The Ritual Magic Manual

A Complete Course in Practical Magic

e-lesson edition

exclusively for students of the

Golden Dawn School of Magic and Alchemy

DAVID GRIFFIN
The 49 Enochian Calls

by David Griffin

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Hermetic Order of the Golden Dawn

Outer Order of the Rosicrucian Order of Alpha et Omega®

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David Griffin
Basic Rituals

"And there appeared a great wonder in heaven; a woman clad with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child, cried, travailing in birth, and pained to be delivered" (Revelation 12:1-2).

Pronunciation Symbols

The student should thoroughly familiarize him or herself with the pronunciation symbols given below. Although the symbols are unique to this book, they appear in pronunciation guidelines in every Ritual and provide the student with more precise pronunciation information than has ever been available before in a book on Ceremonial Magic. The average student should require no more than ten or fifteen minutes to become familiar with these unique symbols. Due to the frequent use in Magic of foreign, Enochian, and unfamiliar words, the pronunciation guidelines given in the text of the Rituals are quite helpful when performing Rituals.

In a few instances where sounds have no exact English equivalents, examples are given from other languages. For English speakers unable to pronounce these sounds correctly, their closest English equivalents should be employed until the pronunciation of the correct sounds are learned.

Vowels

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pronounce as in:</th>
</tr>
</thead>
<tbody>
<tr>
<td>â</td>
<td>bother, cot, and father (as pronounced by most Americans)</td>
</tr>
<tr>
<td>à</td>
<td>day, fade, date</td>
</tr>
<tr>
<td>è</td>
<td>bed, bet, peck</td>
</tr>
<tr>
<td>è̈</td>
<td>need, bleed, meet</td>
</tr>
<tr>
<td>í</td>
<td>hit, rid, tip</td>
</tr>
<tr>
<td>î</td>
<td>kite, flight, buv</td>
</tr>
<tr>
<td>ò</td>
<td>bone, thrown, know</td>
</tr>
<tr>
<td>ù</td>
<td>up, enough, tough</td>
</tr>
<tr>
<td>û</td>
<td>rule, fool, youth</td>
</tr>
<tr>
<td>â̈u</td>
<td>how, loud, out</td>
</tr>
<tr>
<td>ò̈e</td>
<td>boy, coin, destroy</td>
</tr>
</tbody>
</table>

Shortened Vowels

In Hebrew, there exist certain half-vowels that are shortened versions of usual Hebrew vowel sounds. These Hebrew half-vowels are indicated in transliterations in this book underlined as follows, and should be vibrated only briefly. Although the distinction between regular and shortened vowels is nearly never used in contemporary, spoken Hebrew, it is nonetheless interesting in Magic due to the extended fashion in which Names are vibrated. When vibrating Names containing shortened Hebrew vowels (underlined in the pronunciation guidelines), vibrate these vowel sounds only half the length of time as other vowels, like half-notes in music.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>As in</th>
<th>Name of Corresponding Hebrew Shortened Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>â̈</td>
<td>always</td>
<td>Hateph Patah</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>ever</td>
<td>Hateph Seghol</td>
</tr>
<tr>
<td>ø</td>
<td>over</td>
<td>Hateph Qamets</td>
</tr>
<tr>
<td>ū</td>
<td>the, afraid</td>
<td>Schewa</td>
</tr>
</tbody>
</table>
Consonants easily elongated

Elongating the vibration of consonants makes Enochian pronunciation more vibrant and sonorous.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>As in</th>
</tr>
</thead>
<tbody>
<tr>
<td>j</td>
<td>edge, join, judge</td>
</tr>
<tr>
<td>l</td>
<td>left, lawn, pool</td>
</tr>
<tr>
<td>m</td>
<td>maybe, martyr</td>
</tr>
<tr>
<td>n</td>
<td>never, no, night</td>
</tr>
<tr>
<td>r⁷</td>
<td>rush, rapid, red</td>
</tr>
<tr>
<td>th</td>
<td>this, that, with</td>
</tr>
<tr>
<td>v</td>
<td>very, vivid, vague</td>
</tr>
<tr>
<td>z</td>
<td>zoo, zany, raise</td>
</tr>
</tbody>
</table>

Consonants not easily elongated

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pronounce as learned in earlier chapters. pter, nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>d</td>
<td>do, decay, did</td>
</tr>
<tr>
<td>f</td>
<td>for, fight, fifty</td>
</tr>
<tr>
<td>g</td>
<td>give, go, big</td>
</tr>
<tr>
<td>h</td>
<td>hat, happy, help</td>
</tr>
<tr>
<td>h</td>
<td>(silent, with exhalation)</td>
</tr>
<tr>
<td>k</td>
<td>kin, cook, clever</td>
</tr>
<tr>
<td>k</td>
<td>(Scottish) loch, (German) Buch (k may be used for those unable to make this sound)</td>
</tr>
<tr>
<td>p</td>
<td>pepper, pot, pick</td>
</tr>
<tr>
<td>s</td>
<td>save, less, sorrow</td>
</tr>
<tr>
<td>sh</td>
<td>share, ship, shore</td>
</tr>
<tr>
<td>t</td>
<td>tin, time, tolem</td>
</tr>
<tr>
<td>w</td>
<td>wish, wonder, worry</td>
</tr>
<tr>
<td>wh</td>
<td>when, where, why</td>
</tr>
<tr>
<td>y</td>
<td>yes, yard, yellow</td>
</tr>
</tbody>
</table>

Grade Signs

Signs of the Neophyte Grade

The Signs of the Neophyte Grade are the Sign of the Enterer and the Sign of Silence. Use the Sign of the Enterer, also known as the Sign of Horus or the Attacking Sign, primarily to project Magical Energy. Use it in the charging of Pentagrams and Hexagrams in Ceremonial Magic and to charge Talismans in Practical Magic.

To perform the sign of the Enterer, stand with your feet parallel about shoulders width apart. Visualize a star shining just above your head about the size of a baseball. Inhale silently, and visualize a shaft of white Light coming down through your body from the star above you to a second star beneath your feet. As you inhale, draw down the light and raise your elbows upward and outward, parallel with your shoulders. Hold your hands flat beside your neck, palms downward, fingers extended, pointing forwards. Suddenly and forcefully, step forward with your left foot, thrust your hands directly forward, and lower your head between your arms, eyes forward. As you do so, exhale silently, visualize the Light rising back up through your body, and project it out through your fingertips.

18 The Hebrew pronunciation of "r" is as in French "rue" or "riche".

Golden Dawn School of Magic and Alchemy
Enochian Keys or Calls

Introduction

Enochian Magic is one of the most controversial aspects of Rosicrucian Magic. Israel Regardie warned that "It is a very powerful system, and if used carelessly or indiscriminately will bring about disaster and spiritual disintegration." Paul Foster Case considered the Enochian system to be hopelessly tainted, and removed Enochian Magic entirely when he reformulated Golden Dawn material into his B.O.T.A. Donald Tyson has even suggested that Enochian Magic was revealed to John Dee as a means of setting in motion the destructive forces of the apocalypse, as described in the book of Revelation in the New Testament.

While there does exist a certain parallel between the English translation of a few of the Enochian Calls and the apocalyptic imagery of the book of Revelation, this imagery may be considered as symbolical of spiritual realities rather than descriptive of physical events. In any case, much of the fear surrounding Enochian Magic has been greatly exaggerated.

The author of the present book has been working with the Enochian system, including the Enochian Calls, for many years, with great success, and without fulfilling any of the aforementioned predictions of gloom and doom. The Enochian Calls serve primarily as Energy amplifiers, and when properly used, clearly add great power to Rituals of Ceremonial Magic. Nonetheless, the decision whether or not to employ the Enochian Calls with the Rituals contained in the present book must be left to the discretion, personal responsibility, and risk of each Magician.

