The Personal Writings

of Merlinus Sortiarius

for

Students Aspiring to Adeptship

1. COMMENTS FROM MERLINUS SORTIARIUS:

The idea of putting information of this type into a written

diary, when first suggested by my friends and students, did not

appeal to me at all. Yet, as these friends and students took

notes and taped instructions, it occurred to me that this type of

groundwork, put together into a diary, might indeed be helpful.

Scholarly works, and the translations of the Enochian texts are

necessary for study, but only after a "foundation" has been laid.

Modern men and women are under tremendous pressures today,

perhaps greater than at any other time in history. Whatever the

lifestyle, one seems to move too fast to digest the experiences

that take place during each day. The pressure felt is not

exclusively because of work, although this may be part of it, but

because of the enormous amount of material that has to be

assimilated by an individual to survive in a very highly

competitive environment. The complexity of life has become such

that one becomes either "panicky" or "lethargic". In the latter

case, the attitude of "It doesn't matter anyway" may act as a

"key sentence" in the mind and, through its unconscious

repetition, may achieve an almost hypnotic effect. Once settled

in the mind, it is kept alive by emotions that can be both

desperate and depressive. If anger and violence is not one's

nature, resignation to life seems the only way. The natural life

rhythm simply cannot absorb the constant impact of news,

television, and urban living, combined with the many power

struggles which are outside the domain of an individual's

control. "Live NOW" becomes the motto. However, this is an

unfortunate reaction leading one ever faster down the road to

disaster, encouraging self-indulgence and excess on many levels.

Modern technology, despite the numerous and superficially

impressive advances, is rather a punishment in disguise,

increasing the burden for the average individual. With the

massive bombardment of the senses -- which supposedly brings

relaxation, relief, and pleasure -- men and women are driven away

from their inner being. The true source of power and energy

renewal is buried to such a degree that help is needed to

rediscover it. There is no point in an individual expecting this

help from technology and the manipulators of power. A totally

new approach is needed in order for life to have any meaning --

besides the "dollar" and what it stands for.

The sense of the inner self, of that knowing from within, is

the only secure foundation on which to build one's life. The

need to come back to this inner core is very great, and it is my

hope that help will be found to make that return through the

material that is found both in the Enochian texts and these

diaries.

Within these "Diaries" or "Writings" I will attempt to

present as clear an account as possible of what Enochian Magick

is, along with information, exercises and rituals which will help

interested individuals in their development. This will be done

along the lines of "laying the foundation", as it will prepare

one to move further along the Path of Enochiana.

For centuries Enochian Magick was veiled in mystery and secrecy

because it was only related from the Master to a student who had

to prove himself or herself in many ways. Since the invention of

mass printing, many previously handwritten manuscripts have been

translated and deciphered and have become available to the

general public. People with little or no background -- and

therefore limited understanding -- in Magick, were attracted to

such publications. The mind, ever ready to create new and

colourful fabrics, grasps this opportunity to interpret according

to its fancy. When this is done with something as powerful as

Enochian Energy, it can lead to all sorts of disorders and

problems.

Enochian Energy manifests itself in as many ways as the Sun

has rays. This Energy is within each and every one of us. But

in most people the Energy is latent. Like electricity, it is

neutral. The Masters stress the need to gain control of any kind

of power. To illustrate this point, one could compare such

control to an electric-light dimmer, which, with each turn of the

dial, gradually releases more energy and so, increases the light.

With any kind of energy -- anger, for example, which can express

great power -- control is essential. For those who have "laid

the foundation" by learning self-discipline and self-mastery, the

Energy of Enochian Magick, when understood, can be controlled at

will. The foundation must be built slowly and carefully so that

this ability to control can be developed.

My own introduction to Enochian Magick came about through a

series of mysterious events over a number of years. The

difference between the Enochian teachings and my own background

proved often to be perplexing, leading to doubts, confusions and

misinterpretations. But my desire to learn and to know was so

great that this may have created by itself -- or with external

help -- a sensitivity, enabling me to understand what was

presented to me, thus helping me to absorb what was given on each

occasion that I read the manuscripts. But I must confess, these

"seeds" took their own time to germinate.

Even ordinary changes in life are often resisted because of the

uncertainty of the unknown. This insecurity is due to the

intellect's putting itself on the throne of omniscience and

dismissing what it does not know as non-existent. When the

unknown is encountered the intellect, together with the emotions,

puts up a struggle to eliminate it or explain it away. Because

of this human attitude, man knows little about himself and is so

timid about finding out, that only a very few courageous persons

can free themselves from this limitation. The progress of human

life is very slow, and because of this, those who "Dare" to

explore man's possible powers tend to keep the secrets to

themselves.

We each use our intellect differently: "a person of high

intellect is one who can learn from the mistakes of others,

without having to repeat them". I tell you now, in truth: "All

suffering is self-created because of ignorance. Remove ignorance

and there will be no suffering". The Energy of Enochian Magick,

when properly handled and controlled, can become a very powerful

tool in one's life.

To the uninitiated, this Energy makes its presence felt most

of the time accidently or only in a limited way as clairvoyance,

clairaudience, or personal magnetism.

Many exercises and Rituals will be given in these writings, some

of them in a form that the aspirant may consider "skimpy" or not

clearly defined. The reason for the lack of definition is to

exert as little influence as possible, so as to allow the

aspirant as much freedom and autonomy as possible. It is the

task of every Teacher or Master not to take the joy of discovery

from the student, and I will continue, within these writings, to

follow this tradition.

There is no mystification about the awakening of the Energy

of Enochian Magick, yet the process leads to the Mystical

Experience.

2. TO THE BEGINNING ASPIRANT:

Self-development in Enochian Magick may, in the initial

stages, seem to have much in common with the psychological

approaches of the human growth movement. However, the goals are

fundamentally different. The person who undertakes human growth

therapy works towards self-acceptance, efficient functioning in

everyday life, and mature relationships that are not based on

emotional needs. But the spiritual/magickal aspirant, man or

woman, looks at this motivation from a different perspective.

There is already an innate perception, however vague, that there

is more to life than having a family, friends, reasonable

financial success -- "the good life". For such a person the goal

is liberation from all limitations, realizing all man's

potentials, and, finally, the Self merged with the Higher Self.

Anyone entering the Path of Enochian Magick must clarify the

reasons and motivations for considering such an undertaking. Any

building, be it a storeroom, a tiny house, or a spacious mansion,

needs a foundation. The type of foundation reflects the purpose

of the building to be constructed. Similarly, the foundation of

a Spiritual/Magickal life indicates the perception of the purpose

of life, and the way of life chosen will reflect this purpose.

During the time that the foundation is laid, the aspirant will

need special tools to help in this development. These tools will

be supplied in the form of indepth information, exercises, and

rituals. The aspirant will then "hone" these tools to "razor

sharpness" through regular daily practice and sincere meditation.

Eventually, they will become written upon his heart and engraved

in his mind.

The question to be asked is: "What is the purpose of my

life. What makes my life worth living?" This is the beginning

of self-inquiry, and in the pages that follow it will be

frequently asked -- on behalf of the aspirant -- "What do you

mean by ...... such words as consciousness, mind, ego? What are

their characteristics? Do you use these words synonymously, or

is there a difference?" Without such self-inquiry, you are

subject to the authority and opinions of others -- parents,

friends, spouse, the mass media, and so on. We must investigate

all of our concepts and ideas, anything we have accepted blindly,

without question. Such unquestioning acceptance of authority or

opinion is tantamount to allowing ourselves to be hypnotized,

programmed, and conditioned. We must ask, "What is hypnosis"

Where (in what areas of my life) am I hypnotized?" You may find

that you are indeed being hypnotized and that in your early years

you were programmed by the ideas, and in some cases, the

misconceptions of the adults around you. Perhaps you were told,

"You can't play outside if it's raining because you will catch a

cold." Years later, you may still catch a cold on a rainy day.

We condition ourselves with such ideas as, "I only slept for four

hours last night so I will be tired by this afternoon." We tell

ourselves, "I hate getting up in the mornings", but do we really

mean, "I am unwilling to face the daily problems?" The words

"hypnosis", "conditioning", and "programming" need to be very

carefully investigated in the light of your own experience and

understanding. Not what the book says. Not what the hypnotist,

teacher or television says. What do YOU mean by them?

In the course of Spiritual/Magickal growth, all of our concepts,

ideas, and beliefs have to be investigated and re-evaluated over

and over again. What you are thinking now may hold no value in

three months or three years. You will have grown, your awareness

will have increased, and your level of understanding will have

risen. From being a sleepwalker, a hypnotized or conditioned

person, you gradually become a person who is aware. The process

of waking up from ignorance and delusion, of becoming free from

as many limitations as possible, and eventually of reaching the

goal of Cosmic Consciousness -- the Higher Self -- is the process

of the Path of Enochian Magick.

There are a number of pitfalls against which the aspirant

must be on guard. The first is the habit of making assumptions.

"I assume" means "I really don't know", and all decisions that

are based only on assumption are futile and useless. The

assumption that life must always be exciting can lead the

aspirant to another pitfall: seeking to develop psychic powers.

These powers are not in themselves harmful or a hindrance to

further development. It is rather the self-indulgence, the need

for continuous excitement that will finally lead to downfall on

the Spiritual/Magickal Path, as one loses sight of the goal in

the search for entertainment. This attitude will prevent the

development of inner peace and harmony and the achievement of

depth and quality in human relationships or personal experiences.

To live between boredom and excitement is to be caught on a

teeter-totter, having little control of your destiny, subject to

the vicissitudes of life. The purpose of Enochian Magick is to

become aware and to know yourself. This is the Path that leads

to freedom -- and the ultimate attainment to your Higher Self.

Another pitfall for the aspirant is to seek a Teacher or Master

on the basis of a display of psychic powers. These are in no way

evidence of a high level of Spirituality or Wisdom. They may be

very useful, and many who have developed these powers have done

some very good work with them. But others have developed them to

promote their self-importance and personal gain. Psychic ability

is no proof of being a great Teacher or Master, or even of being

Spiritual or endowed with great Wisdom.

Surrender, humility, sincerity, determination and

application are the most important requirements for practicing

Enochian Magick. When all the exercises and Rituals have been

done and a certain degree of self-mastery, self-discipline,

concentration, meditation, contemplation and proficiency has been

achieved, you may go in search of your Teacher or Master. "When

the student is ready, a Master will come forth". The aspirant

may ask, Why not now, at this stage? Most Teachers and Masters

take for granted that this foundation of self-discipline has

already been laid. No one can be taught to write poetry when the

alphabet has not yet been learned. Therefore, learn the ABC's

before you go looking for the Z's.

Awareness will come in degrees and at one point in the

process of experience and development a Teacher or Master will be

necessary. You would not expect to become a qualified doctor

solely through studying medicine theoretically. Reading about

surgical procedures would not give one the courage to perform an

operation. Treatment or surgery on the mind demands a

Spiritual/Magickal Teacher or Master, for in both cases the

practical guidance is needed. From a philosophical point of

view, all we learn in school is only information. Practical

knowledge and wisdom is gained from personal experience and

reflection.

Many people find it difficult to put their faith in something

from which there is no tangible return. The fear of putting

years of effort into what could prove to be an illusion is

understandable. The proof that this arduous task of self-

development and the attainment to the Higher Self is worth all

the effort lies in the emergence of self-mastery in your life.

The self-control and discipline achieved by regularly performing

the exercises and Rituals is itself a power. Increased

concentration, control of emotions, expanded awareness, loss of

fear, growing courage, an inner knowledge and wisdom, and self-

confidence all pave the road to realization and give proof to the

aspirant that the Path of Enochian Magick is indeed real.

So any potential aspirant, after much thought on the subject

of Enochian Magick, must ask some pertinent questions: What is

really involved? What is this process of learning? What can I

gain from it? What are the obstacles to learning? Can they be

overcome? How? What does it mean to be an aspirant? What is my

motive for interest in the Spiritual/Magickal life?

The practice of Enochian Magick is deeply involving. Mere

dabbling is very dangerous; half-knowledge is worse than no

knowledge at all. No progress is possible through reading the

texts, intellectualizing about their contents and then dismissing

them. Many people are victims of their own self-deception,

judging themselves to be good people and assuming that they have

faith. How the knowledge gained is applied to your life is

essentially the determining factor. Sincerity is the key-note.

The process of learning is a continuous one -- as with a concert

pianist, practice never stops. "Do I want to learn" is then an

important decision which must be supported by the Will -- it is

indeed a decision of Will. In contrast to Will, there is self-

will, which creates obstacles -- intellectualizations and

justifications -- that divert the aspirant from the Path. Self-

discipline, enforced by the Will, must be exercised to overcome

these obstacles. Each victory makes one stronger.

Where does this leave the aspirant who is married, who may have

an earnest yearning toward expanded consciousness and the

attainment to the Higher Self? To these aspirants I always

suggest that family life is an excellent opportunity to practice

selfless service, to develop consideration, love, patience, and

understanding, and to expand that kindness to others who are not

of one's kin; to consider oneself to be God's caretaker of the

family and those in need, and to love without attachment or

strings. I would further say to the aspirant, that this is the

best preparation for the time when Spiritual/Magickal practice

can be pursued with all the intensity of which one is capable.

Since one cannot serve two masters, it may be better to accept

that limitation while it exists and spent that time in self-

development and Ritual Practice -- this also includes learning

all the written material that is totally essential to the

practice of Enochian Magick.

The aspirant must be prepared to face the problem of "What will

other people think?" There may be accusations, "Aren't you being

selfish? Isn't this just another ego trip? That's black magic,

why are you doing it? What a terrible thing to do to your

family!"

Some academic careers may take twelve years' training -- which

may not make one a better person, or any wiser as far as personal

life is concerned. Yet this "selfish" period, devoted to

acquiring academic knowledge and developing skills in a

particular field, is never questioned. But, when it comes to

Spiritual Attainment and self-development to become a better

person, to find meaning in life, the time and effort spent seems

to require justification.

People once considered friends, may turn cold. They feel

challenged and, not prepared to accept the challenge, they turn

away. Suddenly the Path seems very lonely. There is no one to

turn to, no shoulder to lean on. The Light that you are

following seems less visible. However, at the same time another

phase becomes apparent. A sense of freedom from the tyranny of

social obligations, from continually struggling to meet other

people's expectations, is experienced. This freedom is like a

breath of fresh Air!

The aspirant will, every now and then, be assailed by doubt.

The question must be asked, "Do I doubt so that I don't have to

act, so that I can keep a back door open through which I can

escape?" or "Do I doubt because I have an intuitive perception

that this doubt could expand my present limited ideas?"

The first kind of doubt is an obstacle created by self-will.

The second is a necessary step in the process of development. Be

patient. Any discovery by yourself, however small, becomes a

knowing within that provides another stone for a foundation of

stability, security and confidence. Observation and awareness

develop in an aspirant in proportion to the desire to know

oneself, by the courage to accept that which is observed and,

finally, by the application of the Will to make the necessary

changes.

Worship -- religious, spiritual or magickal -- seems to have

lost its place in modern life. Yet there is in every man and

woman, coming to the foreground in precious moments, the value,

the greatness, and the rightness to worship that which is a great

inspiration. Somewhere within everyone there is a knowing of a

Greater Power, and it is this inner knowing that generates within

us the urge to worship. When we recognize that we are a bridge

between two worlds, the mental-physical-material on the one hand

and the Spiritual-Magickal on the other, and when we walk over

this bridge, there is suddenly a profound humility as we come to

realize and confront that great and awesome Power.

The aspirant must decide if he or she is prepared to embark upon

this Path of Spiritual Enlightenment; prepared to do the work

and make the sacrifices.

Let there be no mistake, the "Pearl of Great Price" exacts its

price.

SO LET US BEGIN!

3. SPEECH (LEVEL ONE):

Speech has to be recognized as an integral part in the

process of self-development. Each of us uses speech in different

ways. The way we use speech is a reflection of "Who" and "What"

we are.

The great significance of speech, personalized or deified, can

perhaps only be understood if it is borne in mind that the

Ancient Teachers and Masters handed down their wisdom by word of

mouth. The spoken word, trusted to memory, can float away into

the distance of time because of its intangible nature. This

points out the incredible power of memory of these Ancient

Teachers and Masters, and their students.

Each Letter of the Enochian Alphabet is sacred in nature. This

is to signify that every word or sound has power -- The Enochian

Texts like many of the Scriptural Texts contain commands or

utterances that show a common recognition of the power of the

Word. For example, Jesus in Matthew 12:36,37, says: "But I say

unto you, that every idle word that men shall speak, they shall

give account thereof in the day of judgment. For by thy words

thou shalt be justified, and by thy words thou shalt be

condemned". This quotation refers to cause and effect as it is

expressed in the idea of Karma. It points to scrutiny of all

actions, including speech, and implies a depth of responsibility

that we rarely consider. Similarly, the concept of non-injury

means that all actions, speech, and deeds have to be performed

without injury to anyone else or to oneself. That is a simple

expression of a complex formula and therefore needs to be pursued

in depth. This power is not only connected to the emotions and

mental activities, but also to a Spirit of the Highest Order. It

can, therefore, lift us to heights we ordinarily do not even

anticipate. Speech has two aspects -- the audible and the

inaudible. Inaudible speech differs from mere talking in one's

head; it is an ethereal intuitive perception. It is also called

the Language of the Heart.

Each Enochian letter, sound, word, or phrase is a source of

virtually unlimited power. Because the Path of Enochian Magick

is a path of evolution, it becomes evident that in each letter of

the Enochian Alphabet there is an increased perception of Power

manifest producing all forthcoming letters.

The mere naming of things has been man's privilege, of which he

makes wide use until awareness of the true power of language is

realized. Speech has to be refined. One must become aware of

one's speech. Coarse language is termed "wrong conduct" for all

aspirants of any path. Sensitivity is only gained by refinement

and cultivation. As a plant is cultivated, so humans must

cultivate themselves to become more sensitive in a positive way.

The Ancient Teachers and Masters, being highly developed

seers, were the recipients of the Ancient Texts. They perceived

"Divine Insight" by an indescribable intuition and power of mind.

The power of mind is needed to transmit what has been intuitively

perceived into speech. The Masters knew of these powers of mind

and sound by experience, and they understood the force inherent

in the mind and its desire to create. The purpose of the Master

was, by their higher perceptions, to guide mankind. When we

speak of powers today, it is often assumed that such powers are

meant for the control of others -- nothing could be further from

the truth. But the Masters knew that their powers were intended

to be used in the service of others.

