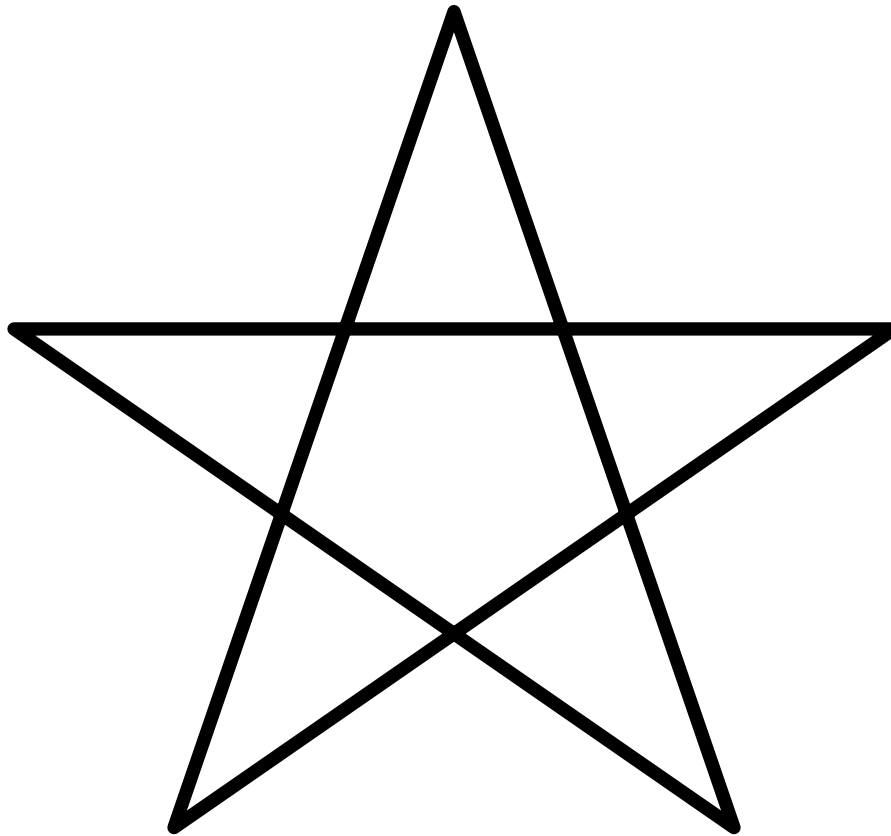


## Enochian Ritual of the Pentagram



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## Introduction

The Golden Dawn Pentagram Rituals are some of the most commonly used rituals in the western esoteric tradition<sup>1</sup>, well known among practitioners for their effectiveness. A closer look at them shows, however, that they are based on made up correspondences. In particular, the Enochian elemental attributions are completely mixed up. This might be fine for a novice practitioner or somebody deeply engrossed in the Golden Dawn system. For everyone else, there are not many alternatives available.

I believe the effectiveness of these rituals can be attributed in a large part to their structure. Naturally, a few notable adaptations have been created that utilise it. Crowley's Star Ruby<sup>2</sup> fills the gap for Thelemites, but it strips away any Enochian elements. On the other hand, an Enochian pentagram ritual has been designed by Stenwick<sup>3</sup>, but his version is still dependent on GD's correspondences. In this paper I attempt to present an Enochian pentagram ritual that is free from GD's errors.

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<sup>1</sup> A version of the Lesser Banishing Ritual of the Pentagram is present in most practical magical books published these days.

<sup>2</sup> Aleister Crowley, *Liber XXV*.

<sup>3</sup> Scott Michael Stenwick, *Mastering the Great Table* (2014), Appendix A.

## Elemental correspondences

GD's pentagram rituals draw heavily from the Enochian Great Table. This is particularly evident in the Greater Ritual, that borrows from it its words of power. Less apparently, the attributions of the angles of the pentagram to the elements are based on the attributions of the four parts of the Great Table<sup>4</sup>, which impacts the Lesser Ritual all the same.

