRINCESS SWORDS	KING SWORDS
<b>C</b>	ACE CUPS	PRINCE CUPS	QUEEN CUPS	PRINCESS CUPS	KING CUPS
<b>B</b>	ACE PENTACLES	PRINCE PENTACLES	QUEEN PENTACLES	PRINCESS PENTACLES	KING PENTACLES
<b>D</b>	ACE WANDS	PRINCE WANDS	QUEEN WANDS	PRINCESS WANDS	KING WANDS

The foregoing methods of attributing the Enochian squares should be completely grasped before proceeding further. It is imperative to understand thoroughly the basic principles of attributions before beginning the analysis of the pyramids based on each square. What follows will have little meaning if the reader has not worked out these references and attributions for himself.

The following diagram shows the Letters of Tetragrammaton attributed to the four Enochian Tablets in detail. The figures refer to the order of reading the Hebrew letters, but must under no circumstances be confused with the order of the Angelic names on the Tablets, which always read from left to right.

In the 4 = 7 Grade the admission badge for the 28th path was a pyramid. It was described as having a square base, and four sides composed of equilateral triangles cut off so as to leave a flat top. These four sides were attributed to the four elements, and the flat top was conceived to be the throne of Eth, the M. Hitherto, the squares of the Enochian Tablets have been treated as a single whole, and as being flat. In reality, however, they are represented as being pyramids like that described above. The practical magical significance of this will be shown hereafter, but for the moment we must consider the method of producing the sides of these pyramids, and their attributions. With the exception of the Tetragrammaton letter, upon which everything else depends, all the other attributions appear and are included in the definition of the nature of the pyramid. Each side of the pyramid is colored according to its own appropriate element, or left white for M. It by no means follows, for example, that a square from the Airy Angle of A will build up a completely yellow pyramid. But every

## **KEY OF ATTRIBUTIONS**

### **Diagram M**

### **ATTRIBUTION OF THE**

**GREAT NAME TO  
THE FOUR LESSER ANGLES**

**Diagram N**

airy angle of all four tablets has at least one airy side.

On a flat surface, the pyramid is represented by dividing the square into four triangles, leaving a small square in the center to mark the flat top. On this, if desired, the appropriate Enochian letter may be placed. The following will be the standard of reference, so that later should mention be made of triangle no. 2, the following diagram will show its position.

**Diagram O**

The pyramid is supposed to be in position on the tablet, so that triangle no. 2 points to the top of the tablet. To work out the pyramid of any square completely, it is necessary to know the attributions of the four triangles and the element of each. Since every tablet comprises four distinct divisions, each of these must be considered separately as each produces a different type of pyramid. The rules for analyzing the pyramid based on the squares will be concisely put, thus:

**GREAT CROSS:**

- |                 |                                      |
|-----------------|--------------------------------------|
| Triangle No. 1: | Sign of Zodiac, small card of Tarot. |
| Triangle No. 2: | M.                                   |
| Triangle No. 3: | Planet of Decan.                     |
| Triangle No. 4: | Elemental symbol of the Tablet.      |

Note that Triangle No. 2 on the squares of the Great Cross is always M, as indicating the operation of the M in the primary element, and is shown white. Triangle No. 4 is colored according to the element of the Tablet; thus red for C Tablet, blue for D, black for B, yellow for A. Triangle No. 1 is to be colored according to the triplicity of the sign attributed to it, that is as to whether it is of an earthy, fiery, watery, or airy nature. Triangle No. 3 is to be colored in that of the element ruled by the planet attributed to it. The rule governing the latter is:

**A and K rule the element of D.  
 L and B rule the element of A.  
 C and Y rule the element of B.  
 F rules the element of C.**

On the other hand, there are alternative methods, the use of which calls into operation other forces than elemental. Thus the color of no. 1 may be in the color of the sign itself, as red for a, and blue for i, etc. Triangle no. 3 may be also be colored in the color of the planet itself, orange for the A, green for C, etc. If these latter are used, planetary and zodiacal forces would be inferred in lieu of purely elemental ones. The former, however, may be found to be the most practical for most circumstances.

