



A  
Special Report  
from  
The Institute for Hermetic Studies



# How To Study Enochian Magic

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Mark Stavish  
Director of Studies

## How To Study Enochian Magic

By Mark Stavish

*“I will reign over you, saith the God of Justice. O Lexarph, Comanan, Tabitom. Move, therefore, and show yourselves forth and appear; declare unto us the mysteries of your Creation, the Balance of Righteousness and Truth.”* – The Book of the Concourse of Forces

### Report Overview

- The Role of Enochian in Modern Magic
- The Watchtowers and the Aethyrs: A Progressive Study Approach
- Which Rituals? Is This What Dee and Kelly Did?

### Introduction

There are few students of contemporary esotericism that are not at least superficially familiar with Enochian magic and its role in the lives of Dr. John Dee, Edward Kelly, McGregor Mathers, and Aleister Crowley. Yet, despite the hundreds of printed and electronic volumes available on Enochian magic many students still seem to have problems with the system. This has given rise to the belief that Enochian magic is inherently dangerous and should be avoided until sufficient development is made. Others have declared it demonic and state that it should be avoided altogether. This Special Report will examine these claims, as well as suggest practical and meaningful ways of *progressively* studying Enochian magic so that it can become a meaningful aid in one’s spiritual growth. This Report does not repeat what is said in other works, but seeks to expound upon their ideas and synthesize them with various viewpoints thereby making them easier to understand and use. Several specific works for practicing Enochian magic are mentioned throughout this Report and should be referenced if available.

### The Role of Enochian in Modern Magic

In discussing the development of Enochian magic over the last century or so at least two things can be agreed upon: (1) methods of using Enochian in magical operations are as diverse as its practitioners; and (2) there is only the broadest general agreement on when the study of Enochian should begin. We see Enochian magic as an operative system moving from its original home in the Second Order of the RR et AC of the Hermetic Order of the Golden Dawn, into French Martinism, tincting the edges of Wicca, and being re-written to meet the needs of Anton LaVey’s Church of Satan, and its offshoot the Temple of Set. Of the modern practitioners several stand out, McGregor Mathers, Israel Regardie, and Aleister Crowley. More recent authors include Lon Milo DuQuette, David Hulse, Pat Zalewski, Jean Dubuis, Christopher Feldman, (a.k.a. Christos Pir), Ben

Rowe and others who have written of their experiences with Enochian for more private audiences or exclusively via the Internet.

Regarding the first point, there are three common approaches. The first is that Enochian is essentially evil or in some manner dangerous and should not be studied. This is the position of Paul Foster Case, founder the *Builders of the Adytum* (B.O.T.A.). Case was a member of Thoth-Hermes Temple of the *Rosicrucian Order of the Alpha and Omega* in New York City, circa 1920. The Alpha and Omega was run by Moina Mathers, the wife and widow of MacGregor Mathers, and as such, was directly connected to the original Golden Dawn approach to Enochian studies. Apparently Case had two close friends who practiced Enochian and went insane. As a result, Case blamed their mental health issues on Enochian magic.

A more modern authority, Lon Milo DuQuette, deriving his experience from the writings of Aleister Crowley, as well as having a personal relationship with two of Crowley's associates: Israel Regardie, his former secretary and well known occult authority, and Grady McMurtry, head of the *Ordo Templi Orientis* (OTO). The OTO was reformulated by Crowley and became, along with the Gnostic Church, the chief ritualistic vehicles for promoting and expanding upon Crowley's teachings. Crowley is central to the study of Enochian as a practical and workable system of magic, and it is his writings that are constantly used as source materials, often taking primacy over the original materials of Dr. Dee and Kelly.

DuQuette is the currently the U.S. Deputy Grand Master of the OTO, and in a work he co-authored with Christopher S. Hyatt, Ph.D., the authors write:

*"I have found the Enochian system to be the safest, cleanest and most logical system of practical magick one can perform. But it is an art and as such requires not only study and practice but also inspiration and the love-hate relationship all artists have with their craft."*<sup>i</sup>

In light of Case's statements, the above is clearly a polar opposite position. Somewhere in the middle we find Israel Regardie's views.

*"Perhaps a word or two of caution might be added. Undoubtedly prudence is required in this matter (the study of Enochian). It is a very powerful system, and if used carelessly and indiscriminately will bring about disaster and spiritual disintegration. The warnings given in connection with the Invocations are not to be regarded as conventions or as platitudinous moralizings. They represent a knowledge of true facts, and the student will do well to take cognizance thereof. Let him study the theory first of all, so that he has a thorough knowledge of the construction of the squares and pyramids. This must be so ingrained within his mind, that a glance at the Tablets will automatically start an associative current*

*which will bring up without delay the attributions of any given letter or square which strikes the eye. Only when this has been accomplished, dare he venture to the actual usage of the Pyramids with the God-forms, or the employment of the Invocations in ceremonial.*”<sup>ii</sup>

Dolores Ashcroft-Nowicki has taken a similar stance, stating that Enochian must be approached carefully and with respect, and not over zealously, particularly by someone completely new to practical magic. During an interview<sup>iii</sup> she stated:

“Enochian is very tonal. One of our supervisors, left many years ago, in order to take up Enochian. He’s a very, very competent occultist, a very good ritualist. Quite a down to earth person and two years later, he was a nervous wreck. He’d set aside one room in his house as a temple, furnished it, and for two years, almost every day had spent some time in there either practicing a call, or doing a longer Enochian rituals. It started with him going in one day, and finding all of the furniture piled in one end of the room. He put it back again, and said to himself, this did not happen. It happened again, and again, and finally one day he found his altar upside down. He de-consecrated the entire place and shut it out. And said, “I can’t do this anymore.” Whatever ‘It’ was thought well maybe he doesn’t want to do it anymore, but ‘It’ did. He began to find things around the house, all bundled in a corner, standing on top of one another. He came in one day, and found two of his books, one flat, one on edge, and a glass of water standing on top. He tried everything, he blessed the house, cleansed the house, and called in a priest and had it exorcised. One of the things people don’t know about exorcism, is that you can’t really use exorcism on things that are older than Christianity. In the end he gave up all forms of the occult, sold all of his books, but not before he damn near came to the edge of a nervous breakdown.

