

Compendium Heptarchiæ Mysticæ

of Dr. John Dee

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Introduction

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. Written in the form of a personal Grimoire, or handbook of magic, it consists of excerpts and elaborations from Dee's detailed records of his "mystical exercises" found in *Mysteriorum Libri Quinque*. For the most part it is a draft version of Dee's slightly better known work, *De Heptarchia Mystica*, and like it describes details of Dee's and Kelley's magical workings that occurred prior to the well known records published by Meric Casaubon (as *A True and Faithful Relation of what passed for many yeers between Dr. John Dee ... and some spirits*, 1659.) The latter, of course, was used and elaborated on by the founders of the Golden Dawn, and has come to be known as Enochian magic.

The present manuscript is in Dee's own handwriting, and is now preserved in the British Library under the catalog number Additional MS. 36674. While very similar to *De Heptarchia Mystica*, to my knowledge this text has never been published or studied at length. The manuscript is the most difficult to read Dee manuscript I've examined; it contains some of Dee's worst handwriting, and is very faded and damaged in places. Nevertheless, I believe it has been worth the effort of editing, as it contains some valuable material not found elsewhere.

Of special interest are the details it fills in from the lost beginning of *Quartus Liber Mysteriorum*, which provide insight into the mysterious *Covenant Table*, the ornate chair, and the globe used thereafter. It also assigns planets to the Filij lucis ("sons of light") and the Filij filiorum ("sons of the sons"). There is also a table of letters with 24 columns and 13 rows, which I have not identified in any other source, and may be unique.

This text also allows us to fix its date, May 30, 1588. It was a time when few spiritual actions were recorded, while Dee was still on the Continent (he returned to England in 1589.) A few days earlier Dee recorded in his diary that Edward Kelley "did open the great secret to me, God be thanked!"

This manuscript also offers some insight into Dee's editorial process. I have consequently included all of Dee's editorial marks, crossed out text (here indicated in ~~in-strikeout font~~), and intralinear corrections (here indicated in ^{superscript font}).

My editorial notes, and damaged text filled in from Sl. 3188 and Sl. 3191 are indicated by {} since Dee uses [].

-J.H. Peterson

^Compendium Heptarchiæ Mysticæ;^ Diuinis (ip{sus} Creationi{onis} stabilitæ legibus Diuinis.

Cap. 1.

¶ Of the Title, and generall contents of this boke, some nedefull {Testimonies}

Beware of wauering: Blot out suspition of vs. for we are gods Creatures,
that haue Raigned, do raigne, and shall raigne for euer. All our Mysteries
shalbe known vnto you. &c. Behold, these things and their mysteries shalbe

D {Sapi}entia ædificavit {sib}i
domum: excidit {co}lumnas Septem.
Prouerb. 9. {"Wisdom has built her
house, she has set up her seven pillars."
Pr.9.}

{Anno} 1582. Novemb. 16.
{B}ralges, the last of 7 Princis
{co}ncluding the first {bo}ke with his

known vnto you, reserving the secrets of him that raigneth for euer. [the voyce of a Multitude answered, singing, Whose name, is great for euer]

words. {Sl.3188, pp. 80}

Open your eyes, and you shall see from the highest to the lowest. The peace of God be vppon you.



King Carmara, straight way sayd as followeth.

Venite, gradatim repetamus opera Dei, &c. [D Lib^o 1^o Principes solu~ loquebã{tur} ... secundo Reges, proxime (?).]



King Carmara, Nouemb. 17 {Sl.3188, pp. 81}

Vnus est Deus, et vnum est opus nrm.

[Very many cam vppon the convex superficies of the Transparent globe and sayd] Parati sumus servire Deo nostro.

Hagonel

This work shall haue relation to tyme present, and present vse. To Mysteries far exceding it: And finally, to a purpose and Intent, Wherby the Maiestie and Name of God, shall, and may, and, of force must appeare; with the Apparition of his wonders, and mervayles yet unhard of. Dixi.



Camara, Nouemb: 19, {Sl.3188, pp. 92}

D -- Note As Vriel and Michael at the begynning of this Art, were present and gaue Authoritie to Carmara to order the whole: so, at the Conclusion they appered againe, and Raphaël with them: and Michael concluded the

^{^second} boke with these words: ¶Mercifull is our God, and glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment and good pleasure. This Arte is the first part of a Threfold Arte, ioyning man, (with the knowledg of the 1. World, the 2. Gouernment of his Creatures, and the 3. Sight of his Maiestie) Vnto him, (ô I say, vnto him) which is Strength, Medicine, and Mercy, to those that feare him. Amen.

Michael, Nouemb. 19.

Thow hast a work of Three proportions in Esse, of Seuen in forme: which is (of it self) diuided by a number Septenarie. Of the Cowrse, estate, and detemination of things above, things next, and things below: which of it self is pure, perfect, and without blemish. &c.

King Carmara, Nouemb. 21. in Appendix to the second boke.

Ô God, how easy is this first understanding? Thow hast byn told perfectly, playnely, and absolutely, not onely the Condition, dignitie, and estate of All things that God hath framed: But also withall, thow wart deliuered, the most perfect forme and vse of them. &c.

Carmara, Nouemb. 21.

Euen as God is iust, his iudgments true, his mercyes unspeak{able,} so are we the True messagers of God: and our words are true in his Mercy, for euer. Glory, (ô Glory) be to thé, ô most High God.

King Carmara, die 17 Nouemb. {Sl.3188, pp. 85} {Several additional paragraphs appear in HM, Sl. 3191.}

D -- Amen.

He that standeth in the myddst of the Globe signifieth NATURE: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde: The boke conteyneth three kinds of knowledges.

Uriel, May 5, 1583. {Sl. 3188, pp 180}

- The knowledge of god truely
- The number & doing of his Angells perfectly
- The begynning and ending of Nature Substantially.

Cap. 2

D Of John Dee his principall, and (in manner) peculiar Interest, to exercise the Doctrine of the boke Heptarchicall.

Vltima est hæc ætas vram, quæ tibi revelata erit.

{Anno 1582 Uriel, Nouemb.} 15

The Mysteries of God haue a tyme: and behold, thow ^D art provyded for that tyme.

Michael

The Sonnes of men ^Dlight, and theyr Sonnes are subiect unto my
 commanndement: This is a Mys{terie:} I haue spoken of it. Note it
 thorowghly: they are my Servants. By them Thow ^D shalt work mervayles.
 Hagonel, {No}vemb. 16.

There are kings fals and uniust, whose powre as I haue augmented ^D
 subuerted and destroyed, So shallt Thow.^D
 Hagonel, {No}vemb. 16.

The second Assembly were the Governors of the Erth, whose glory, (if they
 be good) the weapons we haue towght thé ^D, will augment, and
 consequently, (yf they be evyll,) pervert. ..dem, eodem, tempore.

I am Bornogo. This is my Seale, this my true Character. What thow ^D
 desyrest in me, shalbe fullfilled. Glory to God.
 Bornogo, {No}vemb. 16.

Behold, Behold, lo Behold my mighty powre consisteth in thys. Lerne
 wisdome by my words. This is wrowght for thy ^Derudition, what I instruct
 {hm: entrust} thé from God. Loke unto thy charge truely: Thow art yet
 dead. Thow shallt be revyved. But oh, blesse god truely. The blessing that
 God giveth me, I will bestow uppon thé, by permission {hm: "omission"}. {B}efafes, {eo}dem die
 Ô how mighty is our god, which walked on the waters, which sealed me
 with his name. Whose Glory is withoute ende. Thow hast written me, but
 yet dost not know me. Use me in the name of God: I shall at the tyme
 appoynted be ready. I will manifest the works of the Seas: and the miracles
 of the Deape, shall be known.

Behold, thow desyrest, and art syck with desyre: I am the disposer though
 not the composer of Gods Medicines. Thow desyrest to be cumforted ~~in thy~~
~~labors~~ and strengthened in thy labors: I mynister [^]unto thé the strength of
 God. What I say is not of my self: neyther that which is sayd to me, is of
 them selves, but it is sayd of him which liueth for euer. These Mysteries
 hath God lastly, and of his great Mercyes graunted unto thee. I haue
 answered thy dowting mynde. Thow shalt be glutted, yea filled, yea thow
 shalt swell and be puffed up with the perfect knowledge of Gods Mysteries
 in his mercies.
 Carmara, die 17. {No}uemb.

Abuse them not. Be faithfull, Use Mercy. God shall enriche thé: Banish
wrath: yt was the first*, and is the greatest commaundment. I rayng by him:
 and live by him, which rayngneth and liueth for euer. {* A}nnael gaue me ..e as ... appears
 Anno 1581.

I haue shewed thé perfectly: Behold I teach thé agayn: O how mercifull is
 God that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. {C}armara. {di}e 17 Novemb.

Thy Tables last, conteyn so many &c.

Whan thow wilt work for any thing apperteyning unto the estate of a good
 King: Thow must first call upon him, which is theyr prince. Secondly the
 ministers of his powre ar six &c. {C}armara eodem tempore.