Some in the past argued that no such elemental correspondences are to be found within Dee's diaries. That is certainly incorrect, as the Great Table is clearly linked to the four elements both implicitly and explicitly multiple times. First of all, prior to the reception of the Great Table, the archangel Gabriel literally stated that they are about to learn about angels that govern the four elements and their many ministers.<sup>5</sup> There are also many references to the Great Table and its four angels being "of Earth", with its Four Winds, i.e. the elemental realm.<sup>6</sup> Finally, some of its angels are directly assigned to the four elements.<sup>7</sup>

The exact correspondences found in the diaries can be inferred from two visions of Kelley's - the Watchtowers vision and the vision of the round house. In the former, the four Watchtowers have coming out of them rolling carpets in colours that correspond with the four elements.<sup>8</sup> In the latter, the round house has four doors, behind which Kelley saw the respective elements in their natural forms.<sup>9</sup>

Original elemental correspondences			
Table	Direction	Colour	Element
ORO	East	Red	Fire
MPH	South	White	Air
OIP	West	Green	Water
MOR	North	Black	Earth

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<sup>4</sup> Israel Regardie, *The Complete Golden Dawn System of Magic* (1994), Volume 10, p. 20, and *The Golden Dawn* (2002), p. 210.

<sup>5</sup> Stephen Skinner, *Dr John Dee's Spiritual Diaries* (2020), p. 327.

<sup>6</sup> Skinner, p. 337, 342.

<sup>7</sup> Skinner, p. 357.

<sup>8</sup> Skinner, p. 334.

<sup>9</sup> Skinner, p. 499-500.

Golden Dawn elemental correspondences			
Table	Direction	Colour	Element
ORO	East	Yellow	Air
OIP	South	Red	Fire
MPH	West	Blue	Water
MOR	North	Black	Earth

Comparing the two sets of correspondences we see two major differences. Firstly, the GD assignment of the tables to directions is incorrect. That is an understandable error, as there is a lot of confusion regarding these assignments in the diaries themselves. Secondly, the order of elements is different - GD swaps fire and air.

It is not entirely clear why GD changed the correspondences. This arrangement of elements does not seem to come from any of the popular grimoires. *Ars Paulina* puts air in the east and fire in the south, but it also maintains the compass symmetry by placing earth in the west and water in the north. Similar order is found in *Theurgia Goetia*, except it puts the elements in between the four directions, i.e. air in the south-east, fire in the south-west, etc. Interestingly, in the *Key of Solomon* we find fire in the east and air in the south, to which Mathers, one of the founders of the GD, noted in his edition that he has "usually found it said exactly vice-versa".<sup>10</sup>

That said, GD's correspondences cannot come from Mathers, as they can be found already in the *Cipher Manuscript*. Whoever wrote that document would likely have been familiar with Levi's prayers of the elementals, where we find the exact order of elements as used by the GD.<sup>11</sup> As respectable as Levi was, this should not warrant overwriting what is in Dee's diaries, not without some confirmation within them. Although the colours associated with the Watchtowers are reiterated multiple times<sup>12</sup>, in the vision of the round house the east and south colours are swapped, which may have been enough to confuse the GD founders. This does not appear to be a print error, as the same can be found in the manuscript, but it is a clear error (whether on Dee's or Kelley's part, we will likely never know), for of course from the same vision we get the elemental attributions.

<sup>10</sup> Book 2, chapter 1. A digital version by Joseph H. Peterson is available on-line: <https://www.esotericarchives.com/solomon/ksol2.htm>

<sup>11</sup> Eliphas Levi, *Transcendental Magic* (1896), p. 220-221.

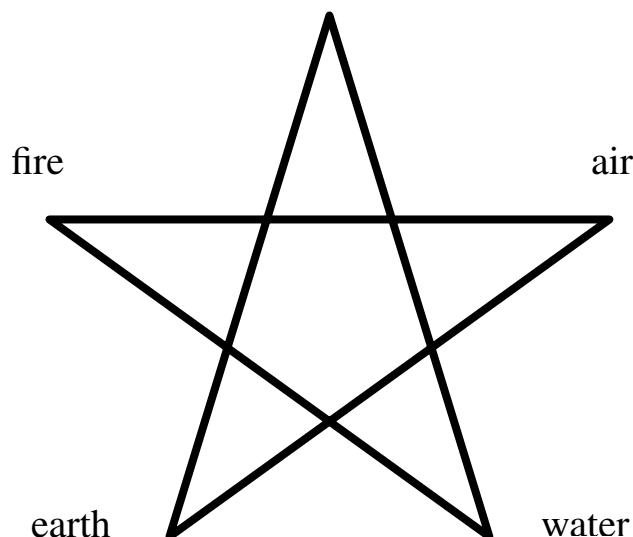
<sup>12</sup> Skinner, p. 338, 342.