The method of applying these rules to the Great Cross may be seen in the following, consisting of the three left hand squares of the Linea Spiritus Sancti of the A tablet, showing the pyramids formed from the squares of the letters ORO:

#### DIAGRAM P:

#### Sephirotic Cross:

Triangle No. 1:	Elemental Emblem of Tablet.
Triangle No. 2:	Emblem of M.
Triangle No. 3:	Elemental Emblem of Lesser Angle.
Triangle No. 4:	Sephirah. Letter of Tetragrammaton. Tarot Card.
	Coloring: no. 1, color of the element of tablet.
	No. 2, always white. No. 3 Elemental color of Lesser Angle.
	No. 4, Either white for M, or in color of sephirah.

### **Kerubic Squares of the Lesser Angles:**

- Triangle No. 1: Tarot card of Lesser Angle.
- Triangle No. 2: Elemental Emblem of tablet.
- Triangle No. 3: Kerubic symbol answering to letter of name.
- Triangle No. 4: Elemental Emblem of Lesser angle.

No. 1 will agree with the coloring of No. 3 always. That is, the color will be that of the element of the Court card corresponding to the Kerub. No. 2 shows the elemental color of Tablet. No. 4, elemental color of the Lesser Angle.

### **Servient Squares:**

- Triangle No. 1: Element of Great tablet with astrological attribution.
- Triangle No. 2: Elemental Emblem of letter ruling the column with Tarot Trump.
- Triangle No. 3: Elemental Emblem of Lesser Angle with Geomantic figure.
- Triangle No. 4: Elemental emblem of letter ruling rank with Hebrew of letter corresponding to Tarot Trump in triangle No. 2.

The coloring of these angles is the simplest because it follows its elemental emblem. It has not been mentioned before, but it is the rule, when drawing or painting these pyramids and triangles, to paint the symbols on the appropriate sides in complimentary colors. Thus, to take Triangle No. 1 of a Servient Square in the C angle of C, the color will be blue to refer to the element of the tablet as a whole, while the appropriate astrological attribution will be painted on it in orange. This rule applies to all the squares.

The method sounds highly complex, but in practice it is much easier than it sounds. In fact, it takes far less time to work out a square than to describe the method.

### **Tablet of Union:**

- Triangle No. 1: Element of column. (M in first column)
- Triangle No. 2 & No. 4: Always M.
- Triangle No. 3: Element of rank.

The colors of each of the triangles are clearly indicated. Appended below are examples of the above, so that there may be no difficulty at all in understanding how this procedure obtains.



## Diagram Q:

Consider the  $\mathbb{B}$  lesser angle of the  $\mathbb{B}$  Tablet; the Servient Square in rank  $\mathbb{W}$  and column  $\mathbb{W}$ . The column is ruled by  $\mathbb{W}$ , attributed to  $\mathbb{A}$ , therefore, the astrological symbol will be an Airy sign. The rank is ruled by  $\mathbb{W}$ , therefore, the symbol will be mutable  $\mathbb{A}$ ,  $\mathbb{C}$ .

The Tarot Key for  $\mathbb{C}$  is The Lovers. The Hebrew Letter attributed to it is  $\mathbb{U}$ . The Geomantic attribution is Albus.

Take the  $\mathbb{D}$  Tablet,  $\mathbb{A}$  Angle, column  $\mathbb{H}$ , rank  $\mathbb{Y}$ . The astrological symbol will be a watery sign. The rank is ruled by  $\mathbb{Y}$ , therefore, the symbol will be cardinal or fiery  $\mathbb{C} - \mathbb{d}$ .

The Tarot Key for  $\mathbb{C}$  is the Chariot. The Hebrew letter for  $\mathbb{C}$  is  $\mathbb{J}$ . The Geomantic attribution is Populus.

The following is by S.R.M.D.:

“Briefly, regarding the pronunciation of the Angelical language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew alphabet. For example, in  $\mathbb{b}$ , the vowel following ‘ $\mathbb{B}$ ’ is “e” pronounced AY. Therefore, if ‘ $\mathbb{B}$ ’ in an Angelic name precedes another as in “Sobha,” thou mayest pronounce it ‘Sobeh-hah.’ ‘ $\mathbb{G}$ ’ may be  $\mathbb{g}$  following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and mystical names, and some other things.

‘Also ‘ $\mathbb{Y}$ ’ and ‘ $\mathbb{I}$ ’ are similar, also ‘ $\mathbb{V}$ ’ and ‘ $\mathbb{U}$ ,’ depending whether the use intended be vowel or consonant. ‘ $\mathbb{X}$ ’ is the ancient Egyptian power of  $\mathbb{s}$ ; but there be some ordinary Hebrew names wherein ‘ $\mathbb{x}$ ’ is made  $\mathbb{x}$ .”