In owtward sense, my words are true: I speak now of the use of one of the
 first, that I spak of; or manifested yesterday. Sayd I not, and shewed I not,
 which had the government of Princes? for as it is a Myserie to a farder
 matter, so is it a purpose to a present use. Yf it rule worldly princis, how
 much more shall it work with the Princis of Creation? Thow desyrest use. I
 teach use. And yet the Art is to the farder understanding [168r] of all
 sciences, that are past, present, or yet to come. {eodem} tempore.

Frute hath farder vertue, then onely in the eating: Gold his {farder}
 condition, property and quality, then in melting, or common use. Kings
 there are in Nature, with Nature, and above Nature. Thow {art} Dignified.
 &c.

Last of all thy Ryng, which was appointed thé with the Lamyne
 comprehending the forme* of thy own name. Which is to be made in
 {vi}de A^o ... {Ca}rmara: {eo}dem

pf{ect} gold: as is affore sayde.

tempore.

Thow shalt be cumforted. But respect the world to come: Whereunto thow art provyded, and for what ende: and that, in what tyme. Serve god truely, Serve him justly. Great care is to be had, with those that meddle with princis affayres: Much more consideration, with whome thou shalt meddle, or use any practise. But God hath shadowed thé from destruction.

*E.K.

He preserveth his faithful, and shaddoweth the iust, wth a sheld of honor. None shall enter into the knowledg of thes mysteries with thé, but this worker* &c.

Finally God doth enriche thé with knowledg: and of thy self hath given the understanding of these worldly vanities. He is mercifull: And we his good Creatures, neyther haue, do, nor will forget thé. God doth bless you both: whose mercy, goodnes and grace, I pronownc and utter uppon you. I haue sayd.

Dee, Dee, Dee, At length, but not to late.

King Bobogel, Novemb. 19.

[D as concerning these Mysteries atteyning &.]

Lo thus thou seest the Glory of Gods creatures: whom thou mayst use, with the consideration of the day, theyr King, theyr prince and his character: The King and Prince govern for the hole day: the rest according to the six parts of the day. Use them to the glory ~~of God~~ prayse and honor of him, which Created them, to the laude and prayse of his Maiestie.

King Carmara, Novemb. 20.

Write this reverently. Note it with submission. What I speak hath not byn revealed, no not in these last tymes of the second last world &c.

King Bynepor, {di}e 20. {N}ovemb.

Thow shalt work marvaylous marvaylously by my workmanship in the Highest.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angels, that govern under him: &c. Use them, They are, and shalbe at thy commandment.

King Bnaspol. die 20. Novemb.

By me thou shalt cast out the powr of all wycked Spirits.

By me thou shalt know the doings and practises of evyll men: and more then may be spoken, or uttred to man.

King Bnaspen, die 20. Novemb.

Ô quanta est ho[mi]nis Infirmitas et Corruptio, qui Angelis, idq_e suis bonis, fidem autem Deo, vix habet? O[mn]ia Mundana fæces; Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, ei_qe servientibus, semper verus est Pete quae vis. Dixi et quod dixi

Obumbratum est veritate, Justitia, et perfectione

Ecce -- D -- holding up the meat rod

King Carmara, Novemb. 21

Hic -- D pointing to the ende of the rod

Per hoc, pointing to the Middle of it.

Et a mensuræ fine, nos nostramq_e mensurabis potestatem. Age (inquam)

Quid vis? &c.

Obscurum enim Nihil est, quod per illum^{EK}, recepisti D . Age

One thing is yet wanting, a mete receptacle &c. There is yet wanting a stone. &c.

One there is most excellent, hid in the Secret of the depth &c. In the uttermost part of the Roman possession. &c. Lo the mighty hand of God, is uppon thé &c.

King Carmara, Novemb. 21.

Thow shalt prevayle with it, with kings and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it and take it up &c. Kepe it sincerely: Let no mortall hand towch it but thy own.

[168v] Thy Character must haue the names of the five Angels (written in the myddst of Sigillum Æmeth) graven uppon the other side, in a circle. In the myddst wherof must the stone be, which was allso browght. Wherein Thow shalt at all tymes behold (priuately to thy self) the state of Gods peop{le,} through the whole earth.

Go and thow shalt receyue. Tary and you shall receyue. Slepe and you shall see: But watch and yo^r eyes shalbe fully opened. One thing which is the grownd and Element of thy desyre, is already perfited &c. Out of Seuen Thow hast byn instructed, of the lesser part most perfectly.

All those before spoken of, are Subiect to thy Call. &c. Of frendship, at any tyme, thow mayst see them, and know what thow wylt. Euery one (to be short) shall at all tymes and seasons, shew thé Direction in any thing &c.

One thing I answer thé, for all Officis: Thow hast in subiection all Officis: Use them when it please thé: and as thy Instruction hath byn.

The Lord sayeth, I haue hardened the hart of one of you: yea I haue harden{ed} him, as the flynt: and burnt him together with the ashes of a Cedar. To the Intent, he may be proued Just in my work: and great in the strength of my glory: Neyther shall his mynde consent to the wyckednes of Iniquitie. For from Iniquitie, I haue Chosen him to be a first Earthly wytnes of my dignitie.

{HM includes several more paragraphs, and omits the following concluding paragraph.}

D Soli Deo Omnipotenti omnis honor et Gloria. Amen.

... {corner of leaf torn; HM has Anno 1583 May 5} ???=
...?? Car=
... ?? caue (?)
{B}aligon.

Raphael A^o 1583. Martij 23.

Raphael, Marty 26. Anno 1583. {HM lists the date as March 23, however, per Sl. 3188, 'All those...' and 'Euery one...' were March 26. The third quote is no longer extant in Sl.3188, but HM lists the date elsewhere as March 15.}

Uriel, A^o 1583
Aprilis 23:

Cap. 3: ^Some remembrances Of the necessary furniture ^and Circumstances necessary in ~~for~~ the exercise Heptarchicall.

First cast thy ey unto the generall prince, Governor, or Angel, that is Principal in this world. Than place my name, whome thow hast already.

Than the Name of him, that was shewed thé yesterday, [wth the short cote.] Then his powre, with the rest of his six perfect ministers.

With these thow shalt work to a good ende. All the rest thow mayst use to gods Glory. for every one of them shall minister to thy Necessities.

Moreover when thow workest, thy fete must be placed uppon these Tables, which thow seest wrytten last: comprehending 42 letters and names. But with this consideration, that the first Character, which is the first of the 7, in thy former boke be placed uppon the top of the Table, which thow wast, and art & shalt be commaunded to haue and use.

Last of all the Ring, which was appointed thé, with the lamyne Comprehending the forme of thy own name. which is to be made in perfect gold: as is affore sayd.

Euen as god is Just ~~hast~~ his Judgments true, his mercies unspe{akable} So are we the True Messengers of God and our words are true in his mercy for euer. Glory ô glory be to thé ô most high God.

Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the Consideration of the day, theyr King, theyr Prince and his Chara{cter.} The King and Prince govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse & honor of him, which Created them, to the laude and praise of his Maiestie.

Was it not Annael: wth whome I had the preface to this new exercise {t}estimony (?): vide sup. pagina, ..., libra prima.

King Carmara in the presence of Michael
A^o 1582.
{No} vemb. 17.

King
{C}armara.
?????
Novemb. 20.

The Characters of the kings are in the Globe: and {of the Princis,} in the Heptagonon.

King Carmara, Novemb. 21.

The sonns of light ^D light, and theyr Sonns, are Subiect unto my Cōmaund{ement.} This is a Myserie, I haue spoken of it. Note it throughly. They {are} my Servants. By them thou shalt work mervayles. My time {is} yet to come. The Operation of the Erth is Subiect to my powre. And I am the first of the Twelue. My Seale is called Barees. And here it is.

Hagonel.
Novemb. 16.
A^o 1582.

In his Name ^{= Carmara}, with my name, by my Character, & the rest of my Ministers are these things browght to pass.

1. These that lye here are witches, enchanters, Deceyvers, Blasphemers. And finally all they that use Nature with Abuse: and dishonor him which rayngneth for euer.
2. The Second Assembly wer the Governors of the Erth, whose Glory, if they be good, the weapons which we haue ~~towght~~ towght thé, will augment And consequently, (yf they be euyl,) will pervert.
3. The Third Assembly, are those which tast of Gods Mysteries, and dr{ink} of the Juyce of Nature: whos myndes are diuided: Some with eyes loking toward heaven: The rest to the Center of the erth.

Prince
Hagonel.
eodem tem=
pore

Vbi non gloria, nec Bonitas, nec bonum est. It is wrowght, I say, it is wrowght (for thy understanding) by the Seven of the Seven, which were the Sonns of Sempiternitie: whose names thou hast written and recorded to Gods glory.

Mark this: All Spirits enhabiting within the Earth, where theyr habitation is of force, not of Will, (Except the midst of my self which I know not) are Subiect to the powre hereof [pointing to his seale] with this you shall govern: With this you shall unlok: with this, (in his name, who raigneth) you shall discouer ~~youre~~ her entrayles.