When asked why Enochian magic was so hard hitting Aschroft-Nowicki replied:

“It’s sonics. Sound-vibration is the basis of the universe. All those little vortices may get sent going the other way. Sound is really very powerful. We haven’t gotten quite to grips with that now. I know for fact that there are defense systems based on sonics. I say I don’t do any (Enochian), but I was persuaded by Herbie Brennan, a couple of years ago, at a Masters Class, to join in an Enochian ceremony, which was for invisibility. This was a Saturday night, my daughter was driving up from Yorkshire, the following morning. Now where we held this is in a place called Wellington Park, and it is up on a hill. From the top of the hill you can see six counties. Tammy was driving up. We were saying isn’t this a beautiful day, you can see Worchester, and Silvershire, and Linconshire, and

Tammy was going round and round, because she couldn't find the place. When she finally got there, two and a half hours late. She said the fog was incredible. We said what fog? She said, 'What have you two been doing, making yourselves invisible?' She didn't even know we were doing this particular ritual."<sup>iv</sup>

Jean Dubuis, founder of the French alchemical-qabalistic organization *The Philosophers of Nature* (LPN)<sup>v</sup> authored a course on Enochian magic only to withdraw and destroy it. Some of his concerns regarding Enochian are presented herein. However,, the most often cited is lack of preparation, and the desire to use Enochian for practical (mundane) purposes, before getting a feel for how the system works.

The second point, however, may solve some of the questions and safety issues that some of our authorities have stated. When is the best time to begin studying Enochian magic? Clearly, Regardie is of the opinion that extensive intellectual and theoretical understanding is critical and a prerequisite to actual ceremonial work. DuQuette, et al., does not state anything, but it can be inferred from their position that Enochian is 'the safest system of magic they know of' and it could even be performed by someone with very little actual knowledge or experience in ritual magic.

## Tools of the Trade

In order to study Enochian you will need:

1. Copies of the Elemental Tablets;
2. The Tablet of Union;
3. The 19 Calls;
4. The Thirty *Aethyrs*;
5. A copy of the *Sigillum Dei Emeth* is helpful but not required;
6. A notebook for recording your experiences and operations;
7. A notebook for writing out by hand the hierarchies, Calls, list of *Aethyrs* and their *Governors*, and related technical notes on pronunciation, ritual tools and considerations, and anything directly concerned with the theoretical or technical aspects of the system.

The above are the bare bones requirements. Some altar coverings can be used to match the Elements being used. A simple black cover is acceptable. If you work with the Golden Dawn or similar system, your Elemental tools should be present and utilized when appropriate for their Element, but they are not essential.

It may sound like a great deal of work to write these things out by hand, but the Calls are short, the lists of hierarchies will be referred to often, and technical notes should be where you can read them when you need them. All of this will aid in impressing the



ideas and angelic beings into your consciousness, thereby making your practices a little easier. If you are not willing to properly prepare yourself for using Enochian, then head Israel Regardie's advice, and walk away. Even if it is as some say, the easiest and most friendly system they have ever used, a certain degree of technical preparation is required.

## Study Plan

Since the publishing of Crowley's *Equinox* and Regardie's *The Golden Dawn*, the Lesser Banishing Ritual of the Pentagram and the Lesser Banishing Ritual of the Hexagram have become common stock in magical practices. For this reason these rituals are not going to be described or discussed as any book on Enochian has them listed, as well as numerous websites. The question arises, however, what should you do if you don't like these rituals and would rather not use them? It appears that Dee and Kelly may never have actually used the material they were gathering, yet during their skrying sessions they also seemed to have ignored a great deal of the standard practices of the day. There is no record of magical circles or the normal means of protection, invoking, or banishing being employed. It very well may be possible to perform these operations in a relaxed and non-ritualistic environment. However, given the additional power clear associations between symbols can offer, it is suggested that these simple rituals be learned and utilized for this particular work.

1. Operation of the 14/18 Days
2. Meditation on the Tablet of Union
3. Enochian Cube of Space
4. Opening of the Tablet of Earth
5. Invoking of the Seniors
6. Invoking Subquarters of the Tablet of Earth
7. Invoking of the Calvary Cross as Sepheroth of the Tree of Life
8. Explore the Vast Array of Association of the Golden Dawn
9. The Aethyrs – A Journey Inward

## Preliminary Invocation

According to Pat Zalewski the following quotation from *The Book of the Concourse of Forces* should be said prior to studying or practicing any Enochian work

*"I will reign over you, saith the God of Justice. O Lexarph, Comanan, Tabitom. Move, therefore, and show yourselves forth and appear; declare unto us the mysteries of your Creation, the Balance of Righteousness and Truth."*

The three names used in the preliminary invocation Lexarph, Comanan, and Tabitom are derived from the Tablet of Union, and can be found in the First Enochian Call, which governs all works of Spirit, and are the Governors in Zax, the tenth Aethyr.

These names are related to the influences of Chesed on the Tree of Life (when overlapping Enochian with Qabala) and the unique influences of the Three Supernals, or the Holy Upper Trinity, as it impacts this sphere just before one crosses the Abyss.<sup>vi</sup>

At this point it is important not to ignore the subtle suggestions being stated here. (1) Like Qabalistic practices, Enochian requires an invocation of the highest as a preliminary before any additional work is done. (2) The forces invoked direct the energies towards the Pillar of Mercy, as well as the sphere of Chesed, an important point in suggesting the ‘incarnation of the Cosmic ideal’ which is the purpose of this sphere.<sup>vii</sup> (3) The relation of these names to a specific Aethyr demonstrates that the energies of the Aethyrs manifest through the Elemental Tablets in the same manner that the various spheres of the Tree of Life manifest through material creation (Malkuth).

### **Operation of the Days**

This operation is described in detail in Geoffrey James’ *The Enochian Magick of John Dee*, and in a slightly different version in Donald Tyson’s *Enochian Magick for Beginners*.<sup>viii</sup> The ritual consists of placing the Tablet of Union on the center of the altar, and the four Elemental Tablets either next to it, each in their appropriate quarter, or on the walls of the oratory.<sup>ix</sup> Then over a period of either 14 or 18 days, depending on how the first day’s instructions are read, the major parts of the Enochian hierarchy are invoked and bound to serve the magician. This is a very important ritual and often skipped by would be practitioners. The benefit is clear: in a two week period, or so, one will have had at minimum a quick and orderly experience with the entire system in its original context. It is also a very useful exercise for experienced practitioners to undertake on an annual basis to be sure that their use of the system is balanced in some manner.

The directional orientation of the Elemental Tablets given by Dee is different that that used later on in the Golden Dawn and successor movements. This, however, does not matter, as the system works either way. Simply to prove this fact to yourself, it is advisable to perform the Operation using Dee’s orientations even if you use those constructed by McGregor Mathers for use in the Golden Dawn. Such an experiment will demonstrate the flexibility of Enochian, as well as be a subtle form of preventative medicine against developing a dogmatic approach to Enochian.

