

An Enochian Grimoire

By Suleiman Russell

Introduction

This is an experiment in application of the angelic language given to us by John Dee and Edward Kelly. This is not intended for beginners, nor for dabblers. As such, I am not going to explain the rituals, nor spend time exhorting the reader to behave a certain way, or to only use this work for certain purposes. I am assuming that we are all adults, and I am further assuming that only an enlightened being will be able to use this work to its optimal ability.

I began this experiment as a way of learning the language, its subtleties and nuances, so that I could more effectively use the forty-eight keys revealed by the angels. Having studied so-called hedge magic for years, I felt that a suitable exercise would be to translate incantations from hedge magic rituals into enochian. I have found that these incantations are wonderfully powerful in their own right, and experimenting with them has vastly increased my understanding of enochian in specific, and transcendental magic in general.

I have found that these rituals act as lesser keys of sorts, summoning spiritual beings related to those of the greater keys, yet distinct and separate. This is particularly true of the charms in incantations in the second part of the grimoire. The first set of incantations are intended to be used in concert as part of an actual ceremony. It is my

belief and experience that with these incantations to establish the setting, few, if any, other tools are necessary. However, as always, my statements should and must be taken with a grain of salt. Always, you must operate within the boundaries of your own tradition, or else your efforts will be in vain.

A further note, regarding the meanings of these incantations, and their translation: In some cases, I have taken a liberty with the meaning of a word, due to the sheer limit of our current lexicon. In general, I have sought to use words whose value in other enochain texts appeared to embody the meaning I desired, and then applied some poetic license to the english version of the spell. In some cases, I have had to hypothesize new words as compounds of old. So far, this has hindered me little, if at all, to the best of my ability to observe my own progress.

Finally, take care with these incantations, I have been spontaneously visited by beings several times now due to vocalizing them. While they are honestly a sophmoric learning exercise, still they appear to wield some small authority of their own.

~S A R, June 10, 2002

Part I

The Basic Grimoire

Preliminary Invocation and Initiation.

Solpeh, c ils gah, od solpeth bien.

Solpeth, ca, de a britulim al zirom

Zadzaczadlin, casarm IABES logaeth, gohol:

Micma Caosga ol limlal. Nonca t phama, taboard ca
ol balzaog. Aboapri, ca, oi sibsi, od nonca a oi pi
trian tofglo bab.

Zadzaczadlin ca aldon pugo tox ananael, od
niisa cafafam apachama. Da, Noromi Zadzaczadlin
cynxir a pabs par, ca gevamna a olora.

Micma, ca, ils gah, capmal Zadzaczadlin c
bab gedotbar IABES IAIDA. Zorge, ca, od darbs.
Zacar, od zamran, lap zir IOIAD.

*Listen, oh thou spirits, and hearken unto my
voice.*

*Listen, then, to the tale of the first, who was
Adam, unto whom the Supreme Life spoke, saying:
Behold the earth, my treasure. To you, it I will give, to
be governed as my steward. Serve, then, this covenant,
and in this place shall be all things made possible.*

*Adam therefore gathered unto himself wisdom,
and came forth to the abode of the creatures of dust. There, did the Sons of Adam
mingle with the daughters among them, and thus begat
the race of Man.*

*Behold, then, thou spirits, a true son of Adam,
with power begotten from God the Highest. Be friendly,
therefore, and obey. Move, and appear, for I am of Him
that lives forever.*

The Benediction of the Book:

A laiad cicle a bab I gevamna, ds Enoch.
Omax, ca, fafen a gevamna de cicle I erm de
ananael, gevamna de erm I diu, a gevamna de
cormpo I loagaeth a el.

Omax, ca, a cicle: Fafen tol consibra chiis
oln mire a gevamna de loagaeth, ar gohol zirdo
yolcam olpirt. Ne, ne, ne I logaeth, a gevamna od
calz de tofglo.

*The secret mystery of power is the foundation,
which is Enoch. Know, then, that the foundation of
mystery is the ark of wisdom, the foundation of the ark is
the figure, the foundation of numbers is the holy word of
the first.*

*Know, then, the mystery: That all works of man
are built upon the foundation of God's Word, which
saying "I AM" brought forth light. Holy, holy, holy is
the utterance of God, the foundation and firmament of
all things.*

To establish the altar:

Caosgo oln, izazaz s diu casarman cormf i
cla. Os yrpoil I da, ds sonf ollag. Mirc pola naz a
salman biah, pola aldon calz. Oi, ca i cicle.

*The world is finite, bounded by four angles,
whose number is 456. Twelve partitions are there, that
rule the race of men. Upon two pillars the house stands,
and two gather up the firmament. This, then, is the
mystery.*

To cast the circle:

A londoh c peripsax I audcal comselh,
casarman galvah ipamis holq. Ds cordidz omax a
adphat omaos, ipomax cormfa, a irgil damploz oi
pi? Micma, ca, saga ds tustax adisiel, od chis plapi
pir cicle.

*The kingdom of heaven is a perfect circle, whose
boundaries can not be measured. What mortal knows the
unspeakable name, the unknowable number, the many
diversities of this place? Behold, then, one who stands
before the throne of the first, and would partake of
sacred mysteries.*

A Conjunction of the Flame:

Zirdo, gohe, de a ialprg cial saanir. Dorpha,
ca, a laiad. Zamran, ca, a cicle. Bolp balit ialprt,
logaeth a laida.