Prince Butmono sayd this; but the office is ascribed under king Bnaspol to Prince Blisdon: The Mystery therof I know not yet.

Whan thou wilt work ^{^for} any thing apperteyning unto the estate of a good king, Thou must first call upon him which is theyr Prince. Secondly the ministers of his powre are Six: whose names conteyn 7 letters apece: as thy Tables do manifest: by whom in generally, or by any one of them, in particularitie, Thou shalt work for any intent or purpose. As concerning the letters particularly, They do concerne the Names of 42. which 42, in generally or one of them do and can work the destruction, hindrance or annoyance of the estate, condition, or degree, as well for body as government, of any wycked or yll liuing Prince. &c.

King Carmara. Novemb. 17

Venito BOBOGEL, Rex et Princeps Nobilitatis: Venito cum ministris: Venito (inquam): Venito cum Satellitibus tuis, munitus.
[D This I note for a form of calling]

1582
King
Carmara
die 17. Novemb.

Veni Princeps, 7 principum, qui sunt Aquarum principes: Ego sunt Rex potens et mirabilis in Aquis: cuius potestas est aquarum visceribus.

King Babalel to his prince: Novemb. 17.

Venito, Veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito Venito (inquam). Magna est tua, Maior autem mea potestas.

Ki{ng} Carmara eodem tempor.

Vitam dedit Deus omnibus Creationis. Venite, Veni Ignis, Veni Vita Mortalium (inquam) Venite. Adestum Regnat Deus. O venite. Nam unus ille regnat, et est vita viuentium.

{K}ing Carmara
eodem tempore.

Venite, ubi, nulla quies, sed stridor dentium

{K}ing Car. eodem tempore.

{[In space between paragraphs:} Behold euery one of these Princis hathe his peculier Table.

Carm. Novemb. 2.

Carmara.

Venite vos, qui sub mea estis potestate

Thy Character must haue the names of the five Angels written (in the myddst of Sigillum Æmeth) graven uppon the other syde in a circle. In the mydst wherof, must the Stone be, which was also browght: wherein thou shalt at all tymes, behold (priuately, to thy self) the state of Gods People, through the whole earth.

Uriel
1583. May. 5.

[169v]

The 4 fete of the Table, must haue 4 hollow things of Swete wood wh{ereuppon} they may stand: Within the hollownes wherof, thy Seales may be kept unp{erished.} One month is all for the use therof.

{Uriel, 1583,} May 5.
The cullor was shewed red and greene interchangeably. Nouemb. 21. A^o 1582

The sylk must be of diuers cullors: the most changeable that can be got{ten.} For who is hable to behold the glory of the seat of God.

D -- The Character or Lamyne for me, was Noted (Nouemb. 17 A^o 1582) that it shold conteyne some token of my name: And, now, in this, accountd the True Character of Dignification, I perceyue no peculier mark or letters of my name.

Uriel - 1583. May. 5.

The forme in euery corner, considereth thy Name. D you meane, there to be a certayn shaddow of Delta D -- Uriel - Well.

D - What is the use of the 7 Tables, (like armes) and from what grownd are they framed, or deriued?

Uriel - They are the ensignes of the Creation: wherewithall they were created by God: known onely by theyr acquayntance, and the manner of theyr doings.

D - haue I rightly applyed the dayes to the kings -- Uriel - The dayes are rightly applyed to the kings. &c.

D - The characters and words annexed to the Kings names in the utter Circumference of the great Circle or Globe: How are they to be used?

Uriel - They are to be paynted uppon swete wood, & so to be held in thy hand as thou shalt haue cause to use them.

Sigillum Æmeth is to be set in the myddle of the Table.

Il, Aprilis 28, 1583.

Grace, mercy and peace be unto the liuely branches of his flourishing kingdome and strong art thou in thy glory, which dost unknytt the Secret parts of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre & Magnificence opened unto man. And why? bycause thy Diuinitie and secret power, is here shut up in numero Ternario et Quaternario. A q^o principium, et fundamentum omne huius est tui sanctissimi ~~maximi~~ (?) operis. For yf thou (O God) be wunderfull & incomprehensible in thyne owne substance, it must nedes follow, that thy works, are likewise incomprehensible.

But Lo, they shall now beleue, bycause they see: which heretof{ore} could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: and mighty is the force of that arme, which overcommeth all things. Let all powre (therfore) rest in thé. Amen.

Leave oute the Bees of the seven names of the 7 kings, and 7 Princis. and place them in a Table diuided by 12 and 7. the 7 spaces, being uppermost: and therein write in the upper lyne, the let{ters} of the king, ~~with th~~ with the letters of his prince following, next after his name: and so of the Six other, and theyr princis. And read them on the right hand, from the upper part to the lowest. and thou shalt finde, then, the Composition of this Table.

Therin they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings, and Princis do spring from God:

and not God from the Kings and Princis: Which Excellency is comprehended and is also manifest, in that Third and fourth Number. {in marg: Number}

Rownd about the sides [of this square ^{Table}] is every letter of the 14 names, [170r] of the 7 kings and princis.

Hereafter shall you perceive that the Glory of this Table {surmounteth} the Glory of the Sonne. All things else that appertain unto it, {are} already prescribed by your former Instruction.

God is the beginning of all things, but not after one sort: Nor to every One alike. But it is Three manner of works with his Name. IL. Aprilis 29.

- The One in respect of Dignification
- The Second in respect of Conciliation
- The Third in respect of an end and determined Operation.

1

Now, (Syr,) to what end would you wear your Character? &c.

D At our first dealings to gether it was answered by a Spirituall Creature, (whome we took to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.

IL - But how do I teach? The Character is an Instrument applicable Only to dignification. But there is no Dignification (Syr) but that which doth proceed, and hath his perfect composition Centrally, in the Square number of 3 and 4. The Center whereof shall be equal to the greatest. Hereby you may gather, Not only to what end, the Blessed Character (wherewith thou shalt be dignified) is prepared: but also the Nature of all other Characters.

To the Second - D - Conciliation you meane.

IL - The Table is an Instrument of Conciliation. And so are the other 7 Characters, which you call by the name of Tables: Squared out into the forme of Armes: which are proper to every King and Prince according to their order. 2

Now to the last - D - As concerning the end and determined Operation

IL - It ~~consisteth~~ only consisteth in the mercy of God, and the Characters of these booke. &c. 3

Set down the Kings and their Princis in a Table as thou knowest them: with their letters backward: excepting their Bees, from the right hand to the left. Let Bobogel be first, and Bornogo is his prince. &c.

IL

Note.

and so on the backside of my Character or golden square Table, and ???feth all the names of the 7 kings and their 7 Princis: the generall little ^B D, ~~absented from e~~ ~~ho~~ ???mentally (?) allwayes conteyned (?) to be pies???d to each name: as well as in the great table.

{D - Note, he} re, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol.

De Sigillo Æmeth; alr, vocato Sigillo Dei.

Michael - I will shew the ????, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his æternitie: comprehending all vertue: The whole and Sacred Trinitie:

Michael, 1582, Marty 19.

Oh holy be he: Oh holy be he: Oh holy be he.

Uriel answered, Amen.

Mich - Now, what wilt thou? D - I would full fayne proceed according to the matter in hand.

Mich - Diuide this outward Circle into 40 equal partes: whose greatest numbers are 4. See thou do it presently - D - I did so diuiding it first into 4,

and then every of them, into 10.

[170v]

He called one by name Semiel.

One cam in and kneled down: and great fyre came out of his mowth.

Michael sayd: To him are the Mysteries of these Tables known.

Michael sayd, Semiel, (agayn) and by and by ~~he~~^{Michael} sayd, O God thow hast sayd, and thow liuest for euer. &c. ~~Do not think here to speak to him.~~

Semiel stode up, and flaming fyre cam out of his mowth, and than he saide, as followeth.

Sem - Mighty lord, what woldst thow with the Tables?

Mich - It is the will of God Thow fatch them hither.

Sem - I am his Tables. Behold these are his tables: Lo where they are.

D - There cam-in 40 white Creatures, all in white silk long robes, and they like Children. And all they falling on theyr knees, sayd:

Thow onely art holy among the Highest, O God thy Name be blessed for euer.

D Michael stode up out of his Chayre, and by and by all his legs,semed to be like two great pillers of brass: and he as high as half way to heven: And by & by his sworde was all on fyre: & he stroke or drew his sword over all these 40 ^{^theyr} heds. The erth quaked: And the 40 fell down. And Michael called Semiel with a Thundring voyce & sayd, Declare the Mysteries of the Liuing God, Our God, of One that Liueth for euer.

Sem - I am ready.

D - Michael stroke ouer them with his sword: and they all fell down (& Uriel ~~ap~~ allso) on his knees. And commonly at the striking with the sword, flaming fyre, (like lightening) did flash with all.

Michael - Note. here is a Myserie.

D - Then stept furth one of the 40 from the rest: & opened his breast, which



was covered with sylk and there appeared a great all of gold.