From one ritual written by S.A., we find the following given as to the pronunciation of names.

“In pronouncing the names, take each letter separately.  $\mathbb{M}$  is pronounced Em;  $\mathbb{N}$  is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter  $\mathbb{n}$  is ‘ $\mathbb{u}$ ’);  $\mathbb{A}$  is Ah;  $\mathbb{P}$  is p;  $\mathbb{S}$  is Ess;  $\mathbb{D}$  is Deh.

‘NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAASD is The-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-the-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.”

S.R.M.D. calls attention, in the document “ $\mathbb{S}$ ,” to some rather interesting that is to say, suggestive, correspondences. It is to be noted that the number of squares in the vertical line of the Great Cross, that is in the Linea Dei Patris Filiique, will be 26, which answers to the Gematria or number of  $\mathbb{hwhy}$ . Also the number of points in the Geomantic symbols referred to the Kerubim, Fortuna Major to  $\mathbb{e}$ , Rubeus to  $\mathbb{h}$ , Tristitia to  $\mathbb{k}$ , and

Amissio to b, are also 26 in number. The ten squares remaining on the horizontal bar of the Great Cross, that is five on each side of the descending column, and not considering the two squares on the center where the shafts cross, will refer to the ten sephiroth. And the first three letters of those squares will symbolize the triad of the Supernals operating through the quadrangle.

### TABLE OF ATTRIBUTIONS

The following Table of Attributions, repeated though it is for the most part from earlier knowledge which should be familiar, may be useful for reference in working out the squares:

COLUMN	RANK	LETTER	TAROT TRUMP	SYMBOL	GEOMANTIC FIGURE
w	h	a	Fool	A	Fort. Min.
S.C.	Chokmah	b	Magician	B	---
S.C.	Binah	g	H. Priestess	Y	---
S.C.	Chesed	d	Empress	C	---
y	y	h	Emperor	a	Puer
h	h	w	Hierophant	b	Amissio
w	w	z	Lovers	c	Albus
h	y	j	Chariot	d	Populus
y	h	f	Strength	e	Fort. Maj.
h	w	y	Hermit	f	Conjunctio
S.C.	Kether	k	Wheel/Fort.	K	---
w	y	l	Justice	g	Puella
h	h	m	H. Man	C	Via
h	h	n	Death	h	Rubeus
y	w	s	Temperance	i	Acquisitio
h	y	u	Devil	j	Carcer
S.C.	Geburah	p	Tower	F	---
w	h	x	Star	k	Tristitia
h		q	Moon	l	Laetitia
S.C.	Tiphareth	r	Sun	A	---
y	h	c	L. Judgem.	D	Cauda Drac.
h	h	t	Universe	L (B)	Caput Drac.

S.C. stands for Sephirotic Cross.

The following is the Enochian Alphabet (this sometimes, though wrongly, was called Theban), together with the English Equivalents of its letters and the Enochian Titles

<b>ENOCHIAN</b>	<b>TITLE</b>	<b>ENGLISH</b>
<b>B</b>	<b>Pe</b>	<b>B</b>
<b>C</b>	<b>Veh</b>	<b>C or K</b>
<b>G</b>	<b>Ged</b>	<b>G</b>
<b>D</b>	<b>Gal</b>	<b>D</b>
<b>F</b>	<b>Orth</b>	<b>F</b>
<b>A</b>	<b>Un</b>	<b>A</b>
<b>E</b>	<b>Graph</b>	<b>E</b>
<b>M</b>	<b>Tal</b>	<b>M</b>
<b>I</b>	<b>Gon</b>	<b>I, Y, J</b>
<b>H</b>	<b>Na-hath</b>	<b>H</b>
<b>L</b>	<b>Ur</b>	<b>L</b>
<b>P</b>	<b>Mals</b>	<b>P</b>
<b>Q</b>	<b>Ger</b>	<b>Q</b>
<b>N</b>	<b>Drun</b>	<b>N</b>
<b>X</b>	<b>Pal</b>	<b>X</b>
<b>O</b>	<b>Med</b>	<b>O</b>
<b>R</b>	<b>Don</b>	<b>R</b>
<b>Z</b>	<b>Ceph</b>	<b>Z</b>
<b>U</b>	<b>Vau</b>	<b>U, V, W</b>
<b>S</b>	<b>Fam</b>	<b>S</b>
<b>T</b>	<b>Gisa</b>	<b>T</b>

refer to the ten Sephiroth. And the first three letters of those squares will symbolize the triad of the Supernals operating through the Quadrangle.