### **Meditation on the Tablet of Union**

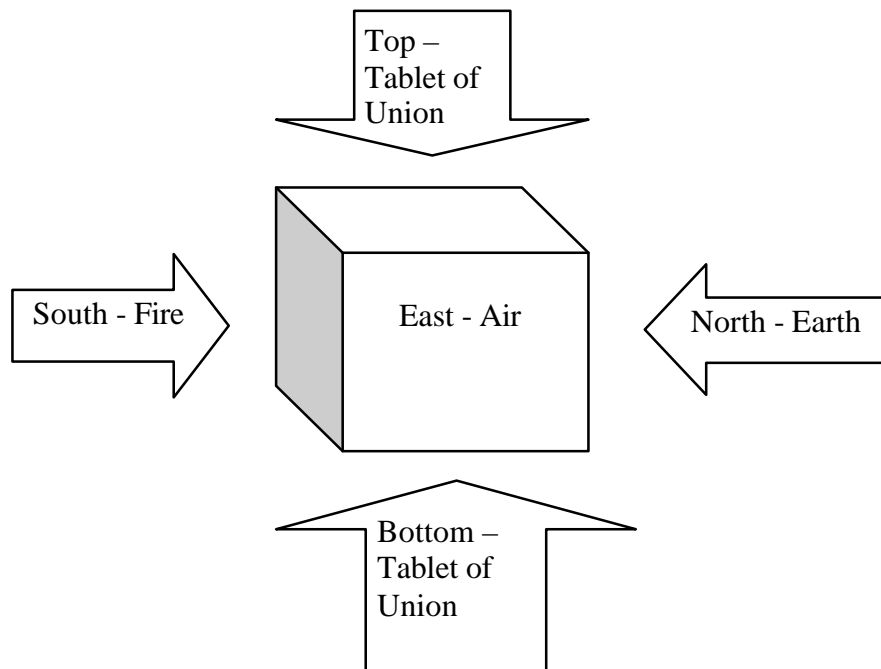
The Tablet of Union forms the core, the central piece, of the Enochian universe, and is a synthesis of all the powers represented by the Elemental Tablets. It can even be said that the Elemental Tablets not only respond to the Tablet of Union, they are an extension of it, and without it, they would not exist. Meditation on the Tablet of Union and invoking its primary angel EHNH is something that is also overlooked by many would-be Enochian magicians, much to their deficit. Time spent with the Tablet of Union



will make future work with the Elemental Tablets easier and more fruitful. One to three months is a good amount of time to spend on this practice.

### **Enochian Cube of Space**

Students of Qabala will be familiar with this concept as it is directly taken from the *Sepher Yetzirah*, where the Hebrew alphabet is used to construct a three-dimensional cube representational of space or the original astral matrix. In the Enochian Cube of Space the ceiling and floor are created by visualizing the Tablet of Union for each and the remaining four walls by the Elemental Tablets. This is also another very important exercise that will allow students to become quickly familiar with the Enochian gateway they are creating and how to access it in a more pure ‘holographic’ form. Anyone familiar with the Golden Dawn ritual, “Supreme Convocation of the Watchtowers”<sup>x</sup> which uses the first six Enochian Calls to open a ritual space will recognize the value of this exercise. One to three months is a good amount of time to spend on this practice.



### **Opening the Tablet of Earth**

The work done with the Tablet of Earth represents a model to be followed with each of the additional Tablets in turn. When working with the other Tablets the order should be Earth-Water-Air-Fire (ordering in Alchemy and traditional Qabala), or Earth-Air-Water-Fire (Golden Dawn ordering).

### **Invoking the Seniors**

The Seniors on the four Tablets in their most basic form represent the planetary energies as they are directed through the Elements, or Tablet. These energies are aligned

very closely to our psychic centers, and in fact, work through them in coordination with the Elemental energies. It can also be suggested that as these energies increase in density they actually form the Elements. The two work very closely together, but care is needed to not confuse which energies belongs to which vibratory level of existence.

Traditionally the Seniors are invoked using the hexagram. In addition to this, or if the hexagram rituals are not known, imagine the letters of the name flash in the appropriate planetary color as the Senior's name is being vibrated. Despite its simplicity, this adds a great deal of activity to what is a relatively simple invocation.

Starting on Sunday, invoke the presence of the Elemental King, asking for its assistance in invoking the Seniors of the Tablet of Earth and gaining their assistance. On Monday, invoke the name corresponding to the Moon. Trace, or connect the letters, of the name with you wand, lotus wand, or Pantacle of Earth, imagining them light up in brilliant violet or purple. Imagine that part of the Tablet of Earth glowing in clear, bright, purple light. Then sit and meditate repeating the Senior's name to yourself mentally to bring its energy into your '*Sphere of Sensation*.'<sup>xi</sup> After a few minutes thank the Senior for its assistance, even if nothing conscious happened, and banish it. Thank the Elemental King, and using the banishing forms of the pentagram close down the Tablet. Wrap everything and put it away.

### **Invoking the Subquarters of the Elemental Tablets**

The subquarters of the Tablets represent the idea of a microcosm within a microcosm, or that within everything is everything else in some form. While each Tablet is specific to a single mode of expressing energy – Earth is solid, Water is liquid, Air is gaseous, and Fire is dynamic energy – they also have expression of the other Elements intermingled. From this we see Earth has a solid aspect (Earth of Earth), as well as a fluidic (Water of Earth – Virgo), a vaporous (Air of Earth - Taurus), and a dynamic part (Fire of Earth – Capricorn). We often do not think of 'Earth' moving, but in the case of volcanoes, and earthquakes it does. In qabala, these are the forces of Capricorn at work in the material world. Nor do we generally think of it as having a vaporous aspect, but we need only think of the breeze blowing across the rich, ripe fields and orchards to understand how Taurus fulfills this description. The slow silent patience of Virgo, paying attention to details and seeping into every crack and crevice nurtures the seeds growing silently below, just as the Hermit walks in silence and nurtures the inner light. From symbols such as this, we can easily see how the Tarot correspondences come into play, and make the various subsections of the Elemental Tablets richer in expression and practicality. To make these specific sub-classifications more concrete the Golden Dawn gave each of the sub-quarters to a Sign of the Zodiac. So, if you want to invoke the energy of Capricorn to move your professional career forward, use an invocation to the quarter of the Tablet of Earth relating to Fire, for as we have shown, Capricorn is violent, dramatic energy in motion, and an Earth Sign. The Tarot card for Capricorn is the Devil

and meditation on its teachings and presence in a ritual will add to the vitality of the work undertaken.