Mich - Note the number. D over the T, stode the Number of 4, on this



fashion

D - The 40, ~~cryed~~ all cryed: Yt liueth and Multiplied for euer: blessed be his name.

D - That creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that in the first place. It is the Name of the Lord.

D - Then there semed a great clap of Thunder to be ~~&c.~~

D - And so furth. the whole second boke is nothing els but the Mysteries most Mervaylous of Sigillum Dei, otherwise called Sigillum Æmeth. wherof here I did here but leave some ^{^?????}y {HM reads: admonishment}, &c.

Note allso, the Third boke was chiefly of the 7 ensignes of Creation. &c. mentioned in this Chapter of in the ^{^?????} of orations (?).

[171r]

Caput 4.

Some Notice of peculier formes, wherein the Kings, Princis, and Ministers Heptarchicall appeared.

King CARMARA

Appeared as a man, very well proportioned: in a long purple Robe, and with a Triple Crowne of Gold on his hed.

At his first comming in, he had 7 ^{^like men} waighting on him: which afterwarde declared them selves to be 7 princis under the 7 Heptarchicall Kings.

Uriel deliuered to him, at his first appearing, (which he kept still in his hand) a rod, or straight little rownd staf of gold diuided into three distinctions: whereof two were dark, or blak, and the Third, bright red.

Note.

At the first, Uriel pluckt a thing from under the ^{^Covenant} Table: and it grew Rownd, Bigger & bigger, (of fyrie Cullour) bigger then all the world: and ^{^he} sayd to me **D** Vltima est hæc ætas vestra quæ tibi revelata erit. Then cam swarming into the stone, Thowsand yea Innumerable people, Uriel sayd, Est in mundo, et ~~cum~~ incipiet cum illo alter Mundus. and he bad, Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a ^{Uriel} Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.

Prince HAGONEL

Note. All the 7 Princis, seemed to ^{^be men}, and to haue red robes, but this Prince, his Robe, was shorter then the others. They had all Cerclets of  ^{above} on theyr heds, he had a rownd Ring with a prik in the myddle which he affirmed to be his seale. The name therof he sayde to be Barees, and that



it is

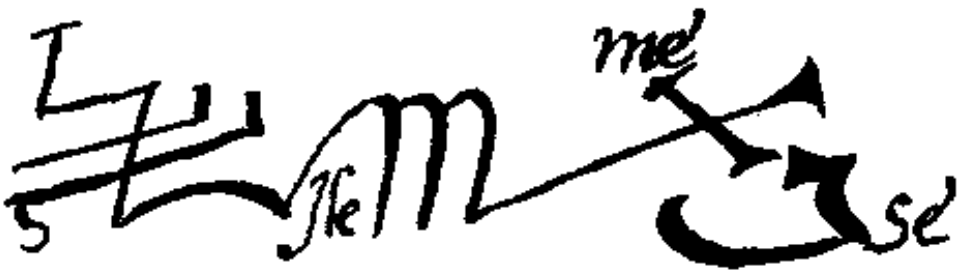
The Sonns of light ^{men} and theyr Sonns, are Subiect unto his commaundement. They are his Servants. Their Apparition ~~appereth~~, the first 7 ~~like little boyes~~ yong men, the other 7 like little boys. [loke on the other side]

Ministers
Filij Lucis
Filij filiorum lucis
???erte (?) filiam (?)

Note

King Carmara, did first Call the Princis ⁷ before him: and they stode three on one side of him, and three on the other: But this Prince Hagonel, he toke, and set him in the myddle before him, as he sat in the Chayre, on the Convexity of the Transparent fyrie Globe. And after ward he called but five kings: for he him self, supplyed two places of Kings, governing on Monday, and fryday. Blumaza he dyd not ones speak of: I know, not yet, the Mystery therof.

Rex -- BLVMAZA



Princeps -- Bralges ---



Sapientia ædificauit sibi
Domum: excidit Columnas
Septem. Prouerb. 9.

Die Lunæ {Monday}

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

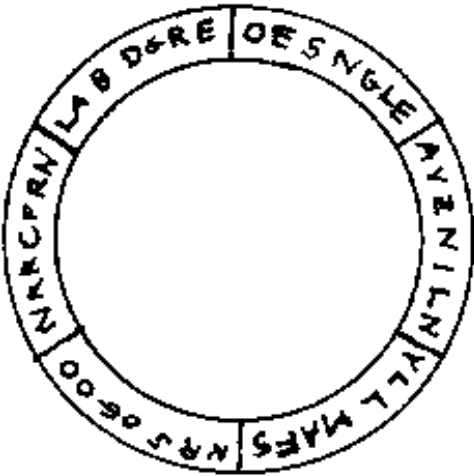
{**Note:** The ms. has F with a dot under it in the second square of the first row, with an E (also with a dot under it) above it. The circle is from HM; that in CMH is blank. -JHP}

CARMARA Rex

Hagonel



Princ{eps}



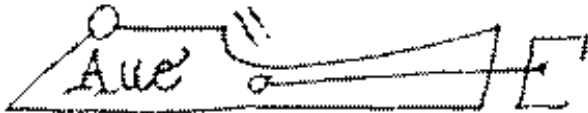
Shewed onely in square

Die Dominica. {Sunday}

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B

BOBOGEL

Rex



BORNOGO

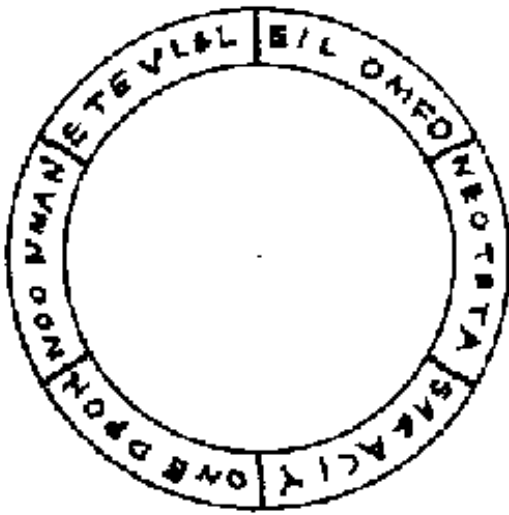
Princeps



both square and rownd

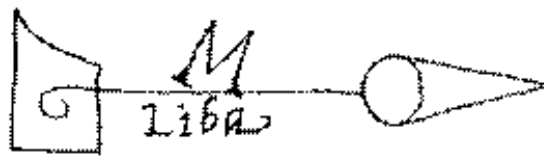
Die Martis. {Tuesday}

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L



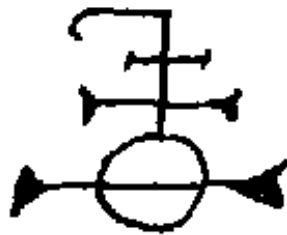
BABALEL

Rex



BEFAFES

Princeps



Onely shewed in square

[172v]

Die Jouis. {Thursday}

BYNEPOR

Rex



BVTMONO

Princeps



Shewed onely in square.

All spirits inhabiting within the earth, (where their habitation is of force, not of will) are subject to the power hereof. With this you shall govern, with this you shall unlock: With this (in his name who reigneth) you shall discover her entrayles. &c.

Q. A. n.

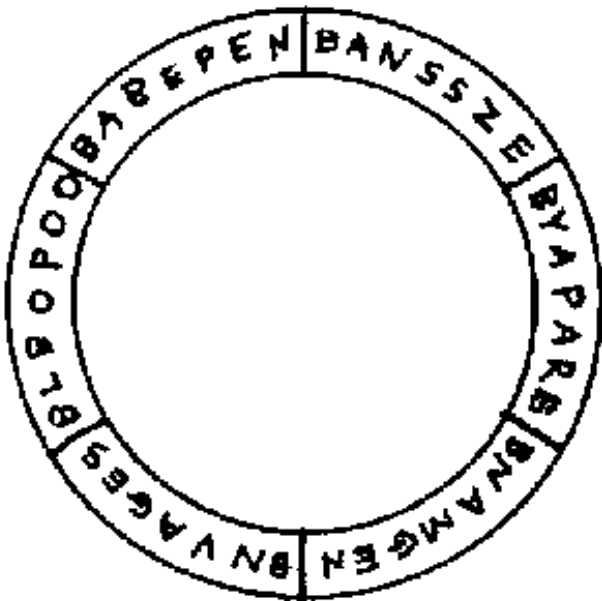
f

E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B

e | r | g | d | b | a | b |

Shewed onely in circle {sic}.