Looking at the horizontal line again, and considering its full quota of twelve squares, instead of as ten as before, then since they are divided into a 3, a 4, a 5, -- as

in **OIPTEAAPDOCE** – they may be said to symbolize the Triad of the Supernals, the Tetrad of the elements, and the  $\circ$ . Again. In the commencing Triad of the Linea Spiritus Sancti of each tablet, it may be said that:

**ORO will be symbolical of the Voice of the Man Kerub.**  
**MPH will be symbolical of the Cry of the Eagle Kerub.**  
**MOR will be symbolical of the Low of the Bull Kerub.**  
**OIP will be symbolical of the Roar of the Lion Kerub.**

There are various ways of looking at the pyramids prior to undertaking the practical work of using them as the symbol for skrying in the spirit-vision. S.R.M.D. suggests a useful mode of meditation which elaborates in a most illuminating way the ordinary attributions. He says: “Thou mayest regard the upper triangle (No. 2) as representing a force acting downwards. The lower triangle (No. 4) as a force striving upwards. The left hand Triangle (No. 1) as acting horizontally from left to right, and the right hand triangle (No. 3) as a force acting from right to left. While the center will be the common force. Thus:

#### Diagram T:

“M is strong in any position. Remember that D acteth most strongly upwards, A downwards, C from right to left horizontally, and B from left to right. And in those Tablet Squares according to their positions in the Great Tablet. And thus canst thou apply thy reason unto the elucidation of the effect of the four forces thus rushing together.”

Though this may sound wholly incomprehensible at first, a little reflection on the nature of the movement of these forces yields a wealth of ideas, S.R.M.D. provides a few examples at hazard of this analysis, and they are quoted as follows:

“The Square of ‘A’ of **EXARP** in the Tablet of Union.

Triangle No. 2:	Queen of Swords.
Triangle No. 2:	M.
Triangle No. 3:	A.
Triangle No. 4:	M

“Nearly all the squares of this Tablet represent some combined effect of Light and Life. Here M acts both downwards and upwards. A is not very strong in action when it is here

placed; and the Queen of Swords represents the moist force of A, h of W. Therefore, if one could attribute a direct material action unto the squares of the Tablet of Union, the terrestrial effect would be that of a moist and gentle, scarcely moving, breeze; with a soft vibrating Light playing through it, like the most gentle sheet-lightning in summer.”

It will aid the reader considerably, if, when meditating upon these examples, he draws the pyramid with the triangles so that he can refer to it at a moment’s notice.

“The Square ‘H’ of ‘MPH’ in the Great Cross of the C Tablet.

Triangle No. 1:	Seven of Cups, h.
Triangle No. 2:	M.
Triangle No. 3:	C.
Triangle No. 4:	C

“Here the action of C is extremely passive, h, representing especially Still C, and C has her quiet action still more intensified. Therefore, were it not for the action of M, the effect would be rather evil than good, representing deception, and well summed up in the 7 of Cups. ‘Lord of Illusionary Success.’ But the action of the M makes it mild and beneficent. A gentle, peaceful, force.”

“The Square of ‘O’ of ‘OMEBB’ in the Sephirotic Cross of the C Lesser Angle of the C Tablet.

Triangle No. 1:	C
Triangle No. 2:	M.
Triangle No. 3:	C.
Triangle No. 4:	Geburah.

“Here C is extremely strong, and is stirred to action by the energy of Geburah. Were it not for the M it would be the destroying energy of a flood, but the latter renders its effect more gentle and beneficent, promoting the solution and nourishment of matter.”

“The Square of ‘M’ of ‘AISMT,’ a Kerubic square of the fiery lesser angle of the B Tablet.

Triangle No. 1:	Queen of Wands
Triangle No. 2:	B.
Triangle No. 3:	Eagle Kerub. C
Triangle No. 4:	D

Here B acting downwards and D upwards, the effect would be volcanic. The C is as strongly palced as the D, rendering it explosive, though helping to stifle the D by its

union with the B. The Queen of Wands equals the C of D, h of y, reconciling these two elements. Therefore the whole effect would be to produce a moist, generating heat, like that of a conservatory, or rather of a hot-house. A force intensely excitant and generative and productive. The B force of the tropics.