A primary difficulty in working with Enochian Magic lies in finding a correct or satisfactory means of pronunciation. Names derived from the Enochian Tablets are particularly problematic as consonants therein are frequently so clumped together that such Names are virtually impossible to pronounce.

In recognition of this problem, certain rules were laid out by W. Wynn Wescott and S. L. MacGregor Mathers for the Hermetic Order of the Golden Dawn. Wescott suggested that each letter should be pronounced separately. Using this method, for example, the consonant clump "pfmng" would be pronounced "pee-ef-em-gee." Mathers instead proposed that the first vowel in the name of the phonetically equivalent Hebrew letter be employed. For example, the Hebrew name for phonetical equivalent of the letter "l" is "Lamed." Therefore, Mathers suggests that the vowel "a" be used to render words pronounceable when the letter "l" appears in consonant clumps.

Each of these methods are indeed quite useful when working with Names drawn from the Enochian Tablets. Unfortunately, however, the Mathers and Wescott rules have tended to be applied far too rigidly and dogmatically, especially to the Enochian Calls, resulting in endless strings of extraneous syllables. For example, one recent book on the Golden Dawn transliterated the word "Ozongon" from an Enochian Call as "Oh-zoad-oh-noo-goh-noo."

Numerous clues to correct pronunciation may be found in original

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manuscripts handwritten by John Dee. These manuscripts clearly indicate that the dogmatic application of such rules to the Enochian Calls was neither originally intended by Dee nor by the Angels which dictated them. The Calls properly pronounced and free of surplus syllables remain sonorous in the extreme, reflecting the vibrant beauty of the language of Angels.

The Enochian Calls given in this appendix have been retransliterated from Sloane Manuscript 3191. In preparing this new transliteration, every effort has been made to restore the pronunciation to that most likely intended by John Dee and the Angels. The student who prefers, however, to use the Wescott-Mathers method will find the Calls elsewhere so transcribed by Israel Regardie.

This fresh transliteration of Sloane MS 3191 has presented numerous difficulties and raised interesting questions. To begin with, the word spacing in the handwritten version of the Angelic Calls is so bad in certain places that is nearly impossible to distinguish where one Enochian word ends and the next one begins. Furthermore, the fashion that the English translations are arranged above the Enochian text in the original manuscript is of little use in overcoming this problem. Every effort has therefore been made to reproduce, as closely as possible, the original word spacing of the Enochian in the transliteration given below.

The most fascinating question regarding pronunciation raised by an examination of Dee’s handwritten version of the Angelic Calls in Sloane MS 3191 is his copious use of diacritical marks. This mystery appears to have been completely overlooked or ignored by contemporary Enochian scholarship. The primary diacritical marks used by Dee are ’, ^, and ”, and they are used over vowels in ninety-five per cent of all instances. These diacritics have been included in the new transliteration as faithfully as possible. In each instance where an Enochian word is given, the spelling used by John Dee in Sloane 3191 including his diacritical marks has been reproduced side by side with its new transliteration shown in bold type. Unfortunately, however, certain substitutions for the diacritical marks actually used by Dee have been obliged by editorial considerations. The mark ^ as in “up” has been substituted for the mark actually used by Dee, which most closely resembles the upward pointing curve used in modern English to indicate a short vowel sound. It is hoped that the inclusion of these diacritical markings shall stimulate additional research regarding their actual meaning.

An examination of Sloane MS 3191 by various Professors of modern and classical European languages and linguistics has unfortunately not yet conclusively ascertained the meaning of the diacritical markings. It has been determined, however, that their usage apparently does not match neither that of Latin, Greek, nor any Germanic, Latin, nor Slavic derivative language neither as they are employed today nor as they were used during the Sixteenth Century. It is therefore likely that the they represent a personal phonetical code devised by Dee for his personal use.

The transliteration methodology which has been employed in the present book for all Enochian words is outlined below and has been adhered to in a consistent fashion. The resulting fresh transliteration of Enochian Names and Calls remains steeped in Rosicrucian tradition, yet as true as possible to the original manuscripts as well.

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4 Sloane MS 3191 [1585?], Dr. John Dee (London: The British Library).
Transliteration Methodology

1. Every effort has been made to avoid the addition of extraneous vowels and syllables.
2. The phonetic value of each individual letter has been preserved.
3. Wherever necessary, consonants which may be elongated through prolonged vibration as suggested by Wescott (particularly l, m, n, r, v, and z) have been used as separate syllables (avoiding thereby the addition of extraneous vowels).
4. Wherever an extra vowel is absolutely necessary, the first vowel in the name of the equivalent Hebrew letter has been employed as suggested by Mathers.
5. In the choice of vowel sounds, preference has been given to the phonetic values of vowel sounds most frequently used in Hebrew as suggested by Mathers.
6. The sound of the letter z should be elongated through prolonged vibration. This appears to be the true meaning of the marginal notes made by Dee in Sloane 3191 rather than the literal pronunciation of "z" as "zod," the Elizabethan appellation of the letter "z."6
7. The letter Q has been transliterated as "kw." In cases where there is no vowel following in the Enochian, it has been transliterated as "kwâ."
8. There is no evidence to be found in the manuscripts indicating an Enochian equivalent of the English sounds of the combined consonants "sh," "ph," or "th." They have therefore been transliterated in such a fashion that the phonetic values of the individual letters have been retained. There are numerous instances, however, where marginal notations do suggest that "ch" should be pronounced as a k. In the present transliteration, this "ch" has been given a guttural phonetical value similar to the German "ch" as used in the word "Buch." This has been indicated as an underlined "k" in the transliterations.
9. There are sporadic instances where marginal notes indicate that the letter "g" should be pronounced as "dg." Obviously "g" has two phonetic values in Enochian: that of a hard g (as in "go") as well as one which closely approximates the English "j" (as in "job"). Attempts have been made to be as consistent as possible with the transliteration of this letter. Patterns revealed by marginal notation have been given priority. In doubtful instances the more sonorous option has been employed.
10. According to marginal notes, the letter "c" is at times to be transliterated as "k" and at other times as "s." Attempts have been made to be as consistent as possible with the transliteration of this letter. Patterns revealed by marginal notation have been given priority. In doubtful instances the more sonorous option has been employed.
11. In Dee's handwriting the uppercase letters "U" and "V" are consistently rendered as "V." Furthermore, there are numerous instances wherein from one place to another in Sloane MS 3191 Dee also interchanges the lower case letters "u" and "v" as well. Every attempt has nonetheless been made to maintain the phonetic value of the letters "u" and "v" as they actually appear in the manuscript except in cases where an extra vowel would have then become necessary. In certain instances where an additional vowel is required by the

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6 This apparent misunderstanding of the marginal notes has had a profound and unfortunate effect on the history of Enochian pronunciation.
7 Far from arbitrary, this has been extrapolated from various marginal notations in the Sloane MS 3191.
The Enochian Calls and the Elemental Tablets

The Application of the Calls to the Enochian Elemental Tablets is resumed below. The attributions of the Enochian Calls to the Enochian Planetary and Zodiacal Tablets are given in appendix II, "The Book of the Concourse of Planetary and Zodiacal Forces.