## Does this make any sense?

The original Enochian correspondences make more sense, as with them the compass is balanced - opposing elements are actually in opposing directions (note also their colours are nicely contrasted). Such arrangement also provides that the clockwise movement from east to north follows the density order of elements which is so prevalent in the early Hermetic texts, as well as *Sefer Yetzirah*, and which the angels seem to follow in their metaphysics.<sup>13</sup>

Another interesting result of these correspondences is that when applied to the angles of the pentagram, it becomes possible to draw lines between the opposing elements. This allows for a new way of tracing pentagrams, where banishing air reflects invoking earth, and vice-versa. That is extremely intuitive unlike the weird relationship of air and water that GD came up with to explain its inconsistencies.

While the correspondences of this new ritual are more in line with the original Enochian material, no such ritual has been given to Dee and Kelley - this is an entirely "neo-Enochian" invention. Such ritualistic methods should not scare purist practitioners away, however. The practice of greeting the four corners of the world appears to have been performed by Dee's angels themselves<sup>14</sup>. They likewise emphasised multiple times that the form of prayer is not very important.<sup>15</sup>



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<sup>13</sup> Skinner, p. 288.

<sup>14</sup> See e.g. Skinner, p. 207, 287.

<sup>15</sup> See e.g. Skinner, p. 108.

The reader might find it odd that I translated the Qabalistic Cross into Enochian. Is Qabalah not an entirely different system? Not quite, for the angelic communications are full of Qabalistic references, and once they even directly called their teachings Qabalah.<sup>16</sup> If we are using it, however, would it not be better to stick to Hebrew? While the Enochian tongue is rumoured to be very powerful, this is actually mostly an aesthetic decision.

Even more so one could ask why replace the four archangels with the Kings from the Great Table. Are they not "Enochian" enough? While this is true, the directions given for them by GD are not the only existing arrangement, meanwhile any such references are nowhere to be found in Dee's diaries. I decided, therefore, it is better to call upon beings with well known and fitting correspondences.

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<sup>16</sup> Skinner, p. 182.

## **Enochian Invoking Ritual of the Pentagram**

### **1. Enochian Qabalistic Cross**

- 1.1.** Touching the forehead say **Aqlo i** (Thy is).
- 1.2.** Touching the breast say **Adohi** (the Kingdom).
- 1.3.** Touching the right shoulder, say **od Lonsa** (and the Power).
- 1.4.** Touching the left shoulder, say **od Adgmach** (and the Glory).
- 1.5.** Clasp the hands upon the breast, say **tol cocasb chiso** (so it shall be forever).

### **2. Tracing Pentagrams**

For invoking, trace the pentagrams towards the given element from the opposing element (e.g. to invoke air, trace starting from earth to air).

- 2.1.** Turn to the east and trace an invoking pentagram of Fire. Say (i.e. "vibrate") **ORO IBAH AOZPI**.
- 2.2.** Turn to the south and trace an invoking pentagram of Air. Say **MPH ARSL GAIOL**.
- 2.3.** Turn to the west and trace an invoking pentagram of Water. Say **OIP TEAA PDOCE**.
- 2.4.** Turn to the north and trace an invoking pentagram of Earth. Say **MOR DIAL HCTGA**.
- 2.5.** Return to the east.

### **3. Evocation of Enochian Archangels**

- 3.1.** Extending the arms in the form of a Cross say:

**3.2. Raasy Bataiva** (in the east, Bataiva).

**3.3. Soboln Edlprna** (in the west, Edlprna).

**3.4. Babagen Raagios** (in the south, Raagios).

**3.5. Lucal Iczhiha** (in the north, Iczhiha).

**3.6. Bagle zir faonts Chirspa**<sup>17</sup> (for I am dwelling in Chirspa).

**3.7. Od monons loholo Arfaolg**<sup>18</sup> (and in the heart shines Arfaolg).

#### **4. Enochian Qabalistic Cross**

**4.1.** Repeat steps 1.1 to 1.5, the Enochian Qabalistic Cross.

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<sup>17</sup> Substitute the name with the Governor matching your location. See the table on the following pages.

<sup>18</sup> Substitute the name with the Zodiacal King encompassing your region. See the table on the following pages.



## **Enochian Banishing Ritual of the Pentagram**

Banishing differs somewhat from invoking, more specifically, tracing the pentagrams is done in reverse manner as well as reversed order.

### **1. Enochian Qabalistic Cross**

No changes.