The powers of the Masters and Teachers of old were achieved by

persistent practice. As discipline slowly declined, those living

towers of knowledge and goodness seemed to vanish. Their stories

appear to have no more relevance, as it is inconceivable to the

modern person that anyone could have such an awesome memory and

such intense concentration.

Rituals are words of power and include formulations in

praise of aspects of the Divine. On a basic level, the Rituals

are used as an incantation similar to those of some Christian

churches. At a higher level, the Rituals are practiced for

single-pointedness of mind. On a still higher level, the Rituals

are used to activate and amplify both the latent forces which are

within every human being and the Cosmic Forces.

To speak these words or sounds of power is to acquire the power

in them and to come in contact with the source of sound and

thought, the "root" of the Ritual. The Master or Seer who became

the receptacle of the Ritual had achieved that state of mind.

The sincere aspirant seeks the accomplishments of the Master and

wishes to become such a receptacle also.

The empty mind (void) is too awesome for the average person to

conceive. The mind resists a vacuum and does its best to fill it

with its own creations. So it is a constant battle to keep the

mind still, in its natural state of calm (pure mind). Finally,

when the mental processes have exhausted themselves through the

reciting of a Ritual, the mind becomes open to very subtle

intuitive perceptions. At a certain point, it would not be an

exaggeration to say that some of these perceptions are emanations

from a source that is outside the human mind.

Just as on a particular level there can be a meeting of like

minds, it is not unreasonable to contemplate that one can come in

contact with that vortex of Energy that can only be called

"Divine Consciousness". It is also not unreasonable to

contemplate that one can come in contact with the Energy that was

at some time in a physical body. Both of these forms of energy

will help, guide, and sustain the aspirant to be persistent in

their study and Ritual practice.

FIRST LEVEL EXERCISES IN SPEECH

Speech is man's most constant expression, his greatest

performance, and the barometer of his emotions. Between the cry

for help and the cry of joy there is a whole range of sounds

expressing minute degrees of emotion. The foremost tool for

self-expression is the human voice. Control of speech is a

necessity and the practice itself is of great significance

because of restlessness and the tendency of most of us to indulge

in talking, using words either with or without sense. The urge

to talk may originate from the fear of silence or loneliness, or

the pride of wanting to show off what one knows, or the need to

put in one's "two-cents worth". Even giving advice can be more a

case of a desire for self-expression than concern for the one who

is seeking help.

An awareness of speech is essential in order to discover these

urges.

1. Keep a ring or small coin in your mouth to give just

enough time to ask yourself why you need to say something and

what it is you want to say, since the coin has to be tucked under

the tongue or in the cheek before you can say anything.

Talking can be evidence of the desire to be noticed, or to

defend your actions. Fear can be the motivation for the need to

talk, perhaps to quiet the still, small voice within. "I don't

have to listen if I keep on talking". The manifestation of the

human voice can be a curse as well as a blessing. What is behind

your urge to keep talking?

1. Self-justification?

2. Killing time?

3. Self-importance?

4. So that you won't have to listen ... to others?

5. So that you won't have to listen to your Inner Self?

6. The desire to talk about yourself?

7. The mistaken belief that you are sharing, when you are

really only trying to collect pity from others?

Notice how you use terms connected with speech and the

organs of speech:

1. Double-tongued.

2. Tongued-tied.

3. Getting your teeth into something.

4. Being in the grip of the need for self-expression

through talking.

5. Opening up lanes of communications.

6. {Add your own terms to the list.}

The tone of voice can express a whole range of emotions --

joy, happiness, laughter, doubt, irony, and arrogance. A quiet,

low voice makes everybody listen. (This is a trick used by

politicians when they want to be heard).

Difficulties in self-expression may be caused by shyness

(Why is one shy? Is it perhaps the reflection of an inverted

ego?), or the result of speaking before thinking. (Students

often remark, "I don't know what I am going to say until I hear

myself saying it". It might be necessary to find out what is

behind such a remark.)

It is advisable to practice silence. Mahatma Gandhi set a

wonderful example by observing silence for certain hours on a

particular day. No one could persuade him to break his silence.

The highest dignitaries had to wait to speak to him. Mahatma

Gandhi knew the significance of the control of speech for himself

and the reflection of this on others.

The aspirant must choose a time when the temptation to talk is

greatest. The continuous need to express oneself has no validity

in the life of an aspirant. All urges must be under control and

all excuses must be dropped. The hours, the length of time, must

be determined before hand to enforce discipline and a written

record kept of the results.

Refined speech is song, sung in glorification of a Power

greater than one's own.

Important Note:

It is important for the aspirant to remember that speech is

an expression of creation. When the meaning of the power of

speech is comprehended, then the importance of "key words or

sentences" in the mind can be understood and used to effect

changes. The key sentence is a short command phrase that is

used, most of the time without awareness, in a repetitive way:

"I can't do this" or "I have never done such a thing" -- thereby

undermining willingness to try (and avoiding success). Key

sentences or words can be counteracted in a positive manner.

There is room for a great deal of experimentation by the

individual aspirant. Key sentences have to be short to be

effective. Their formulation should be clear and positive, and

can be compared to suggestion.

4. THE SENSE OF SMELL:

In many people the sense of smell is quite undeveloped,

while in others it is very keen. There are, of course, various

degrees in between.

A person whose sense of smell is little developed has not paid

enough attention to its function. Lack of concern can be called

inertia or laziness. But, with even a little thought, it is

obvious that the sense of smell is very important. For example,

it tells when food has become rotten. It also recognizes by the

aroma of good food cooking that a delicious meal is about to be

served.

Very often the attraction to the opposite sex takes place on

the level of physical smell. The eyes may not be satisfied with

what they see, or the ears may not be pleased with what they

hear, but smell might attract because it has a very strong

connection to the powerful sexual instinct. The physical smell

of some people (not only from lack of cleanliness) can create

difficulties for one sensitive in this area, when it is necessary

to share limited space.

The sense of smell affects an individual differently at different

times. Therefore, it is absolutely necessary that one learns to

control the sense of smell -- in addition to all the other

senses.

Padre Pio, a Franciscan monk of Italy, who was one of the

few men bearing all five stigmata (marks of Jesus) on his body,

had the ability of bilocation (being in two places at once). His

presence was recognized by his disciples through the smell of

roses and violets. There have been hundreds of such reports from

Catholics and non-Catholics alike. In India, devotees of Shiva

(Siva) have experienced his presence by a very delicate fragrance

of sandalwood. Often a group of people who pray and meditate

together can, at the moment of having transcended personality

aspects, experience some very beautiful scents -- This can also

be experienced by a single person while praying, meditating, or

performing the Enochian Rituals. These scents may not seem to

belong to any particular flower, but those present will

experience, through their sensitivity of smell, an elevated

state. To some, there may be a distinct feeling or knowing of

Divine Presence.

EXERCISES TO DEVELOP SMELL

Become familiar with the difference in the smell of each

fruit, each vegetable. Do not just smell food as being good or

bad. Observe how much smell stimulates you in eating or

drinking. Does coffee really taste as good as it smells? Can

you think of a drink or a food that smells terrible but tastes

wonderful, besides ripe cheese? In the reverse, what smells good

but tastes terrible?

Check your own body at different times of the day to observe

different smells. Discover the difference between the smell of

the body and the smell of the breath by breathing into your

hands. Also smell your clothes when you take them off. When you

use creams, ointments, colognes, or perfumes, find out if they

blend with your natural body odour. The body will give off

different smells if you change your diet or if you fast. Most

people give off a terrible odour when fasting. Your own breath

can tell you if there is an oncoming illness. Increase your time

for breathing exercises (dealt with in a later section) to help

the body deal with and overcome the problem.

Blindfold your eyes and have someone arrange a number of

different items for you to identify by smell. The objects must

not, of course, be seen, touched or tasted. Record your guesses

and observations on a tape recorder and then transfer them into

your written diary for future reference in checking your

development. With a little practice one is able to name or

describe accurately what is smelled.

The higher state of the sense of smell is achieved at a further

stage in development when all senses are refined and when the

mind has been given the proper discipline.

5. TASTE:

There can be no clear distinction about taste, because all

human characteristics are interwoven, but in the course of self-

development there is a gradual refinement and escalation of the

senses. Therefore, the senses can be compared to the keyboard of

a piano. High and low keys are played in skillful harmony. This

is the objective.

In regard to food and drink it is the tongue that we taste with,

yet in daily language it becomes apparent that taste is also

related to other areas besides the liking for certain foods and

delicacies. The cultivation of taste in food leads to the

ability to really taste a carrot or a pea by itself, without the

addition of spices. There is the cultivating of taste in dress

and decoration, and in the arts. The word "taste" is also used

to indicate discrimination in manners, speech, and behaviour.

The display of good taste seems to give an individual a certain

charm which opens the doors of friendship and is an advantage in

various work situations. The appreciation of art is, in part,

cultivation of good taste, to which a sense of beauty also

belongs.

The awareness of a particular sense becomes more acute by

isolating it and by recognizing the interplay of forces which

would not be understood unless attention were directed in this

way. When greater awareness of the function of taste is

achieved, its constant stimulation by a chain of reactions will

be understood, particularly "feeding" the imagination and

"feeding" the mind.

There is a saying, "We are what we eat". Let us pause to think

about this. Does our choice of food point to certain

characteristics of indulgence? What does it indicate about our

mental and emotional make-up? Taste for something is created and

recreated by memory. The actual need (for food, sex) may not

exist, but memory of some pleasant experience creates the desire

to re-experience. Other motivations might reinforce this, such

as rewarding oneself.

Until the sense of taste is refined to the magickal level we

cannot experience the purity, or magickal quality, of food. The

energy in food is magickal if there is no influence from taste

stimuli. Fasting gives you an opportunity to understand how the

stimulations to the sense of taste affect its purity. During a

fast observe the effects of the imagination and investigate any

problems that arise. Dreams should be watched during fasting.

Do they contain food, and which ones? Dreams may indicate that

certain foods are not good for us.

Taste has to be seen in a broader sense by understanding the

connection between taste and imagination. Indulgence by any one

of the senses is like swimming in murky water of unfathomable

depth, with no shores in sight, and no hope of reaching firm

ground. Once the taste of imagination has been experienced the

temptations are difficult to resist.

Many important decisions in life have been made (marriage,

business) based on unrealistic expectations -- imagination

kindled by desire.

Does this process of investigation exclude spontaneity? Not

at all, as long as we discriminate between indulgence and

spontaneity. No sense should be killed or dulled, but rather

refined to the utmost degree.

EXERCISES TO DEVELOP TASTE

The exercises on taste begin with food. For the average

person the sense of taste has been dulled and so spices are used

to increase taste, to create more stimulation to the tongue, and

thereby promote appetite. In these exercises nothing is used

that could mask the taste. They are done blindfolded so there

will be no interference from another powerful sense -- SIGHT.

1. Place a piece of food such as finely grated carrot or a

single pea on the tongue and experience the sensations. They are

quite different from, for example, those of a few grains of

sugar, a little bit of milk or chocolate. Notice the urge to

bite or chew, and to swallow. It is not easy to resist in the

beginning and points to greediness. The exercise should be done

on a full stomach; then later, using the same ingredients, on an

empty stomach.

2. Food and beverages (including water) allow endless

possibilities for investigating the sense of taste and make the

aspirant aware of areas that have been given little or no

attention. When sufficient exercises have been done blindfolded,

they should also be done with the eyes open to recognize how much

stimulation comes from sight. Interaction with the sense of

smell should not be ignored. Every detail is important in the

exercise and should be carefully observed and noted:

a. How does the food or drink smell?

b. Is smell important?

c. Or is taste?

3. The taste of food creates a great stimulation to the

emotions and vice versa. The law of thought association brings

past images into the mind. Food can mean:

a. Socializing, under the disguise of sharing.

b. Obtaining recognition and acceptance for exquisite

cooking and special recipes.

c. Reaction to self-pity by eating.

d. Rewarding oneself.

4. Think about the following:

a. Is one born with a certain sense of taste or is

this sense developed?

b. Is taste a source of continuous desires?

c. What part does gratification or emotional

satisfaction play?

d. What is the grip that taste has?

e. What compulsions, leading to indulgence, are

connected with taste?

f. After the initial experience of taste, does greed

take control?

Once an attempt is made to answer these questions on a

personal basis, many more questions will come up leading to

insights about one's sense of taste. The finer things like wine,

caviar, and other delicacies should not be overlooked. This

poses a very interesting question -- the refinement of taste of

the tongue in comparison to taste on a higher level,

disassociated from the tongue.

The following list may help to stimulate your thinking and

understanding of the sense of taste:

a. Indulgence, likes -- delight.

b. Aversion, dislikes -- abhorrence.

c. Indifference -- neutral.

d. Hot food and drink.

e. Cold food and drink.

f. Spicy food and drink.

g. Alcohol.

5. Make a list of likes and dislikes. How strong are

they? Bringing them into balance makes them less extreme. From

strong uncontrolled likes and dislikes arise such characteristics

as: aversion, hatred, conceit, envy, jealousy, possessiveness,

arrogance, passion, lust, infatuation, dullness, and laziness.

Observation of any of these characteristics does not mean

condemnation, but rather identification of them and the slow

change towards the opposite of each in order to achieve a

balance. Any tendency to be judgmental would just add another

undesirable quality. The daily diary can be seen as a mirror in

which events are recorded and which allows development in the

practice of awareness to be observed. This is very encouraging

and should be looked on as a reward for effort.

6. Cultivation can begin by developing "taste" for the

more beneficial attitudes and actions in life:

a. Having good taste in appearance, clothing and

furniture.

b. Having good taste in arts.

c. Handling a delicate situation in good taste.

7. Taste as related and unrelated to the taste buds:

a. The affair that soured.

b. Speech as sweet as honey.

c. A sweet person.

d. The taste of Divine nectar and ambrosia.

8. Make a list and try to explain the reasons:

a. What is tasteful to you?

b. What is distasteful to you?

When these exercises in taste have been done, some should be

repeated with the guiding thoughts:

a. What is the act of tasting?

b. What is tasted?

9. Now answer these questions about water and then add

others you can think of:

a. How different can water taste?

b. What is the power of water?

c. What is in a drop?

10. Think about the following:

a. Standing in the rain and letting the raindrops

fall in your mouth.

b. Tasting the snow or a piece of ice.

c. Tasting the tears of joy or sorrow.

d. Can I drink the ocean? (of Divine Wisdom)

e. Have I a thirst for life?

f. Have I a thirst for the spirit of life?

11. Pay attention to tension in the jaws:

a. Indicating what?

b. Getting one's teeth into something.

c. Being in the grip of criticism.

d. Being in the grip of oneself.

e. Being in the grip of others.

f. Being in the grip of sex.

g. Being in the grip of emotions.

h. Being in the grip of bitterness.

i. Being in the grip of negative experience.

j. Spitting it out (in disgust) ... bitterness or

negative experience.

Swallowing insults and still smiling is a characteristic

that tells us of the necessity of going beyond praise and blame.

Unless taste in a general way is understood and under

control, it will not be easy to develop a taste for the Divine

Food of the Most High.

6. SIGHT:

When dealing with sight we have to recognize the different

manifestations of this sense. Therefore, it is necessary to

clarify our thoughts on sight.

What would your life be if you had no sight? Have you taken

sight for granted? Is there a difference between "I look" and "I

see"? What is sight? Do the eyes record as efficiently as a

photographic camera? Watch the process of seeing, then analyze

it. When you "look" do you "see"? When does awareness come

in? Can sight be cultivated?

In fact, all five senses have to be exercised to bring them to

their very best. If seeing is a mental process as well as

physical, then the question of "How do I see?" carries more

importance. If the eyes register the visual impression and the

mind interprets it, then is "clear sight" really possible? When

the mind interprets, what is the basis of the interpretation?

What prevents clear sight?

The answer might point to the emotions. Mind, the interpreter,

is perhaps not as reliable as it is often considered

(particularly when logic is claimed as its attribute) because the

emotions insert their own filters, different coloured filters for

different emotions.

This is evident in the number of different ways an accident can

be seen by several witnesses. In each case, the personal

emotional filters, formed from the past experience, likes and

dislikes, or even the thoughts that were in the mind immediately

prior to the event, influence the perception of what has been

observed. Clear sight is pure mind, uncoloured perception.

Sight has to be investigated in the same way as the previous

senses to understand what it means and how it functions, not so

much from the anatomical point of view as to be aware of what is

happening when one sees something. For example, food is selected

by the eyes for its appearance, its freshness. Immediately one

sees appetizing food, the mouth begins to water. The saying that

the eyes are bigger than the stomach is well-known. It might be

very helpful to know which of the senses is most stimulated

toward eating and what part sight plays in this.

A quick glance at surroundings can give information about

conditions. They are speedily assessed by the mind as to whether

they are favourable or unfavourable. If an object is in the way,

seeing it makes one either remove it or walk around it, unless

the sight has been diverted, in which case, one will probably

trip over it.

If the exercises are done as they are laid out in the following

pages, the aspirant will find that the control that is achieved

is a power in itself, and that a more intense level of

concentration, meditation, contemplation, and proficiency will be

reached. The power of concentration is obvious in the lives of

the Enochian Masters, but it is present also (to a limited

degree) in people who are successful in daily life. With respect

to Enochian Magick, history tells of Masters who have developed

special powers and were capable of accomplishing phenomenal

feats, bordering on the miraculous.

This may be difficult for the beginning aspirant to believe.

However, proof will lie not in the witnessing of someone else's

extraordinary acts, but rather in one's own achievements. The

power of concentration does increase and when, after a few years

of practice, a greater level of intense concentration is

achieved, it must be realized that one has still not reached the

highest limit. The power will continue to increase to a

miraculous degree.

Seeing facts as they are helps to build confidence and makes

one a stronger person. If one can see what is, instead of what

one wants to see, there is much less self-inflicted pain. It may

seem cruel to be urged to give up one's illusions, but to insist

on seeing what is not there must someday lead to a rude

awakening. The result is pain, and this pain is self-created.