Current Enochian magicians, however, are inclined to leave the Major Trumps for Qabalistic Pathworking, and instead assign the Minor Court Cards to the Subquarters, as well as the various squares on the Tablet of Union.<sup>xii</sup> The Major Trump could still be present however, representing its Astrological, Planetary, or Elemental qualities as they relate to the specifics of the ritual's desired outcome, leaving the more general energies to the Minor Court Cards. If you wish to leave the Tarot out completely, the Tattwas, an Indian system of the Elements using simple shapes and colors in multiple combination, are frequently applied and are a suitable substitute. It cannot be stated enough that Enochian magic is fluid and *systematic* experimentation will allow each operator to discover their preferred methods.

For those wishing to remember, understand, and utilize the various attributes given by the Golden Dawn to the Enochian components a careful study of the Tablet of Union is indispensable, as each of the Elemental Tablets is simply a detailed extension from it.

### **Invoking of the Calvary Cross as Sepheroth of the Tree of Life**

Each Subquarter has a cross surrounded by additional squares. This is known as the Calvary Cross and represents the influences of the spheres of the Tree of Life in and through that particular subsection of that particular Tablet. Each Cross is controlled by invoking two angels, and in turn, can direct those angels subordinate to it. In general, the Calvary Crosses, their ruling angels, and additional Lesser Angels, and Demons are invoked in a similar manner. For the most part, it is not necessary to spend a great deal of time with the entities below the Calvary Cross, or at most the Kerubic Angels, as they are so very specific in nature as to appear almost inert to our consciousness. It is like talking to the street-sweeper when who you really need is the crew foreman or the head of the Department of Sanitation.

### **The Cadecodemons**

The Cadecodemons should be avoided by all but the most experienced ceremonial magician as there is considerable confusion and contradiction regarding their nature. They are described as being everything from unruly destructive entities to little more than mischievous Elementals. This is a very tricky area of work and should be best left up to you and your Holy Guardian Angel to decide how and when to approach it. In addition, it might be advisable to have some experience in *goetic* operations prior to working with the Cadecodemons.

### Explore the Vast Array of Association of the Golden Dawn

It is important to practice Enochian in a simple form and building on one's personal experiences. It is clear that the system as revealed to Dee and Kelly was complex, yet different than what was produced by McGregor Mathers and others. The most obvious difference is in the various attributions given to each square, and their associated Egyptian godforms.

In the Dee-Kelly system the letters are given for each square and that is it. In the Golden Dawn, however, each square has its letter, as well as Elemental attributes. Since each square by definition has four sides there are four possible Elements in each square, plus the letter in the center. For this reason the squares are often depicted as if one were looking down at a truncated pyramid, so that there are four sloping angles and the 'top' or center square with the letter in the center. This 'quartering' of each square around the center allows it to be seen in precise ratios of energy relationships. When visualized three-dimensionally, the squares are in fact visualized as truncated pyramids, but hollow, with an Egyptian deity standing in its center as if it were arising out of the Enochian letter it stands upon.

The Tablet of Union is the best example of this form of energy ratios. If we look at it in the traditional Dee-Kelly system we have four words of five letters each forming four rows and five columns. *Each row forms a word* – the Enochian equivalent of the Element it invokes. The *first column*, however, takes the first letter in each of these words and unites it into a new word – EHNB. EHNB is the ruling angel of the Tablet of Union.

E	X	H	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

When the Golden Dawn attributes are added we find that the first column not only spells EHNB but is also predominantly made up of 'Spirit' energy. Each letter for each square – EHNB – is three parts 'Spirit' to one part Air (E), Water (H), Earth (N), and Fire (B) respectively. Thus each square is three-quarters spirit to one-quarter its natural Element.

As the other squares are addressed this ratio shifts to fifty-percent Spirit to a twenty-five/twenty-five percent ratio. The remaining two quarters each representing either a pure Elemental co-presence with Spirit, or a mixing of the Elements.

	Aces (Shin)	Princes (Vau)	Queens (Heh)	Princesses (Heh)	Knights (Yod)
Air (Swords)	$\frac{3}{4}$ Spirit $\frac{1}{4}$ Air	$\frac{1}{2}$ Spirit $\frac{1}{2}$ Air (X)	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Air $\frac{1}{4}$ Water	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Earth $\frac{1}{4}$ Air	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Fire $\frac{1}{4}$ Air
Water (Cups)	$\frac{3}{4}$ Spirit $\frac{1}{4}$ Water	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Air $\frac{1}{4}$ Water	$\frac{1}{2}$ Spirit $\frac{1}{2}$ Water (O)	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Earth $\frac{1}{4}$ Water	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Fire $\frac{1}{4}$ Water
Earth (Discs)	$\frac{3}{4}$ Spirit $\frac{1}{4}$ Earth	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Air $\frac{1}{4}$ Earth	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Water $\frac{1}{4}$ Earth	$\frac{1}{2}$ Spirit $\frac{1}{2}$ Earth (T)	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Fire $\frac{1}{4}$ Earth
Fire (Wands)	$\frac{3}{4}$ Spirit $\frac{1}{4}$ Fire	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Air $\frac{1}{4}$ Fire	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Water $\frac{1}{4}$ Fire	$\frac{1}{2}$ Spirit $\frac{1}{4}$ Earth $\frac{1}{4}$ Fire	$\frac{1}{2}$ Spirit $\frac{1}{2}$ Fire (M)

A simple examination of the chart will demonstrate the logic behind the mixing. Clearly those closest to Spirit are the Aces, and the Hebrew letter Shin, as it is pure energy with the tincture of a pure Elemental differentiation. As we move across the row each Element mixes with each of the other Elements in turn, as well as producing its own pure dense state of pre-matter, or a perfect balance of Spirit with just one Elemental vibration.

**Example:**  $\frac{1}{2}$  Spirit and  $\frac{1}{2}$  Air (X);  $\frac{1}{2}$  Spirit and  $\frac{1}{2}$  Water (O);  $\frac{1}{2}$  Spirit and  $\frac{1}{2}$  Earth (T);  $\frac{1}{2}$  Spirit and  $\frac{1}{2}$  Fire (M).

This Elemental attribution continues with the remaining squares of each Elemental Tablet, as well as assigning detailed planetary, zodiacal, and sepherothic attributions, and through them, tarot cards as well.