### **2. Tracing Pentagrams**

For banishing, trace the pentagrams from the given element towards the opposing element (e.g. to banish fire, trace starting from fire to water).

**2.1.** Turn to the east and trace a banishing pentagram of Fire. Say (i.e. "vibrate") **ORO IBAH AOZPI**.

**2.2.** Turn to the north and trace a banishing pentagram of Earth. Say **MOR DIAL HCTGA**.

**2.3.** Turn to the west and trace a banishing pentagram of Water. Say **OIP TEAA PDOCE**.

**2.4.** Turn to the south and trace a banishing pentagram of Air. Say **MPH ARSL GAIOL**.

**2.5.** Return to the east.

### **3. Evocation of Enochian Archangels**

No changes.

### **4. Enochian Qabalistic Cross**

No changes.

## The 91 parts of the Earth

The Great Table and the 30 Aethyrs are mapped to 91 part of the Earth. This is an integral part of the Enochian system. The pentagram ritual being earthly in its nature, it seems important to make use of these. Hence, the ritual demands that one uses their local Governor's name in the step 3.6, as well as the corresponding Zodiacal King in the step 3.7.

These 91 parts are based on an old division of the world that does not map precisely to today's borders. Thus, providing a detailed list of all parts with locations (as they are known in the present) is beyond the scope of this document.<sup>19</sup> This text being written in English and the Enochian system being Christian at its roots, I decided to limit the following table to countries with a large population matching this criteria.

<b>Present location</b>	<b>In the past</b>	<b>No</b>	<b>Governor</b>	<b>Zodiacal King</b>
United States and Mexico	Onigap	34	Tapamal	Zurchol
Canada	Gosmam	9	Andispi	Lavavoth
Brasil, Argentina and all of Oceania	Tolpam	58	Zildron	Gebabal
Nigeria, Cameroon and Ghana	Gongatha	75	Ranglam	Arfaolg
Uganda, South Africa, Zimbabwe and the eastern part of South Sudan <sup>20</sup>	Aethiopia	47	Lavacon	Hononol
The western part of South Sudan <sup>21</sup>	Afnan	88	Toagla	Arfaolg
Philippines	India Major	35	Gedoons	Cadaamp
British Isles, Norway, Iceland, Denmark and Sweden	Britania	61	Chirspa	Arfaolg

<sup>19</sup> For a full list with illustrated maps, see: Kevin Klein, *The Complete Mystical Records of Dr John Dee* (2020), Appendix 2, p. 1471-1476, on which this table is based.

<sup>20</sup> I.e. east of the Nile.

<sup>21</sup> I.e. west of the Nile.

Eastern Poland <sup>22</sup> and all of Eastern Europe	Sauromatica	46	Cucarpt	Ziracah
Western Poland, <sup>23</sup> Northern Germany, <sup>24</sup> and northern Netherlands <sup>25</sup>	Germania	29	Comanan	Alpudus
Austria and Southern Germany <sup>26</sup>	Illyria	25	Oddiorg	Hononol
Southern Netherlands, <sup>27</sup> western Belgium <sup>28</sup> and the Calais area in France	Celtica	56	Abaion	Cadaamp
Eastern Belgium <sup>29</sup> and France (except the Calais area)	Gallia	24	Pristac	Zarzilg
Italy (except Apulia and Tuscany)	Italia	60	Totocan	Alpudus
Apulia (Italy)	Apulia	64	Ozidaia	Arfaolg
Tuscany (Italy)	Tuscia	5	Pacasna	Ziracah
Spain and Portugal	Hispania	77	Nigrana	Cadaamp

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<sup>22</sup> I.e. east of Vistula.

<sup>23</sup> I.e. west of Vistula.

<sup>24</sup> I.e. north of Danube.

<sup>25</sup> I.e. north of Rhine.

<sup>26</sup> I.e. south of Danube.

<sup>27</sup> I.e. south of Rhine.

<sup>28</sup> I.e. west of Scheldt.

<sup>29</sup> I.e. east of Scheldt.

## Other practical considerations

Instructions provided here so far are purely technical, however just as in practice of the original pentagram ritual, one can supplement these with extras such as tools, gestures, or visualisations. Indeed, many diverse variations are possible. Below I will cover some of the most common.