Various levels and qualities apply to sight as well as to

emotions. Both need to be cultivated. The physical eye which

can appreciate high quality craftsmanship will develop creative

inner sight which will manifest in due time. Raw and powerful

emotions have to be cultivated into refined feelings through this

insight and (inner) sight. Sensitivity to one's own emotions, to

one's own ego, has to be cultivated until one responds with

refined feelings, with understanding , until eventually the

cultivated feelings reach the level of compassion -- compassion

for others. All self-development must be used in helping others

if a higher level of consciousness -- the Goal of Liberation --

and the attainment to the Higher Self are to be achieved.

After examining sight, insight, and the mind's eye, investigation

of the sense of sight can be taken one step further, to the third

eye (Spiritual Eye), which is indicated as having its location in

the space between the eyebrows. No physical eye is involved. We

are dealing with the center of sight that is in the brain, in

which the power of sight is located.

THE POWER THAT HAS CREATED THE EYE CAN SEE.

This would also apply to all other senses. Intuition is the

highly refined expression of a sense, in this case sight, which

takes on almost the quality of the third eye. Like the blood

that moves through the whole body, the Energy of Enochian Magick

moves through all the senses to a greater or lesser degree.

EXERCISES TO DEVELOP SIGHT

You might start this investigation with "Do I see myself?

How do I see myself?" When these questions are asked for the

first time the answers should be written down. At another time

when the questions are posed again, the answers will be

significantly different because of the previous "insight".

Continue this investigation with such questions as: "How do

others see me -- my husband, wife, son, daughter, co-workers?"

"Do I identify with others? How do I see them? Do I see myself

in others? What should I identify with? How can I see myself?

When do I screen things out? What is it that I don't want to

see? Why?"

It is necessary to see where one keeps oneself intentionally

blind and to clarify what screens are put up in front of things

we do not want to see. Every emotion erects its own screen,

preventing clear sight.

1. Try to identify the screens, the emotions, expressed

by:

a. I saw red and didn't know what I was doing.

b. I can't see this person or this object going out

of my life.

To see something that is not there means one cannot see

clearly what is there.

2. Check your habitual way of looking at things. Find out

where you are not recording what you have seen -- with the inner

eye as well as the physical eye.

In all these investigations there must be the overriding

thought "knowing myself will make me free". Therefore, it must

be understood that the interplay of the forces of sight and

emotions is particularly powerful.

3. Look at an inanimate object such as a piece of wood, a

glass of water, piece of cloth, or a sheet of paper, for three

(3) minutes and note the intruding thoughts which prevent single-

pointedness of sight in regard to the object. Now, for

comparison, look at a photograph of a loved one or revered

person, or the picture of a child, a bird, or a flower.

Afterwards, your notes can be compared and the ability to

concentrate established. The exercise could be timed for greater

accuracy.

4. Sit comfortably facing another person and look into

each other's eyes for a certain period of time, without moving or

talking, trying not to blink. Observe the activity of the mind

and the emotions and later record these observations in your

diary.

5. Create a painting or sculpture in your mind's eye, or

use an image from the third exercise. Again observe what happens

and check how long you are able to hold your concentration and,

which of the objects holds the concentration longest.

6. Sitting quietly and observing the mind is like seeing

with the mind's eye, seeing what appears on one's mental screen.

Notes should be taken periodically and the material later looked

over and dealt with where necessary. There is much to learn

about one's mind and about thought association, which in time

becomes extremely helpful and revealing. Problem areas which

appear over and over have to be dealt with, otherwise they will

become a disturbance and an almost insurmountable obstacle to

meditation and concentration. The time spent doing this exercise

can begin with ten (10) minutes and then be doubled, tripled, and

so on.

7. Look at an ordinary stone for not less than three (3)

minutes. Then shift to a semi-precious or precious stone,

whatever is available, and recognize its symbolic meaning for

you.

8. Look at the colours in your room. Fix your eyes for a

few minutes on one colour at a time. Clarify what the colours

mean to you.

9. In your mind's eye see a flame. Does it consume

anything? Or is something emerging from the flame? Now

visualize your Heart. Imagine a blue flame on an altar there.

Take the flame and place it on the heads of friends or loved

ones. Write down what comes to mind during this visualization.

10. Place a coloured dot on a plain piece of white paper.

The dot should be one-half to three-quarters of an inch in size.

Look at the dot without blinking until the eyes water. Practice

must be kept up to lengthen the time. Record your observations

in your diary.

Now, look at the dot, breathe in, hold the breath,

tense the hands, let the breath out and relax. Again, write down

all observations.

Make a comparison of concentration on the dot and

looking into a person's eyes (exercise #4). Record the

differences in your diary.

11. Sit in a comfortable position and think of the navel.

Focus your eyes on the spot between the eyebrows. Form a clear

picture of a silver disc (the Moon) on the top of your navel.

When the picture is clear, bring in feeling and watch the

coolness move in concentric circles, mingling pleasantly with

your body heat. If the mind becomes active beyond the

concentration on the silver disc and the cool feeling, add some

bold letters such as LOVE, PEACE, GOD, or LIGHT.

12. Sit with the spine straight, neck and shoulders

relaxed, breathing steady. Make yourself comfortable. Think of

the image of a person of your choice. Focus all your attention

on this image. Now see the figure sitting on top of your head.

Think of your spine continuing into the spine of the figure.

Choose the most meaningful image of perfection for you and see it

as a human form sitting cross-legged on top of your head. Record

all that happens.

13. Gaze into a portrait sized mirror, seeing only your

head, neck and shoulders. What do you see? A face of resentment

or pain? Is it a face one can trust? Does it look deceitful or

does the inner Light show through? What kind of face do you see?

Look at your face for two (2) or three (3) minutes,

then close your eyes and visualize it. Make brief notes. Double

the time for the next period of looking and continue closing the

eyes, visualizing, making notes, until you are able to hold the

image with closed eyes.

When you can successfully see in your mind's eye the

image of yourself that was reflected in the mirror, project your

image into the sky.

There is no depth of understanding of the sense of sight

unless these exercises are done, and these are only a beginning.

With every exercise always remember, "I see, the act of seeing,

and what is seen?" Follow this process to understand the sense

of sight and its effects.

7. TOUCH:

Air and touch are the particular subjects of this section.

The air indicates lightness; it cannot be grasped and held onto.

Breathing is vital to the human life. A touch as light as breath

is only possible when all self-gratification has been renounced.

Grasping is different from touching.

To touch a silken cloth is to feel its softness, but to

touch a piece of rock is to feel its roughness. We think of

touching the human skin, feeling the softness, warmth, and the

pulsating life; or we can think of allowing someone to touch us

and responding to what that touch conveys. A touching gesture

can be more helpful than words in comforting someone, yet the

right words can also touch one inside.

"Touching" and "feeling" are interchanged in everyday

language. Should they be? Touch and feelings can be seen as

emotions that are being cultivated. Uncultivated touch will be

rough, without awareness for the sensitivity of what is touched,

be it a person or an object. Touch is often emotionally

stimulated and serves as a barometer to find out if "the touch of

one's hand is well-received", which conveys to them that they are

accepted. So it serves our own emotional needs rather than being

of a giving nature. This motivation to touch would be called

selfish (based on desire and instinct). The second level of

touch would be partly the fulfillment of our needs, but there

would also be a willingness and a readiness to meet the needs of

the other person. The underlying factor would be our desire to

accept and our need to be accepted. The most desirable touch is

that which gives without asking anything in return, a spontaneous

from-the-heart action.

EXERCISES TO DEVELOP TOUCH

Once the aspirant begins to practice Enochian Magick, he or

she finds that small details have to be given great attention.

Here, we must investigate the sense of touch with the same zeal

as we have the other senses in the previous sections.

It is now time to check out emotional impulses to see how they

have changed into refined feelings and how much still has to be

done. As the process of awareness goes on, emotions change too,

but sometimes more slowly. To become aware of something

disturbing that one has been unaware of can trigger feelings of

hurt. By the use of discrimination, as part of awareness, you

can quickly discard old experiences and the desire to take

revenge for them now. There is no point in getting angry now

about something that occurred years back. Awareness should be a

tool for a more balanced way of living. Revenge is never good,

but this type is very unfair.

In a dispute between parents, children should be left out

and not used as objects of revenge. If a mother blesses her

child by a gentle and loving touch of her hand and touches the

child with her eyes, the father can turn that blessing into a

curse in subtle ways. Or vice versa, the mother can turn the

blessing of the father into a curse.

1. Investigate what touch means to you:

a. When you say that something touches your heart,

what do you mean by this?

b. What does it mean to be touched by a smile or a

look of understanding?

c. Think of being touched by the sunshine. In what

ways?

d. Energy touches every part of your body and moves

around within it. What does this mean to you?

e. Is a healing touch necessarily limited to the

laying on of hands? Can it be comfort in

emotional desperation?

f. Is there ever a time when touching people is an

imposition?

g. Do you consider touching an imposition when you

are tired, nervous, or wish to "keep your

distance" and retain privacy?

h. Does fear of touching or being touched mean a fear

of not measuring up?

i. Does your sense of touch have a powerful influence

on your moods?

j. Do you like or dislike being touched and stroked by

others?

k. Do you use the sense of touch for differentiation

and organization?

l. The hands are the part of the body most used for

touching. Hands build and hands destroy. Can

this be related to touch and feelings?

Think about each question and then write your answers in

your diary. Remember, your answers should be straight forward

and honest.

The following exercises will be of assistance in learning

more about the sense of touch and the details of this perception,

which are usually given little or no attention. The exercises

are divided into theoretical and actual parts.

Theoretical:

a. What is your present perception of touch?

b. What can you touch and what can you not touch?

c. How do you relate touch to feelings and to emotions?

d. Do you really experience touch, or do you only remember?

How big a part of memory and thought association play

in the actual experience of touch?

e. Investigate the sense of touch in relation to the other

senses. What is the influence of the other senses?

Actual:

a. The first exercise for the actual sense of touch is to

hold or touch objects such as a piece of wood; metal objects,

one that is smooth and one that is sharp such as a knife; a

smooth stone and one that is rough; hot water and cold water; a

leaf; the hair, skin, feet, face, and eyes of another person.

Observe all your thoughts and reactions and carefully take note

of them. Record them in your diary.

b. Take a piece of perfectly clean, white cloth. Rub your

hands on the cloth, saying aloud, "Dirt be removed, Dirt be

removed", over and over again. The cloth will, of course become

dirty. The remembrance that it was perfectly white at one time

will lead gradually to insights.

c. Sit comfortably facing another person and touch just the

fingertips of your hands together. Observe all impressions,

thoughts, and reactions, and write them down afterwards in your

diary.

This exercise can also be done with each person holding the

hands close to, but not touching, the others hands. Observe the

difference and write them down in your diary. Compare these

different responses.

d. If you have the opportunity to make observations of

persons while they are performing Enochian Rituals, you will be

able to feel the vibrations of the words in different parts of

your body. Place your hands lightly on the head, the neck, the

shoulders, the back, at the end of the first part of the Ritual.

Do this again at the mid-point of the Ritual, and again at the

end of the Ritual. Note how the vibrations vary in intensity and

in the different parts of the body. Record your findings after

each is taken. Compare these findings when the Ritual is over.

e. Choose a stone and hold it in your hand when you go to

sleep. Try to keep it in your hand until you awake in the

morning. Observe your feelings or thoughts in connection with

holding the stone and note any dreams that come from this

experience. Recall dreams you have had in which the sense of

touch was involved. Record these in your diary and compare them.

The insights obtained from these exercises will be more

valuable than information given by someone who, through a

misguided idea of helping (sentimentality), shares an experience,

thereby depriving the aspirant of self-discovery. The much

needed personal experience becomes a well of strength and energy

to pursue the Path to the attainment to the Higher Self.

8. HEARING:

The sense of hearing is, from the Western point of view, the

last of the five senses. In the East, the mind -- the

interpreter -- is considered the sixth sense. The element of

ether means something very elusive, ethereal, and yet very

powerful. The influences on a human being are subtle and yet can

bring about great changes in the body and mind. The dictionary

definition of ether indicates that it has three (3) aspects: the

abstract, the physical, and the chemical.

Ethereal is defined as: light; airy; heavenly; of unearthly

delicacy of substance, character, or appearance; something of

great subtlety or transparency. To hear the music of the spheres

of the Sephiroth would be an ethereal experience. To hear the

Celestials speak is the crown of all experiences through the

sense of hearing. This indeed may start delicately and subtly,

but can become very powerful, lifting the listener into a

different ethereal world.

Hearing is a subtle process. It is indeed ethereal because the

interfering voices that prevent us from hearing are our own

thoughts. Much energy is wasted listening to those thoughts

which are based on mental speculation, self-defense, self-

justification, so that it becomes impossible to truly hear what

another person says. Pain results from this lack of

communication and that is why so much attention must be paid to

removing the screens that we erect in front of our senses. When

the refinement of the sense of hearing permits us to rise above

the level of ordinary daily existence and observe from a more

subtle level (ether), we see that the clarity and the

understanding that we "assumed" we had dissipates into thin air

before we can grasp them.

Listening is an art. To hear the true message through all the

veils demands a very skillful listener who can extract from the

words what the speaker truly says. How much more sensitivity,

then, is required to hear the still, small voice within or the

golden Celestial voices from without. The acquisition of powers,

which may be a hidden desire, depends on the ability to

concentrate, the ability to mentally relax and receive, to be in

control of the merry-go-round of the mind. Listening ability in

present-day life is cut down by a variety of cacophonous noises

that are imposed on us by industry, work, and so on. There is

little protection outside the home, but the aspirant must become

conscious that there are places where control can be exercised.

The emphasis on mechanical habits in regard to the sense of

hearing is just as important as it was in dealing with the

previous senses.

There are many potentials that can be developed in the human

being and the ability to be a good listener is one of the most

important. In certain professions it is essential to be able to

listen with depth of understanding. Many skills can be developed

quickly. Listening, however, is only excellent when the listener

has also developed the ability of recall. The human mind is an

incredible storehouse of memory, but without recall we cannot

retrieve what is known. Many psychics have simply learned to

draw on this storehouse, which contains our past lives as well as

our present. Information about ancient civilizations could be

gained if these faculties of recall were employed.

The refinement of the senses that has been emphasized in each

previous section applies to the sense of hearing, perhaps even

more than the sense of sight. There are many stages -- from the

basic state of hearing only the rough, the harsh, the arrogant --

to the level where we can hear the beautiful music of the Spheres

of the Sephiroth.

Before it is possible to still the mind and surrender to

what is heard, we must start on the physical level with the

"Death Pose". The name of the Death Pose itself explains its

meaning of no reaction, complete surrender to what is, ending all

arguments. The only validity for listening to one's thoughts is

when positive key sentences have been put into the mind to

replace the old negative ones.

It must be recognized that assertions of self-will, which subdue

the message spoken by another person or the Celestials, have no

validity outside ourselves. It is an illusion to think that

these assertions of self-will can bring good results. For

example, a typical reaction when speaking to a person who does

not understand the language is to speak louder and louder, in the

false belief that this will bring comprehension. The motive for

speaking in a low key must be genuine. If it is hiding pushiness

or dominance, while giving the appearance of being soft and

gentle, it is a lie. In how many ways does one lie? Dominance

and pushiness are uncultivated will, and even if speech is sweet

and gentle it is an act of deception. Like the other senses,

hearing has to be understood on each of its various levels.

The ear that listens is precious, and that preciousness is

expressed in wisdom and understanding. Speech is of no relevance

if there is no listener.

Aspirants must become aware of the ever-increasing delicacy of

the interaction of the energy in the body, in the mind, and in

its most exercised expression of speech. This interaction, in

most cases, may not be recognized to its full extent due to the

lack of awareness of how the control comes from the mind. The

mind generates energy which flows along predetermined paths.

This energy is a silent manner of speech, and the cells in the

body -- each with its own consciousness -- are the listeners.

The body is very teachable and can become a very powerful

spiritual tool.

The Will says to the aspirant, "Keep going, move on, pursue

development". The self-will only says "stand still". At this

point, "stand still" can mean a loss of all previous input. The

aspirant should listen to the voice of the Will. It is this

voice that needs to be heard by the inner ear if self-development

is to take place.

Our Will warns us not to be caught again in the strangle-

hold of uncontrolled emotions or wild imaginations. It also

warns us not to become trapped in old habits, preoccupation with

self, and turning a deaf ear. The daily diary will help to

discover old traps and even recognize traps before they have been

completely laid.

The aspirant should liken himself / herself to an Arrow. The

Arrow can only be shot in a straight line by direct commitment

and by having a clear goal as a target -- by straight thinking

and straight action. The target has to be well defined.

Problems that still remain have to be tackled head-on. All five

senses need to be brought under control by awareness and

refinement. The forces of self-defeatism, the fire-wheel of

emotions, will make a last attempt here to flare up again with

all power and imagination in order to prevent the surrender of

self-will. Doubts invade the mind. It is easier to talk oneself

out of one's determination than into continuing the pursuit of

the Goal. But the fire can be lifted from the purely emotional

struggle to the fire of enthusiasm where ignorance is burned in

the fire of wisdom.

What then, keeps interfering with the progress and makes all

these warnings necessary? It is the lurking of the old

personality aspects. The battle-axe must be wielded, but it has

to be used skillfully. Ego tries again to raise its head in a

last attempt to reassert power. The lower nature will put up a

fierce fight in some areas. The sharpening of the battle-axe is

done by discrimination and razor-keen awareness. The Sword of

discrimination, having two edges, can be used as a symbol which

indicates the seriousness of the aspirant's situation. This

Sword -- the Will -- can be used to cut away the undesirable

characteristics without hurting oneself. However, this process

demands great skill, strength, and a clear assessment of what

needs to be cut away and what needs to be preserved.

When using the Sword of Will tension has to be expected, and

this tension has many different sources. Doubts and strong

desires can really be troublesome. Only by withdrawing the power

from them will they diminish. Sometimes another source of

tension is the influence of so-called friends who do not

understand the road to Spiritual/Magickal success and who will,

by comparison, only respect such strenuous effort by the aspirant

if the goal is monetary, political or social. When the goal is a

higher state of consciousness or the attainment to the Higher

Self, their negative arguments seem to be logical and reasonable,

and this type of friend is very hard to deal with. The

Spiritual/Magickal road is indeed lonely until you meet your

first spiritual companion. How often we already have such

companions but do not recognize them!