<table>
<thead>
<tr>
<th>Call</th>
<th>Rules</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Tablet of Union as a whole.</td>
</tr>
<tr>
<td>2</td>
<td>Spirit in general and specifically within the Tablet of Union; to be used following the first Enochian Call.</td>
</tr>
<tr>
<td>3</td>
<td>The Tablet of Air, the lesser angle of Air of the Tablet of Air, and Rules Spirit of Air, EXARP (when used following the first and second Enochian Calls).</td>
</tr>
<tr>
<td>4</td>
<td>The Tablet of Water, the lesser angle of Water of the Tablet of Water, and Spirit of Water, HCOMA (when used following the first and second Enochian Calls).</td>
</tr>
<tr>
<td>5</td>
<td>The Tablet of Earth, the lesser angle of Earth of the Tablet of Earth, and Spirit of Earth, NANTA (when used following the first and second Enochian Calls).</td>
</tr>
<tr>
<td>6</td>
<td>The Tablet of Fire, the lesser angle of Fire of the Tablet of Fire, and Spirit of Fire, BITOM (when used following the first and second Enochian Calls).</td>
</tr>
<tr>
<td>7</td>
<td>The lesser angle of Water of the Tablet of Air.</td>
</tr>
<tr>
<td>8</td>
<td>The lesser angle of Earth of the Tablet of Air.</td>
</tr>
<tr>
<td>9</td>
<td>The lesser angle of Fire of the Tablet of Air.</td>
</tr>
<tr>
<td>10</td>
<td>The lesser angle of Air of the Tablet of Water.</td>
</tr>
<tr>
<td>11</td>
<td>The lesser angle of Earth of the Tablet of Water.</td>
</tr>
<tr>
<td>12</td>
<td>The lesser angle of Fire of the Tablet of Water.</td>
</tr>
<tr>
<td>13</td>
<td>The lesser angle of Air of the Tablet of Earth.</td>
</tr>
<tr>
<td>14</td>
<td>The lesser angle of Water of the Tablet of Earth.</td>
</tr>
<tr>
<td>15</td>
<td>The lesser angle of Fire of the Tablet of Earth.</td>
</tr>
<tr>
<td>16</td>
<td>The lesser angle of Air of the Tablet of Fire.</td>
</tr>
<tr>
<td>17</td>
<td>The lesser angle of Water of the Tablet of Fire.</td>
</tr>
<tr>
<td>18</td>
<td>The lesser angle of Earth of the Tablet of Fire.</td>
</tr>
</tbody>
</table>

The Forty-Nine Enochian Calls

The First Call

<table>
<thead>
<tr>
<th>Ol</th>
<th>sonf</th>
<th>vorsg,</th>
<th>gohô</th>
<th>lad</th>
<th>balt</th>
<th>lansh</th>
</tr>
</thead>
<tbody>
<tr>
<td>òl</td>
<td>sònf</td>
<td>vòrs-j</td>
<td>gò-hò</td>
<td>yàd</td>
<td>bàlt</td>
<td>làn-sàh</td>
</tr>
</tbody>
</table>

The Angels which dictated the Angelic Calls to John Dee explained that the first Call was to remain secret and could not be revealed, since it appertained to the Godhead alone. Therefore, in actual practice there are only forty-eight Calls. The Calls are numbered nonetheless beginning with number one, according to tradition and convention.
calz [căl-z] above the firmaments
vonpho, [von-pē-hō] of wrath:
sobra [sōb-rā] in Whose
zol [z-ōl] hands
ror [rōr] the Sonne
i [ē] is
ta [tā] as
Nazpsad [nāz-pē-sād] a sword,
Graa [j-rā-ā] and the Mone
ta [tā] as
Malprg [māl-pūr-j] a through thrusting fire:
Ds [dâs] which
holq [hōl-kwā] measureth
Qāa [kwā-ā] your garments
nothoa [nōt-hō-ā] in the mydst
zimz [zēm-z] of my vestures,
Od [ōd] and
commah [kōm-māh] trussed you together
ta [tā] as
noblloh [nō-blōh] the palms
zien: [zē-ēn] of my hands:
Soba [sō-bā] Whose
thil [tē-hēl] seats
gnonp [j-nōn-pē] I garnished
prge [pūr-jē] with the fire
aldī [āl-dē] of gathering,
Ds [dās] and
urbs [ūr-bēs] beautified
ōboleh [ō-bō-leh] your garments
grsam: [jūr-sām] with admiration:
Casārm [kās-ār-m] to whome
ohorēla [ō-hō-rē-lā] I made a law
cabā [cā-bā] to govern
pir [pēr] the holy ones
Ds [dās] and
zonreng [zōn-rēn-j] delivered you
cab [kāb] a rod
erm [ēr-m] with
Jadnah: [yād-nāḥ] the ark of knowledge
Prīlah [pē-lāḥ] Moreover
fārzm [fārz-m] you lifted up your voyces
znrza [zūr-zā] and sware
adná [ād-nā] obedience
gono [gō-nō] and faith
lāpil [yād-pēl] to him
Ds [dās] that
hom [hōm] liveth
tōh [tōh] and triumpheth
Soba [sō-bā] whose begynning
Ipam [ē-pām] is not, nor
Lu [lū] ende
Ipāmis [ē-pā-mēs] can not be,
Ds [dās] which
lōhōlo [lō-hō-lō] shyneth
vep [vēp] as a flame
zomd [zò-méd] in the myddst
Poamal [pò-á-mál] of your pallace
od [od] and
bogpa [bôj-pâ] rayngneth
aâi [á-á-é] amongst you
ta [tâ] as
piap [pè-áp] the ballance
piamo[î] [pè-á-mò-èî] of righteousness,
od [od] and
vaoan [vâ-ò-án] truth:
ZACARe’ [zâ-câr-è] Move
c a [ék-å] therefore,
od [od] and
ZAMRAN [zâm-rân] shew yourselves:
odo [òd] open
cicle [kè-kê] the Mysteries
Qäá [kwâ-tâ] of your Creation:
zorge, [zòr-jê] Be friendly unto me:
lap [láp] for
zirdo [zèr-dò] I am
NOCO [nò-kò] the servant
MAD [mâd] of the same your God:
Hoath [hò-á-tê] the true Worshipper

The Second Call

Adgt [âd-jît] Can
v´pâ ah [v-pâ-åh] the wings
zongom [zôn-gôm] of the windes
fa á ip [fâ-á-èp] understand
sald [sâl-èd] your voyces of wunder
vi ly [vê-è-v] o you the second
L [êl] of the first,
sobam [só-bâm] Whome
Lâl prg [yâl-pùr-j] the burning flames
I zâ zaz [è-zà-zàz] have framed
pi âdph [pê-ád-pêh] within the depth of my
Cas árma [kâs-ár-mâ] Jaws
abramg [âb-râm-j] whome
ta [tâ] I have prepared
tha [tål-hô] as
paráclêda [pâ-râ-klé-dà] Cupps
Q ta [kwâ-tâ] for a wedding
lo rs lq [lôrs-l-kwâ] or as
turbs [tûr-bês] the flowres
oôge [ô-ô-gé] in their beawty
Baltoh [bâl-tôh] for the Chamber
Giui [gè-ù-è] of righteousness
chis [kês] Stronger
Chis [kès] are
Lusd [lû-sâd] your fete
orri [or-rê] then the barren stone:
Od [od] And
mi calp [mè-kâ-lâp] mightier
chis [kês] are
bia [bè-å] your voices
ózôngon  [ò-zòn-gôn]  then the manifold windes.

The Third Call
Magical Rituals of the Junioris Grade

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Im’uá mar  [ém-ú-á-már]  apply your selves unto us
pugo  [pù-gò]  as unto
plaplí  [plá-plé]  the partakers
anánâel  [á-ná-ná-él]  of the secret wisdom
Q á an.  [kwá-án]  of your Creation.