### **The Aethyrs – A Journey Inward**

Astral experiences of the Aethyrs are the simplest of all Enochian practices to undertake, and in many ways the most important. While the Elemental Tablets address the etheric and material energies of creation, it is the Aethyrs that represent the influences of the subtle spiritual energies that give rise to consciousness, that in fact, are consciousness as we understand it. It is only by ascending the planes represented by the Aethyrs that we can expand our awareness similar to what is done when ‘Rising on the Planes.’ While exploration of the Elemental Tablets will reveal a great deal, and manipulation of their energies useful or foolish depending on the maturity of the magician, it is Skrying the Aethyrs that gives us the experience of ‘Knowledge and Conversation’ with our ‘Holy Guardian Angel.’ This experience must be the focal point of all esoteric operations if we are to grow as Beings, and not simply wander in an astral quagmire of self-created amusement or delusion.

Regardless of one's experience, working systematically through each Aethyr is important, as simply doing so stimulates some level of response, even if it is not as dramatic or profound as the magician might like. This is the same as working on the higher levels of the Tree of Life. Not everyone will have great insights as a result of working on the Holy Upper Trinity, but all will experience the benefits of attempting to experience the pure Light of Unity. This aspect of Enochian is critical to the spiritual evolution of the operator and should take preference to other areas of work after the initial foundation has been built.

While Aleister Crowley's words on this topic may be a bit harsh, they stress the importance of this, and place all occult operations, regardless of their origin or tradition, in the proper context:

*The Magical Will is in its essence twofold, for it presupposes a beginning and an end; to Will to be a thing is to admit that you are not that thing. Hence to Will anything but the supreme thing [Knowledge and Conversation with one's Holy Guardian Angel], is to wander still further from it – any Will but that to give up the self to the Beloved is **Black Magic** [bold original]– yet this surrender is so simple an act that to our complex minds it is the most difficult of all acts; and hence training is necessary.*

He further states:

*The majority of people in this world are ataxic; they cannot coordinate their mental muscles to make a purposeful movement. They have no real Will, only a set of wished, many of which contradict others. The victim wobbles from one to the other...Nothing has been achieved, except the one thing the victim is not conscious: the destruction of his own character...How then is Will to be trained? All the wishes, caprices, inclinations, tendencies appetites, must be detected, examined, judged by the standard of whether they help or hinder the main purpose [ie., attaining Knowledge and Conversation with one's Holy Guardian Angel], and treated accordingly. Vigilance and courage are obviously required.<sup>xiii</sup>*

Working with the Aethyrs is also a fairly accurate litmus test of one's inner initiation. The Thirty Aethyrs and their ninety-one Governors roughly approximate the spheres on the Tree of Life and their guardians or gatekeepers. While one can get a glimpse of areas beyond their level of initiation (a fancy word for integration) they can't enter it. It is like being able to ride an elevator to the top of a skyscraper but not being allowed to get off when it stops, and only getting to peek as the doors open and close. On levels that we function at we can actually get off and walk around. The Governors as Guardians also act as guides in that they can give us the keys, clues, and outright information we need to proceed into the *next* Aethyr.



## Areas of Consideration

The following points are designed to stimulate individual research into the various contradictions that Enochian holds, and possibly arrive at some level of consensus about them.

### **Role of the Tablet of Union**

The Tablet of Union may act as an amplification device, even affecting talismans or crystals placed upon it, by up to a factor of ten.<sup>xiv</sup> This is important as a crystal ball is often placed on it for skrying purposes.

### **A Lunar System**

*Lavanah*, the Heberw word for Moon, is inscribed on the reverse of the *Sigillum Dei Emeth*, and the majority of the invocations are aimed at practical and mundane affairs. Enochian, or at least the Elemental Tablets, may be limited to effecting Yetzirah, and in turn, Assiah.

The emphasis on sound rather than visual imagery, at least for the Dee material, suggests a strong Yetziric influence.

“The five universes are often explained in terms of their parallels at the human level. Man’s innermost will and volition correspond to the universe of *Adam Kadmon*. The level of preconceptual or undifferentiated mind corresponds to *Atzilut*. The process of thought corresponds to the universe of *Beriyah*. Speech and communication parallel the universe of *Yetzirah* and, finally, action corresponds to *Asiyah*.”<sup>xv</sup>

Further on we also read:

“The term Yetzirah comes from the root *Yatzar*, meaning ‘to form.’ Yetzirah thus denotes the formation of something from a substance that already exists..something from something...In general, thought is said to be on the level of Beriyah-Creation, since thought is ‘something from nothing.’ Speech, on the other hand, emanates from thought – ‘something from something’ – and is therefore on the level of Yetzirah-Formation.”<sup>xvi</sup>

Monday, therefore, would be the Enochian ‘Sabbath’ or ‘Holy Day’ of the week, and all initial Enochian practices should begin on a Monday to maximize this influence.

### **An Air System**

Esoteric systems can be categorized according to their Elemental bias. Alchemy seeks to release energy, and thereby affect consciousness through working on matter. Qabala seeks to affect consciousness through symbols that stimulate the emotions, thereby Water. Astrology and forms of natural magic based upon astrological timing seek to capture and utilize the pure energies of solar system, and thereby affect consciousness

in a pure and immaterial form, via nature's Fire. Systems like Enochian, that affect the fundamental organization's structure and relationship between things is an Air system, and is approached mainly through sound, vocalization, and complex charts or hierarchies of relationships.

This explains a great deal, as the Element of Air is the cement that binds the invisible and visible universe together. It affects the brain, nervous system, and intellect. Yesod, or the Lunar influences in the Golden Dawn are also attributed to Air, and the first Senior listed is a Lunar Senior.