The stronger the Will, the further the Arrow will go and the

greater the impact on the target.

EXERCISES TO DEVELOP HEARING

Over the years, hearing has been literally taken for

granted. Therefore, this often-neglected sense has to be

carefully examined to fully understand all of its implications.

The study and practice of sections 3, 4, 5, 6, and 7 by the

aspirant will have proven to be very fruitful. However, this has

to be extended.

True listening means the ability to surrender, thereby

speech, as well as mental talking, must be controlled in order to

hear clearly. At this point it may become clearer why the

element of speech has been mentioned in each of the previous

sections, and why speech is called man's greatest performance.

The almost insatiable need to hear oneself talk feeds one's self-

importance almost to the exclusiveness even of those that we

profess to love. In the diary reflection there should always be

an entry in the diary of whether one has been able to surrender

to another and how well one can stop listening to oneself. Our

habitual way of hearing has to be changed in order to attain

quality in listening. Most people who have authority complexes

do not recognize that the ego is really the biggest authority,

most of the time preventing the aspirant from doing what he or

she wants to do. If the ego listens, what does it listen to?

Possible hurts or criticism? Compliments? When it comes to

praise, the ego can be a real glutton.

By investigating the process of hearing, the aspirant may become

aware that many things are screened out and only those things

accepted that one wants to hear. Sometimes what is heard has

been so twisted that what one thinks one hears is far from being

correct. The questions to ask are, "Am I listening? Is the ego

listening? Who is listening?"

It becomes more complicated to control the ego if one thinks

in short negative sentences. The influence of these can range

from strong to subtle and their effect may be hypnotizing. "I

always make this mistake" .... "I have never been able to do

this" .... "I would rather die than try that" .... "I could never

handle that." These are habitual thought patterns that are

verbalized in the mind, listened to, and then acted upon. It is

obvious that this is destructive. Yet there is a choice to think

positively, to turn to the opposite. "I have never done this

before, but if I give it my attention and try, I am sure I can do

it". When acted upon, this becomes a small success which can be

used as a stepping stone to even bigger ones, which become a good

foundation of inner security.

Investigation of all ideas about security on a physical,

emotional, and mental level can bring one to new conclusions.

Habitual actions and reactions that have been investigated

already must also be reviewed and shifted to higher levels.

Discrimination has to be refined and self-will needs to be

subdued. Speed is not efficiency. It may indicate good

intention to say, "I wanted to do it fast to go on to something

else", but this will not justify sloppy performance. In order to

get self-will under control one must first understand the

difference between will and self-will. Self-will is an

expression of the ego, and if one can understand that "In the

will of the Most High I am free" the distinction is clear.

The power that is given to self-will in daily life keeps

individuals apart and relationships become a battlefield for

dominance. Instead, we can use the will to pursue a way of life

that brings out the best in ourselves and makes us a blessing to

others. A good way to understand the power of self-will is to

choose someone and submit to the wants or suggestions of this

individual for a certain length of time. The chosen person

should have no knowledge of such a decision. The choice should

be made alone, silently, and in the utmost sincerity of wanting

to have a clear understanding of self-will. In this surrender

one begins to perceive one's ability or lack of ability to listen

to others. The aspirant becomes aware of the power of the

background noises of the mind or the talkativeness of the ego

that prevents any kind of real listening.

Speech and hearing, while apparently separate, like consciousness

and mind, are really one. If the speech is considered the male

aspect and the hearing the female, when we accept both on an

equal basis we understand the union or the first spiritual

marriage within ourselves. If speech and hearing are in the

proper balance, the perceptions of each can be heard, truly

heard. This can be called listening with the Third Ear.

There is often competition between the sense of hearing and one

or more of the other senses. If you find that what is seen

interferes with hearing, listen with closed eyes or focus the

eyes away from the speaker. Hearing must be through the ears,

not through the eyes, and must not be destroyed by what is seen.

To understand what is heard it must be "digested". Listen to the

pure sound, without interference of the emotions.

1. To help in the clarification of what the sense of

hearing means to you, think about each of the following and then

add to the list:

a. Sounds of a music box.

b. A running brook or stream.

c. Laughter and sobs.

d. Hearing yourself think.

e. Hearing thought associations.

f. Creating noises in the mind.

g. Garbling the thoughts:

1. To avoid listening.

2. Not to be involved.

3. Not to be confronted.

4. Not to have to do anything about it.

5. Not to have to make a decision.

6. Not facing up to certain problems, hindrances.

2. Here are some questions that may be of practical help

to the aspirant in further investigation of some important areas

of hearing:

a. Am I listening?

b. Do I get the message?

c. Do I hear only words?

d. Do I screen things out?

e. What are the reasons for the screening?

f. Do I hear my voice?

g. Do I like my voice?

h. What can a listener gather from my voice? ...

warmth, kindness, or arrogance?

i. When I listen, what is it that listens? ... the

ego?

j. Can I keep the ego suspended, and finally with-

draw its power altogether?

k. Is my self-will behind the ego?

l. Have I conditioned myself with negative key

sentences that I have been telling myself for

many years?

m. Should I form new key sentences that will be of

benefit and open the door to more perception

and listening?

n. Is surrender to listening to another a giving

of myself?

o. What is my ability to perceive new insights?

p. Are these insights coming from my Higher Self,

or from the heart, or an unknown source?

q. Can I discriminate between self-will and

surrender?

r. Do I understand the fine dividing line between

self-will and Divine Will?

s. Do I keep the Sword of Discrimination truly

sharpened to find the balance between reason

and emotion, logic and intuition, fear and

courage, clumsiness and lightness, strength

and softness?

t. Do I have the ability to ask for help when the

ego puts up a fierce battle?

A few additional exercises are given below to start the

aspirant in the observation of listening and of what is heard.

Note the process of screening out what we do not want to hear, or

what we claim we have heard. This will bring some surprises.

When these exercises are done, we find that the lack of awareness

is staggering. With persistence, they will truly lead to

liberation from self-centeredness.

Listening to a variety of music, carefully selected, preferably

with earphones and in a reclining position, will tell you by your

emotional responses to the music where you are. Sound and

careful listening can trigger long-forgotten events, be they

painful or joyful. Later it is advisable to proceed to listening

to nature, the wind, birds in the trees, the sounds of the city

in the daytime or at night. Listen to your conversations and how

your voice undergoes changes from the beginning and how it shows

the release of your emotions.

After doing these exercises you will find that you can really

listen to the voice of your loved ones and that what they say is

music to your ears.

ADDITIONAL EXERCISES FOR HEARING

1. Listen to yourself:

A. Choose one person and investigate your way of

speaking with that person. Try to remember a conversation. What

do you observe about your speech? Do you know your own voice?

What does it sound like? Do you like it?

B. Tape yourself speaking. Give an assessment of

yourself.

C. Choose a partner and tape a ten (10) minute

conversation. Challenge the other, try to convince. Note how

you sound when emotional. Observe yourself and your partner. Do

you hear what the other person says? What do you hear besides

the words? List the emotions detected:

1. Joy.

2. Elation.

3. Strength.

4. Anxiety.

5. Pain.

6. Begging.

7. Confusion.

8. Tears.

The words may not convey any of these. Do you hear it

in the voice? Note these in your diary.

2. Listening to body noises:

a. Your stomach.

b. Your blood.

c. Your heartbeat.

Listen very carefully and then note them in your diary.

3. Listen to the mental conversations in your head:

a. What do you hear? Describe in your diary.

b. Can you stop these mental talks?

c. If you can, how do you do it? Describe in your

diary.

d. If you cannot, would you want to learn how? (It

will be necessary to have this mental control if

you wish to pursue the Path of Enochian Magick.)

4. With the new insights on listening, recite a small poem

of your choice for two (2) hours:

a. Watch the mind carefully.

b. Write observations for fifteen (15) minutes after

the first hour of recitation, then after the

second.

c. At the end of the two (2) hour period, make more

detailed notes in your diary.

5. What's in a name:

A. Say your own name aloud for two (2) hours:

1. For the first hour look at yourself in a mirror

while saying your name.

2. For the second hour do not use a mirror.

3. Make notes in your diary for fifteen (15)

minutes after each hour of the exercise.

4. At the end of the two (2) hour period, make

more detailed notes in your diary.

B. Say aloud someone else's name for ten (10) minutes:

1. Choose a name that is symbolic in some way or

important to you.

2. Watch yourself and all your reactions.

3. Make notes in your diary of all you observe.

6. Listen to music for fifteen (15) minutes:

1. Choose a piece of music on record or tape.

2. Listen to the music while:

a. Sitting.

b. Lying down.

c. Lying down and listening through earphones.

3. Again, record your observations in your diary.

7. Listen to an unpleasant sound:

a. Have someone make an unpleasant sound such as

scratching on a piece of glass or chalkboard.

b. Repeat three or four times for just a few seconds.

c. Immediately write down your reactions to this

sound in your diary.

8. Listen to the sounds of:

a. Different bells for a period of between five (5)

to seven (7) minutes each.

b. Write down the reactions to each in your diary.

c. Note in your diary if listening was done with the

eyes open or closed. Also note in your diary if

there was a difference.

These exercises will help the aspirant to understand the

filters that prevent the hearing of pure sound and that prevent

communication. Following instructions, which is necessary on the

Path of Enochian Magick -- as in all walks of life -- presupposes

the ability to listen.

9. CREATING A LIST:

What is meant by creating a list? As an example of how this

should be done, we will look at the word "pain". The making of

lists helps in clarification. The lists presented in this

material -- and all ensuing material --are only a small beginning

to help you get started on your own.

Pain is a great teacher. This is an old saying which bears truth

in all ages. But what is pain? How many different kinds of pain

can one experience? The Masters claim that all pain is self-

created. How can we understand this? As the word "pain" is

investigated, its meaning clarified by making a list and jotting

down what comes to mind, a sort of brainstorming if you like,

many ideas will come to the surface. Sometimes they are

conflicting, sometimes unrelated.

Let us make a list for clarification. The following should give

you a little help:

a. Pain

b. Physical

c. Emotional

d. Being humiliated

e. Pain in pleasure

f. Painfully low self-image

g. Pain of being a martyr

h. Pain of breaking away

i. Attachment of pain

j. Pain of conflicting emotions

k. Pain of insecurity

l. Pain of guilt

m. Pain of being unforgiving

n. Pain of death

o. Pain of birth

This is only an indication of how to clarify the meaning of

words, their use and the ideas attached to them, and to

understand their power.

In the case of physical pain, wait before you take a "painkiller"

so that you can know the limits of your endurance. Do not enjoy

pain; you do not want to become a martyr or masochist -- those

deviations have no place on the Spiritual/Magickal Path. In some

instances the dividing line is a very fine one.

In the case of emotional pain, try to "enter" the pain, as you

would enter delight. Experience the pain as deeply as possible.

Then let go!

After having written down everything that comes to mind about

pain, we can again consider the statement of the Masters that

pain is self-created.

Now keep on asking yourself questions:

a. Did my friend really hurt me?

b. Did my friend want to hurt me?

c. Why do I feel so hurt?

d. What are the repercussions of being let down?

e. Are my plans upset?

f. Do I have a strong attachment to my plans?

g. Do I dislike having to change any type of plans?

h. Maybe I am only "inconvenienced"?

i. Am I "inconvenienced"?

j. If this is the case, where is the hurt?

k. Maybe I am not hurt, but angry about being

inconvenienced?

l. Can I hold my emotions back in the future, just long

enough to recognize the difference between being

really hurt and just being inconvenienced?

m. Can I "learn" from my "mistakes", and let them fade

into the past?

n. Will they fade if I keep my emotional response

"alive"?

o. Does this mean to discriminate? ... Yes, it does!

How much imagined pain do you carry around with you --

Recall? How much of your energy is locked up in it? Can you

forget and forgive if you keep (maybe imagined) hurts alive?

That energy could be used more beneficially.

As you can see, lists serve a variety of purposes. The

aspirant who truly wants to know himself or herself will create

and utilize these lists as a learning tool. As with everything

else, these lists should be recorded in your diary where they can

be used as a barometer to measure your Spiritual/Magickal growth.

SECTION TWO

10. SPEECH: (Level Two)

Speech symbolizes the first level of self-expression. With

each level comes an increased refinement that is coupled with

greater awareness. Awareness, when seen as a characteristic of

consciousness (rising) expanding to other levels of

understanding, makes the idea of hierarchy of these levels more

easily comprehensible. In "higher expression" language moves to

a level where even the meanings of words are expanded and words

are used to express meanings that cannot be defined. The

Language of the Gods as contrasted to "ordinary language" has to

be penetrated by fortuitous listening -- intuitive listening.

The same degree of intuitive perception has to be developed in

listening as in speaking. This means listening within. When one

listens, all mental talk has to cease and this is the state

reached in true meditation. This is not to be confused with what

is termed a state of trance, into which it is possible to slip at

a certain stage of intense concentration. In meditation the mind

is meant to be absolutely alert, even while it is occupied with

something else. It is like a lover sitting on a bench in the

park reading a book and understanding what is read, but at the

same time having an inner alertness for the arrival of the

beloved because the beloved is expected to come. The listening

is somehow intuitively tuned in to recognizing the footsteps or

the rustling of clothes, something that will announce the

presence of the beloved. Immediately after this is heard, the

lover who waits is alert and ready to receive the beloved.

In the trance state, however, the alertness is not there and

the person in trance does not perceive what the person in the

true meditative state does. The lover can be so absorbed in the

book that the beloved can stand in front and not be noticed.

When the suggestion is given to recite a Ritual (it can be said

that this is cultured speech and a way to cultivate the voice),

it is not meant to be a trigger into a state of trance. This

little illustration is a method by which the unexplainable can be

grasped. It indicates that the meaning of each word is stepped

up to a much higher level than that which the word has in

"ordinary" speech. It is up to the aspirant to cultivate

perception and then to express it in a more refined way. This

process should never really stop. As the intuition develops it

becomes the source of extraordinary awareness. For instance, in

the beginning of musical training we learn the rhythm of a song

by counting. Not so on the Path of Enochian Magick. Intuitive

listening is necessary to perceive the rhythm and to tune in to

the Teachings or to the Master. It is not a blind following, it

is a slow perceiving and understanding of the why and how. When

it is blind acceptance, development is so slow it is almost

imperceptible.

Some aspirants or students have greater limitations than

others. But it is only a question of time, patience, and

persistence for them to expand beyond their limitations and to

become more aware and perceptive. The Path is open to everyone.

Only pride, the ego, greediness, and self-importance prevent the

aspirant from listening intuitively. Therefore the Will must be

applied and a clear decision made to put all else aside so that

there is nothing left but full attention, listening with

intuition, and surrender. When the interplay of forces between

intuition and awareness has developed, listening ability will

increase. The aspirant then stands on firm ground. From this

direct personal experience, knowledge is gained.

Sound and its resonance are inseparable and occur in ordinary

speech or song. They can give birth to powerful emotional

responses. The average person misses on the very subtle level

the power of sound and its resonance. The gross is not a

receptacle of the subtle.

Because of man's habit of naming a thing and thereby assuming

that he knows something about it, we find in all cultures that

God has uncountable names. Each name has an inherent power

because the name was created by the desire to make an

immeasurable Energy personal, to make it meaningful. When

spoken, these personified names give the aspirant contact on a

personal level with the Divine.

SECOND LEVEL EXERCISES IN SPEECH

The conch shell comes from the sea (water). When put to the

ear, its sound comes in soft steady waves. Listening to the

conch shell is like listening to the still, small voice within.

The mind must be still to be able to hear this soft sound/voice.

The mental background noises of the mind are produced by the

emotional waves arising from uncultivated or selfish imagination.

This symbol tells the aspirant what action must be taken in order

to hear this soft sound. If you have an opportunity to pick up a

conch shell and to listen to it, you will observe many important

details in this process:

a. Intent

b. Expectation

c. Hearing something delicate

d. Holding the breath or making a gesture with the hand

saying "silence please".

A sentence expresses the meaning of words, or conveys a

message. A word by itself is a symbol of one or several ideas.

As in Enochian Rituals, a combination of words put together, or a

single word, can give a complete message. It is not usually

recognized that behind each word there is a range of ideas and

that the practitioner has the freedom of choice to pick the most

acceptable.

The word is the pronouncing of a thought, thereby making thought

audible. Sometimes the thought may be away in the distance and

will slowly come into focus by pronouncing it.

1. Ask yourself:

a. Where do thoughts come from?

b. What is that invisible source that provides the

power to manifest sound in speech?

c. What happens when the spoken word becomes the

written?

d. Record your answers in your diary.

A spoken word can condemn a man to death or save a life.

2. Ask yourself:

a. How is this power used in my own life?

b. What actually happens when a word is spoken?

c. What are the mechanics?

d. What part does breath play?

e. How does different breathing affect the brain?

f. What is the difference in a word spoken audibly

from one spoken silently in the mind?

g. Record your answers in your diary.

3. The ability to speak necessitates the action of the

tongue. The tongue is also the organ of taste. How do we use

the term "tongue" in our everyday language?

a. To be tongue-tied

b. To be double-tongued

c. To have a tongue as sharp as a razor

d. To give a tongue-lashing

e. Tongue-in-cheek

f. To speak with a forked tongue

Consider how they apply to your own self-image and then

continue the list in your dairy.

4. Water is symbolic for imagination. The power of

imagination, the ability to arrange and rearrange images of an

abstract and a concrete nature, is an extraordinary skill.

Thinking of how they may apply to the imagination, consider these

commonly used sayings about water:

a. Water under the bridge

b. Don't make waves

c. Cross the great water

d. You can lead a horse to water, but you can't make

it drink

e. Add your own to the list

f. Record your answers in your diary.

An increased level of speech indicates an increase of

expression, not only in words but, even more, in imagination.

How, then, is this greater ability of expression used? The

aspirant should look at every action, thought or word from the

point of view of purity, passion, and inertia in order to further

cultivate speech. The best course is to remain cool, calm, and

receptive with emotions controlled (not suppressed), since in the

heat of emotions expression can be dangerous.

In order for the aspirant to understand and experience how

emotions and stress can be controlled, they should do the

following practical Ritual. This ritual is done prior to the

performing of any and all future Enochian Rituals.

Ritual Cleansing Bath

STEP ONE

Take a hot shower to get the dirt off of your body.