*I AM, sayeth he, to the flame of 9996 parts.
Seek, therefore, the secret thing. Reveal, therefore, the
mystery: Be thou a righteous flame, a divine utterance of
The Highest.*

The Revelation of the Sigillum Aemeth:

Micma oi emtegis, rlodnir c vaoan, vaul q a
ozian c a qadah. Mirc t page gohed bogpa ffis q a
olpirt c q hubaio. Chirlan q tibibp t uran, crip omax
t, od bolp adna pambt t plapi.

*Behold this seal, a crucible of truth, stamped by
the hand of the Creator. Upon it rests everlasting rule,
executed by the light of seven lamps. Rejoice or sorrow
at it's sight, but know it, and show obedience unto it's
bearer.*

To address a manifestation, even if unexpected:

Umd q ipum, uran q ge uran, ol zodameta, c gah! Bolp zamran, od ozazm plapi iadnamad.

Bidden or unbidden, seen or not seen, I conjure thee, oh spirit! Be thou revealed, and make me a partaker in undefined knowledge.

A Dismissal, to end contact with a manifestation:

Bolp etharzi, c gah, od omax da ga trian pola I cormoz. Omax, ca, ol moz g zamran, od om ol oecrimi nomig g darsar tustax il cafafm.

Torzu! Darsar il comselh, od vaul ag unph gi bams cordziz uran.

Be thou at peace, oh spirit, and know there us between is love. Know, therefore, our joy at your appearance, and know our praise as you return to thy abode.

Arise! Return to thy sphere, and work no wrath as you forget mortal sight.

So Mote It Be:

Ygnai

It is done (speak this after any incantation, to show that it is finished. Similar contextual use as with Amen)

Ygnai ygnai ygnai! Christeos Fifis!

It is done, it is done, it is done! Let it be carried out! (Cry this at the end of your principal invocation, while gathering your energies and grounding them. This channels your words into possibility.)

A Benediction, to say over a poppet or similiar construct:

C ils toltorn caosg, ils consibra, bolp zizop
do congampfhlg. (N.) ol omaoas, geh (N.)! Torzu, ca,
ils gah, od sor ta rlodnr sorol.

*Oh thou creature of earth, thou work of man, be
thou a vessel for the spirit of man. (N) I name thee, thou
art (N)! Arise, therefore, thou spirit, and act as a
crucible of my will!*

Part II

Additional charms and incantations

A Charm against Poverty:

Nalvage, crip chirlan g mozog. Micma, da I
limlal cormpm mapm cafaſm a ol salman. Crip
camliax, od fifis. Bahal, od odo. Unig crip da aldon.
Da ag gil nothoa a balig.

*Seek not after earthly things, but rejoice in the
joy of God. Behold, there is treasure numbered 9639
abiding in my house. But speak, and it is done. Call out,
and it is opened. Ask, only to receive. There is no need
amongst the righteous.*

A Charm of Fascination, to improve one's Station in Life:

Ol aziazor I quasahi pambt, nomig ol zimz I
moz de micma. Adgmacht ol, loholo c a mozod.
Bahal c saln, ils vohim od micalz! Zacar a il
conseleh, od camliax a ol, lap zir pugo hubaio
olpirt Idoian.

*My countenance is pleasing unto me, likewise
my raiment is a joy to behold. Radiant am I, shining with
the joy of God. Cry aloud with wonder, thou mighty and
powerful! Move in thy circles, and speak of me, for I am
unto a lantern, illuminated by the Holy Name.*

To arrange a Romantic Encounter:

Ol dodsi pugo nazarth, la aao irgil. Fifim!
Mapsama, pards praf a salman nogahel, uniglag il
sachs, de aldon ol umd monons. Zacar, od zamran!
Christeos ag unchi amran, cacrg ge noan pola.

*My vexation is like a pillar of gladness, first out
of the multitude. Go then! Tell them, who dwell in the
house of Venus, send forth thy confirming angel, to
gather up my chosen heart. Move, and appear! Let
nothing confound you, until we are as two together.*

A Lust Charm:

A ialprg a qaaon I dodsi pambt dax. Fifim!
Yolcam zizop adgt aboapri a caosgin quasahi.
Torzu! Zamran! Cynxir g gah nomig babalond
pambt.

*The fire of creation is a vexation unto my loins.
Go then! Bring forth a vessel that may serve me for
earthly pleasure. Arise! Take Form! Commingle your
essence as a harlot unto me.*

To Uncover the meaning of a Mystery,
however perplexing it may be:

D saanir de l camliax, gohon: Da I smnad ar
unchi ol, ds zirom plapi a ne qaaon. Laral pilah I
cordziz adgt unig. Fifim! Zodemagen cicle! Ozazm
urelp pare, plapi iadnah.

*Three parts unto The First spoke, saying: There
is a thing which confounds me, who had partaken of
divine creation. No more then can a reasonable creature
ask. Go, then! Unveil the mystery! Make me a seer of
this thing, a partaker in undefiled knowledge.*

A Counter-Charm, to undo another sorcerer's works against you:

Ol mire biah aspt ol, od Gohon affa camliax
ors de ol. Par oln ol aziazor od ialpon ol
donasdogamatastos. Fifim! Gohus od mapsama:
Olнге trian aziazor, adphaht amma trian! Dodrmni
ol ge, lap zirдо a loiad.

*My tormenter stands before me, and have
spoken empty words of darkness against me. They have
made an image of me, and burn me with hellfire. Go
forth, I say, and tell them: Unmade shall be thy images,
and unspoken their curses shall be! They harm me not,
for I am of Him, which lives forever.*