**Rituals of Air are the easiest to work with, as we can see with Enochian, but also the most dangerous in that a healthy balance of our Air Element is essential for life and consciousness. For this reason, 'Make Haste Slowly.'**

### **Thoth-Hermes, Lord of the Word**

A close look at the Golden Dawn material demonstrates that in the higher grades of 5=6 and above, the lower grade material was the area of study. In the 10=1 or Zelator Degree, the candidate hears the *General Exordium*. This Exordium is a general invocation of Thoth, along with Assumption of the Godform, that is to be used in work of the Order. In fact, given Thoth's role in Egyptian cosmology and as the namesake of Hermeticism, it is to be done prior to all work, and particularly during evocations and the creation of talismans. Given that most of the material derived from the Golden Dawn, Enochian included, is taken out of its initiatic context, failure to include this precise alters the rituals considerably. A context that is particularly important if the student seeks to embark on a practical application of the complex Golden Dawn symbolism attached to the Enochian squares.<sup>xvii</sup>

*Above all the invocations, there is one that is fundamental – the Formula of the Enterer. This is the invocation of Thoth where the adept forges a magical link between his or herself and the godform. Thoth is the link to our spirit consciousness and the adept must assume his form at the start of any [advanced] rituals, as dictated in the Exordium.*

*By drawing upon the power of Thoth we can draw from a type of spiritual gene pool of everything that Thoth represents, that in turn gives us the power to command any entity invoked through him. Thoth gives us order in chaos, and he has the power to 'accumulation' (for Thoth has recorded everything since the dawning of time) and it is that is what we draw upon in our ritual. In psychological terms, Thoth becomes the archetypal doorway to Jung's concept of the 'Collective Unconscious'. Within the Golden his power is almost unlimited and transcends that of Osiris.<sup>xviii</sup>*

## Enochian Supplies

The tools needed for Enochian can easily be made by anyone, and consist simply of black and white charts. However the color combinations found on the Tablets is quite effective and many students suggest that they easier to work with than black and white versions. Whatever the case, many soon find that making multi-colored Tablets by hand is a tedious and time consuming task. Fortunately, large colored Elemental Tablets are available from several suppliers online, including New Falcon Press, publisher of many books on Enochian; see their website at: [www.newfalcon.com](http://www.newfalcon.com). Smaller color plates of the Elemental Tablets along with a color rendition of the Sigillum de Emeth are in *The Ritual Magic Manual* by David Griffin. Copyright law allows the production of one copy for personal use. A search on the internet will reveal additional sources as well. In addition, students will benefit from viewing *Enochian Magick: The Practice of Angelic Evocation*, a one-hour video on the history, theory, and practice of Enochian magic complete with several ritual demonstrations.<sup>xix</sup>

## What To Expect – Journaling is Your Friend

A complete record of your Enochian experiments and practices is essential. Unlike other systems of magic, Enochian seems to take on a very personal bias, yet still retains characteristics that set it apart from other systems; and this is reflected in the dream life of the operator.

If symbols are the key to our inner world, then our dreams are our first steps on the porch of invisible temple. Themes will very quickly appear in your dream life, and repeat themselves in a manner not always seen in other systems. It is important that these themes be recognized as they act as guides or clues to the next area of operation.

While it is not possible to say for sure what will happen, as Enochian seems to act more like a psychic steroid or vitamin rather than as an independent system, some general statements can be made about its effects. When used in conjunction with other systems Enochian seems to add to their potency and impact, when used alone, as maybe it was intended when initially revealed, it stimulates each magician's own inner symbol set and personal mythology.

Here are some of the broad generalities that have taken place and unite the various experiences of Enochian researchers. These include, but are not limited to, the following:

1. Enochian entities often appear very thin, are striking in their contrasts of light and dark, and seem indifferent to human presence.
2. This indifference has even been described as 'snobbery.'
3. Dreams often involve motion and transportation.
4. Structures are often present such as buildings or streets, or more abstract, involving squares, rectangles, and cubes.

5. Dream life is amplified considerably.
6. Right angles and directions are often encountered, possibly suggesting actual movement on the Tablet or sub-quadrant being worked with.
7. Verbal communication, often involving the Enochian language but not always, is encountered.
8. Erotic dreams are encounters or heightened.

## Additional Forms of Enochian Magic

In addition to the Elemental Tablets and the Aethyrs several other forms of Enochian magic were revealed to (or devised by) Dee and Kelly. These include, but are not limited to, working with the forces inscribed upon the Sigillum Dei Aemeth, opening the Twelve Gates, the planetary Angels of the Bonorum, or the *Heptarchia Mystica*, and the use of the *Tabula Sancta*, or Holy Table described in Dee's *Heptarchia Mystica*. Each of these areas of operation would constitute a paper or book in its own right. Students wishing to further pursue these studies should consult Pat Zalewski's *Golden Dawn Enochian Magic*, and *John Dee's Five Books of Mystery – Original Sourcebook of Enochian Magic*, edited by Joseph H. Peterson, compiled from the collected works titled *Mysteriorum Libri Quinque*.

## Conclusion

By now the average student should have grasped the fundamental idea that while it is possible to present information on Enochian magic for beginning students of the system, Enochian is not for beginners of magic. Dr. Dee was well advanced in his studies of theoretical and practical Hermeticism by the time he and Kelly began receiving the Enochian messages. McGregor Mathers placed the material firmly in the Second Order practices of the Golden Dawn or the RR et AC. Crowley was already firmly established as an exceptionally skilled ritualist when he began his romance with Enochian. Even modern authors who write on the subject in order to clarify and simplify the material for a new generation of ceremonialists all have had years of experience in Qabala, the Golden Dawn, or related forms of structured instruction prior to their foray into the Elemental Tablets and the Aethyrs.

If individuals have problems with Enochian it is most likely that Enochian is not the source of their angst, rather their own ill-preparedness for operating it. All systems of magic operate in and through the operator. If the individual's subconscious is relatively stable their experiences will reflect this. If they come to magic, as many do, seeking a short-cut to solving life's problems without changing anything within themselves, this will be reflected in the pathological response of the system. As Regardie has hinted at, too many students seek to find practical applications for Enochian, or magic in general, before they understand the theory. This lack of inner groundwork is a clear demonstration of a thinly veiled materialism covering their reasons for study.

Enochian, like all systems of esoteric study, is undertaken so that we can 'become' more, rather than 'have' more. If your goal is to grow in the Light then you will have fewer issues. If your goal is to escape the problems of life and its material concerns you will be damning yourself to potential and serious problems. As you become more whole and complete within yourself, more will be available to you in the world. Remember the axiom of Jesus, "Seek ye first the Kingdom of Heaven, and all things will be added unto you."

Enochian is an extremely fluid and adaptable system that responds to the intention and true inner desire of the operator in a manner that becomes extremely clear after even the slightest experience with it. In many ways it is comparable to a kind of high-octane fuel, or high voltage energy source that is layered onto an existing system as the Golden Dawn has done. In this case, however, the vehicle and the driver are one in the person of the magician. If the vehicle is not stable enough to handle the increased power and available speed it is their own fault and not that of the fuel they use.