STEP TWO

Run a warm bath and add some bath salts or epsom salts

and some nicely scented oil or perfume.

STEP THREE

Get in the water and soak for a few minutes, making sure

you slowly splash water on the upper part of your body. Now,

feel all of your problems, worries and negativity going into

the water.

STEP FOUR

Pull the plug and let the water drain "while you stay in

the water." As the water slowly drains, you will feel all

the negative things which were troubling you go down the

drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER

IS GONE."

STEP FIVE

Get out of the tub and allow your body to AIR DRY. (If

you are pressed for time, you may dry off with a clean, fresh

towel. However, "air-drying" is more beneficial.)

STEP SIX

While "air-drying" meditate on the upcoming ritual or

exercises you are going to perform.

STEP SEVEN

When "DRY" wrap your body in a towel or a clean robe and

then proceed to a quiet area, where you will immediately

discard the towel or robe if you are performing this ritual by

yourself.

STEP EIGHT

Sit down in a chair and relax for a few minutes. Once you

feel totally relaxed and comfortable, meditate on the ritual you

have just performed.

STEP NINE

Write down in your diary all that you felt, heard or saw

during the Bath and the quiet meditation afterwards. When you

have completed this, get dressed and resume your daily activities

or studies.

11. SEX: (LEVEL ONE)

The Energy of the Creative Force, when latent, is neutral

and therefore mankind has a great responsibility to choose how it

will be used. In one of its most powerful forms, this Energy is

expressed by sex. Aspirants must clarify in their own minds the

meaning of sex and understand on how many levels and in how many

ways this most powerful Energy can be expressed in human life.

Most of the manifestations of this Energy are expressed on the

physical and mental levels, while the Spiritual/Magickal level is

almost totally neglected. One must now lay a good foundation in

one's life. In order to come to the basics, one has to decide

what kind of person one wants to be. Often the

Spiritual/Magickal Path is attempted simply for the enchantment

of its differences from ordinary life, its mystical aspects, or

power to be gained. But in the same way that one does not become

a Johann Sebastian Bach without laying a solid foundation in the

law of harmony -- in the practice of playing an instrument or in

the developing of acute hearing, -- so one cannot become a Master

or Teacher without such groundwork.

So what kind of an aspirant does one want to be? There have

to be some clear definitions about the physical level. The basic

desire is to have a good healthy body -- and regular exercise

will contribute to this. Proper food is necessary that will

nourish the body instead of being used to indulge the emotions or

for compensation. If there is a good foundation, in other words,

good discipline and self-restraint, at the more advanced levels

the aspirant will not encounter problems.

Because of the over-emphasis on sex in modern life, it is

important to give consideration to certain of its aspects. All

the questions that one poses to oneself should be expressed in

the first person. One must take responsibility for one's

viewpoints and standards. Whatever the viewpoints of any

individual, there must be no double standards -- one standard for

oneself and another for everyone else. ("Do as I say, not as I

do".) This is destructive because double standards undermine

one's security and result in inner conflicts. It is necessary in

the beginning of the Enochian Magickal Path to lay down very

carefully the foundation of one's life. Here is a "list" that

must be completed with great care. The aspirant should begin a

process of questioning about sex.

Is sex a biological function over which you have no control and

power, and thereby must simply obey the dark instincts of nature?

Is sex meant only for procreation since, in the normal course of

events, pregnancy follows? What about birth and death? Because

birth is only one side of the pair of opposites, death has to be

looked at also. Take time to think about birth and death, which

are bound up with each other, and responsibility for the sex act

will take on a whole new dimension.

With this in mind, now look at marriage. Is it just a

custom, a kind of social institution? What part does sex play in

your own marriage? Here, I am not concerned with the views of

anybody but the aspirant. Some very soul-searching questions

have to be asked. Why did you marry the person you did? What

were the reasons? What were your hopes and expectations at the

beginning and what are they now? As an illustration, were the

reasons for marriage physical attraction, leaving home, feeling

important in a new social status, good looks, or money? Did you

think of a partner for life, someone you could trust, someone

with character who could be truly a companion? All of these

viewpoints will be reflected in the sexual relationship. If

there is disappointment, sex will be used for punishment and

reward. If there is indulgence in self-pity, sex will be used

for compensation. If there have been no ideals at the start,

there will be no quality in the relationship. Is divorce a

solution to problems? Perhaps it is only a delay. Karma will

follow you into other lives to come. A lesson not learned in

this life will still be waiting in another.

From a Spiritual/Magickal point of view, self-mastery -- control

of basic instincts -- is needed to become a fully developed human

being. For one seeking higher values in life, a new aspect of

love is brought into the relationship between two people. Sex

without the love aspect is only following instincts, however

pleasurable they may be. The great significance of the exchange

of Energy between two persons is seldom understood. A possible

new dimension is only grasped by a full investigation of the

purpose of sex.

That most precious Energy that is able to bring another human

being into this life must not be scattered senselessly and

uselessly. Those who defend sex for pleasure do not realize the

consequences on different levels. Children born "by accident" or

to be a material asset to their parents, and who are not wanted

for themselves, grow up without the dignity and love that is the

right of every human being. In the same way that one has to know

man-made law, so it is man's responsibility to study Divine Law.

Ignorance is no protection.

For loving parents, even a few steps on the Path of Enochian

Magick will be of benefit, as they will become Teachers for their

children. They can know the Divine Law because of their own

practice and study.

There is the possibility of a truly spiritual marriage between

two people who are highly developed and close to the same

Spiritual/Magickal level. In such a spiritual marriage sex would

be neither demand or duty, but communication with a true

understanding of love.

There are too many people who seem to be in love with "the idea

of love". Does this mean that they are capable of truly loving

and truly giving? All the good intentions may be there, but, as

in any stage of development, it is easy to deceive oneself.

Awareness is the vital ingredient for all personal development.

It is quite possible that on a higher level, in a spiritual

realm, people could be soul mates. The idea of twin souls

appeared early in man's history, but how easily can one be

mistaken? Is it perhaps an excuse to do what one wants to do?

To strive for the Most High and yet have a family and all the

responsibility that goes with it is, for the average person,

almost impossible. Even in other aspects of life, in careers of

men and women, it has been shown that it is barely possible to

handle both jobs with equal attention and quality. If in a

marriage one partner is wholly dedicated to a career and does not

pay attention to the family, the marriage suffers from the

neglect of that partner. If there are children, then they also

suffer. The marriage may even break up. However, some great

Masters and Teachers are known to have been married. In such

cases, the one partner gladly becomes the "servant" of the other,

considering it a blessing to have a companion who pursues the

Spiritual/Magickal Path.

Sex being one of the most powerful life energies, a clear

understanding of it is essential. Independent of the course or

the attitude that an individual takes toward sex, and independent

of the level to which the sexual relationship can be elevated,

the fact remains that sex is the beginning of birth. Sex is, in

its basic function, bonding. The aspirant should consider what

it means to take steps to avoid the resulting birth. In spite of

efforts to avoid the consequences of sexual involvement, babies

are born, unwanted by-products of some pleasure. There is little

dignity, self-assurance or self-worth for the individual who

comes into the world in this way.

What is born, must die. Therefore, sex, birth, and death

are a unit that cannot be separated.

CREATING A LIST ABOUT SEX

Nature maintains itself in two ways. Plants, animals, and

humans search for food to survive. They all have sexual impulses

to propagate, which keeps the species alive. Both of these

powerful driving forces are strongly expressed in human life.

Here we deal with sex in a particular way. The making of a list

will help the aspirant to clarify his or her own point of view

about sex.

A. What does sex mean to me?

1. Is it a biological functioning?

2. Is sex for procreation?

3. In how many forms is sex practiced?:

a. Monogamy

b. Polygamy

c. Bisexuality

d. Homosexuality

4. How do I use sex?:

a. As enjoyment?

b. For pleasure?

c. To have children?

d. As punishment?

e. As a reward?

f. As free sex without any responsibilities?

5. Sex outside marriage -- is it sin?

6. Is sin a cultural thing? Is it my upbringing?

Is it a Christian concept? Where does sin come

in with regard to sex?

7. If sex is love, why so many conflicts? Why is bad

language connected with it? Why the rejecting

or barely accepting of the fruit of that love,

children? Is love excluded from sex? Can it be

included?

8. Is sex an exchange of Energy? Is it psychic power

of some sort?

9. Is a marriage spiritual without sex, or can sex be

included?

10. Is there such a thing as soul mates? How does one

know?

11 What is a mystical marriage? Is it mystical only

when sex is excluded?

12. Why do some people think celibacy is important?

What do I think about celibacy? Would the human

race not die out if all were celibates?

13. Is Cosmic Consciousness or the Attainment to the

Higher Self only for celibates?

12. SEX: (LEVEL TWO)

In view of what has been discussed so far, it becomes

necessary to have another look at sex. See the compulsion with

which it manifests, passionately, with burning fire, in contrast

to the spontaneity of feelings which have been refined from

strong emotions.

If emotions cause compulsive action, trouble will follow. In

contrast to compulsive emotion stands spontaneity. The

difference between the two has to be clearly understood because

of the possibility of misinterpretation. Spontaneity is

empowered to surface suddenly from cultivated feelings of

goodness, even selflessness.

Now that you have clarified many of your ideas and thoughts about

sex, here are a few more for your consideration:

A. Are sexual impulses generated by themselves or through

another?

B. What is creative sexual expression?

Avoid using many words, but truly give your ideas to the

following:

A. Sex as a seduction game:

1. By men, resulting in what?

2. By women, resulting in what?

B. The sex game of the conqueror, the hunter, the seducer.

C. What is sex without affection?

D. What is affection without sex?

E. Does sex remove the scars of rejection?

F. Are sex and spirituality different?

G. Are sex and spirituality expressions of the same

energy?

H. By yielding to sexual spontaneity is the door kept open

to Higher Consciousness or the Attainment to the

Higher Self?

The answers that you write in your diary pertaining to both

level one and level two of sex are very important, for they will

give you a better understanding of yourself and your ideas and

opinions about sex. Meditation on this subject is very helpful,

and will in many cases, give you an even greater insight into the

deeper meanings of sex and sexuality. Once again, it is

important to record all of your thoughts and ideas in your diary.

As you progress on the Spiritual/Magickal Path, you will see some

startling changes in your views and opinions about sex.

13. EGO AND RESPONSIBILITY:

Habitual thinking patterns are interconnected with emotions

and are never questioned by the average person. They are

symptoms of anxious protection of unproven beliefs and result in

questionable word games. One of the traps is exaggeration, which

the ego uses as a trick (consciously or unconsciously) to achieve

a more favourable position, or to defend its beliefs. The

aspirant who has learned to keep his or her emotions under

control will observe that wild statements are intended to trick

the opponent for the satisfaction of the ego. Irrelevant

objections, minor details in discussions, may be the

manifestation of a certain type of ego, revealing an aggressive,

dishonest trickery, sometimes in an attempt to ridicule,

sometimes in a desire to win at all costs. The aspirant is

warned not to be caught in word games of this kind, which are

deadly games. To admit ignorance is to be strong, while to

pretend to know is weakness.

The aspirant, at this point, is also warned that to be convinced

for emotional reasons is dangerous. That applies to general life

as well as to a Spiritual/Magickal life. The aspirant who is not

secure through proper reasoning and personal experience can be

too easily manipulated either by someone of magnetic personality,

or by one's own inverted ego. There must be control of emotions

expressed in speech and thought. Debating points in one's own

mind is not wrong necessarily, but it should be watched for

dishonesty. Listening to the still, small voice brings

clarification quickly and changes old thinking patterns and

habitual mental conversations.

Audible sound (the spoken word) and inaudible sound (the spoken

word in the mind) are both vibrations which will give rise to

creation. What creation comes into being is the responsibility

of the originator of that sound.

14. IMAGINATION AND DESIRE:

The Crescent Moon indicates water, which is symbolic of

imagination, a functioning of the mind. The ever-so-fleeting

image brings a possible pleasant or unpleasant taste (here,

imagination is connected with taste). Therefore, it is most

important to watch the mind and all its various aspects.

Desire is an aspect of the mind that needs careful

investigation. How do desires come about? Where do they come

from? They are rooted in that part of the mind that controls

imagination. Many impulses pass through the mind unnoticed.

When the imagination gets strong impulses, they are picked up by

the mind and grow -- by the power of imagination -- into desires.

Some are very persistent. Like clay in the potter's hands, while

desires are still pliable they can be molded into any shape or

form. But once the final shape is accepted (in the form of

opinions, beliefs or concepts) and fired in the kiln of the

emotions, they harden and take on a certain permanence.

The scheming to fulfill these desires, and form these concepts

and beliefs, is a process with many repercussions. Self-

righteousness emerges, viewpoints and beliefs are fanatically

defended. How does this happen? It happens by the emphasis on

their importance. They provide a certain security. But we fail

to realize that this is all due to the imagination and emotions

working overtime for the wrong reasons. Here is the birthplace

of many problems. The insistence on holding this rigid attitude

keeps us asleep. Without awareness we lay our own traps.

If this process is recognized it becomes clear that desires

have to be very carefully examined by the aspirant. Once the

desires (emanating from the emotions) have been given power, it

may take a long time, even years, for the manifestation to be

recognized. An old desire may suddenly bear fruit at a time when

the desire itself is already forgotten. We are often like

children longing after a new toy which, when we get it, has

little meaning. We have already moved on to wanting something

else. We need to realize this process of our development. In

this respect, daily reflection and a Spiritual/Magickal diary are

very helpful tools, enabling us to take stock of the changes and

the progress made.

It may be helpful to recall what desires have been schemed

for in the past. By a clear decision the energy can be

redirected from the old desires, now unwanted, before they

manifest, so that the energy is available for new and better ones

that are more in keeping with present insights. There is a

universal source of all Energy, to which those unwanted desires

can be "returned". In the process of that awareness, other

things come up from the past, vague memories of hurts, grudges,

or resentments that have been left unattended. Old emotions,

like old unwanted desires, can similarly be dissolved into the

new insights.

It may come as a surprise to discover that even the unfulfilled

desires of childhood exert energy and play on the adult. Those

deep-seated desires must now be recognized as obsolete and

dismissed. They constitute excess baggage and they hinder the

Spiritual/Magickal pursuit of the aspirant. What should one

dispose of and what should one keep? Here, careful

discrimination must be applied by the aspirant.

The idea of renouncing may have to be considered because of

some unreasonable or illogical attachments. The concept of

renunciation is often thought of as very unpleasant or even

difficult, yet it presents the renunciate with a freedom which,

once tasted, demands more. To be free means neither to possess

nor to be possessed. The renunciate is thus placed in the middle

of the teeter-totter, in a position of balance, free from the

emotional swings which come with being at the ends. There will

always be some desires in an aspirant's life, but it is wise not

to form any attachments to them. Many a desire can also benefit

others. That must be taken into consideration when forming new

desires. Pain and frustration can be avoided by thinking things

through: evaluating, anticipating, and exercising foresight in

the execution of one's desires.

While the mind is the battleground of the personality

aspects, it is also a playground where daydreaming can create

infinite possibilities. Uncultivated imagination can lead to

fear, to hallucinations, or to a variety of such unhealthy mental

attitudes. But directed imagination leads to creative

expression.

Fear has to be examined in a very clear-eyed way to see if

imagination is its creator. This indulgence of the imagination

in the wrong way breeds insecurity. When these emotions are not

dealt with, the ego looks for a scapegoat, and one may go through

life forever blaming others and defending oneself. At some point

in time the responsibility must be accepted or one will never

achieve that much longed-for sense of inner security.

Assessment, effort, work, time and energy are necessary to

recognize the part played by imagination in our lives and to

direct it in a positive, creative way.

IMAGINATION

In the above, there is a reference to the need to cultivate

imagination because it is the source of fears. It will be

practical now for the aspirant to make a list of all the fears

that are experienced. Deep-seated fear is often caused by past

mistakes, wrong action, intentional or unintentional, and the

attendant fear of discovery. Sometimes they can be due to an

over-stimulated imagination, although the majority of fears are

caused by an uncultivated imagination. It is up to the aspirant

to make the decision to direct imagination in a positive,

beneficial way.

Here are a few questions you can ask yourself:

a. Do you get dizzy looking down from a great height?

b. Are you afraid of being in a confined space?

c. Are you afraid of crossing a room in front of people?

d. Have you any fear of being rejected?

e. Have you any fear of being discovered?

f. What about fear of inadequacy? In what areas?

You can extend the list but it is sufficient just to

recognize your fears and use your energy to "rebuild" yourself.

Most fears, when you look at them, are the result of neglecting

to cultivate your imagination. Vivid imagination and powerful

emotions can be terrifying and follow you into dreams as

nightmares. It is not wise to become involved with too much

negativity; time and energy should be applied positively.

Uncultivated imagination may result in thinking of yourself as:

a. An Emperor

b. A Queen

c. A box office idol.

d. What role do you play in your daydreams?

Could uncultivated imagination produce fearful images such as:

a. Avenger

b. Aggressor

c. Hunter

d. Hunted

Think about the qualities that cultivated imagination will

produce:

a. Consideration

b. Understanding

c. Honesty

d. Openness

e. Loyalty

Speech can be the result of strong emotions which are fed by

imagination. As imagination is cultivated and refined the

aspirant's speech will reflect this.

Practice the following Enochian Invocation of the Light

daily and reflect on the meaning. It is a powerful exercise

giving many benefits.

Enochian Invocation of the Light

STEP ONE:

Stand erect, feet shoulder-width apart. Lift your arms

straight above your head. Close your eyes and focus them on the

space between your eyebrows. Say the following with all the

determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

STEP TWO:

Use your imagination and creative visualization to see

yourself standing in a shower of brilliant white light. See the

Light pouring down upon you -- into your body through the top of

your head -- and filling your entire being.

STEP THREE:

Lower your arms slowly to the sides of your body.

Concentrate on feeling a warm glow of Light suffuse your entire

body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the

Light. Every level of my consciousness is illuminated with the

Light. The Light penetrates every single atom of my being, every

level of consciousness. I have become a channel of Pure Light.

I am One with the Light."

STEP FOUR:

Stand quietly for several minutes and bask in the warmth of

the Light. Meditate upon the Light. Be receptive to the Light

and accept that your are now a channel of Divine Light. Express

gratitude with deep feeling and share this gift with someone whom

you wish to help.