The Fourth Call

Othíl  [òt-hèl]  I have set
lasdi  [lâs-dè]  my fete
babâge  [bâ-bâ-gè]  in the South
od  [òd]  and
dorpha  [dɔr-p hà]  have looked about me
Gohól  [gò-hòl]  saying
G chis ge  [j-kês-gè]  are not
a uá uâgo  [á ú-á ú-á-gò]  the Thunders of increase
Cormp  [kòr-m-pè]  numbered
pd  [pèd]  33
dsonf  [dâs-ônf]  which rayne
vi v’ di v  [vè v-dè-v]  in the second Angle,
Casármì  [kà-sâr-mè]  under whom
dálì  [dàl-è]  I have placed
Map m  [mâp-m]  Whome
ag  [âj]  None
cormpo  [kòr-m-pò]  hath yet numbered,
c rp l  [èk rép l]  but one,
Casarmg  [kà-sâr-m-j]  in Whome
cro ód zi  [krঀ òd zè]  the second beginning of things

chis  [kès]  are
od  [òd]  and
vgeG  [v-gèj]  wax strong
dst  [dâs-át]  which also
cà pi màli  [kà pé mà-lè]  successively
chis  [kès]  are
Ca pi mà on  [kà pé mà àn]  the number of time:
od  [òd]  and
loshin  [lônsh-hèn]  their powers
chis  [kès]  are
ta  [tâ]  as
Lo  [lò]  the first
Clá  [èk-lá]  :456:
Torgû  [tòr-jú]  Arise
Nor  [nôr]  you sons
quasáhi  [kwâ-sà-hè]  of pleasure
od  [òd]  and
F  [èf]  viset
caosga  [kà-ôs-gà]  the Earth:
Bagle  [bâg-lè]  for
zirenáiad  [zè-rèn-á-yàd]  I am the Lord your God
Dsi  [dâs-è]  which is,
od  [òd]  and
Apîla  [à-pè-là]  liveth.
Dô g à ip  [dò ò èp]  In the name
Q áal  [kwá-âl]  Of the Creator
Magical Rituals of the Junioris Grade

ZACAR [zâ-kâr] Move,
od [ôd] and
ZAMRAN [zâm-rân] shew your selves
Obelisong [ô-bê-lê-sôn-j] as pleasant deliverers
rest él [rêst él] That you may praise
him
aâf [â-âf] amongst
Nor mò-lap [nôr-mô-lâp] the sonnes of men.

The Fifth Call

Sa páh [sâ-pâh] The mighty sounds
zí mi i [zè mè è] have entered
du î v [dù-è-v] into the third
od [ôd] angle,
noas [nô-âs] are become
ta [tâ] as
qa a nis [kwâ-â-nê] olives
adroch [âd-rôk] in the olive mount
dorphal [dôr-pê-hâl] looking with gladness
câ ósg [kâ-ôs-j] upon the earth
od [ôd] and
faonts [fâ-ônts] dwelling
péripsol [pê-rêp-sôl] in the brightnes of the
hevens
tabljor [tâ-blè-ôr] as continuall comfortors
Casarm [kâ-sâr-m] unto whom
amîpzi [â-mêp-zê] I fastened
nazarth [Nâ-zâ-rêt-hê] pillars of gladness
af [âf] 19
od [ôd] and
dlugar [dâ-lû-gâr] gave them
zizop [zê-zôp] vessels
z lida [z-ôdâ] to water
câôsgi [kâ-ôs-gê] the earth
tol tôrgi [tôl-tôr-jê] with her creatures,
od [ôd] and
z chîs [z-kês] they are
e sjasch [ê sê-âsk] the brothers
L [l] of the first
ta viu [tâ vê-û] and second
od [ôd] and
iáod [yâ-ôd] the beginning
dhild [tê-hêld] of their own seats
ds [dâs] which are garnished
hubar [hû-bûr] with continuall burning
lamps
Pe ó al [pê ô ál] 69636:
soba [sô-bâ] whose
cormfa [kôr-m-fâ] numbers
chis [kês] are
ta [tâ] as
la [lâ] the first
vls [vûls] the endes
od [ôd] and
Q có çasb [kwâ kô kâ-sâb] the contents of tyme.
Ca [êk-â] Therefore

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niis [nè-ès] Come you
od [od] and
Darbs [dâr-bès] obey
Qâ as [kwâ-ås] your creation
Fethârzi [fèt-hár-zè] viset us in peace
od [od] and
blióra [blè-ò-râ] comfort
ia jal [yâ yâl] Conclude us
ed nas [èd-nâs] as receivers
cîcles [kè-klês] of your mysteries:
Bâgle [bâg-lè] for why?
Ge iad [gê yâd] Our Lord and Mr.
iL [è-l] is all One

The Sixth Call

Gah [gâh] The spirits
s dû [ès dé-û] of ye 4th Angle
chîs [kès] are
em [èm] Nine,
micâlzo [mè-kâl-zò] Mighty
pîlzin [pêl-żèn] in the firmaments of
sobam [sò-bâm] Whome
El [èl] the first
harg [hâr-j] hath planted
mir [mèr] a torment
babâlôn [bâ-bâ-lôn] to the wicked
od [od] and
obloc [òb-lök] a garland
samvelg [sâm-vêl-j] to the righteous
dlugar [d-lù-gâr] giving unto them
malprg [mâl-pûr-j] fyrè darts
arkâsâg [ãr-kâ-ûs-gì] to vanne the earth
od [od] and
Açâm [ã-kâm]:7699:
canal [kâ-nâl] continual Workmen
so bûl zar [sò-bûl zûr] whose courses
f biard [fè-bîè-àrd] viset with comfort
caosgi [kà-ûs-gè] the earth
od [od] and
chîs [kès] are
anêtab [ã-nè-tûb] in government
od [od] and
miam [mè-âm] contynuance
ta [tà] as
vi v´ [vè-v] the second
od [od] and
d [dâ] the third
Darsar [dâr-sâr] Wherefore
sol peth [sôl-pê-tê] hearken unto
bi en [bè èn] my voyce
B rita [bè-rê-tà] I have talked of you
od [od] and
zácam [zà-kâm] I move you
g’mi câlzo [j-mè-kâl-zò] in power and presence,
sob há ath [sòb-hâ-à-têh] whose works
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The Seventh Call

Ra as [râ âs] The East
isâlman [è-sâl-mân] is a howse
paradizôd [pâ-rä-dê-zôd] of virgins
ôcrîmi [ô-ê-kê-mê] singing praises
â a ô [â ô] amongst
ial pîr gah [yal pêr-jâh] the flames of the first
qui ni [kwè-nê] glory
ênay [ê-nây] wherein
butmon [bût-môn] the Lord
od [òd] hath opened his mouth
in óas [ën-ô-âs] and
ni [nè] they are become
paradîal [pâ-rä-dê-âl] :28:
casarmg [kâs-âr-m-j] Living dwellings
vgeár [v-gê-âr] in whome
chîrîn [kêr-lân] rejoyceth
od [òd] and
zonac [zô-nâc] they are appareled
Lucifîtan [lù-sêf-tè-ân] with ornaments of brightness
cors [kôrs] such
ta [tâ] as
vaûl [vâ-ûl] work
zîrn [zêr-n] wonders
tol há mi [tôl há mè] on all creatures
soba [sô-bâ] Whose
londôh [lôn-dôh] Kingdoms
od [òd] and
mîam [mê-âm] continuance
chîs [kês] are
tad [ tôd] as the third
ô [ô] and
dês [dê] fourth
vmádêa [v-mâ-dê-â] strong towres
od [òd] and
piblîar [pê-ble-âr] places of comfort
Othîl rit [ôt-hêl rèt] The seats of Mercy
od [òd] and
mîam [mê-âm] continuance.
C no quol [êk nô kwôl] O you Servants
Rit [rèt] of Mercy
ZACAR, [zâ-kar] Move,
ZAMRAN [zâm-rân] Appeare,
oô crîmi [ô-ê krê-mê] sing prayses
q á dah [kwâ dâh] unto the Creator:
od [òd] And
ô mi ça olz [ô mè kâ ôl-z] be mighty
aâîon [â-â-ê-ôm] amongst us

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Bagle [bág-lê] For
papnor [pâp-nôr] to this remembrance
idlúgam [èd-lù-gâm] is given
lonshi [lòns-hê] powre
od [ôd] and
vmp lif [v-mêp lêf] our strength
vgëji [v-gê-jê] waxeth strong
Big lîad [bèg lê-àd] in our Comforter.