Die Sabati. {Saturday}



BNAPSEN

Rex



BRORGES:

Princeps



B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N

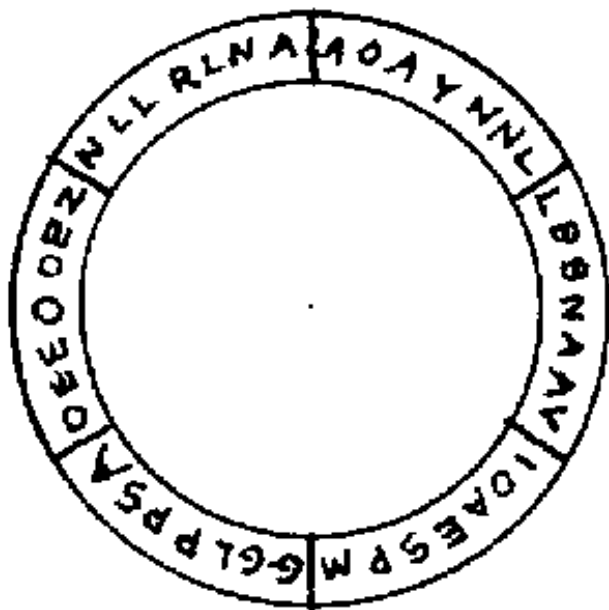
Shewed onely in Circle.

[173r]

Die veneris {Friday}

A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

Shewed onely in Circle.



BALIGON,
aliter CARMARA:
vel MARMARA

Rex



BAGENOL

P{rinceps}

Filij lucis	Filij filiorum	
I	Et L	♀
Ih	An --	♀
Ilr	Aue --	♀
Dmal	Liba --	♂
Heeoa	Rocle --	♂
Beigia	Hagonel --	♂
Stimcul	Ilemese --	♂

lib^o 4^o. fol 2

Potestas Carmara, Marmara, siue upsius Baligon regnat in filiæ (?) -- Rex --
CARMARA
The Sonnes of men, and theyr Sonns, are subiect unto my commaundement.



-- Hagon{el}
primus et {quartus}

This Prince calleth all the People of the earth: and then he commaundeth of three sorts:

1. Kings - D Conside{r ..} seameth to ... with Bobogel his office &c.
2. Noble men:
3. Philosophers -- Princes of Nature

I am Primus et Quartus Hagonel.

Here is his Name (pointing to  = Carmara) &c.

Notwithstanding, I am his Minister.

And pointing to Carmara, he sayd. In his name with my name, by my Character, and the rest of my Minis{ters} are these things browght to pas. It is wrought, by the 7 of the 7, which were the Sonnes Sempiternitie, whose names thow hast written and recorded to Gods Glory:

{

[173v]

Bobogel
Sunday

-- The distributing, giving, and bestowing of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded uppon wisdome: with the excellencies in Nature: and of many other great Mysteries, mervaylously avaylable, and necessarie to the advancing of the Glory of our GOD, and Creator. Therefore, In the Name, &c.
Gloria Patri &c.

Prince
Bornogo
Sunday

-- The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. and generally the Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties. Therefore, In the Name, &c.
Pater noster &c.

Raphaël. A° 158
{sic}

[174r]

Rex
Carmara
Die lunæ
Monday

-- Who, [^]in this {Heptarch}icall Doctrine receyuedst at blessed Uriel his hand, the golden rod of government & the Chayre of dignity,: and ~~the Tr~~ didst appeare first to us. Triple Crown in a long purple robe. Who saydst to me at Mortlake, I minister the strength of God unto thé. Likewise thow saydst, These Mysteries hath God, {lastly,} and of his great mercyes, graunted unto thé.

Thow shalt be gluttred, y{ea} filled: yea thow sha{llt} swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me: Kings there are, in Nature, wyth Nature, and aboue Nature. Thow art Dignified.

And [^]saydst concerning the use of these Tables, This is but the first step. Neyther shalt

thow practise them in vayne. ⁺ ~~Therefore,~~ &c.

{in marg:}+ And sayd thus: Generally, of God his mercyes and graces on me decreed, and

bestowed: Whatsoeuer thou shalt speak, do, or work, shalbe profitable and acceptable:
And the Ende, shall be good.

Prince HAGONEL Monday

To whose Commaundement the Sonnes of men and theyr Sonnes ar subiect: and are thy Servants. To whose powre the Operation of the Earth is subiect. Who art the first of the twelue: and whose seale is called Bares, and this it is ☉ At whose Commaundement are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the seuen of the seven (which are the Sonns of Sempiternitie) dost work mervayles amongst the people of the Earth: and hast sayd to me, That I allso, by the same thy servants, shold work mervayles. O Noble Hagonel who arte the Minister to the Triple Crowned King Carmara: and Notwithstanding art Prince over these 42 Angels whose names and characters ~~de~~ ~~here~~ are here presented.
Therefore &c.

[174v]

Rex Blumaza

{One third of the page is blank.}

Princeps Bralges

-- Who saydst ^{^to us} The Creatures liuing in thy Dominion, are subiect to thy powre: whose subiects are invisible: and which ^{^to my seer} appeared like little smokes, with out any forme, Whose seale of gouernment is this: Who saydst, Beholde, I am



come, I will teache thé, Names without Numbers: The Creatures subiect unto me, shall be known unto you, Therefore, In &c.

[175r]

Rex Baligon fryday The shew-stone

{in top marg: pronunc...are (?)}

Who canst distribute and bestow at pleasure, {all that} what{-so-euer} can be wrowght in aereall actions: who hast the government of thy self perfectly: as a myserie known unto thy self. Who ~~hast answered thé~~ didst aduertise me of this stone and holy receptacle both nedefull to be had, and also didst direct me to the taking of it up, being presently and in a few mynutes of tyme, browght to my sight ^{^in marg: frō the uttermost part of the Roman possession, being had ther in the secret of the depth} ~~handling, & possessings (?)~~, as to this ~~day it appereth.~~ Who didst say then unto me, Thou shalt prevayle with it, with Kings and with all Creatures of the world. whose beauty (in vertue) shall be more worth, then the Kingdomes of the earth. for the which purposes here rehersed, ^{and other,} ~~to be~~ partely, now to be used and enioyed, & ^{^partely} hereafter more ^{abundantly} (as the Lord god of hoasts shall dispose) And allso bycause thou ^{thy self} art governour of thes 42 thy mighty, ff faithfull & obedient Ministers: Therefore, In &c.

Rex

-- ~~The government of all enchanteris Coniurers, witches and wicked spirits hated of God, and included for euer in outward darknes~~ : Who hast sayd to me, That by thé I shall cast oute the powre of all wicked spirits: And that by thé I shall or may know the doings and

Bnapsen practises of euyl men, and more then may be spoken or uttred to man. Therfore &c.
Saterdag.

Princeps -- Who [^]being the Prince, ~~and~~ chief Minister and governor under thy right Puissant King Bnapsen, didst
Brorges appear to my seer in most terrible manner of firy flamying streams, and saydst Noui
lanuam mortis et percussit gloria Dei Impiorum parietes.
Therfore &c.

[175v]

Rex -- Who art King in Waters: Mighty and wunderfull in waters, whose powr is in the bowels
Babalel of the waters: whose royall person with thy Noble prince ^{Befafes}, and his 42 Ministers, The
Tuesday Triple Crowned king Carmara bad me vse to the Glory prayse and honor of him which
created you all, to the laude and prayse of his Maiestie.
Therfore, &c.



Princeps -- Who art Prince of the seas: Thy powr is vppon the waters. Thow drownedst pharao: and
Befafes hast destroyed the wycked. Thy name was known to Moyses, thow liuedst in Israël:
-- Who hast measured the waters: who wast with King Salamon, and allso long after that,
with Scotus: but not known [^]to him by thy true name: for he called thé Mares. And since
thow wast with none: [^]Except when [^]thow preseruedst me (throwgh the mercy of God) from
the powr of the wycked and wast with me in extremities: Thow wast wth me throwghly:
who of the Ægyptians hast byn called Obelison, in respect of thy pleasant deliuerance:
And by that name to me knowne: and of me Noted in record, to be the Noble and Curteous
Obelison. Whose Noble ministers 42, are of very great powre, dignitie, and Authoritie: As
some in the measuring of the motions, of the waters, and saltnes of the seas, in giuing good
success in Battayles, reducing ships, and all manner of vessels that flete vppon the seas: To
some all the fishes and monsters of the seas, yea all that liueth therein, are well known:
and generally are the distributers of Gods Judgments vppon the Waters that couer the
earth. Some conduct waters throwgh the earth: other do beautify Nature in her
Composition. The rest are distributers and deliuerers of the Threasors and unknown
substances of the Seas: Thow [^]O Noble Prince Befafes badst me use thé, in the name of God.
Therfore &c.

[176r]

Rex To whome the earth with her bowels, and secrets whatsoeuer, are deliuered: and hast sayd
Bnaspol to me heretofore: What thow art, there I may know. Thow art great, but, (as thow truely
Wensday. didst confess,) he in whom thow art, is greater then thow: Therfore, In &c.

Princeps -- Unto whome the keys of the Mysteries of the earth are deliuered: whose 42 ministers are
Blisdon Angels that govern under thé: All which, thy mighty king [^]Bnaspol bad me use: and
affirmed that they are and shalbe at my commaundement: Therfore, In &c.

Il. 1583.
Thursday Yf thow haue a parcell or part (out of euery place) of the erth, in any small quantity, thow mayst
Aprilis work by the Creatures, whose powr it is to work in such causes, which will bring it (neuer trust
18. me) before you can tell twenty.