STEP FIVE:

Visualize any person, friend or relative. See him or her

standing before you. With your arms still by your sides, turn

your palms forward. Mentally open the doors of your heart and

let the Light stream forth towards the feet of this person. See

the Light encircling the body, spiralling upward in a clockwise

direction, enveloping the body completely. See the spiral moving

high up into the sky, taking his or her image along with it.

Finally, see the person merge into the source of the Light and

become one with the Light.

STEP SIX:

When the person has passed from your view, relax and

silently give thanks for having the opportunity to help someone

in need. (Remember, in helping others we are helping ourselves.)

DESIRES

Make a list of desires in order of their importance and

priority in your life. Record them in your diary.

Since desires lead to scheming for their fulfillment, decisions

should be made with careful discrimination. However, the

aspirant should be aware that the emotions can have their grip

even on our reasoning. Their impact must be fully understood so

that one can withdraw energy from them. Otherwise the energy

goes into the fulfillment and manifestation of the desire.

Desires created when one was still in a very immature state have

to be dissolved because they become obstacles that hinder one's

further development.

Visualization is invoking an image or directing imagination.

Undirected imagination is only daydreaming and has no results.

Directed imagination must now be used to examine images of people

and events still held from the past. Do these images influence

you now?

Think back over your life and list the things you have

wished for in the past. List them in order of priority. How

relevant are they to you today? Do they still exert power over

you? Here are a few to start:

A. I want to:

1. Become a great pianist

2. Be a success in business

3. Wield power over others

B. Or maybe you wanted to:

1. Be a perfect wife

2. Be a perfect mother

3. Be a perfect husband

4. Be a perfect father

C. What is perfection in:

1. A wife

2. A husband

3. Children

D. What is anyone's view of perfection.

When you have listed desires from the past and noted the

influence they have exerted on your life, it is not difficult to

see the effect of emotions and imagination, and to understand the

need to cultivate and direct both. Remember to record all of

these lists in your diary.

With these lists in mind choose an image which embodies a quality

you wish to develop. Bring the image of your choice into focus,

concentrating on the symbolic meaning, first to cultivate the

imagination and, as a next step, to relate to your life the idea

for which the symbol stands.

EXERCISES IN IMAGINATION -- VISUALIZATION

In the exercises that follow possible difficulties may arise

because of objections to choosing an image of meditation in the

first place. This is a typical close-minded attitude. Yet the

same individual cares to have pictures of a member of a family,

such as his wife or child, on his desk, knowing all along that it

is only a piece of paper with the image of a well-known

individual on it. So why object to a picture that expresses

symbolically an idea of Creation too great for the mind to focus

on for prolonged periods of time?

A. Choose an image that is most pleasing to your mind. Let

it be a symbol of all that is for you most Perfect, most High,

most Beautiful. Remember what this image stands for: the

masculine aspect, Cosmic Energy unmanifest.

B. At the spot of the Heart on your image see the female

counterpart now representing Cosmic Energy manifest in as much

Beauty and Splendour as you can imagine.

The male figure in its symbolic meaning is bigger, because there

is so much more Cosmic Energy unmanifest than you can possibly

envision.

C. Now invoke a prayerful attitude and let the emotions

express themselves in gratitude. To come in contact with the

Forces of the Divine should make anyone grateful. In this way

the emotions should be included in all Spiritual/Magickal

practices, as they thereby become cultivated.

It has already been pointed out how powerful the human mind

is and how quickly it can expand in its concentration. Repeat

the above exercise, now adding the Enochian Invocation of the

Light so that all that has been imagined is "seen" as a mass of

White Light. The visualization of the Light will in due time

saturate all forms that have been imagined. This process gives

the mind enough substance in the beginning to keep it occupied

over a long period of time. Through the Enochian Invocation of

the Light the aspirant is slowly helped to recognize the Energy

that manifests in so many forms.

EXERCISE

( Filling Your Body With Light )

STEP ONE:

Sit in a meditation posture, cross-legged, or with your

ankles crossed. Rest your hands, palms up, on you lap. (As an

alternate posture, you may stand.)

STEP TWO:

Focus your eyes on the space between the eyebrows.

STEP THREE:

Try to think of yourself without the body or face; in other

words, avoid the familiar reflection seen in the mirror.

STEP FOUR:

Visualize your body as empty or hollow like a glass bottle.

STEP FIVE:

See a small stream of White Light (the size of a thread)

flowing down the center of this glass form, filling the feet,

legs, trunk, neck, and head.

STEP SIX:

Soon you will not be able to distinguish detailed limbs.

This form that you call your body is now a mass of Light.

STEP SEVEN:

Hold this image (a mass of Light in the shape of your body)

as long as possible.

STEP EIGHT:

Repeat this exercise often until it becomes familiar.

Before continuing check all notes that have been written

down after practicing these exercises. Any feelings other than

peaceful or harmonious ones are a signal to stop all exercises

immediately. The aspirant can only resume these exercises when

there is an increased feeling of well-being physically and

emotionally. Anything out of the ordinary indicates that

personal guidance is definitely needed. (Should you feel the

need for such personal guidance, you may contact the author at

the address given in this book.)

Do not SKIP any exercises. Learn to be persistent. There

is more to learn in each one than meets the eye at first glance.

Patience is hardly anybody's natural virtue and hence has to be

cultivated.

It becomes quite obvious that great care and time have to be

spent on the "laying of the foundation". It is very important to

be able to follow instructions. When there are difficulties, the

obstacles should be search for in the ego which is asserting its

intellectual power and expressing an unfounded pride. The

antidote to pride is surrender and humility.

15. SELF-IMAGE AND PERSONALITY ASPECTS:

The aspect of preservation is like the flight of an Eagle

and should tell the aspirant that thoughts have wings. Where do

you want to fly? Powerful thoughts can carry you to beauty,

inspiration, and blessing, or to the destruction of yourself and

others. That is your choice. Where does the power for these

thoughts come from? We can see the manifestation, but what is

the source?

A negative or poor self-image is very common. The reasons

for it do not really matter since this knowledge, while it may

remove the sting, does not alter the perception one has of

oneself. The way to change self-image is by a systematic process

which will help in cultivating the imagination. Through this

process it will become apparent how great the power of

imagination is. The poor self-image can be eradicated by sincere

practice of the Enochian Invocation of the Light Ritual which has

been explained earlier.

When investigating the power of "self-creation", it is necessary

to clearly understand various processes that take place without

the aspirant becoming aware of them. Do not allow anyone to

reduce you to an image on which you then act. Your awareness

must also be clear enough to prevent you from doing this to

anyone else. Such a reduction is a great insult to the dignity

of a human being. But there is also the dangerous possibility of

indulging in a sort of narcissism, where nobody counts but the

inflated ego that nourishes a hidden self-pity by such reduction

of others.

Making thought associations by images, our habitual reactions

because of past experiences, also affect the self-image. This

can be a bad habit, so mechanical that it escapes attention.

The images that come up in daydreaming must be examined as they

are often the source of fear and insecurity which play a great

part in self-image.

Everyone has many different personalities which move like actors

into the foreground in various situations. The multitude of

personality aspects is, in magickal symbolism, the covering dust

of the glorious Self. In psychology it is often referred to as

"role playing". The idea is basically the same. The difference

lies in the choice of symbolic expression. There are many

illustrations showing ritual dancers wearing masks and sometimes

exchanging masks. These performances often serve as a kind of

entertainment or festival for various seasons and, at the same

time, are meant to teach the audience some serious and important

truths. They have a subtle influence on the minds and emotions

of the audience, and may awaken the individual to refinement of

the senses.

All your personalities and their various aspects need to be

recognized. The best way is to make a list and decide on their

validity. Some should be discarded. They are like tail ends

hanging on from former times and only encourage vanity, pride or

false modesty. Others have developed as a means of self-

preservation or survival.

Ask yourself what survival means. Write this question and your

answers down in your diary, because the question will come up

again. It will be helpful to compare notes and see your

progress.

The list of all these personality aspects will help you to

recognize their power and influence on yourself and others. When

the power of the personality is joined with the power of rampant

emotions, it becomes a destructive force. When this destructive

force is connected with self-image, it can be devastating. The

ego then seeks to compensate and the situation worsens.

Dishonesty, pretense, and other negative aspects are expressed to

the extent to which the power of the emotions is allowed to

manifest.

As the aspirant becomes aware of the facts and begins to take

responsibility and control, changes for the better take place.

The repetition of concepts of oneself can often have an influence

bordering on self-hypnosis. It will be hard to escape that trap.

But it can be done. Remember, the Enochian Invocation of the

Light Ritual -- when practiced regularly -- is a powerful tool

for improving self-image.

SELF-IMAGE

What is your self-image now? The need for change has to be

recognized, then something can be done about it.

The image you put out to others is the basis of all

responses and treatment that you get back. Even long after one

has made changes, responses by others may have become so habitual

that the difficulties created by the old image are hard to

overcome. It takes good will on the part of others to accept and

respond to the changes in you. These new responses will

encourage you to keep working on overcoming poor images of the

self.

To help clarify the image you hold of yourself, here are a

few questions to be answered:

A. How do I see myself?

B. Is my self-image valid?

C. Am I changing my self-image as I am changing?

D. Can I take a new look at myself?

E. Are changing goals changing my self-image?

F. Can I see myself in the perspective of my new goals?

G. Are the energy and discipline expended in pursuing the

new goal improving my self-image?

H. Am I exercising my Will? (Daily Reflection)

I. What images of daydreams could prove useful if

consistently applied?

This list must also be expanded to provide the aspirant with

the basis for making the necessary changes. As always, record

all of your answers in your diary.

PERSONALITY ASPECTS

Making personality changes by sheer will power or suggestion

is almost impossible. The strain would be too great to be

sustained for any length of time. But the goal of expanded

consciousness and awareness provides a replenishing energy. By

practicing identification with the Energy (Self) and by having

faith in the practice, change is inevitable. (Even on a much

lower level, where men and women are still seeking pleasure,

changes take place according to the strength of the desire to

achieve happiness.) Finally, the learned experience becomes

second nature.

To begin, it is suggested that the aspirant make a list of

personality aspects. These should not be limited to the usual

ones of:

A. Father

B. Wife

C. Doctor

D. Business man

E. Nurse

F. Include such characteristics as:

1. Manipulator

2. Game player

3. Philanthropist

4. Gossiper

5. Intellectual

These are just a few random ideas. Make your own list.

Clarify yourself to yourself. Avoid all judgment. Remember that

there is no personality aspect that is specifically male or

female, both have all sorts of characteristics.

Remember also that the Self does not own any of these

personalities. Each has its own ego, making your life more

miserable than happy. These manifestations have no permanence.

they appear and reappear depending on the emotional stimulus

involved, to which the imagination makes its immediate

contribution.

A little illustration will help to clarify this further. If

you need your appendix taken out, and the surgeon identified with

your pain, his hand would falter and become destructive instead

of helpful. By being completely detached, the necessary help can

be given, the action (surgery) well performed. The sympathy that

is sought is expressed in the action itself. In the same way,

the aspirant must avoid identification with the personality

aspects in order to perform the necessary action.

The Enochian Invocation of the Light Ritual, in due time, will

help the aspirant to become aware of his or her own inner Divine

Self.

The Enochian Invocation of the Light Ritual has to be meaningful

-- never allow it to become an automatic routine. When water

runs through a rusty pipe, the water comes through, but there is

also much more that is unwanted. In the same way that the water

running through the rusty pipe will finally clean it out, so

through your efforts you will become more spiritual, a purer

channel for the Light. As you keep practicing, the channel

within you will become more clear.

16. UNDERSTANDING THE VARIOUS ASPECTS OF LIFE:

It is now necessary for the aspirant to give serious

consideration to a number of very important topics. These are:

Death, Competition, Mechanicalness, Love and Consciousness. The

aspirant must determine how these topics manifest themselves in

his or her life. These topics must be understood before they can

be controlled and refined.

The aspirant should make a list dealing with each of these topics

and enter the answers in his or her diary. We will begin with

the subject of Death.

DEATH

The great effort to avoid birth is matched by equally

strenuous efforts to avoid death. We are afraid to die. Why?

What does death mean, our own, our loved ones? The Masters and

Teachers recognize sex, birth, and death as one unit. The

aspirant needs to clarify these personal thoughts in order to

determine the goal for this life.

It is not necessary to spend the nights in a cemetery and to

sit on a corpse to ponder the meaning of life and death. But it

is very definitely necessary to ponder these great mysteries of

human life. How else can ideals, ethics, and standards be

established for oneself? The evolutionary process goes on

regardless of ignorance. Suffering can be minimized by knowledge

first obtained, then put into practice. Practicing what one

thinks makes life worth living and gives it new meaning.

The time of one's physical death may be known beforehand, by

intuition or through dreams, or as a voice in meditation. If all

affairs are in order -- the last will made, harmony with all

those left behind -- death has little anxiety. For the Master or

Teacher death is but passing into another realm of existence.

Consciousness has many expressions and is not entirely dependent

on a physical body. But a physical form will be assumed again,

so long as there is an intense desire that is still unfulfilled.

The spiritual practice called the Enochian Invocation of the

Light -- which is described in this volume -- is one of the

spiritual activities that will make a distinct difference at the

time of death. The term "passing into the LIGHT" is most

descriptive. When an individual has passed on into the Light,

there will then be a favourable rebirth.

The sex-birth-death chain of cause and effect can be traced

everywhere, and in every aspect of life. To foresee or

anticipate the effect is one of the methods used by some Masters

and Teachers to practice awareness, and to avoid repeating

mistakes. One mistake could be to have an unfavourable rebirth.

Strong desires can hasten rebirth and an anxious person will

accept "anything", just to get onto the train of life to keep

fulfilling those very desires.

Biological ideas about evolution have their place in their own

setting. The Master and Teacher sees the individual path of

Spiritual/Magickal evolution as a parent would see the child grow

into physical and mental maturity. The Master and Teacher does

not limit the process of growth, but is intent to develop many

potentials and to rise above limitations.

Death has many aspects. It is most important for the

aspirant to examine all thoughts on death. To help with making a

list it might prove useful to look first outside oneself at what

is happening in the world. Everywhere there is food for thought.

Consider, for example, the tremendous efforts that medical

science is making to preserve life from the baby in the incubator

to the old man on his deathbed. Why? In contrast to preserving

life, there is the effort to prevent life, of which the "birth

control pill" is the common example. What do YOU think about the

pill and its ramifications? Any newspaper one picks up today is

filled with deaths, some as a result of natural disasters, but

many are lives sacrificed to greed and power. How does this fit

into YOUR ideas of life and death?

Death, which we are investigating, is not only physical. There

are many ways to die and administer death. It might be good to

start by looking at the many deadly games that we play. Let us

begin with one of the most obvious -- language. Here are a few

examples. Add your own to the list:

1. I would die if .....

2. I could kill him/her because .....

3. I could kill myself for having done .....

The think of the deadly emotions expressed by:

1. I hate that colour .....

2. I hate to eat that stuff .....

3. I loathe doing this work .....

Stop being careless with your choice of words. The power of

words is such that we are indeed playing deadly games when we

casually use such words. Find replacements for these needless

exaggerations. Say what you really mean. Instead of "I would

rather die than do such-and-such", say, "I would rather not do

it". You don't hate that colour, but you do have a preference

for another.

Ask yourself: "Do I want to kill that person?" or "Do I

want to kill the frustrations I feel because I am unable to deal

with a difficult individual?" And if you say: "I could kill

myself", look and clarify what it is in you that you really want

to kill.

When you control your emotions, do you "kill" love? Or is it

only the habitual reactions and possessiveness that are gone?

Perhaps, by this very control, love is now really alive?

Do you have a soul? Is your soul/Self alive or dead? Or only

undiscovered as yet?

Philosophical ideas of death need to be investigated also

and not used as excuses for deadly games. Ideas may be sustained

because of a strong emotional investment, powerful enough to

bypass the most important point: that one must accept

responsibility for the actual consequences when such ideas

materialize. The reality of any philosophical idea has to be

searched carefully.

Ask yourself: What is Real?

Competition and violence are links in the chain connected to

killing physically and non-physically. In competition for power,

riots or revolutions may take place, resulting in the killing of

innocent people. In competing for a business position, a man may

"kill" the reputation of his competitor.

Ask yourself: How many ways can one kill?

1. Body 8. Expectations

2. Joy 9. Hopes

3. Peace 10. Honesty

4. Protest 11. Ambition

5. Business 12. Innocence

6. Reputation 13. Good-will

7. Opposition 14. Laws

What part is played by the power of the mind?

1. Imagination

2. Emotion

3. Personal Will

4. Awareness of Consequences

5. Responsibility

6. Escape

7. Projection of oneself

8. Self-importance

9. Revenge

10. Hate

What is the emotional pitch of a killer?

1. Has the killer reached the culmination of all emotion?

2. What is the emotional state of the victim?

Sacrifice, martyrdom, and suicide have many roots. As

mentioned earlier, the choice of language used gives hints of

what is in the recesses of the mind. Assassinations often have

their roots in a sick kind of self-glorification. A person may

begin by indulging in self-pity and be led by stages to become an

assassin, believing himself or herself to be striking a blow

against injustice or cruelty. Vanity, self-importance, and

imagination may also play a part.

Some thoughts are like weeds, running wild in the mind. Some

thoughts are flowers, turning to the Light:

1. Which are growing in your mental garden?

2. Which do you want to grow?

3. What roots have to be pulled out?

4. What roots have to be killed?

The garden of the mind has to be cultivated with great care.

Undesirable characteristics must be weeded out ruthlessly before

the good is lost and another round of birth and life has to start

again.

A great talent, a genius, does not appear suddenly, but comes

into existence by careful cultivation, training, and discipline

through many lifetimes. The same Law of Karma applies to all the

negative and destructive characteristics, if these have been

allowed to develop in previous incarnations. The choice is the

responsibility of each individual.

Why must we spend time looking at this ugly side of life

when the Goal is just the opposite? The Masters and Teachers of

old thought that there would be no appreciation for the bright

sun if the night were not accepted also. By turning away and

pretending the ugliness does not exist, there will be very little

effort to make the earth a place of peace and harmony. It is

also too easy to postpone the work on oneself until tomorrow.