The Eighth Call

Bazmêlo [bázmè-lô] The Midday the first
i [è] is
ta [tâ] as
pi rîpson [pè rêp-sôn] the third heaven
ohn Na zá vábh [nà zà vá-bêh] of Hiacynth Pillers
ox [ôks] :26:
câsarmg [kà-sàr-m-j] in whom
Vrân [v-rân] the Elders
chis [kès] are
vgeg [v-gêj] become strong
ds a bramg [dàs à-brâ-még] which I have prepared
bal tôha [bál-tô-hâ] for my own

gohó [gò-hò] sayth
ê ad [yâd] the Lord
Sobá [sò-bâ] whose
mian [mè-ân] long contynuance
trian [trè-ân] shall be
la ta [tâ] as
lól cis [lòl-sès] bucklers
A ba î uô nin [à bà è û-ô nên] to the stowping Dragon
od [ôd] and
a zi ágî er [à zê à-gê èr] like unto the harvest
rior [rè-ôr] of a wyddow.
Irgil [ir-jêl] How many
chis [kès] are
da [dà] there
ds [dàs] which
pá à ox [pà à ôks] remayn
busd [bù-sàd] in the glorie
ca òs go [kà-òs-gô] of the earth
ds [dàs] which
chis [kès] are
odl pûran [ô-dê pûr-ân] and shall not see
télàh [tè-lò-àh] death
cà curg [cà cùr-j] untyll
O [ô] this
Isálman [è-sàl-màn] howse
loncho [lòn-kô] fall
od [ôd] and
Vo úfna [vò-ù-ê-nà] the Dragon
carbaf [kàr bàf] synk
Nîï’sô [nè-è-sô] Come away,
Bagle [bág-lê] for
auá uá go [à-ù-à-ù-à-gê] the Thunders
gohón [gò-hòn] have spoken:
Niíso [nè-sò] Come away,
bagle [bâ-g-lè] for
mó máo [mò mà-ô] the Crownes
si á ì on [sè â è òn] of the Temple,
od [òd] and
máb za [mâb zâ] the coat
Jad o i ás mó mar [yâd è è às mó mar] of him that is, was, and shall be crowned
poilp [pò-èlp] are divided
Niis [nè-ès] Come
ZAMRAN [zâm-rân] Appeare
c ì a o fi [sè-à-ò-fè] to the terror
cáósgo [kâ-ös-gò] of the earth
od [òd] and
blì ors [blè èrs] to our comfort
od [òd] and
corsi [kòr-sè] of such
ta [tà] as
a brâ mig [âb-râ-mèg] are prepared

The Ninth Call

Mi cá ôli [mè-kâ-ò-lè] A mighty
bransg [brân-sâj] garde
prgel [pùr-jêl] of fire
napta [nâp-tâ] with two edged swords
ial por [yâl-pòr] flaming
ds [dâs] (which
brin [brèn] have
efáfâfe [êf-âf-â-fê] viols
P [pê] :8:
vonpho [vôn-pê-hò] of wrath
o là ni [ò-là-nè] for two tymes
od [òd] and
obza [òb-zà] a half:
sobca [sùb-kâ] whose
v’pà ah [v-pâ-àh] wings
chis [kès] are
tatan [tà-tàn] of wormwood
od [òd] and
tra nan [trà-nân] of the marrow
ba hy’e [bà-l-yè] of salt,
a lâr [à-lâr] have setled
lus da [lùs dâ] their feete
so ból n [sò ból-n] in the west,
od [òd] and
chis [kès] are
hôl q [hôl-kwâ] measured
C no quó di [êk-nù-kwò-dè] with their Ministers
cial [sè-àl] .9996:
v nâl [v-nâl] These
aldon [âl-dôn] gather up
mom [mùm] the moss
cá ósgo [kâ-ös-gò] of the earth
ta [tà] as
las [lâs] the rich
óllor [ol-lɔr] man
gnay [gni-nɔ-yɛ] doth
limlal [lɛm-lɔl] his thesor:
Amma [əm-mɔ] Cursed
chis [kɛ-ɛs] er they
sob ca [sɔb kɔ] whose
madrid [mɔd-rɛd] iniquities
z chis, [z-kɛs] they are
oô nô an [ɔ-dɔ-nɔ̃ an] in their eyes
chis [kɛs] are
auñy [a-ʊ-ɛn-yɛ] milstones
dril pi [drɛl-pɛ] greater
caos gin, [kɔs-ɡɛn] then the earth
od [ɔd] And
but mó ni [bʊt mɔn ɛ] from their mowthes
par [pɔr-m] rune
zum vi [zʊm vɛ] seas
C nila [ɛk nɛ-lɛ] of blud:
Dazis [dɑzɛs] Their heads
ethändz [ɛt-hɛm-z] are covered
a chil dao [a-kɛl dɔ-ɔ] with diamond
od [ɔd] and
mirc [mɛ-rɛk] uppon
özöl [ɔ-zɔl] their heds
chis [kɛs] are
pi di á i [pɛ dɛ å ɛ] marble
collal [kɔl-lɔl] sleves.
vlcí nin [vɛ-l-kɛ-nɛn] Happie is he
a sóbam [a-so-bɔm] on whome
v cim [vɛ-kɛm] they frown not.
Bagle [bãɡ-lɛ] For why?
lad [yɑd] The God
báltoh [bɔl-tɔb] of righteousness,
chirlan [kɛr-lɛn] rejoyceth
par [pɔr] in them.
Ní fso [nɛ-ɛ-so] Come away
od [ɔd] and
ip [ɛp] not
o fáfâfe [ɔ fã-fãfɛ] your Viols
Bagle [bãɡ-lɛ] For
a có casb [a kɔ kã-sãb] the tyme
i córs ca [ɛ kɔrs kã] is such as
v nìg [v nɛ] requirith
blior. [blɛ-ɔr] comfort.

The Tenth Call

Co ráxo [kɔ-ræksɔ] The thunders of Judge-
ment and Wrath
chis [kɛs] are
cormp [kɔr-ɔmɛp] numbered
od [ɔd] and
blans [blãns] are harbowed
L u cal [lʊ-kãl] in the North
a zi à zor [a zɛ å zɔr] in the likenes
pa eb [pə ɛb] of an oke
Soba [sɔ-bã] whose

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Lilônon \(\text{[lè-lò-nòn]}\) branches
chis \(\text{[kès]}\) are
vèr kwà \(\text{.22:}\) Nests
op \(\text{[öp]}\)
ê-op-hàn \(\text{of lamentation}\)
od \(\text{[öd]}\) and
ra klèr \(\text{weeping}\)
ma âsè \(\text{Layed up}\)
bâg-lè \(\text{for}\)
cà os gi \(\text{the earth}\)
ds \(\text{[dás]}\) which
yèl-pôn \(\text{burn}\)
dò sèg \(\text{night}\)
ôd \(\text{[öd]}\) and
bas gèm \(\text{day:}\)
ox èks \(\text{vomit out}\)
dàz ès \(\text{the heds}\)
sè àt-rèss \(\text{of scorpions}\)
oùt \(\text{[öd]}\) and
sál brôn \(\text{live sulfur}\)
fàb ân \(\text{with poysen}\)
V-nàl kès \(\text{These be}\)
const \(\text{[kònst]}\) The Thunders
ds \(\text{[dás]}\) that
ôr \(\text{[dá-ôks]}\) tymes
kò kàs \(\text{in the 24th part}\)
oùl \(\text{[öl]}\) times
ô à nè-ô \(\text{of a moment}\)
yòr \(\text{[yòr]}\) rore
[vò-hèm] \(\text{with a hundred}\)
ôùt \(\text{[öl]}\) .24:
gèz yâks \(\text{mighty earthquakes}\)
oùt \(\text{[öd]}\) and
eòrs \(\text{[ê-òrs]}\) a thousand
cò casg \(\text{times}\)
kò kàs \(\text{[kò kàs-j]}\)
plò sè \(\text{as many}\)
ôùl \(\text{[plò sè]}\)
sè àt-rèss \(\text{of scorpions}\)
ôùt \(\text{[öd]}\) and
mò-lù-è \(\text{surges}\)
ôùl \(\text{[mò-lù-è]}\)
pà gé ép \(\text{rest not}\)
ôùt \(\text{[pà gé ép]}\)
là rài \(\text{[là rài]}\) neyther
om \(\text{[om]}\) know
dròl-n \(\text{[dròl-n]}\) any
màrtrb \(\text{[mà-tòrb]}\)
còs \(\text{[kò-kà-sàb]}\) tyme
em nà \(\text{[èm nà]}\) here
L \(\text{[l]}\) One
patralx \(\text{[pàt-rà-làks]}\) rock
yòi \(\text{[yò-kè]}\) bringeth forth
matb \(\text{[mà-tèb]}\) .1000:
òùt \(\text{[nò mèg]}\) even as
monôns \(\text{[mò-nòns]}\) the hart
ôlòr \(\text{[ò-lò-rà]}\) of man
gnay \(\text{[gi-nà-yè]}\) doth
angèr \(\text{[ùn-gè-làrd]}\) his thoughts
The Eleventh Call