“The Servient Square ‘R’ of BRAP’ in the Watery lesser angle of the D Tablet.

Triangle No. 1: f. D.  
Triangle No. 2: B.  
Triangle No. 3: C. Conjunctio.  
Triangle No. 4: A.

“Here C is in the strongest place, but otherwise the force of the square is somewhat different to the former, from the influence of A in the lowest triangle. The effect will then be that somewhat of lands – fertile indeed, but ultimating its harvest, and therefore not nearly as excitantly generative as in the former square. And the land of f as usually described will be a very fair representation thereof.”

The following statements concerning aspects of the philosophy underlying the Enochian Tablets are also written by G.H. Fratres S.R.M.D. Some of them are very profound and the student will do well if he gives them a good deal of attention – especially in connection with the idea of the projection of the Tree of Life into a solid sphere and forming Five Pillars. This part of the Enochian teaching is taken from a manuscript entitled “X. The Book of the Concourse of the Forces. Binding together the Powers of the squares in the terrestrial quadrangles of Enoch.”

“Each of these terrestrial tablets of the elements is divided into 4 lesser angles by the Great Central Cross which cometh forth as from the Gate of the Watch Tower of the element itself. The horizontal line of each of these three Great Crosses is named, ‘Linea Spiritus Sancti.’ The perpendicular is called ‘Linea Dei,’ the line of God the Father and Son, the ‘Patris Filii,’ Macroprosopus and Microprosopus combined. For these 4 vertical lines resemble 4 mighty pillars each divided into twain by a light line shewing this forth; the Father Himself, in the absence of the line. And in its presence shewing the Son.

“As aforesaid the central points of these 4 Great Crosses do shew in the Celestial Heavens, and do correspond unto the 4 Tiphareth points referred to in the Book of the astronomic view of the Tarot. Naturally then, the Linea Spiritus Sancti coincides with the Zodiacal Belt wherein is the path of the A who is the administrant of the M of Life, and “The Lord of the D of the World.” The four Linea S.S. then form the complete circle of the Ecliptic, a circle at the center of the zodiacal circle.

“It is demonstrated in the Tarot manuscripts that when the 10 sephiroth in their grouping which is called the Tree of Life, are projected in a sphere (Kether coinciding with the North Pole, Malkuth coinciding with the South Pole, the Pillar of Mildness with the Axis) then the Pillars of Severity and of Mercy are quadrupled, i.e. there are five Pillars instead of three Pillars.

“The same scheme is therefore, applicable to the Celestial Heavens, and the mode of the governance of these Tablets in the Heavens is also set forth in these four tablets, terrestrial as well as in the Heavens, is in the spaces between the 4 pillars.

That is, between the double pillars of severity and mercy. In these vast spaces at the ends of the universe are these tablets placed as Watch Towers, and therein is their dominion limited on either side by the sephirothic pillars, and having the great central cross of each tablet coinciding with one of the 4 Tiphareth points in the Celestial Heavens. Therefore, even in the small squares into which each tablet is divided, each represents a vast area of dominion, having the correlation thereof in the universe, in the planets, in our  $\mathbb{B}$ , in the fixed stars, and even in man, in animals, vegetables, and minerals.

“Therefore do the 4 perpendicular or vertical lines of the 4 crosses represent 4 great currents of force passing between North above and South below, intersecting the Tiphareth points and thus affirming the existence of the Hidden Central Pillar of the Tree of Life, forming the Axis of the Sphere of the Celestial Heavens.

“Therefore are these lines which are vertical called ‘Linea Dei Patris Filiique,’ as manifesting that central column wherein are Kether and Tiphareth, Macroprosopus and Microprosopus.

“The Calvary Cross of 10 squares which are in each of the 4 lesser angles of each tablet are attributed unto the action of the  $\mathbb{M}$  through the 10 sephiroth herein. This Cross of 10 squares is the admission badge of the 27th path leading unto the grade of Philosophus, the only grade of the first Order in which all the tablets are shewn. It represents the sephiroth in balanced disposition, before which the Formless and Void roll back. It is the form of the opened out double cube and altar of incense. Therefore it is placed to rule each of the lesser angles of each Tablet.

“A knowledge of these tablets will then, if complete, afford an understanding of the Laws which govern the whole creation. The dominion of the Tablet of Union is above that of the 4 terrestrial tablets and towards the north of the universe.