"In the next life I will do it. This time let me have fun":

1. What fun?

2. Can you have fun at no cost to anyone?

These are the questions that have to be asked, regardless of

one's level of proficiency. Everything has a small beginning but

can grow out of all proportion. However, many undesirable

characteristics can be nipped in the bud if searching questions

are asked.

Finally:

1. How well do you know yourself?

2. What is your regard for life?

COMPETITION

In the practice of Enochian Magick there is no competition.

You start where you are, at the beginning.

Ask yourself:

1. What does the word "competition" mean to me?

2. Do I compete?

3. In what areas do I compete?

a. On the job?

b. With my husband or wife?

c. With my father or mother?

d. With a colleague?

e. With a co-student or co-worker?

4. For what do I compete?

a. For love?

b. Acceptance?

c. To win?

d. Because of habit?

e. Because I was trained that way?

f. Because everybody does?

g. Because it is the only way to live?

h. For survival?

i. Recognition?

j. Fame?

k. Self-glorification?

l. Self-importance?

These are serious questions and must be fully examined. To

carry competition into the Spiritual/Magickal Path is a disaster.

Enochian Magick makes great demands of discipline. Any type

of work that is worth doing must be done well, with perseverance

and sincerity, and not for the purpose of competing. In

following Spiritual/Magickal instructions -- keeping a daily

diary and performing the Rituals -- the highest level of

performance must be maintained. Dabbling in Spiritual/Magickal

practice is a deadly game because it creates karma.

MECHANICALNESS

You may not have discovered how mechanical you are. Maybe

in the context of Enochian Magickal practice it does not even

make sense. An illustration will help. After you learned to

drive a car, you no longer went through the entire process of

driving. You could drive "automatically". In daily life there

are many examples of this. But all areas in which one is

mechanically functioning, whether physically, mentally of

emotionally, have to be slowly discovered. One must become aware

of them.

Ask yourself:

1. What does the word "mechanical" mean to me?

2. What do I do mechanically?

Go through the routine of the day. Think of actions such as

driving, eating at particular times, or sleeping a certain number

of hours.

What are my emotional mechanical reactions?

1. I always get angry when .....

2. I always get a headache when .....

3. I'm always afraid in the dark .....

4. I cannot be alone, automatically I am afraid to be in my

own company.

What are my mental mechanical reactions?

1. My mind always gets restless if I am not busy .....

2. My mind always drifts off when things get rough or

boring .....

3. My mind always drifts off when I am not the center of

attention .....

4. My mind is always too tired to concentrate.

LOVE

To investigate love, you begin where you are right now by

jotting down your thoughts. If thoughts don't come, ask

questions such as:

What is love?

1. Companionship?

2. Being needed?

3. Being accepted?

4. Being married?

5. Having children?

6. Emotions?

7. Responsibility?

8. Self-gratification?

9. Helping someone?

10. Loving nature (trees, flowers, animals)?

The list is endless and you may continue it on your own.

After your list is completed, at least for the moment, ask

yourself if you can answer what love is. Perhaps you are in love

with the idea of love. This is more common than is generally

suspected because of a lack of thinking on a deeper level.

When you say "I love you", what exactly do you mean? I love

you because:

1. You accept me

2. You are so friendly or nice

3. You take care of me

4. You are very entertaining and lots of fun

5. You are rich, educated and good looking

6. You offer me security and social status .....

Try to eliminate all the because's. having done so, you may

feel more honest, almost relieved, and be more modest in your

statement, saying instead, "I like you (very much)". If you like

a person for various reasons, you are being truthful and there is

nothing wrong with this. But the word "love" has, in many a

person's mind, a very clear definition with many expectations

attached to it. When these are not fulfilled the result is

disappointment and pain. If you really take a good look at love

and how you understand it in contrast to its true meaning, your

conclusions might be something like "If I love ... I can forgive

... I can forget ... I can refrain from making demands on my

loved ones ... I can accept what is ... I can renounce praise and

drop expectations ... This love is my sole happiness".

There is one more question left: "Which of my senses experiences

love?"

CONSCIOUSNESS (MIND)

If you find it difficult to make a list on the subject of

consciousness and mind, try some of the others again. You can,

however, begin this one in the same way by just trying to find

out how you use these words. When do you speak of

"consciousness" and when do you prefer "mind?"

1. How do I use "consciousness"?

2. How do I use "mind"?

3. Do I use these words interchangeably?

4. If I interchange them, when and why?

5. What are the characteristics of the mind?

a. Thinking

b. Memorizing

c. Concentrating

d. Observing

e. Daydreaming

f. Learning

g. Imagining

h. Procrastinating

6. Are there levels of the mind?

7. How many levels are there?

8. What do I mean by each level?

9. What about:

a. Telepathy

b. Clairvoyance

c. Inspiration

d. Intuition

10. Do I credit these to mind or consciousness?

11. Where does mechanicalness come in?

12. Higher Self verses lower self -- What does it mean to

me?

13. What do the following mean to me?

a. ESP

b. Hypnosis

c. Self-suggestion

d. Projection

e. Analysis

Once you understand even a little better the mysteries and

functions of your mind, you will become aware that it has an

awesome power.

Mind is the interpreter of all experiences!

17. OBSERVING THE MIND:

Any path of Enochian Magick has the same goal, liberation

from all limitations. You have to decide to begin yourself and

you have to do the work by yourself. It cannot be done by

anybody else. An important part of this work is watching the

mind to learn how it functions.

Concentration means to keep one object in the mind without any

other intruding thoughts. The length of time that you can do

this is an excellent way to find out more about your mind and its

ability to concentrate. This practice is done side by side with

the practice of creative visualization, and the reciting of

various Enochian Rituals or Calls a certain number of times

without any interfering thoughts. Various images are used to

enlarge one's power of concentration. Once you have learned to

sit and concentrate for long periods of time, you can watch your

mind and begin to understand the process of thinking. What kind

of images appear? The mind is very quick, thus an effort has to

be made to slow it down. Are the images that appear in your mind

concrete or abstract? Neither is right nor wrong, but these

findings allow you to decide on the kind of image that is best

suited to you for concentration.

It will soon become obvious to the aspirant how many acrobatics

the mind will perform in order to relate one thing to another.

The mind will link the object of concentration to many other

things which are associated with it. It will be difficult to

bring the mind back to think only about the object being

concentrated on. It is important to become aware of the tendency

of the mind ever to weave new fabrics. The cultivated

imagination can create a genius, but without control it produces

the fragmentation that keeps the mind from relating to the object

or subject of concentration at hand.

EXERCISES FOR OBSERVING THE MIND

1. Select a number of different objects. Concentrate on

each one for three (3) minutes. It will take practice to achieve

unbroken concentration for this length of time. The objects must

vary in kind. For example, a piece of wood, a glass or bowl of

water, a picture of a known person and of an unknown person, a

likeable and an ugly picture, a picture of a bird, an insect, a

fierce animal, or a sweet little kitten or puppy.

2. Sit still for ten (10) minutes watching the mind, then note

all that is observed:

a. The emerging images

b. The thought associations

c. Distinguishing between concrete and abstract

information

d. The influence of either concrete or abstract images

(basic to concentration or meditation).

Then increase the time by five (5) minutes -- expand to a

half hour and finally to an hour. (This can be done in two ways

-- first, at the start, every ten (10) minutes until an hour is

complete, watch and take notes. However, the exercise must

finally lead into watching the mind for an unbroken half or full

hour, with notes to follow.) All notes from watching the mind

should be compared. If certain aspects repeat, indicating a

possible problem, it should be dealt with by continuous

questioning.

These exercises will, in time, show how the mind works on all

sorts of stimuli presented to it and how the mind is being

stimulated apparently from nowhere. Watch what happens if, by

old habit, you let the stimuli manifest or, by the new discipline

of the mind, you "weed" them out as soon as they appear as

thoughts. It is like a million seeds so small they are barely

visible, all "sprouting" at once. This process occurs so fast

that the earnest aspirant can barely distinguish them. But when

control has been achieved, those thoughts die quickly and energy

can be diverted towards only the desirable ones. This practice

takes care of the innate restlessness which prevents focusing on

a single thought or object. The mind can now become a container,

open and receptive.

Keeping notes makes it possible to practice recall and to check

the accuracy of what you recall. The result of this exercise is

a strengthening of memory and, more important, the acquiring of a

well-honed sense of discrimination.

Having learned to concentrate, to recall, and to empty the mind,

meditation can be attempted because the mind is now like a

vessel, able to receive thoughts of a Divine nature. In the

beginning there may be insights of great significance, but as

soon as intuition begins to unfold, the perceptions are of a

different quality, which can be designated as Divine. These

perceptions flow into the mind and are often preceded by waves of

brilliant hues of blue colour. The aspirant is enveloped in an

all-encompassing feeling of peace and harmony. This by itself

will become an important stimulus to keep up a regular practice.

Soon it will be more than a stimulus, a deep longing will be

created within the heart. Instead of colour, a sense of peace

may come.

To sum up, when desires are diminished and the scheming for their

fulfillment ceases, concentration and meditation is possible

without much effort. The Masters and Teachers call this

acquiring a Pure Mind.

SPECIAL EXERCISE

Water can be used as a symbol for the mind, which can flow

uncontrolled and destructive, or be directed and beneficial. The

Enochian Cup, which is a container implies, among other things,

the control of water and thus the control of the mind.

Therefore, it is advised to watch the mind, looking at the

thoughts and images that appear, then reflecting on both the

results of the exercises and the day's events. Reasoning must be

used to follow one thought to a completion and to take action on

whatever one has become aware of. There is no room for

indulgence in emotions. This requires maturity.

Ask yourself: What is the meaning of water? What part does

it play in my life?

1. Water cleans and washes.

2. Water quenches thirst and fire.

3. Water is used for cooking.

4. Water has various tastes according to its source and

flow.

5. Water can give pleasure, joy, and excitement.

6. Water is refreshing on a hot day.

7. Water is important to life, to growth and survival.

8. Water carries boats and ships.

9. Water can take many shapes and forms, filling spaces.

10. Water is soft and gentle in small quantities.

11. Water's large waves can destroy valleys and towns.

12. Water unchecked is dangerous.

13. Water's flow can be directed.

14. Water is unpredictable.

15. Water responds to the slightest breath.

16. Water wears down the hardest stone by steady drops.

17. Water can emerge from below.

18. Water can come from above as rain, hail or snow.

19. Water reflects the sky.

20. Water receives, unresisting, my projections.

What other impressions on water would you have? What

thought associations come to your mind, now that you have watched

your mind and seen its play, its creativity?

1. Is your mind like the water?

2. Does a slight stimulation create ripples of endless

thoughts?

3. Are the waters of your mind murky?

4. Is a lot of debris floating around?

5. Can you direct your mind, or is it like unchecked

waters, just gushing forth?

The steady dropping of water wears down the hardest rock.

1. Can you apply this to yourself in regard to Spiritual

practice?

2. Would you want to?

Still water reflects the sky.

1. Can you keep your mind still to reflect Divine thoughts?

The mind is useful in many aspects, but not in all.

Sometimes it assumes a rulership without proper authority. Who

gives this authority? As water can emerge from below, so many

suppressed thoughts emerge from the depths within yourself. Let

all that debris come to the surface so that you know what is

there. Remove what you don't want. Keep and deal with what you

want.

Can you stay above WATER?

By now it must have become obvious to the aspirant that

there will be no "definite" directions, only pointers to

stimulate thinking into new avenues. All depends on YOU.

Remember to keep up with your daily diary. It will become your

treasure chest.

18. BEGINNING YOUR ENOCHIAN RITUALS:

As every child must crawl before it can walk, so every

aspirant must begin with the basics. The following Rituals will

teach the aspirant the value of regular daily practice. A daily

routine will also help the aspirant to set an established pattern

for their Spiritual/Magickal practices and will also prepare you

for the more difficult rituals you will be learning in the

future.

It is now time for you, the aspirant, to begin your journey on

the Spiritual/Magickal Path of Enochian Magick. So let us go

forth into the Light!

Ritual Cleansing Bath

STEP ONE

Take a hot shower to get the dirt off of your body.

STEP TWO

Run a warm bath and add some bath salts or epsom salts and

some nicely scented oil or perfume.

STEP THREE

Get in the water and soak for a few minutes, making sure you

slowly splash water on the upper part of your body. Now, feel

all of your problems, worries and negativity going into the

water.

STEP FOUR

Pull the plug and let the water drain "while you stay in the

water." As the water slowly drains, you will feel all the

negative things which were troubling you go down the drain with

the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

STEP FIVE

Get out of the tub and allow your body to AIR DRY. (If you

are pressed for time, you may dry off with a clean, fresh towel.

However, "air-drying" is more beneficial.)

STEP SIX

While "air-drying" meditate on the upcoming ritual or

rituals you are going to perform.

STEP SEVEN

When "DRY" wrap your body in a towel or a clean robe and

then proceed to a quite area, where you will immediately discard

the towel or robe if you are performing the ritual by yourself.

STEP EIGHT

Sit down in the chair and relax for a few moments. Once you

feel totally relaxed and comfortable proceed with the Seven-Fold

Breath Ritual.

Seven-Fold Breath Ritual

STEP ONE

Sit in the chair in your quiet area and place your feet flat

on the floor and your hands in your lap.

STEP TWO

Empty the lungs and remain thus while counting to 7.

STEP THREE

Inhale, counting to 7 so that you feel filled with breath to

the throat.

STEP FOUR

Hold this breath while counting to 7.

STEP FIVE

Exhale, counting to 7 till the lungs are empty.

STEP SIX

Repeat steps One, Two, Three, Four and Five, consecutively

until done fifteen (15) times.

STEP SEVEN

Proceed to the Relaxation Ritual.

The Relaxation Ritual

STEP ONE

While still sitting in the chair, make sure that your feet

are flat on the floor and that your legs are not crossed. Rest

your hands, palms down, in your lap. Your eyes should be closed.

STEP TWO

Visualize a golden ball of beautiful, warm light surrounding

your feet. The ball of golden warm light brings peace and total

relaxation. Wherever the ball of light goes, tension departs.

Let it go, and as it goes, feel your feet filled with the warm,

golden glow of peace and total relaxation.

STEP THREE

Now, allow this ball of light to rise up your legs and up

your torso. Then allow it to go down your arms to your fingers,

and finally up your neck and into your head until you are

completely covered with the warm, golden glow of total peace and

relaxation, and all tension is gone. If you notice tension

anywhere, send the ball of light there and the tension will

vanish.

STEP FOUR

Stay in this state of total peace and deep relaxation for

ten (10) to fifteen (15) minutes.

STEP FIVE

When you are ready to come out of this state of deep

relaxation, take three (3) deep breaths and feel fresh life and

energy coming into your body with each breath.

STEP SIX

Proceed to the Enochian invocation of the Light Ritual.

Enochian Invocation of the Light

STEP ONE:

Stand erect, feet shoulder-width apart. Lift your arms

straight above your head. Close your eyes and focus them on the

space between your eyebrows. Say the following with all the

determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

STEP TWO:

Use your imagination and creative visualization to see

yourself standing in a shower of brilliant white light. See the

Light pouring down upon you -- into your body through the top of

your head -- and filling your entire being.

STEP THREE:

Lower your arms slowly to the sides of your body.

Concentrate on feeling a warm glow of Light suffuse your entire

body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the

Light. Every level of my consciousness is illuminated with the

Light. The Light penetrates every single atom of my being, every

level of consciousness. I have become a channel of Pure Light.

I am One with the Light."

STEP FOUR:

Stand quietly for several minutes and bask in the warmth of

the Light. Meditate upon the Light. Be receptive to the Light

and accept that your are now a channel of Divine Light. Express

gratitude with deep feeling and share this gift with someone whom

you wish to help.

STEP FIVE:

Visualize any person, friend or relative. See him or her

standing before you. With your arms still by your sides, turn

your palms forward. Mentally open the doors of your heart and

let the Light stream forth towards the feet of this person. See

the Light encircling the body, spiralling upward in a clockwise

direction, enveloping the body completely. See the spiral moving

high up into the sky, taking his or her image along with it.

Finally, see the person merge into the source of the Light and

become one with the Light.

STEP SIX:

When the person has passed from your view, relax and

silently give thanks for having the opportunity to help someone

in need. (Remember, in helping others we are helping ourselves.)

You have just completed performing the first four (4) Basic

Enochian Rituals. The first thing you should now do is record

these rituals in your diary. Record everything that you felt,

saw or heard. Make your entries as detailed as possible. The

entries you make now will be very helpful to you in the future.

SECTION THREE

19. Speech (Level Three)

The power of speech that has been given in the previous two

sections can now, in this section, be focused on compulsive

talking, compulsive criticism, and the compulsive gratification

of what are termed "needs". It must be realized that man goes

through five stages of development: (1) Mineral-Man, (2)

Vegetable-Man, (3) Animal-Man, (4) Man-Man, and (5) God-Man.

While it is right for man to fulfill needs in the first three

groups, Man-Man, now in search of the Spiritual/Magickal Path by

a decision of his own, must look at these needs and reduce them

down to the very essentials. Giving in to such needs that should

be discarded could exact a very high price.

Language is born of the unconscious. The drive to express

oneself comes from the unconscious. Behind many a word lies a

whole range of ideas allowing numerous interpretations. For

example, the words "time" and "space" spring from very different

ideas when used by a housewife, an architect, a scientist, a

social worker, or a psychiatrist. Each profession has its

particular language for specific communication with those of like

mind.

Energy wasted in useless chatter is easily recognized when

we are ill. We are then aware that energy is quickly depleted.

There is a reluctance to conform to the social conventions that

mandate one must always make conversation, however small or

worthless. What is the difference in the useless drain of energy

in talk or in sex? If greater awareness of its preciousness does

not show a purpose for the energy, then it is spilled down the

drain. Observing the mind has to be carried out as an exercise

to find out how it functions and to obtain greater awareness.

Changes in oneself are frequently unnoticed. They come to the

foreground, however, when attention is given to the use of words

and language. In each stage of life speech increases. Higher

levels of consciousness are approached as awareness expands.

Exaggerations, superlatives, and coarse language have to be left

behind as one evolves; after some time these simply fade away

and disappear. The voice becomes a magnet that attracts others;

the magnetism of personality comes into effect.

The ancient Teachers and Masters say that speech is

feminine. The reason for assigning feminine aspects to speech

was brought about because letters of the alphabet give birth to

words, and finally, to language. They are sound symbols.