[176v]

Rex Bynepor Thursday

-- Uppon the distribution and participation of whose exalted most especiall and glorified powre, resteth onely and dependeth the generall state and Condition of all things. Whose sanctification, glory and renowne, althowgh it had begynning, yet can it not, neyther shall haue ending. He that Measureth, sayd, and thow wast the ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent: but distinct in one degree. Whan he cam thow wast magnified by his comming: and art Sanctified, world without ende.

Vita Suprema
Vita Superior
Vita Infima tuis sunt
mensurata manibus.

Notwithstanding, Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his name. Thow art in all: And all hath some being by thé: yet thy powr is nothing in respect of his powr, which hath sent thé.

New worlds.
Perhaps a new
period doth begynn,
as I haue set down
in the Volume of
famous and rich

Thow begynnest new worlds ^D, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therefore, In the Name, &c.

Discoveries. 4
after ♀
great period.

Princeps Butmono

-- Who art life and breath in liuing Creatures: All things liue by thé, the Image of One excepted. All the kindes of ~~the~~ beasts of the earth dost thow endue with life. Thy seale is theyr glory. Of God thow art sanctified. and thow reioysest. The liuing, the ende, and begynning of all beasts thow knowest. and by sufferance thow disposest them, untill thy Vyoll be runne. Therefore, &c.

[177r] [177r is blank]
[177v]

The seven Kings

1.

Carmara [^]as a man very well proportioned in a long purple robe. Wth a Triple crown on his hed.

2.
{ illegible marg note. }

Bobogel - in a black veluet coat, and his hose close with veluet upperstoks: overlayd with gold lace: With a velvet hat-cap, with a black feather in it. with a cape on one of his sholders: his purse hanging at his neck: & so put under his gyrdell [^]at which hong a gylt rapier: his beard long he had plinufles & pynsions. He sayd, I wear these robes, not in respect of my self, but of my government.

The ministers cam wth ~~him~~ Bob., 42, all trymmed after the manner of Nobility now a dayes, wth gilt rapers. 7 of them were apparayled like Bobogel, sagely & gravely: all the rest ar ruffyn like. The last 7 do seme to be ~~men~~ both men & women: for ~~before~~ in the forepart they seme to be attyred lik women [^]with fardingales, & in the bak part like men.

3.

Babalel - As though he wer a king with a crown [^]of Gold on his hed his

apparayle, a long robe whitish. his left arme ^{^sleve} was very white. & his right arme ~~black~~ sleeve, was black. he seamed to stand uppon water, his name was written in his forhed: Babalel.

The forme 7 of his 42 ^{Ministers} haue Cerclets on theyr heds.

D for king Babalel he first called Befafes, ~~Θ~~ ^{Veni} Princeps in principum, qui sunt aquarum Principes &c. & of these seven the letters seme betwene theyr fete.

4. Bynepor - The ministers 42 like ghostes or smokes without all forme having every one of them a little glittering spark of fyre in the midst of them: and every spark a letter in it.

5. Bnaspoll {sic} - With a red Robe & a Crowne on his hed. The Ministers semed to haue letters in the palmes of theyr hands. Standing abowt a little hill of clay. and behinde this a far did stand an Innumerable Company of ugly people.

6. Bnapsen - a king with a crown on his hed.

Carmara called saying (?) Venite, ubi nulla quies, sed stridor dentium.

{"Come here, where there is no peace, but only the gnashing of teeth." MLQ, Book 4, Nov. 20, 1582}

The Ministers ^{^men} 42 tossed the ~~Table~~ rownd Table (which they hold) all in fire flaming. & held in theyr {hands}.

7. Baligon - Idem quae Carmara wth his triple Crown & long purple roabe. his 42 ministers, wer bright people: and besides them All the ayer swarmeth with creatures. Theyr letters were in theyr forheds: They stand in a Circle: They take the letters from theyr forheds & set them in a Circle.

[178r]



The form of the first apparitions Heptago{num} Prm (?)

Carmara --

Cam first in, hauing 7 waightyng on him and they (as ~~aff~~ afterward appered) were the 7 prin{ces} but Carmara him self semed to be a man of good proportion, with a long purple ga{rment} ^{robe} and a triple ~~crowned~~ Crown (of gold) on his {hed.}

The 7 Princes -- semed to be like men, & they had {red} garments ... {illegible. HM adds they had "cerclets of gold on theyr heds"}

Hagonel

The .1. -- his robe was shorter then ^{^of} the others 6. fol. 14.b. he held a seale ~~Θ~~ called Barees.

Bornogo

The .2. wth a ^{^gold} coronet or rather a Cerclet abowt {his hed.}
^{^Babalel} called Veni Princeps 7 principum, qui sunt aquarum pr{incipes.}

Befafes

The .3. -- He opened his bosom: and seamed leane: {and} seamed to haue feathers under his roabs. he had a golden girdle: & on it, written, Befafes.

Butmono

fol. 11 -- he had a cerclet of gold on his hed.
He had a long red robe, & a cerclet of gold on his hed.
{cp. HM description of the ministers under Babalel and Befafes} The 42 Ministers had theyr letters in theyr forheds, & they wer 6 rows of 7 in a row. But of the first 7 had the letters betwene theyr fete, {and} water seamed contynually to pass over these letters. At



length the 42 diued into the water, & so went a{way.}

Blisdon --

In a Robe of many cullours: & on his hed a cerclet {of Gold.} D - Then his red garment, had many cullors in it {...}.

Brorges --

The ⁶ sixth - he putteth open his cloathes & red apparell and there did yssue mighty fyre out of his sides. most terrible, gryselly, & unutterable to be beholden of mor{tal} eye, any tyme.

Bralges --

The .7. -- his Ministers appeared like little smokes, without any forme.

D - ... Bynepor

{illegible note in margin}



He sayd, Beware of wavering: Blot out suspition {of} us: for we are Gods Creatures, that haue rayned, do ray{ne,} & shall raigne for euer. All our mysteries shalbe k{nown} to you.



D Bagenol appered not, by that name. Perhaps Hagonel was Bagenol. H being put for B. and the letters true {...?}

As hath king also ... Carmara, or Marmara, with a greater??? from his proper name Baligon. Neyther Blumaza ~~nor Brorges~~ appered by name {bottom line of page is damaged and unreadable.

Note.

[178v]

[178v is blank]

[179r]

{This page is bound sideways, such that the first line is against the left margin.}

{repetition of 173v}

Bobogel

The distributing, giving and bestowing of wisdom and Science: The teaching of True Philosophie, ~~and~~ true understanding, and of all lerning, grownded uppon Wisdom, with the excellencies in Nature, and of many other great Mysteries, mervaylously avaylable and necessarie to the advancing of the Glory of our God, and Creator. Therfore in the Name &c.

--

Sonday

Gloria Patri &c.

Prince

Bornogo

The Altering of the Corruption of Nature, into perfection, The knowledg of Metalls, And generally The Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdom, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties.

Therfore In the Name, &c.

--

Pater noster &c.

[179v]

{This page has only a double circumference circle in the middle of the page, and occupying about half the width of the page.}

[180r]

{This page is also sideways}

Rex fol. 4. Behold these things and their mysteries shall be known vnto you, reserving the secrets

Carmara -- of him that raigneth for euer.

Bralges -- All our mysteries shall be known unto you.
fol. 46.

Carm -- fol. 5:

[180v]

{This page is also sideways}

O F S N G L E

{blank circle}

[181r]

{This page is also sideways}

{Repetition of page 174r.}

Prince To whose Commaundement the Sonnes of men and theyr Sonnes are subiect: and are thy
HAGONEL Servants. To whose powre the Operation of the Erth is subiect. Who art the first of the
Twelue: and whose seale is called Barees, and this it is  At whose Commaundement ar the
Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the
seven of the seven, which are the Sonns of Sempiternitie, dost ~~thy dost~~ ~~????~~ work mervayles
amongst the people of the earth, and hast sayd to me, that I ^{^also} should by the same thy
servants work Mervayles. ^{^Thou} who arte the Minister to the great ~~king~~ Triple Crowned King
Carmara: and Notwithstanding art Prince over these 42 Angels whose names & characters are
^{^also} ~~layd under my ??st fete~~ as I was {rest is illegible}

[181v]

{This page is also sideways}

{Repetition of page 174r.}

Rex Carmara -- And saydst unto me, What soeuer thou shalt speak do or work shalbe profitable and
acceptable: and the ende of it shall be good. &c.

{
*A^o 1582
Novemb. 17.
}

Who saydst, to me at Mortlak*, I minister thé strength of God unto thé.
Likewise thou saydst, These Mysteries hath God lastly and of his great mercyes,
graunted unto thé.
Thou shalt be gluttet, yea filled, yea thou shalt swell, & be puffed up, with the
perfect knowledg of Gods Mysteries in his Mercies.

And saydst, This Art is to the farder understanding of all sciences that are past
present, or yet to come.

And immediately didst say unto me ~~Thow art Dignified~~ Kings ther ar in Nature, with
Nature and above Nature.

Thow art Dignified.

-- And as concerning the use of these Tables, This is but the first step: Neyther shalt
thow practise them in vayne.