Ohîo [ò-hè-ò] wo
Ohîo [ò-hè-ò] wo
Ohîo [ò-hè-ò] wo
Ohîo [ò-hè-ò] wo
Ohîo [ò-hè-ò] wo
no ib [nò-èb] yea
Ohîo [ò-hè-ò] wo
Ca ôsgon [ká-òs-gôn] be to the earth
Bagle [båg-lê] For
madrid [måd-rèd] her iniquitie
i [è] is
zi rôp [zè ròp] was
chiso [kè-sò] and shall be
dril pa [drèl-på] great.
Nîjsô [nè-è-sò] Come away
Crip [kràp] but
ip [èp] not
nidâli [nè-dâ-lè] your noyses.

The Mighty Seat
Ox í ay^al [òks è å yâl] The mighty seat
holdo [hòl-dò] groaned
od [òd] and
zirom [zè-ròm] they were
O [ò] :5:
co râx o [kò râks ò] thunders
ds [dås] which
zîldar [zèl-dâr] flew
ra âsy [rã ås-yê] into the East
od [òd] and
vab zir [vâb zèr] the Egle
cam liax [kãm liäx] spake
od [òd] and
bâ hál [bâ hâl] cryed with a lowde voyce
Nîfâso [nè-è-sò] Come awaye and they gathered them together in

sal man [sål mân] the house
telôch [tè-lòk] of death
Ca sår man [kã sår mân] of whome
holq [hòl-kwâ] it is measured
od [òd] and
ti [tè] it is
ta [tå] as
z chis [z-kèś] they are
soba [sò-bå] whose
cormf [kôr-mèf] number
i [è] is
gâ [gå] :31:
Nîfâsa [nè-è-sâ] Come away
Bagle [båg-lê] For
abramg [âb-râ-mèg] I have prepared
noncp [nòn-såp] for you
ZACARê [zà-kàr-è] Move

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The Twelfth Call

Non ci [nòn-sè] O you
dsonf [dâs-ònf] that rayng
Babbage [bâ-bâ-jê] in the sowth
od [òd] and
chis [kès] are
ob [òb] :28:
hubáño [hù-bá-è-ò] the lanterns
ti bip [tè bê-bêp] of sorrow
al lar [âl lâr] bynde up
atráah [â-trâ-âh] your girdles
od [òd] and
ef [êf] viset us
drix [drèks] Bring down
fafen [fâ-fên] your trayn
Mian [mè-ân] :3663:
ar [âr] that
E nay [è nà-yê] the Lord
ovof [ô-vöf] may be magnified
Soba [sò-bâ] Whose
do ó â in [dò ò à èn] name
aâi [à-à-è] amongst you
i [è] is
VONPH [vòn-pèh] Wrath
ZACAR [zà-câr] Move,
gohus [gò-hús] I say,
od [òd] and
ZAMRAN, [zâm-rân] shew yourselves
odo [ò-dò] open
cicle [kè-klé] ye mysteries
Qão, [kwâ-â] of yor creation
Zorge, [zòr-jê] Be friendly unto me
Lap [làp] for
zirdo [zèr-dò] I am
NOCO [nò-kò] the servant
MAD, [mâd] of the same yo God
Hoath [hò-â-têh] The true worshipper
laida. [yâ-è-dâ] of the Highest

The Thirteenth Call

Napêai [nà-pè-à-è] Ó you swords
Magical Rituals of the Junioris Grade

Babâigen  [bâ-bâ-è-jên]  of the sowth

ds  [dâs]  which
brin  [brèn]  have
vx  [vêks]  .42:
oôaôna  [ò-ô-ô-ô-nâ]  eyes
l ring  [l-rèn-i]  to styr up
vonph  [von-pèh]  wrath
doâlim  [dò-àl-èm]  of Synn
eôlis  [è-ô-lès]  making
ollog  [ôl-log]  men
orsba  [ôrs-bâ]  drunken
ds  [dâs]  which
chis  [kès]  are
affa  [áf-fâ]  empty:
Mimca  [mèk-mâ]  Behold
is ro  [è-s rò]  the promise
MAD  [màd]  of God
odo  [ôd]  and
Lon shì tox  [lôns-hè-tòx]  his powre
ds  [dâs]  which
ivmd  [yùv-mèd]  is called
aài  [à-à-è]  amongst you
GROSb:  [j-rô-sâb]  A bitter sting:
ZACAR  [zà-càr]  Move therefore
odo  [ôd]  and
ZAMRAN,  [zàm-rân]  shew yourselves
odo  [ô-dò]  open
cicle  [kè-klé]  the Mystery
Qàa,  [kwà-à]  of your Creation
Zorge,  [zòr-jê]  Be friendly unto me:
Lap  [làp]  for
zirdo  [zèr-dò]  I am
NOCO  [nò-kò]  the servant
MAD,  [màd]  of ye same your God
Hoath  [hò-à-tèh]  The true worshipper
laidà.  [yà-è-dà]  of the Highest

The Fourteenth Call

Noró mi  [nò-rò-mè]  Oh you sons
Bagie  [baj-è-è]  of fury
pasbs  [pàs-bès]  the dowghters
òfad  [ò-yàd]  of the Just
ds  [dâs]  which
trint  [trènt]  sit
mîrc  [mè-rèk]  uppon
ol  [ôl]  .24:
thîl  [tè-hèl]  seats
dods  [dò-dàs]  vexing
tolham  [òl-hèm]  all creatures
cà ôs go  [kà-ôs-gò]  of the earth
Ho min  [hò-mèn]  with age
ds  [dâs]  which
brin  [brèn]  have
oroch  [ôr-ôk]  under you
Quar  [kwàr]  :1636:
Mimca  [mèk-mà]  Behold

Golden Dawn School of Magic and Alchemy
bial [bè-ál] the voice
ôâd [ô-yâd] of God
â âs ro [â ès rô] promys
tox [tôks] of him
dsi vm [dås-èv-m] which is called
aâi [â-â-è] amongst you
Baltim [bâl-tèm] Furye, or Extreme Justice

ZACAR [zâ-kâr] Move
od [ôd] and
ZAMRAN, [zâm-rân] shew yourselves
odo [ô-dô] open
cicle [kè-klé] the Mysteries
Qâa, [kwâ-å] of your Creation
zorge, [zôr-jè] Be friendly unto me:
Lap [làp] for
zirdo [zèr-dô] I am
NOCO [nò-kò] the servant
MAD, [mâd] of the same your God
hoath [hò-â-tèh] The true worshipper
lâïda. [yâ-è-dâ] of the Highest