It is easy to see why many people ask, "Why study Enochian magic at all?" Its apparent complexity and dubious reputation are enough to make one walk away. However, after reading *How To Study Enochian Magic* it is hoped at each reader will be able to answer the above question enthusiastically, even with a hint of proselytizing in their voice as they point out the three main benefits of Enochian. As we have seen, (1) the system works simply and easily as a stand alone method; (2) it adds considerable energy to whatever other system it is paired with; and finally (3) for those looking for a 'grand synthesis' of Western magical techniques and symbols, Enochian offers a practical and useful filing system that embraces the known ritualistic arts in a practical manner.

The rituals in their most basic form are little more than templates, or 'Chinese menus' in which the same basic pattern is repeated with minor variation or additions. This kind of 'cookbook' magic was often derided, but in contemporary society where time is precious and results needed, it offers substantial benefits over having to reinvent the wheel every time a ritual is performed. In addition, by repeating the same formula over and over, it embeds itself deeper and deeper into our subconscious thereby creating a powerful and useful link that is unmatched. A careful reading of the examples given below, as well as in the various texts referred to will demonstrate the sheer simplicity and adaptability of this peculiar and mysterious system of magic.

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## Summary

1. There are several conflicting views regarding Enochian magic, despite this, it has been used by a variety of systems ranging from the Golden Dawn to the Temple of Set.
2. The Golden Dawn tradition states that Enochian is a very powerful system of magic and potentially dangerous, thereby requiring substantial preparation. Other modern practitioners are of the opinion that Enochian is not dangerous but instead quite user friendly to novice magicians.
3. The fundamental power of Enochian comes from sound, and the pronunciation of the various calls in the Enochian language.
4. There are several schools of pronunciation, but none are in agreement. In the end, each magician must practice vibrating the sounds until they discover their own method of saying the words.
5. Enochian requires few tools and can be practiced with few or none of the standard magical devices.
6. Enochian can be practiced as a stand alone system or as an adjunct to existing practices.
7. Enochian is deceptively simple, but still requires a solid and methodical plan of study to understand how it is arranged, and more importantly, how the magician will respond to the various operations.
8. Modern Enochian magicians focus their attention in two areas: the Elemental Tablets, and the Aethyrs.
9. The Elemental Tablets have been revised several times by Dee and Kelly, as well as by several modern authors.
10. The Elemental Tablets affect the material world as well as our inner 'landscape.' The Aethyrs are closer to the Qabalistic practice of 'Rising on the Planes' and directly expand the magician's consciousness in a series of thirty distinct planes or levels.
11. It is important to balance out one's personal work between the Elemental Tablets and the Aethyrs. They interact with one another, and assist in developing a balanced understanding of the system.
12. A notebook containing detailed information must be kept, particularly since the most immediate impact will be on the magician's dream life.



## Appendix One – Simple Opening For The Tablet of Earth

1. Perform the Lesser Banishing Ritual of the Pentagram.
2. Perform the Lesser Banishing Ritual of the Hexagram.
3. Invoke the Three Fold Name tracing the Grand Cross over the Tablet, vertical bar followed by the horizontal bar. Imagine the letters flashing as you trace over them and recite the Names.
  - a. “In the Name and Power of the Three Fold Name on the Banner of the North (trace line from top to bottom of tablet as you recite) Emor Dial Hectaga (trace line across the Names from left to right as you recite), I invoke the power of Earth through the presence of Iczodhecal (trace the invoking swirl as you vibrate the King’s name)!”
4. Recite the Fifth Key.
5. Meditate on the nature of Earth using the name of the Elemental King as a focal point, reciting it slowly and vibrantly inwardly.
6. When done, stand, and give license to depart. “I now release any energies and beings bound by this ritual that they may return to their sphere of habitation, and return quickly, reliably, and be friendly unto me when called. Go in peace.” Trace the invoking swirl in reverse, sensing the presence of the King departing. Trace the lines of the Names in reverse, horizontal line of the Grand Cross first (right to left), followed by the vertical line (bottom to top), and sense the Tablet closing down.
7. Wrap the Tablet.
8. Perform additional banishing rituals if needed.

## Appendix Two – Standard Opening for the Tablet of Earth

Crowley’s *Liber Chanock*, transcribed by Bill Hendrick and available online from several sources is the main source for most modern Enochian material.<sup>xx</sup> The following ritual can be found in *Liber Chanock*, and is based upon the Golden Dawn Elemental Grade initiations. It is simple, clear, clean, to the point, and very effective. This invocation in particular is slightly longer than the ones for Spirit, Fire, Air, or Water, and for that reason is being given.

1. Perform Lesser Banishing Ritual of the Pentagram
2. Perform Lesser Banishing Ritual of the Hexagram
3. Purify with Fire and Water and announce, “The Temple is cleansed.”
4. [Knock Once] “Let us adore the Lord and King of Earth!”
  - a. “Adoni ha Aretz, Adoni Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!”
5. [Sprinkle Salt before the Tablet of Earth] “Let the Earth adore Adonai!”
6. Make the Invoking Hexagram of Saturn.

7. [Make the Invoking Pentagram of Spirit Passive] pronouncing these Names: “Ehieh, AGLA, Nanta.”
8. [Make the Invoking Pentagram of Earth] pronouncing this Name: “Adonai Melak!”
9. “And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the fowl of the Air: and over every creeping thing that creepeth upon the Earth. And the Elohim created Aeth-Ha-Adam: in the image of the Elohim created They them; male and female created They them. In the Name of Adoni Melak, and of the Bride and Queen of the Kingdom; Spirits of Earth adore your Creator!
10. [Make the Sign of Taurus.] “In the Name of Auriel, Great Archangel of the Earth, Spirits of Earth, adore your Creator!”
11. [Make the Cross.] “In the Names and Letters of the great Northern Quadrangle, Spirits of Earth, adore your Creator!”
12. [Sprinkle water before the Tablet of Earth.] “In the three great secret Names of God, Emor, Dial, Hectaga, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!”
13. [Cense the Tablet of Earth.] In the Name of Ic-Zod-Heh-Ca(l), Great King of the North, Spirits of Earth, adore your Creator!”
14. “In the Name of Adonai Ha-Artez, I declare that the Spirits of Earth have been duly invoked.”
15. [Knock – 4444-333-22-1]
16. Recite *The Fifth Key*.

The Keys should be recited in Enochian, although it is permissible to follow it with the English translation in order to become familiar with its meaning, as well as to evoke the required emotional atmosphere for the ritual.

The total time to perform the above ritual, is about 15 minutes. It is then followed with a period of meditation, and a closing ritual. This may be a banishing of the Tablets, followed by the Banishing rituals of the Hexagram or Pentagram. It is also common to do a simple banishing using the ‘License to Depart’ and the Rose+Cross, and not repeat the banishing rituals a second time.

