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NUMBER	DATE	DESCRIPTION	NAME

Contents

1	mc11	1
1.1	Malevolent Creations XI / Invoking...	1

Chapter 1

mc11

1.1 Malevolent Creations XI / Invoking...

Enochian Temples: Invoking the cacodemons with the Temple
by Benjamin Rowe

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The enochian system is primarily angelic in character. There are no entities in the system who actually meet the traditional definitions of elementals or demons. All the elemental forces are invoked and used through the intervention of conscious, intelligent entities who are themselves of a multiplex nature. These entities can provide elementals for the magician, but the elementals can not be directly invoked.

The closest one can come to directly invoking an elemental in this system is in the invocation of the so-called "cacodemons" (Dee's appellation) or "minimal sapient entities" (my appellation). I use this name for them because

they are the least complicated beings in the system that are capable of responding to their environment and maintaining an independent existence. They are composed of two forces of opposite polarity, bound together by one additional letter from the Tablet of Union. Thus they have one force for each of the three necessary aspects, sulphur, salt, and mercury.

The following excerpt provides a description of the process of invoking these cacodemons in the Temple. It was provided in an astral contact with Atapa, Sephirotic Angel of the Fiery Lesser Angle of the Water Tablet.¹

These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used.

"The threads of my garment are of course the so-called "cacodemons" of the sub-angle, made out of the forces of the kerubic and servient squares. They seem at times to be demons, but only when their force is allowed to manifest unconstrained. Like animals in your own world, they are full of emotion, but do not have any sense. Therefore, we higher types such as myself and the other angels of the crosses must be strong gods to them, leading them both gently and firmly, as one would lead a loyal but temperamental dog.

"In your work with these demons, do not be afraid to treat them roughly, for it is all that they understand, until you have trained them in a new way.

"Now when Dee made the tablets to appear in the world, he said that only the first two letters of the kerubic and servient names could be made into cacodemons. But in truth, the angelic [kerubic] squares and servient squares can all be used in such demons, provided that the square is united with one which is right next to it in the temple of the tablet. Thus, there are four possible cacodemons in every kerubic angels's domain, since in the pillars there are four pairs of squares that share an edge. [Similarly for the rows making up the altars -- B.R.]

"Now, in the invocation of the cacodemons, ye must form their names in one of two ways. The first only may ye use for the cacodemons of the Kerubic squares. This first or the second may be used with the squares of the servants.

"For all the squares, ye may take any two letters whose squares have a connecting edge in the pillar or the altar. Take ye not the diagonal forces, for they are of the same polarity, and would not be well balanced. (Thus also for letters from different rows of the altar.) Prefix these with the letter of spirit from the element's line in the Tablet of Union, and thus ye have the names of the cacodemons.

"For example, in my own quarter, the Kerubic squares are

NLRX. This would give cacodemons HNL, HLR, HRX, HXN. The letter from the tablet of union always represents the balanced spirit in the entity. The second and third letters are male or female according to the polarity of their sub-energy in its attribution to IHVH. In HNL, N is (Earth of (Fire of Water)), and is thus female. L is (Air of (Fire of Water)), and thus male. So also for any Kerubic cacodemon.²

"In the servient squares, the female- or male-ness of a square is according to the kerubic letter governing its column position.

"In forming the names of the cacodemons of the servient squares, a second method can be used. This is to take the letter from the element's name in the Tablet of Union that is attributed to the element governing the row from which the names are being derived. Thus, the top servient row in my quarter, attributed to fire, would form the names thus: AXP, APC, ACN, ANX. Or, using the letter of Spirit: HXP, HPC, HCN, HNX.³

"The latter form is better for works of a spiritual or internal nature. The former are better for works intended to manifest in the outside world. A letter from the Tablet of Union must be used in every demon's name. For the forces of the two squares from the Elemental Tablet will not hold together without the light of this third. There is no harm in trying, but the forces will instantly dissipate again when the magician relaxes his will.

"Also, the second and third letters may be switched in their places, to emphasize one or the other of the demon's forces.

"Now, when invoking a cacodemon in the Temple built from the Tablet, stand in the center of the Temple, where the light of the Solar King of the Tablet comes down in a beam of radiance from above. Face the altar that contains the letters of the demon in question.⁴ Perform the invocation of Spirit using the first key, and not the second key. Invoke the elemental name from the Tablet of Union. Call upon that god to fill your temple with radiance. Also state the purpose of your invocation at this point, in a short form.

"Next, recite the call of the Element, and invoke the Holy Names of the tablet down through the level of the Seniors. Then recite the calls of the sub-element, whether or not this be the same as the call of the Element of the Working. Then invoke the names of the gods and angels of the sub-element. For the kerubic names, add the letter from the Tablet of Union, if the work be one of raising oneself in the spirit, or bringing down the spirit. Use no additional letter if the work be one of expression in the levels of matter.