Before the Qabalistic Cross, the practitioner may imagine their body (or soul) to gradually enlarge, beyond Earth, beyond our Solar System, and so on, until it reaches beyond the universe itself, where one shall see an infinite ocean of light (Ain Sof Aur). Then, one will stretch out their hand towards it, and from there draw a beam of light down above their head. Then, following steps 1.1-1.4 and touching the specified body parts, this light extends down and sideways, into infinity, forming a luminous cross, establishing the practitioner as if crucified at the center of the universe.<sup>30</sup>

The tracing of pentagrams can be done with the index finger or a tool designed for this purpose, such as a dagger or wand. The pentagrams should be drawn in the air in front of the practitioner, in the largest dimensions that the length of their arm allows. The lines thus created are best visualized as burning. The flames were originally imagined as white, although blue has also become popular in modern times<sup>31</sup>. Experimenting with this Enochian ritual, we have found that colours corresponding to the elements work particularly well, i.e. red for the fire pentagram, white for air, etc. (see the table on page 3).

There are several ways to interpret the instructions for vibrating in steps 2.1-2.4. One can say these words of power either after they have drawn the pentagrams or while they are drawing them. In the latter case, the speed of drawing can be matched with the pronunciation so that the pentagram is completed before the last syllable and then that one is vibrated while dynamically "stabbing" the center of the figure with one's finger or ritual instrument.

This gesture is commonly replaced in modern versions of the pentagram rite by the Sign of the Enterer and the Sign of Silence. Although these signs are of course part of the Golden Dawn system, they are based on Egyptian

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<sup>30</sup> This and many other suggestions below come from *Modern Magick* (2011) by Donald Michael Kraig, from chapter 2. There the reader will find more detailed descriptions.

<sup>31</sup> According to the current heads of the Golden Dawn (Chic and Tabatha Cicero), white light is seen as bluish in the astral. See footnote 23 in: Israel Regardie, *The Middle Pillar* (2004), p. 66.

tradition, and their symbolism is quite universal, so there is no problem in using them here. If one so chooses, the Sign of the Enterer can be performed while vibrating the last syllable, or after the figure has been completely drawn. The Sign of Silence should follow immediately after.

After tracing the pentagrams, in the banishing version of the ritual, one can imagine the energy of the given element leaving the space and disappearing. When invoking, on the other hand, it is recommended to visualise the given energy accumulating within and around the practitioner. These energies, of course, are represented in the imagination in their appropriate colours. One can also further visualise the corresponding physical sensations - fire being hot, air light, water cold, and earth heavy. If one uses the Golden Dawn signs, these colours and feelings should be imagined while standing in the Sign of Silence.

The direction in which the practitioner is supposed to pass from one of the four parts of the world to another depends on the version of the ritual - clockwise for invoking, counterclockwise for banishing. During these transitions, it is suggested to extend the hand used for drawing outward, so as to draw a line connecting the four pentagrams and creating a circle. Said line is likewise recommended to be visualised as burning, generally white or gold in colour. This then constitutes a magic circle, similar to the one found in various grimoires.

The entire ritual can be performed by rotating around one's own axis. Then, the circle can be extended through imagination to cover a wider area. Nevertheless, if one has enough space, it is good to actually walk around the room. In that case, after tracing the pentagrams and returning to the east, it is advisable to go back to the center, where the ritual began.

Unlike the archangels evoked in the original rite, the Enochian Kings in steps 3.2-3.5 do not have any specific traditional appearance. The detailed suggestions that we find in this matter in modern versions of the pentagram ritual cannot therefore be replicated here. It is however possible to employ the generalised visualisations suggested in the older sources, that is of four vast towering figures<sup>32</sup>, allowing them to form themselves.

The original Lesser Ritual of the Pentagram was given in its basic form as a banishing or invocation of earth. The use of all four elements was only recommended in the Greater Rite. Here we do not make such a distinction, hence the basic form of the rite calls upon all four. Nevertheless, our rite can

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<sup>32</sup> Israel Regardie, *The Golden Dawn* (2002), p. 55.

of course be modified to banish or invoke a single element. To do this, it is enough that in steps 2.1-2.4 the practitioner draws the appropriate pentagram and vibrates the appropriate name (the same ones in all directions). For example, to invoke fire, one should draw the invoking pentagram of fire and vibrate "ORO IBAH AOZPI".

Finally, a small note about pronunciation. The instructions mention vibrating only in the context of words in steps 2.1-2.4, but it can also be applied to the names of Kings and Rulers in 3.2-3.7. Alternatively, vibrating all the words in the entire ritual is also fine.