[182r]

{Compare with page 168v.}

Raphael Go, and thou shalt receyue. Tary and you shall receyue. Slepe and you shall
A^o 1583 see: But watch and your eyes shall be fully opened. One thing which is the
Marty 23. grownd and Element of thy desyre, is allready perfyted &c. Out of Seuen
Thow hast byn instructed of the lesser part, most perfectly.
Marty 24 Euery Organ is voyd of qualitie, unleast a Meane be adiected.: So, is all that
thow hast before, more wonderfull, then as yet, profitable, unleast thou be
A direction requisite. directed and led in unto the true use and Order of the same. &
Marty 26-- I haue byn thy Scholemaster, and director to the Sterne, to rule the reason
thereof, with those, which can reach the Iudgment therof.
All those before spoken of are subiect to thy Call &c.
Off frendship, at any tyme thou mayst see them, and know what Thow
willt. &c.
Euery one, (to be short) shall at all tymes and seasons, shew thé Direction, in

any thing.

[D - But they haue Chefe and speciall tymes]

Raphaël

Peradventure Thow thinkest I am not in thy Marrow: yes I haue byn long in the highest part of thy body, and therefore am somewhat perswaded of thy meaning.

One thing I answer thé for all Officis

Thow hast in subiection all Officis

Use them whan it pleas thé: and as thy Instruction hath byn.

Raph. 1583 Martÿ 26. -

Yt is determined, else wold I not: And may be undetermined, yf you break his commaundements.

Raph. 1583. Aprilis 3. -

Cumfortable Instruction is a necessary Medicine.

Ur. -- Aprilis 23 -

Sayth the Lord - I haue hardened the hart of One of you, yea, I haue hardened him as the flynt: and burnt him to gither with the ashes of a Cedar: to the intent, he may be proued just in my work, and great in the strength of my Glory. Neyther shall his mynde consent unto ^{^the} wyckednes of Iniquitie. For from Iniquitie I haue chosen him, to be a first earthely witnes of my Dignitye.

{In margin, sideways:}

Carm. Thow hast byn told perfectly, playnely and absolutely, not onely the condition, dignitie, & estate
Novemb. of all things that God hath framed: But allso withall, thow wart deliuered the most perfect forme
21 1582. and use of them.

Il Maÿ 5. Thy Character must haue the names of ~~God~~ the five Angels (written in the middst of Sigillum
1583. Emeth) graven uppon the other side in a Circle. In the middst wherof must the stone be: which was
also brought: Wherein thow {shalt at all tymes Beholde, (privately to thy self) the State of Gods
people, through the whole earth.}

Il - 1583. Hereafter you shall perceyue that the glory of this Table, surmownteth the glory of the Sonne.

April.

28. after
supper

[182v]

	1	2	3	4	5	6	7
1	B	A	L	I	G	O	N
2	B	O	R	N	O	G	O
3	B	a	p	n	i	d	o
4	B	e	s	g	e	m	e
5	B	l	u	m	a	p	o
6	B	m	a	m	g	a	l
7	B	a	s	l	e	d	f
8	B	O	B	O	G	E	L

9	B	E	F	A	F	E	S
10	B	a	s	m	e	l	o
11	B	e	r	n	o	l	e
12	B	r	a	n	g	l	o
13	B	r	i	s	f	l	i
14	B	n	a	g	o	l	e

15	B	A	B	A	L	E	L
16	B	V	T	M	O	N	O
17	B	a	z	p	a	m	a
18	B	l	i	n	t	o	m
19	B	r	a	g	i	o	p
20	B	e	r	m	a	l	e
21	B	o	n	e	f	o	n

22	B	Y	N	E	P	O	R
23	B	L	I	S	D	O	N
24	B	a	l	c	e	o	r
25	B	e	l	m	a	r	a
26	B	e	n	p	a	g	i
27	B	a	r	n	a	f	a
28	B	m	i	l	g	e	s

29	B	N	A	S	P	O	L
30	B	R	O	R	G	E	S
31	B	a	s	p	a	l	o
32	B	i	n	o	d	a	b
33	B	a	r	i	g	e	s
34	B	i	n	o	f	o	n
35	B	a	l	d	a	g	o

36	B	N	A	P	S	E	N
37	B	R	A	L	G	E	S
38	B	o	r	m	i	l	a
39	B	u	s	c	n	a	b
40	B	m	i	n	p	o	l
41	B	a	r	t	i	r	o
42	B	l	i	i	g	a	n

43	B	L	V	M	A	Z	A
44	B	A	G	E	N	O	L

45	B	a	b	l	i	b	o
46	B	u	s	d	u	n	a
47	B	l	i	n	g	e	f
48	B	a	r	f	o	r	t
49	B	a	m	n	o	d	e

1234567

[183r]
1588 / 30 / May

1	1	2	3	4	5	6	7	8	9	10	11	12
	d	o	n	p	a	T	d	a	n	V	a	a
2	13	14	15	16	17	18	19	20	21	22	23	24
	o	l	o	a	G	e	o	o	b	a	u	a
3	25	26	27	28	29	30	31	32	33	34	35	36
	O	P	a	m	n	o	V	G	m	d	n	m
4	37	38	39	40	41	42	43	44	45	46	47	48
	a	p	l	s	T	e	d	e	c	a	o	p
5	49	50	51	52	53	54	55	56	57	58	59	60
	s	e	m	i	o	o	n	A	m	l	o	x
6	61	62	63	64	65	66	67	68	69	70	71	72
	V	a	r	Es	St	tl	hL	b	r	i	a	p
7	73	74	75	76	77	78	79	80	81	82	83	84
	o	i	P	t	e	a	a	p	D	o	c	e
8	85	86	87	88	89	90	91	92	93	94	95	96
9	97	98	99	100	101	102	103	104	105	106	107	108
	p	s	n	a	C	N	r	z	i	r	z	a
10	109	110	111	112	113	114	115	116	117	118	119	120
	S	i	o	d	a	o	i	n	r	z	f	m
11	121	122	123	124	125	126	127	128	129	130	131	132
	d	a	l	t	t	d	n	a	d	i	r	e
12	133	134	135	136	137	138	139	140	141	142	143	144
	d	i	x	o	m	o	n	s	i	o	s	p
13	145	146	147	148	149	150	151	152	153	154	155	156

r g o a n n 9 A C r a r

{There are arrows pointing 'psnacN...' to row 8, 'Siodao...' to row 9, etc. evidently indicating that letters be shifted up one row.}

D: Befafes, nunquam te deserens, docet, puerum breui moriturum, cum aliis tribus; nisi, pro tenus reddantur domino (qui in limine adest,) uota uestra.:

[183v]

[183v is blank]

[184r]

Bonorum Angelorum Invitationes

Dicen...,
tribus
vicibus,
ter, tribus
vicibus,
~~Ter~~:
singulis
diebus,
Donec &c.
..d est ..
Tribus,
singulis
diebus.

Ô puyssant and right Noble King, (N,) and by what name els so-euer thow art called, or mayst truely and duely be called: To whose peculier gouernment, charge, disposition, and Kingly Office doth apperteyne, thé (N. &c.)

+ with thy

Prince,
and his
Ministers
and
subiects,
42

In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of heaven and earth: and of all things visible and Invisible: D COME, now, and appear + to my perfect and Sensible eye Iudgment: in a godly, and frendely manner: to my cumfort, and help, for the auancing of the honor and Glory of our Almighty GOD, by my service: As much as by thy wisdome, and powre, in thy propre* Kingly office, and government, I may be holpen, and enhabled unto: Amen.

D (ô
ri{ght}
Nobl{e
King}
N.)

* 2AR

COME, Ô right Noble King, (N.) I say, COME. Amen.
Gloria Patri, &c.

^+ to be
aduanced,
by my
faithfull
service,
% (ô O
Noble
Prince, N.)
HAG

Ô Noble Prince, (N.) and by what name els, so-euer, thow art called, or mayst truely and duely be called: To whose peculier government, charge, disposition, Office, and Princely Dignitie, doth apperteyne thé, (N, &c.) In the Name of Almighty God, the King of Kings, and for his honor and glorie ^+, I require thé % to COME presently, and to shew thy self, to my perfect and sensible ey Iudgment, with thy Ministers, servants and Subiects; to my cumfort, and help, in wisdome, and powre; according to the propertie, of thy Noble Office: COME, ô Noble Prince, (N) I say COME. Amen.
Pater noster, &c.

[184v]

SONDAYE:

King
BOBOGEL

The distributing, giving, and bestowing, of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded uppon wisdome, with the Excellencies in Nature, and of many other great Mysteries, mervaylously avaylable, and necessarie to the aduancing of the Glory of our GOD, and Creator. ~~Therefore, In the Name &c.~~

And saydst to me, (in respect of these Mysteries atteyning), Dee Dee, Dee, At length: But Not to late:

Therefore, In the Name, &c.
Gloria Patri &c.

Prince
BORNOGO
^ of all lerning
grownded
uppon wisdom.
+ And saydst
to me What
Thow desyrest
in me, shalbe
fullfyled.