The Fifteenth Call

Ils [èls] O thow
tabâan [tà-bâ-àn] the governor
Li ãlprt [lè-âl-pùrt] of the first flame
casarman [kâs-âr-mân] under whose
ypa â hi [v-â-â-hè] wyngs
chis [kèâ] are

darg [dâr-j] .6739:
dso âdo [dâs-ò-â-dô] which weave
câ ôs gi [kà-ôs-gè] the earth
ors cor [ôr-s-kòr] with drynes
ds [dâs] which
ômax [ô-màks] knowest
monasci [mû-nàs-sè] of the great name
Ba ê ô uib [bà-è-ô-ù-èb] Righteousness
od [ôd] and
emêt gis [ê-mèt-gèks] the seal
ia ãa dix [yâ-yâ-ô-dèks] of Honor
ZACAR [zâ-kâr] Move
od [ôd] and
ZAMRAN, [zâm-rân] shew yourselves
odo [ô-dô] open
cicle [kè-klé] the Mysteries
Qâa, [kwâ-å] of your Creation
zorge, [zôr-jè] Be friendly unto me:
Lap [làp] for
zirdo [zèr-dô] I am
NOCO [nò-kò] the servant
MAD, [mâd] of the same your God
hoath [hò-â-tèh] The true worshipper
lâïda. [yâ-è-dâ] of the Highest

The Sixteenth Call
Magical Rituals of the Junioris Grade

The Seventeenth Call

Ils \([\ Modi \ 27 \ Modi \ 27 \ Modi \ 27 \ Modi \ 27 ]\)  
O thow  
Vi ú ál prt \([\ vè-ù-è-ál-pùrt ]\)  
Second flame  
Sal man \([\ sàl-màn ]\)  
The howse  
Balt \([\ bàlt ]\)  
Justice  
Ds \([\ dàs ]\)  
Hast  
Acro ódzi \([\ àc-rò ód-zè]\)  
Thy beginning  
Busd \([\ bù-sàd]\)  
In glory:  
Od \([\ âl ]\)  
And  
Blórax \([\ blè-ò-ràks ]\)  
Shalt comfort  
Balit \([\ bà-lèt ]\)  
The iust:  
Ds in si \([\ dàs-èn sè]\)  
With feete  
Èmod \([\ è-mòd ]\)  
876  
Dsom \([\ dàs-òm ]\)  
That understand  
Od \([\ âl ]\)  
And  
Tli ób \([\ tè-lè òb ]\)  
Separate creatures  
Dril pa \([\ drèl pà ]\)  
Great  
Geh \([\ gèh ]\)  
Art  
Yls \([\ yèls ]\)  
Thow  
Mad \([\ màd ]\)  
In the God  
Zi \([\ zè ]\)  
Of  
Lo darp \([\ lò dàrp ]\)  
Strech-forth-and-conquer  
Zacar \([\ zà-kàr ]\)  
Move  
Od \([\ âd ]\)  
And  
Zamran, \([\ zàm-ràn ]\)  
Shew yourselves  
Odo \([\ ò-dò ]\)  
Open  
Cicle \([\ kè-klà ]\)  
The Mysteries  
Qàa, \([\ kwà-à ]\)  
Of your Creation  
Zorge, \([\ zòr-jè ]\)  
Be friendly unto me:  
Lap \([\ làp ]\)  
For  
Zirdo \([\ zèr-dò ]\)  
I am  
Noco \([\ nò-kò ]\)  
The servant  
Mad, \([\ màd ]\)  
Of the same your God  
Hoath \([\ hò-à-èè ]\)  
The true worshipper  
Laidìa. \([\ yà-è-dà ]\)  
Of the Highest  

The true worshipper

The Seventeenth Call

Ils  
O thow  
Di alprt \([\ dè-àl-pùrt ]\)  
Third flame  
Soba \([\ sò-bà ]\)  
Whose  
Vpá ah \([\ v-pà àh ]\)  
Wyngs  
Chis \([\ kès ]\)  
Are  
Nanba \([\ nán-bà ]\)  
Thorns  
Zix lay \([\ zèks-là-yè ]\)  
To styr up  
Dod síh \([\ dòd-sèè ]\)  
Vexation:  
Od \([\ âd ]\)  
And  
Brínt \([\ brènt ]\)  
Hast  
Fáxs \([\ fàks-ès ]\)  
.7336:  
Hubáro \([\ hùb-à-rò ]\)  
Lamps living  
Tastax \([\ tàs-tàks ]\)  
Going before  
Yl si, \([\ yèl sè ]\)  
The  
So bai ad \([\ sò bà-yàd ]\)  
Whose God is  
I \([\ è ]\)  
Is  
Vón pó vnph \([\ vòn pó vùn-pèh ]\)  
Wrath in Angre

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The Eighteenth Call

Ils [èls] O thow
Micaólz [mè-kà-òlz] mighty
Ol pirt [òl pèrt] light and
ial [yàl] burning
prg [pùr-jà] flame
Blorsi [blè-òrs] of comfort
ds [dàs] which
odo [ò-dò] openest
Busdir [bùs-dèr] the glory
o ì ad [ò-yàd] of God
o uò òrs [ò-ù-ò-àrs] to the center
caos go [kà-òs-gò] of the erth
Ca sarmsg [kà-sàr-òmèj] In whome
L a îad [l-à-yàd] the secrets of truth
eràn [è-ràn]:6332:
brints [brènts] have
caféam [kà-fà-fàm] their abiding
ds [dàs] which
ivmd [yùv-mèd] is called
a q’lo [à kwà-òlò] in thy
a dó hi [à dò hè] Kingdome
MOZ [mòz] IOYE
od [òd] and
ma óf fas [mà òf fàs] not to be measured
Bolp [bò-làp] Be thow
comóbliort [kò-mò-bòliòrt] a window of comfort
pambt [pàm-bèt] unto me.
ZACAR [zà-kàr] Move
od [òd] and
ZAMRAN, [zàm-ràn] shew yourselves
odo [ò-dò] open
cicle [kè-klà] the Mysteries
Qäa, [kwà-à] of your Creation
zorge, [zòr-jà] Be friendly unto me:
Lap [làp] for
zirdo [zèr-jà] I am
NOCO [nò-kò] the servant
MAD, [màd] of the same your God
hoath [hò-à-òh] The true worshipper
laïda. [yà-è-dà] of the Highest
NOCO [nò-kò] the servant of the same your God
MAD, [mád] the servant of your God
hoath [hò-á-têh] The true worshipper
laida. [yâ-è-dá] of the Highest

The Call of the Thirty Aires

Madriax [má-drè-âks] Oh you heavens
ds [dâs] which
praf [prâf] dwell
LIL’ [lèl] in the first Ayre,
chis [kèss] are
Mí cá olz. [mè kâ òlz] Mightie
saánir [sâ-á-nèr] in the partes
Caósgo [kâ-ös-gô] of the Erth
od [òd] and
físis [fè-sès] execute
bal zizras [bâl zèz-râs] the Judgment
laida [yâ-è-dá] of the highest
nonca [nòn-sâ] to you
gohúlim [gò-hù-lèm] it is sayd,
Micma [mèk-mà] Beholde
ado fân [â-dò yân] the face
MAD [mâd] of your God
J á od [jâ-òd] the begynning
bliorb [blè-òrb] of comfort:
sâ ba o o á òna [sâ bâ ò ò ò-ò-nâ] whose eyes
chis [kèss] are
Lucíftîas [lù-sèf-tè-âs] the brightnes
perípsol [pè-rèp-sòl] of the heavens:
ds [dâs] which
abraássa [â-brà-ás-sá] provided
noncf [nòns-èf] you
netââ ib [nê-tà-à-èb] for the government
Caós gi [kâ-ös-gè] of the Erth.
od [òd] and
tilb [tèlb] her
ad phaht [âd pé-hâ-hèt] unspeakable
dâm ploz [dâm plòz] varietie
toóat [tò-ò-ât] furnishing
noncf [nòns-èf] you
gmi [gî-mè] with
cál [kàl] a powr
zôma [zò-mà] understanding
L_rásd [l-rà-sàd] to dispose
tôf glo [tòf glè] all things
marb [mà-rèb] according
yárë, yàr-rë-yë] to the providence
îDOIGO [è-dò-è-gò] of him that sitteth on the holy Throne
od [òd] and
tor zulp [tòr-zülp] rose up
ia ó daf [yâ ó dáf] in the begynning
gohól [gò-hôl] saying
Caós ga [kà-ös-gà] The Earth