"Then invoke the angel governing the line within which the demon lives, using a letter from the tablet of union or not, along the same rule as the kerubic squares. Finally, invoke

the cacodemon itself.

"Its visible appearance, whether manifest in the temple or only in the vision, should reflect the attributions of the squares from which it is formed. The first letter will determine the form of the head. The second will determine the form of the arms and upper torso, and the third letter will determine the lower torso and legs. Thus some truly odd looking entities can be seen in this process.

"For works of an internal nature, to strengthen or counter some aspect of the personality, a glyph or visual symbol embodying the desired outcome should be prepared ahead of time in the imagination, and rehearsed until it can be held in the mind with ease.

"When the demon is evoked to visible appearance in the astral temple, he appears above the altar from which his forces come. Often one of the strands of the light-fountain will straighten and he will appear out of it. He is bound to the altar both by his own origins, and by the light of the central square of the Sephirotic cross of the quarter, which is directly above his head. He may not leave this place without permission, nor may he cause any harm to the magician while so bound.

"If the magician wishes to direct the demon to the aid of his work, he will present the symbols of the work to the demon, and state his will clearly. Then he should charge the demon to put his force into the symbol of the work, and to cause that work to be accomplished through the forces he represents.

"Be advised that the demons may do their work in a manner that is offensive to "community standards of conduct". The magician should not allow himself to become emotionally involved through such offense. He must always consider himself to be superior to such creatures, and consider that it is doing his will within the limits of its abilities.

"For example, a cacodemon might choose to transfer his three aspects to the symbol of the work by spitting on it, then copulating with it, then defecating on it. Think not that it intends any disrespect by this. It barely has enough intelligence to be conscious, and there is none left over for cleverness. Think of it thus, as a particularly stupid animal, which must be dealt with firmly, but without trying to change its instinctive nature.

"No such creature has secrets of any importance. They are merely bundles of elemental forces. If they speak, the great likelihood is that they echo the unconscious will of the magician, and speak not of their own will (of which they have none).

"For a working intended to be effective outside of the person, in the manifest world, a physical talisman should be

made. These can be out of papyrus, or compressed and smoothed sheepskin, or out of cedar or other wood. If made out of wood, its height should be one-quarter its diameter.

"The talisman should show on its back side the enochian sigil of the Element of the Working in the center, surrounded by four sigils showing the sub-elements of the tablet, with the sub-element of the working at the top. And all bound together by a circle around the rim of the talisman.

"On the front side should be written in Enochian or English characters the names of all the gods and angels of the hierarchy above the cacodemon.⁵ The name of the Elemental God and King should be centered, with the names of the seniors placed around the rim. The names of the Calvary Cross of the sub-element should be placed above the names of God and King, and formed into their cross. The names of the Kerubic angel, lesser angel, and cacodemon should be placed below the King-name. The symbol of the working should be placed to the left of the name of the cacodemon, or directly above it, since we are shaping him to do the work. [The Three Names and the King's name should be written twice as large as the other names. -- B.R.]

"When the demon is evoked for outward purpose, and comes to visible appearance within the temple, then the talisman is raised in the physical hands, while its astral counterpart is raised and placed on the altar from which the demon comes. The magician initiates a vortex around the edge of the talisman, and charges the demon to become one with the vortex and follow it down into the talisman. If necessary, the force of the Sephirotic cross can be brought down from its place in the ceiling to force the demon into the talisman. When the demon does this and the vortex is absorbed into the talisman, then a gesture of sealing should be done over it, binding the demon inside it until released. Cover the physical talisman with a white cloth to protect it from dust, but leave it out in the parts of your home or workplace you use in your daily life, so that it may connect itself to the threads which are the means by which the work will be accomplished."

Footnotes

1 "Atapa" is actually a name of God for the Lesser Angle. A section preceding the part quoted here showed that the angel who was speaking considered himself to be a small portion of the god's force, hence his use of the name. His validity was established by other means than gematria.

2 This paragraph follows MacGregor Mather's attributes for the squares, which I was using at the time. Dee's records and my own later, incomplete research indicate that while the squares do alternate in polarity, the attributes to the elements do not follow Mather's system in most cases. Magicians should not feel bound to follow Mathers if results show another way to be more effective for themselves.

3 Dee's rituals suggest an alternative, which is to attribute each servient row from top to bottom to successive letters of the Tablet of Union name. In this alternate system, the Union letter for the top servient row would be "C", second row "O", third row "M", fourth row "A".

4 If two magicians are working together, the second should stand with his back to the pillar of the sub-element, facing the light in the center. Up to three additional magicians can stand at the other pillars. The magician in the center identifies himself with the Elemental King. Any others should identify themselves with the Kerubic Archangels.

5 Either of the two hierarchies mentioned earlier can be used. I find that the second gives a more "elemental" effect.