## Appendix Three – Simple Invocation of a Senior

Perform all of the steps in either Appendix One or Two. After the recitation of The Fifth Key recite the following invocation (Step 16). This invocation is used extensively and acts as a template for future invocation. All that is modified is the name of the angel being invoked and the selection of names being used by the magician for that purpose.

### **Enochian:**

“Ol vinu od zodakame, Ilasa, Gahe (insert name of Angel) od elanusahē vaoresagi Iaida, gohusa pujo ilasa, darebesa! Do-o-I-ape \_\_\_\_\_ od \_\_\_\_\_ od \_\_\_\_\_ od \_\_\_\_\_ od \_\_\_\_\_ (use as many names as deemed essential) Ol vinu-ta od zodameta, Ilas, Gahe (insert name of Angel as used initially).”

If you are not sure which Names to use, simply repeat the Names used in the initial invocation of the Element (Earth for example):

“Do-o-I-ape **Ehieh** od **AGLA** od **Nanta** od **Adoni** od **Auriel** od **Emor Dial Hectaga** od **Iczodhecal** Ol vinu-ta ...”

These Names do not have to be used, and other Names can be used in their place. There is no requirement that any Name or Names be used at all as one could just as easily use, ‘In the Name of my Holy Guardian Angel,’ simply that the Senior, or angel, being invoked be named specifically in the appropriate places.

### **English Translation:**

“I invoke and move thee, O thou, Spirit (name of Angel) and being exalted above ye in the powers of the Most High, I say unto thee, obey! In the Name of \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ I do invoke and by invoking conjure thee, O thou, Spirit (name of Angel).”

Sit, meditate, and be receptive to what comes your way.

It is that simple.

Now, it is essential that the operator understands the invocation being used, and create within themselves the proper emotional resonance. Spend some time developing a commanding, yet compassionate and just sense within yourself so that when invoking the various Angels through this formula you may call them up from within yourself. This is part of the basic formation of the ‘Magic Personality’ and will go a long way in ensuring the success of your operations.

## **Appendix Four – Opening of a Sub-Quarter**

When the angels of the sub-quarters are being addressed, it is important to pay attention to the hierarchy of Enochian. Invocations start at the top with the Three Fold Name, followed by the King, but then, ALL SIX Seniors are invoked, and two Divine Names from the Calvary Cross are used. Since there are several relationships of angels in

the Sub-Quarters, additional angels can be invoked by adding their names. However, if you've taken the time to work with each of the Tablets, their Kings, and Seniors individually, the addition of the Calvary Crosses, Kerubic Angels, and any of the Lesser Angels will be easy to perform. It is simply a matter of tacking them on at the end in the order they belong.

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- <sup>i</sup> *Enochianworld of Aleister Crowley - Enochian Sex Magic* by Clrowley, Duquette, and Hyatt. New Falcon Publications, Tempe, Arizona. 1991 p.59.
- <sup>ii</sup> *The Golden Dawn* by Israe; Regardie (5<sup>th</sup> Edition). Llewellyn Publications, St. Paul, MN. 1986, p. 627.
- <sup>iii</sup> “An Interview with Dolores Ashcroft-Nowicki” by Mark Stavish. First published in *The Stone*, the Journal of The Philosophers of Nature 1996. Available at: [www.hermeticinstitute.org](http://www.hermeticinstitute.org) .
- <sup>iv</sup> This ritual can be found in *Magick for Beginners* by Herbie Brennan, Llewellyn Publications, St. Paul, MN.
- <sup>v</sup> "Le Philosophes du Nature" (LPN) was founded in France in 1979. It is no longer active, but its course materials on qabala, alchemy, spagyrics, and general esotericism can be obtained through Triad Publishing, Wheaton, Ill.
- <sup>vi</sup> *Enochian Magic of the Golden Dawn* by Pat Zalewski. Llewellyn Publishing, St. Paul, MN. 1994. p. 45
- <sup>vii</sup> For more information on the role of Chesed in spiritual development see: *Wisdom's Bliss – Developing Compassion in Western Esotericism* by Mark Stavish, available through [www.hermeticinstitute.org](http://www.hermeticinstitute.org) .
- <sup>viii</sup> Both are published by Llewellyn Publications, St. Paul, MN.
- <sup>ix</sup> An *oratory* is where spiritual practices are undertaken and is derived from the Latin word *ora* or speech, from where we get the Latin word for prayer; it is the personal temple of the hermeticist.
- <sup>x</sup> “Supreme Convocation of the Watchtowers” is an expanded version of Israel Regardie’s “Opening by Watchtower” and can be found in *Secrets of a Golden Dawn Temple* by Chic and Sandra Tabatha Cicero, Llewellyn Publications, St. Paul, MN. 1992. P. 312.
- <sup>xi</sup> The Sphere of Sensation is the Golden Dawn term used to refer to the aura.
- <sup>xii</sup> See: *Tarot of Ceremonial Magick* by Lon Milo DuQuette, Samuel Weiser, Inc., York Beach, Maine. 1995. This book is very useful for its charts that quickly and easily allow one to know which cards and correspondences go with what parts of the Tablets, as well as the rituals to invoke those forces.
- <sup>xiii</sup> *Magick* by Aleister Crowley, Samuel Weiser, Inc., York Beach, Maine. 2000. P. 62
- <sup>xiv</sup> Zalewski, *Enochian Magic*, p. 170.
- <sup>xv</sup> *Inner Space* by Aryeh Kaplan. Moznain Publishing Corp., Brooklyn, NY. 1990. p. 22
- <sup>xvi</sup> Kaplan, p. 26
- <sup>xvii</sup> For more information on the role of Thoth-Hermes and practical use of the godform see: *Wisdom's Bliss –Developing Compassion in Western Esotericism* by Mark Stavish at [www.hermeticinstitute.org](http://www.hermeticinstitute.org).
- <sup>xviii</sup> *Talismans & Evocations of the Golden Dawn* by Pat Zalewski. Thoth Publications, Loughborough, Leicestershire. 2002. P. 198.
- <sup>xix</sup> This video is by Lon Milo DuQuette, and produced by Hooded Man Productions, Claremont, Ca. 1994. It can be purchased from Mr. Duquette’s website: [www.lonmiloduquette.com](http://www.lonmiloduquette.com).)
- <sup>xx</sup> *Enochian Sex Magick* has little to do with sex magic or Tantra, and is a fine book for clearly and explicitly describing simple and effective Enochian operations. While it is simply an explanation and clarification of *Liber Chanoock*, it is essential reading for beginning students.