5 Calls nineteen through forty-eight are formed by inserting the appropriate corresponding name of one of the Thirty Ayres at this point, as resumed in the Table below.
Magical Rituals of the Junioris Grade

[tabaord] [tâ-bâ-ôrd] Let her be governed
[saánir] [sâ-à-nèr] by her parts
[od] [ôd] and
[Chris téos] [krès-tê-ôs] Let there be Division
[yr póil] [yâr pó-êl] in her,
[tì òbl] [tè ô-bêl] that the glory of hir
[Bus dir tilb] [bûs dêr tèlb] may be
[noa] [nò-àl-n] allways
[pa id] [pà èd] drunken
[ors ba] [ôrs bâ] and
[od] [ôd] dr疯
[do drmni] [dô drûm-nè] vexed
[zynna] [z-yêl-ná] in itself:
[El záp tilb] [êl zâp tèlb] Her course,
[parmgi] [pàr-m-ji] let it ronne
[pe rîp sax] [pê rèp sàx] with the heavens
[od] [ôd] and
[ta] [tâ] as
[Qurlst] [kûr-êlst] a handmayd
[bô o à pi S] [bû ô à pès] let her serve them:
[l nib m] [l-nèb-m] One season
[ov cho] [ôv-kô] Let it confownd
[symp] [sà-yêm] an other:
[od] [ôd] And
[Christéos] [krès-tê-ôs] let there be:
[Ag tol torn] [âg tôl tòr-n] no Creature
[mirn] [mèrk] uppon
[Q] [kwâ] or
[ti ôb l] [tè ôb l] within her
[Lel] [lèl] the same:
[Ton] [tèn] All
[paombd] [pà-ôm-bêd] her members
[dil zmo] [dèl-z-mò] let them differ
[as pían,] [às pè-àn] in their qualities:
[od] [ôd] And
[Christéos] [krès-tê-ôs] let there be:
[Ag L tòr torn] [âg l tôr tòr-n] no one Creature
[parach] [pà-râk] æquall
[a sy´mp,] [à sà-yêm] with another
[Cord ziz] [kôrd-zèz] The reasonable Creatures of Erth: Men
[dod pal] [dôd pàl] let them vex
[od] [ôd] and
[fifalz] [fè-fâlz] weede out
[Ls mmad,] [lâs m-n-àd] one another
[Od] [ôd] And
[fartg] [fàr-jît] the dwelling places,
bams [bàms] let them forget
[omaôas,] [ô-mâ-ô-às] their names:
[Conísbra] [kô-nès-brà] The work of man
[od] [ôd] and
[auàuox] [â-û-à-û-òks] his pomp,
to nug, [tò núj] let them be defaced:
[Ors cat bl] [ôrs cât bèl] His buyldings
[no ås mi] [nô ås mé] let them become
[tab gês,] [tâb gês] Caves
Leuith mong [lè-ù-èt-hè mòn-j] for the beasts of the feild:
unchi [ùn-kè] Confound
omp tilb [o-mèp tièlb] her understanding
ors. [òrs] with darkness.
Bagle [bág-lè] Why?
Mo ó ó ah [mò ò ò â h] It repenteth me
ol [òl] I
cord [kòrd] made
L [l] One
ca pímà o [kà pè-mà] while
ix o máx ip [èks ò mâks èp] let her be known,
oð [òd] and
ca có casb [kà kò kà-sàb] another while
gosà a. [gò-sà â] a stranger:
Baglen [bàg-lèn] Bycause
pi [pè] she
i [è] is
ti ánta [tè ân-tà] the bed
a bábálond [à bà-bà-lònd] of an Harlot,
oð [òd] and
faórgt [fà-òr-jèt] the dwelling place
teloc vo v im. [tè-lòk vò-vèm] of him that is faln:
Má drí lax [mà-drè-àks] O you hevens,
toru [tòr-zù] arise,
o ó ádrix [ò ò-drè-àks] the lower hevens
o rá cha [ò rò kà] under neath you,
abápòr. [à-bò-àp-rè] Let them serve you:
Tabáòrì [tà-bà-ò-rè] Govern
priàz [prè-àz] those
ar ta bas. [àr-tà-bàs] that govern:
A dr’pan [à drè-pàn] Cast down Cast down
cor stà [kòrs-tà] such as
do bix. [dò bèks] fall:
Yol cam [yòl kàm] Bring forth
pri á zi [prè à zè] with those
ar coa zior. [àr kò-à zè-òr] that encrease:
Od [òd] And
quasb [kwà-sàb] destroy
q ting. [kwà tèn-j] the rotten:
Rípìr [rè-pèr] No place
pa a oxt [pà ò-èks-èt] let it remain
sa gà cor. [sà gà kòr] in one number:
Vì l [vùm-l] Ad
od [òd] and
prá zá [pèrd zàr] Diminish
ca cr’g [kà kùr-j] until
Aoiveáæ [à-ò-èv-è-à-è] the stars
cormp. [kòr-m-pèt] be numbered:
TORZU [tòr-zù] ARRISE,
ZACAR [zà-kàr] MOVE,
od [òd] and
ZAMRAN [zàm-ràn] APPERE
aspt [às-pèt] before
sibsi [sèb-sè] the Covenant
butmôna [but-mô-nâ] of his mawth,  
ds [dâs] which  
surzas [sûr-zâs] he hath sworne  
tia [tè-â] unto us  
baltan: [bâlt-tân] in his Justice:  
Odo [ò-dò] OPEN  
cicle [kè-klê] the Mysteries  
Q ââ: [kwâ â] of your Creation:  
od [òd] And  
ozazma [ò-zâz-mâ] Make us  
pla pli [plâ plè] partakers  
Jad nâ mad [yâd nâ mâd] of undefiled knowledge.

The Names of the Thirty Ayres

Lil [lèl] Call 19, Ayre 1  
Arn [âr-n] Call 20, Ayre 2  
Zom [zòm] Call 21, Ayre 3  
Paz [pâz] Call 22, Ayre 4  
Lit [lêt] Call 23, Ayre 5  
Maz [mâz] Call 24, Ayre 6  
Deo [dè-ò] Call 25, Ayre 7  
Zid [zèd] Call 26, Ayre 8  
Zip [zèp] Call 27, Ayre 9  
Zax [zâks] Call 28, Ayre 10  
Ich [èk] Call 29, Ayre 11  
Loe [lô-ë] Call 30, Ayre 12  
Zim [zêm] Call 31, Ayre 13  
Uta [ù-tâ] Call 32, Ayre 14  
Oxo [òks-ò] Call 33, Ayre 15  
Lea [lê-â] Call 34, Ayre 16  
Tan [tân] Call 35, Ayre 17  
Zen [zên] Call 36, Ayre 18  
Pop [pôp] Call 37, Ayre 19  
Chr [kêr] Call 38, Ayre 20  
Asp [âsp] Call 39, Ayre 21  
Lin [lèn] Call 40, Ayre 22  
Tor [tôr] Call 41, Ayre 23  
Nia [nê-â] Call 42, Ayre 24  
Uti [ù-tê] Call 43, Ayre 25  
Des [dêš] Call 44, Ayre 26  
Zaa [zâ-â] Call 45, Ayre 27  
Bag [bâg] Call 46, Ayre 28  
Rii [rê-è] Call 47, Ayre 29  
Tex [têks] Call 48, Ayre 30