“Of the letters on the tablets, some be written as capitals. These are the initial letters of certain Angels’ names drawn forth by another method, not now explained, and the offices of these do not concern a Z.A.M. Some squares have more than one letter. In these cases, either letter characterizes the square. The higher one is preferable. The lower is weaker. If two letters are side by side, the presumption is in favor of equality. Where two letters are in one square, the best plan is to employ both. But one alone may be used with effect.

“Of the difference between these mystical names of the Angels of the tablets and the Hebrew names such as Kerub, Auriel, and Michael, etc. Those Hebrew Angel names which have been taught unto the First Order are rather general than particular, attending especially to an office or rule whereunto such an Angel is allotted. As it is written: “One Angel does not undertake two messages.” For these mighty Angels do rather shew forth their power in the governance of the 4 great sephirothic columns as aforesaid, viz: the double columns of severity and mercy when projected in a sphere, and this also is under the presidency of the sephiroth. But the names of the Angels of the Enochian Tablets do rather express particular adaptations of forces shewing forth all variations and diverse combinations of those which are in the other case manifested in a more general way.”

It will be found written in the Clavicula Tabularum Enochi: “Now we are to understand that there are four Angel-Overseers...Each one of these Angels is a mighty Prince, a mighty Angel of the Lord and they are of Him. They are as Chief watchmen

and overseers, set over several and respective parts of the world, viz: East, West, North, South, as under the authority of whom are confirmed in the beginning of the world. To whom belong four characters, being tokens of the Son of God, by whom all things are made in the creation, and are the natural marks of His Holiness.”

Now thou shalt observe that in the Book of the Concourse of the Forces, a sign is annexed unto each of the Four Tablets of the elements. That is, unto the Tablet of  $\Delta$ , a symbol of a T having four y's above it.

## **THE SIGILS OF THE ANGELIC TABLETS**

### **Diagram U**

Unto the Tablet of  $\text{C}$  a Cross Potent, having two letters b.b. a figure 4 and a figure 6 in the angles thereof.

Unto the Tablet of  $\text{B}$ , a simple Cross Potent without additions.

Unto the  $\text{D}$  Tablet there is a circle having twelve rays. These be the sacred seals or characters alluded to in the preceding quotation. Thou shalt know that these four seals be taken from the Sigillum Dei Aemeth, after and according unto a certain guidance of letters which is there set forth. This “Liber Aemeth sive Sigillum Dei,” that is the Book of Truth, or the Seal of God, entereth not into the knowledge of a Zelator Adeptus Minor.

From these four sigils there are four names drawn forth. From the  $\text{t}$  with four y's  
4  
or  $\text{T}$  of the Sigillum Ameth,  $\text{T}$  and 4 other letters are obtained, counting by the rule of 4

4



(from the T which is found at the top of the circle of letters and numbers on the Sigillum Dei Ameth), thus:

4.	22.	20.	18.	1.	Og.
T	h	a	o	8	

This yields the name Tahaoelog for the A Tablet.

(The Fourth square each time from the last will show the letter and figure given. You are not to count, say, 22 or 20 or 18, but 4 only – N.O.M.)

From b.4 6.b grouped about a cross, note that T equals t, (the Cross equals th), is obtained: Cross to h, then b.4., then 6.b, and continue 6:

4.	22.	b.	y.	6.	6.	a.	t.	14.	n.
Th	h	4	14	b	A	5	9	n.	

Yielding the name Thahebyobeaatanun for the C Tablet.

(Four moves from T gives 22.h. b.4., is specially put. y.14 moves to 22 from t. Then 6.b., is special. From 6.b. it is all plain moving by 6 to right. – N.O.M.)

From the plain Cross, which equals Th 4, proceed counting in each case forward as by numbers given:

4.	22.	11.	a.	o.	t.	h.
Th	h	A	5	10	11	

yielding the name Thahaaothe for the B Tablet.

(Count here not by four or six, but by numbers given. To right if over, to left if under. – S.A.)

From the twelve rayed circle, we begin with the middle circle on the Sigillum, the Greek Omega, the long o, and proceed counting 12 in each case, for the number of rays is 12 around the circle:

6.	o.	o.	22.	H.	6.	t.	n.
W.	h.	8.	17.	o.	12.	A.	9.

Which yields Ohooohaatan for the D Tablet.

(Count twelve in every case, neglecting the numbers over or under, always forward. – S.A.)

These names are not to be lightly pronounced.

RC