The altering of the Corruption of Nature, into perfection: The knowledg of Metalls: and generally the Princely Ministring to the right Noble, and Mighty King BOBOGEL in his gouernment of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding, ^, and of other very many his peculiar Royall Propreties +.

Therfore, In the Name, &c.
Pater noster &c.

[185r]
{Cp. 174r}

MONDAYE.

King
CARMMARA

-- Who, in this Heptarchicall Doctrine, at blessed Uriel his hand, didst receyue the golden rod of government, and measuring: and the Chayre of Dignity, and Doctrine, and didst appeare first to us, adorned with a Triple Diademe, in a long purple robe: who saydst to me, at Mortlake, I Minister the Strength of God, unto thé.

Likewise thow saydst, These Mysteries hath God lastly and of his great mercies graunted unto thé.

Thow shalt be gluttet, yea filled, yea thow shalt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me, Kings there are, in Nature, Wyth Nature, and aboue Nature: Thow art Dignified.

And saidst concerning the use of these Tables, This is but the first step: Neyther shallt thow practise them in vayne.

And sayd thus, Generally, of Gods mercies and graces, on me decreed, and bestowed, What so euer thow shallt speak, do, or work, shalbe profitable, and acceptable; And the Ende shalbe good:

Therfore, In the Name, &c.
Gloria Patri &c.

Prince
HAGONEL

To whose Commaundement, the Sonnes of men^{light}, and their Sonns, are subiect: and are thy Servants. To whose powre, the Operation of the Earth, is subiect. Who art the first of the Twelue; and whose seale is called Barees, and this it is. At whose commaundement, are the kings, Noble men, and Princis of Nature. Who art Primus, et Quartus Hagonel: Who, by the seuen of the seven, (which are the Sonns of Sempiternitie) dost work mervayles, amongst the people of the eEarth: and hast sayd to me, that I allso, By the same, thy servants, shold work mervayles. Ó Noble Hagonel, who art Minister to the Triple Crowned King CARMARA: and Notwithstanding, art Prince over these 42 Angels: whose Names, and characters, are here presented:

Therfore, In the Name, &c.
Pater noster &c

Filij lucis	Filij filiorum
I	ℒ. IL.
Ih	An
Ilr	Aue
Dmal	Liba
Heeo	Rocle

Beigia	Hagonel
Stimcul	Ilemese
In sigillo Æmeth.	

[185v]

{Cp. 174v}

King

BLVMAZA

Prince -- Who saydst, the Creatures liuing in thy Dominion, are subiect to thy powre: whose subjects
BRALGES. are invisible: and which (to my seer) appeared, like little smokes, with out any forme, Whose
seale of gouernment, is this: Who saydst, Beholde, I am come, I will teach thé,



Names without Numbers. The Creatures subiect unto me, shall be known unto you. Therefore,
In the Name, &c.
Pater noster, &c.

[186r]

{Cp. 175v}

King -- Who art King in Waters: Mighty and wunderfull in waters: whose Powre is in the bowells of
BABALEL the waters: whose Royall person, with thy Noble Prince BEFAFES, and his 42 Ministers, The
Triple Crowned King CARMARA, bad me vse, to the glory, prayse, and honor, of him, which
created you all, to the laude and prayse of his Maiestie.
Therefore, In the Name, &c.

Prince -- Who art Prince of the seas: Thy powre is vppon the waters: Thow drownedst Pharao: and
BEFAFES hast destroyed the wycked: Thy Name was known to Moyses: Thow liuedst in Israël: Who hast
measured the waters: who wast with King Salomon: and also, long after that, with Scotus: but
not known to him by thy true name: for he called thé MARES. And since thow wast with none:
Except, when thow preservedst me (through the mercy of God,) from the powr of the wicked:
and wast with me, in extremities: Thow wast with me throwghly: who of the Ægyptians hast
byn called OBELISON, in respect of thy pleasant deliuerance: And by that Name, to me,
knowne: and of me Noted in record, to be the Noble and Curteous OBELISON. Whose Noble
Ministers 42, are of very great powre, dignitie, and Authoritie: As some in the measuring of the
motions of the waters, and saltnes of the seas: in giving good success in Battayles: reducing
ships, and all manner of vessells, that fleete uppon the seas: To some, all the fishes, and
monsters of the seas, ~~are well known:~~ yea all, that liueth therein, are well known: and generally
are the Distributers of Gods Judgments uppon the Waters that couer the earth: Some conduct
waters, through the earth: Other do beawtify Nature in her Composition: The rest are
distributers and deliuerers of the Threasors, and unknown substances of the Seas: Thow Ô
Noble Prince BEFAFES, badst me use thé, In the Name of God. Therefore, In the Name &c.

[186v]

{Cp. 176r}

WEDDENSDAYE:

King -- To whome, the Earth, with her bowells, and secrets whatsoeuer, are deliuered: and hast sayd
BNASPOL to me, heretofore, What thou art, There I may know. Thou art great, but, (as thou truly didst
confess,) He in whome thou art, is greater then thou. Therefore, In the Name, &c.

Prince -- Unto whome, the keys of the Mysteries of the Earth are deliuered: whose 42 Ministers, are
BLISDON Angels, that govern under thé. All which, thy mighty King BNASPOL bad me use: and
affirmed, that they are, and shall be at my Commaundement. Therefore In the Name, &c.

[187r]
{cp. 176v}

THVRSDAYE:

King -- Uppon the distribution and participation of whose exalted most especiall and glorified
BYNEPOR powre, resteth onely and dependeth the generall state and condition of all things: Whose
sanctification glory and renowne, allthough it had begynning, yet can it not, neyther shall
haue ending. He that Measureth, sayd, And thou wast the Ende of his workmanship: Thou
art like him, and of him: yet, not as partaking, or adherent, but distinct in one degree. Whan
he cam thou wast Magnified by his comming: and art Sanctified, world without ende. Vita
Suprema, Vita Superior, Vita Infima, tuis sunt mensurata manibus: Notwithstanding, thou art
not of thy self: Neyther is thy powre thyne owne: Magnified be his Name. Thou art in all:
And all hath some being by thé: yet thy powr is nothing in respect of his powre, which hath
sent thé: Thou begynnest New worlds, new people, New Kings, and New knowledg, of a new
government: ~~Therefore, In the Name, &c.~~ And hast sayd, to me, Thou shalt work Mervaylous
Mervaylously, by my workmanship, in the Highest.
Therefore, In the Name, &c.

Prince -- Who art life and breath in liuing Creatures: All things liue by thé, the Image of One
BVTMONO excepted; All the kindes of beasts of the earth, dost thou endue with life. Thy seale is theyr
glory. Of God, thou art sanctified: and thou reioycest. The liuing, the ende, and begynning of
all beasts, thou knowest, and by sufferance, thou disposest them: untill thy Vyoll be ronne.
Therefore, In the Name. &c.

[187v]
{cp. 175r}

FRIDAYE:

King -- Who canst distribute, and bestow at pleasure, all, and whatsoeuer can be wrowght in aereall
BALIGON actions. Who hast the government of thy self perfectly, as a myserie known unto thy self. Who
didst aduertise me of this stone, and holy Receptacle: both nedefull to be had, and allso, didst
direct me, to the taking of it up: being presently, and in a few mynutes of tyme, browght to my
sight, (from the secret of the depth, where it was hyd, in the uttermost part of the Roman
possession): Which stone thou warnedst me that No mortall hand, but my own, should touch:
and saydst unto me: Thou shalt prevayle with it, with Kings and with all Creatures of the
world: whose beauty (in vertue) shalbe more worth then the Kingdomes of the erth. For the
which purposes, here rehersed, and other, partely now to be practised and enioyed, and partely
hereafter, more abundantly, (As the Lord God of hoasts shall dispose) And allso, Bycause,
thou thy self art Governour of these 42 thy mighty, faithfull and obedient Ministers: Therefore,
In the Name, &c.

A^o 1583 Thy Character must haue the names of the fiue Angels (written in the mydst of Sigillum
Maÿ 5 Æmeth) graven uppon the other side in a circle. In the mydst whereof, must the stone be,
Blessed (which was allso browght). Wherein, Thow shalt, at all tymes, behold (priuately to thy self) the
Uriel sayd state of Gods people, throwgh the whole Earth.
to me A
Meridie
hora 4 1/2
At Mortlake
The stone
and holy
Receptacle.

Prince
BAGENOL

[188r]

SATERDAYE

King -- Who hast sayd to me, That by thé I shall cast oute the powre of all wycked spirits: And that
BNAPSEN by thé I shall, or may know the doings and practises of euyll men: And more then may be
spoken or uttred to man: Therfore In the Name: &c.

Prince -- Who, being the Prince, chief Minister, and Gouvernor under thy right puyssant King
BRORGES: BNAPSEN, didst, (to my seer) appear, in most terrible manner, of fyrie flamyng streams: and
saydst, Noui Ianuam mortis. Et percussit gloria Dei Impiorum parietes.
Therfore In the Name, &c.

{finis}