Just as complicated mathematical formulas are unintelligible

to the untrained mind, so are higher aspects of the meanings of

words used in Enochian Rituals. A magnetic/electric field is

created by the reciting of Enochian Rituals. The benefits are

evident in-and-to those who practice Enochian Magick on a daily

basis. Sound has an effect on the human body in general and, in

very specific ways, the mind.

First there is the sound or word, second the sense, and last

the manifestation. This is ENOCHIAN MAGICK. The summary of all

these ideas is expressed in the "Vibrations". A Ritual is,

therefore, not limited to the letters themselves but is in their

audible pronunciation (vibration).

THIRD LEVEL EXERCISE IN SPEECH

In this section, we will investigate the power of the spoken

word and realize that in certain respects the power of language

is not different from the power of thought.

To begin this investigation think of the following:

1. What is speech?

2. How do I speak?

a. Clearly?

b. Mumbling"

3. Do I want to be heard?

4. Am I afraid to be heard?

5. Is there clarity of thought?

After having asked these questions and added many more of

your own, the brief answers that you may supply in the first

moment of response have to be further clarified:

1. Do I see the light of the day?

2. If I do, what is it that is seen?

a. Daylight

b. Sunlight

c. The Moonlight

You will note that each of these have the word "light"

attached to them. Do you find this to be a significant point?

Many expressions which are commonly used in everyday language

show the reflection of sight in speech:

1. In my eyes . . . (in my estimation)

2. To cast an eye . . .(to look over, evaluate)

3. An eye for an eye . . . (equal revenge)

4. Have an eye for . . . (to desire, to assess)

5. Keep an eye on . . . (watch)

6. Keep your eyes open . . . (stay alert)

7. The eye is the mirror of the soul . . . (honest

reflection of thoughts).

Sight is also reflected in such expressions as:

1. Foresighted decisions

2. Shortsighted decisions

3. Eye witness . . . (someone who is present)

4. An eyesore . . . (untidy place).

Add as many of your own expressions to this list as you can.

Another step towards the cultivation of speech is the

emphasis on reciting rituals. The power of sound, the power of

vibration, can only be achieved if you are very careful not to

allow the ritual practice to deteriorate into mechanicalness. In

the same way that somebody will say, "I love you", so in ritual

work the voice (speech) and emotions must work together.

The emotions expressed can be hope, longing, determination, or

desire to achieve the power of the Ritual, to experience the

power of sound working in others as well as oneself. Prolonged

Ritual work, which means several hours a day for many, many

months will bring the effect of focusing and directing the

speech, emotions and vibrations. However, you must also renounce

a very common need these days, the demand for immediate results.

This need for immediate results may seem necessary in the

beginning to make you feel secure in the knowledge that you are

on the right track. In the same way, while it is all right to be

aware of these needs, you must guard against a dependency on

them. The importance of the practice of Enochian Rituals can be

summed up by saying that the eventual goal of Ritual

Consciousness is obtained when the power of the rituals manifest

themselves in your life, 24 hours a day, 365 days a year, for the

rest of your life. I should also inform you that Ritual

Consciousness will also manifest itself during sleep. When this

happens, you will awake not with a dream, but with a "vision".

1. Recite the following for one (1) hour, paying attention

to the breath. This links emotions with sound and is a good way

to hear the emotion in your voice. This is an outlet for the

restlessness caused by the emotions. Make sure that you recite

the following from the heart. Do not let your recitation become

mechanical!

"I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE."

2. Hold an imaginary conversation for ten (10) minutes,

allowing the play of emotions to take place. Repeat this

exercise, but this time controlling the emotions. Make sure that

you use a tape recorder so that you can play back both

conversations and listen to the emotions in your voice.

Hearing yourself speak can bring attention to several

things:

1. Is the voice soft because of fear of saying the wrong

thing?

2. Is it soft because of a poor self-image?

3. Is the voice strong and powerful?

4. Is there determination to be heard, to override others?

5. Is the voice strong and clear because the mind is clear?

6. Is the voice strong and clear because the emotions are

clear?

These again are only a few focal points to pay attention to.

Each aspirant will have to discover the various differences and

possibilities in these random lists. You must think of the

meaning of the expressions that are used. Once you have done

this, add and clarify any other personal ones. Again, you are

reminded that this is a small selection, so your lists could be a

great deal larger.

20. IMAGINATION, MIND, AND ENERGY

In each section of these writings you, the aspirant, are

reminded of the fact that Enochian Energy is originally formless

and shapeless, and that the contribution made by the imagination

to its manifestation is the responsibility of the user.

Imagination and strong emotions, interacting with the sense of

sight, welds this Energy into desires. The images welling up are

like clay, with a form yet soft, able to change shape. But once

they are put into the kiln of the emotions they are hardened by

the self-will and, if left there, can in the course of time,

become as hard as rock, difficult to destroy when you, the

aspirant, finally becomes aware that this must be done.

Passions are not limited to sex. One can be passionate about

forms and shapes, and also about ideas and concepts.

Concepts that have been formed on this level can be compared

to the clay images, put into the emotional kiln and burned with

passion. We all love our concepts, and allow them to occupy a

large place in our lives. Such concepts acquire, in due time, an

almost hypnotic power. Sometimes it seems impossible to act

contrary to them even when reason indicates that we should.

Also, our emotions cause intentional blindness. From earlier

times of development there seem to be some appendages, old habits

that constantly cause difficulties, such as procrastination,

self-pity, and the desire to compensate.

By the time you, the aspirant, decides to undertake the practice

Enochian Magick, many habits have been established: habitual

thinking, habitual feeling, habitual defenses to things one does

not want to hear, actions and reactions, compulsions, and the

teeter-totter of the pairs of opposites. A very important pair

of opposites is the power of positive thinking and the power of

negative thinking. Negative thinking exerts such a strong power

because of the pushing up of the emotions, which are controlled

by the ego. The power of positive thinking needs to get its push

from repeated (cultivated) visualizations of ideal responses to

situations in the mind's eye. This point will become clearer

through watching the mind.

Gradually you, the aspirant, will become aware that the mind

interprets everything we experience in reference to ourselves.

This awareness comes through the refinement and cultivation of

the of the senses, which are the doors and windows to the world.

Such refinement brings us into more sensitive touch with those

around us because, as the saying goes, "no man is an island".

The single cell of the body functions in conjunction with all the

other cells and its very existence depends on the cooperation of

all the other cells. Similarly, each individual could be

compared to a cell in this great Cosmic body that we name in

various ways. Self-importance makes for a separation that will

only lead to isolation.

Because of imagination, the images in dreams "need" to be

observed. To know them, their influence and even control, is

very important when exploring the already-known powers of the

mind. It is important to know what the mind manufacturers when

the consciousness is dimmed in sleep. It takes a great deal of

courage to accept the messages which often tell the dreamer an

unpleasant truth that ought to be known. A combination of

humility, prayer, and courage will help the dreams to become very

clear, and very much to the point.

There are many schools of dream interpretation, but it is wise,

particularly in the case of the beginner, not to mix schools of

thought.

EXERCISES IN IMAGINATION, MIND, AND ENERGY

How do you create your world? Are you happy with it? If

not, can you destroy it and create a new one?

Habitual looking at things and people, groups or individuals,

belongs to the pattern of mechanicalness which indicates

blindness. At this point, it will be helpful to make a list to

see the habitual pattern of mechanicalness in regard to sight,

illusion, and perhaps even cherished beliefs.

See your beliefs:

1. Where do they come from?

2. What is the foundation?

3. How much is wishful thinking?

4. How much is truly knowing?

5. What happens when you assume an opposite position

from your beliefs?

6. Does this become disturbing?

If you can follow through with this process of looking at

facts clearly, there will be no flaring emotions if someone else

opposes your beliefs, because you have already done it yourself.

That investigative process will have moved you from one end of

the teeter-totter closer to the center. Functioning closer to

the center and the benefits of such functioning will now bring

new insights.

In making a list of mechanicalness and habits, it may be helpful

to divide the list. Go through the day in your mind and think of

all the things that you do habitually. Do you always:

1. Eat certain foods at certain times of the day?

2. Eat certain foods on certain days of the week?

3. Limit some activities to definite times?

4. Allow too little time for activities, resulting

in being rushed?

5. Perform routine tasks with little awareness of

doing them?

In making this list, think of your actions and reactions:

1. Do you become defensive when criticized?

2. Do some mannerisms make you feel hostile?

3. Are you intimidated by certain people?

4. Does a person's appearance cause you to react

favourably or unfavourably?

5. Do you have an emotional response to witnessing

certain situations?

Both of these lists can be expanded greatly and will help

you in understanding yourself and increasing your awareness, by

allowing you to awaken from your "sleepwalking" state.

The work of laying a foundation is very important because

any imagined short-comings, are just that, -- Imagined. It is

not a fact. The intense examination of the use of the senses up

to this point -- smell, taste, and sight -- with emotions and

imagination shows the immensity of the work that has been done by

an aspirant who has achieved even a small degree of realization.

Each step may seem to be cruel and one will attempt to resist

fact while attempting to hold on to imaginary conditions or

circumstances, or to desires and hopes. Any dreams in daily life

are only illusions and the awakening from those dreams is

sometimes much more cruel than the demands of the

Spiritual/Magickal Path. To see facts as they are helps to build

confidence and makes a person stronger. If one can see what is,

instead of what one wants to see, there is much less self-created

pain.

Straight-forward thinking implies straight-forward living. This

means meeting situations head-on instead of imagining that things

are different and covering them up by foggy thinking, or just

doing nothing and hoping that the problems, worries, and

decisions will go away.

Sight (inner sight) is strongly linked with concentration. The

ability of intense concentration is the "key" to success in all

walks of life and also in the cultivation and the development to

greater depths of all physical, mental, and emotional tools that

are available to everyone.

Concentration can be roughly described as seeing in the

mind's eye at will, for a specific length of time, a chosen

object. You, the aspirant, must find out how long the span of

your concentration is, and learn which objects hold your

attention for the longest time, and which, for a shorter period.

An understanding of whether you, the aspirant, can visualize

an image of an abstract or a concrete nature is important when

the choice is made for concentration. {For example, can you think

of yourself without holding on to your physical appearance? Can

you see yourself as a mass of Light? Can you see yourself as a

body of Light without density?} The daily diary reporting the

happenings, the exercises, and the emerging thoughts about them,

as well as dreams and their importance, becomes a kind of gold

mine in one's own backyard and makes clear which way your, the

aspirant's, mind works. Careful study will show how, step by

step, one gets in touch with the innermost being, which becomes

the guiding force to further development. It also becomes a

source of energy which one can draw on for the necessary

enthusiasm and drive needed to carry on this formidable task of

continued self-development.

Put the spotlight of attention on:

1. Where are my dark clouds?

2. How do these dark clouds develop?

3. Can I detect them when they emerge?

4. Which are the areas where I act under compulsion of the

emotions?

5. Do I value "emotional investments" higher than reason?

6. What would be a good "key sentence" if I want to make

changes? (Example: FIRST THINK, THEN ACT).

7. How would this compare with using another person as a

sounding board or brainstorming?

8. Can I detach myself sufficiently to be clear in my own

mind which of the processes (sounding board, brain-

storming or key sentence reminder) will be most

effective for me in a specific situation?

A few more focal points would be:

1. Delay tactics of the mind -- emotions.

2. Traps laid out by the mind -- emotions.

3. Habits of criticism and judgment -- emotions.

Now, take a look at the delay tactics and traps:

1. Do the job tomorrow.

2. Deposit in the past, or postpone until the future,

matters which should be dealt with in the present.

3. Remain intentionally blind to avoid taking action or

making decisions.

4. Pretend unawareness.

Where do I use delay tactics?

1. In my job?

2. In studying?

3. In work?

4. In cleaning up?

Ways to practice awareness:

1. Paying attention.

2. Recording observations, dreams, etc., in my diary.

3. Physical exercise.

4. Mental and emotional exercises.

a. Watching the mind.

b. Concentrating on one object.

c. Reflecting on daily events.

d. Reflecting on the meaning of words and ideas.

Please remember that making a list for one's own

clarification must not lead to the habit of looking for

loopholes. A wide area of choices for development must be

recognized and evaluated, but the greater responsibility that

goes with the new awareness can be more easily accepted through

clearer thinking, by whatever process you choose. It is

impossible to cover the innumerable possibilities of which the

mind and emotions of each individual are capable. Again, it is

suggested that you, the aspirant, expand the process of

clarification as your studies and knowledge progress.

21. EMOTIONS, MIND, AND ENERGY

For a long time in the aspirant's life it seems that

emotions are always upsetting the balance, and so observation is

clouded by vanity, pride and false modesty. A critical attitude

towards oneself and others and the resulting emotions are

responsible for the drive of competition. In the life of an

aspirant there can be no competition. The aspirant is like a

flower in the field. It grows and it does not measure itself

against other flowers of the same kind or of other kinds.

Reflection is mirroring the events of the day and trying to

assess one's performance on all levels. Without reflection one

would not know when pain is unavoidable or when it is self-

created. By our own attitude, we can take situations as helpful

or harmful. Often one is simply inconvenienced, not hurt. If

there is an accident, such as cutting one's finger, when one is

physically hurt, that may be due to lack of observation and,

therefore, also self-created. Pain has to be recognized as a

great teacher. There might be painful experiences of past lives

which, not dealt with at the time, show up again in the present

life.

The average person may never encounter a process of developing

latent potentials, but, as in man-made law, so in Divine law,

ignorance is no excuse. For the ignorant person, life often

appears to be merciless, making that person feel like a leaf in

the wind, blown here and there, helpless. The possibility of

self-mastery on the physical and on the mental-emotional levels

seems to be hidden from such persons. The ancient Teachers and

Masters defined a secret as that which is not known. The average

human being assumes that what is not known does not exist.

Emotions are a very powerful influence in the aspirant's life,

therefore, they need to be carefully studied and understood.

You, the aspirant, are probably already aware of the hypnotic

effect of your own negative emotions. By applying positive

thinking in concrete images, this power can be used

constructively. Emotions can be of different kinds, like fire

and water. When one "sees red", the emotions are so powerful

that they prevent clear sight. Later, upon reflection, one can

observe what has happened and by a process of reasoning, balance

can be re-established.

As a means of increasing your control over such disturbing

emotions, do an exercise of three (3) minutes concentrating on

"Water". A drop of water is like a drop of emotions: small, it

can be wiped off easily. A bucket of water, if it spills, is

much more work to clean up. Think of a lake as symbolizing

emotions -- what is the depth? Murky water prevents clear sight

to the bottom. Water takes on a shape and form of its own if it

is not controlled and regulated.

Let's imagine that the eyes wander to the sky. There are some

clouds screening out the sunlight. "Can I see things only in

reference to myself? Then what about the clouds of my mind?

What are they made of. . . . Emotions? If emotions can interfere

with clear sight, then I must `look' at the emotions to keep

myself from `blindness'". When blindness is physical, other

senses take over and become more acute. But when the blindness

is emotional, it means that one does not want to see. How many

times do you say, "I don't want to know". In order to see more

clearly it helps to say to yourself, "Let me look at some of my

emotions like jealousy, attachment, self-pity, and the old habits

of procrastination and self-justification, to name only a few.

EXERCISES IN EMOTIONS, MIND, AND ENERGY

The image of God in the mind serves the following purposes:

(1) to focus attention for a longer period of concentration, (2)

to refine or even develop through acts of worship (ritual

practice) certain emotions such as gratitude, empathy and

loyalty, and (3) to break the monotony of spiritual practice so

that it goes beyond one's "time limit" (the limit of one's

inclination). This means that there is at the beginning a length

of time of concentration and enthusiasm, but when this is

exhausted the aspirant, needs to be inspired either to make a new

start or to be encouraged to continue to reach for higher and

higher goals of concentration and refinement of emotions.

The next step in the cultivation of the emotions is brought about

by placing in the mind the concrete image of a Deity with the

Light. This is much more difficult and demands greater

awareness, discrimination, and a deep sense of gratitude.

For every emotion that you experience, there is an opposite

one. Think now of as many emotions as you can and find their

opposites. Try to think of ways in which you can change negative

emotions into positive emotions, using the following examples:

1. Gloom -- Cheerfulness

2. Anger -- Love

3. Harshness -- Mercy

4. Condemnation -- Compassion

5. Jealousy -- Trust

6. Hatred -- Charity

7. Vileness -- Purity

8. Criticism -- Acceptance

Continue the list yourself to act as reminders.

Dependencies are numerous. List them. Then realize that

the process of thinking is dependent on the brain. "I" (as a

personality) depend on the ability to think. Without thinking

"I" do not exist, there is no awareness. "I" (as a personality)

depend on discrimination to recognize illusions.

Now that you have finished the above exercise, repeat it, but

this time put the emphasis on "feeling".

ADDITIONAL EXERCISES

1. Walk around a room making a circle with both arms,

moving them out from the chest, extending them full length, then

bringing them back about level with the navel, and then raising

them up to chest height. Say aloud and listen to your own voice

reinforcing, "I am functioning from my center". The

reinforcement of hearing this repeated aloud is very effective.

Doing this exercise ten (10) times, each and every day, will be a

good reminder on other occasions when you, the aspirant, may be

off-center, that it is possible to return to the center at any

time it is so decided or needed.

2. See in the mind's eye some aesthetically unpleasant, or even

violent, scene that may have been witnessed on television, or one

involving a strong emotion such as revenge or resentment towards

some individual. Imagine what you would do if you had the

courage to do it. Observe the rising emotions. Repeat this

exercise several times and observe any other emotions such as

satisfaction at having done it, even though only in the

imagination. Observe the destructiveness of the emotions of

which one is capable and realize that they are not, and cannot

be, justified. Consider that such emotions could be directed

against yourself, and think of how you would feel if they were.

3. From the above exercise you will be able to recognize the

source within yourself of forces that manifest harmfully. Now,

for a proper balance and understanding, it will be necessary to

create and imagine an ideal situation that is elevating, happy,

and joyful. Of course, in the same way that there was a receiver

of the negative, now there will be a receiver of the positive.

So choose your ideal companion and observe the emotions involved

in this situation.

The objective of the exercise, now that both parts have been

done and the emotions have been observed, is to balance these

opposites and to tone down the malevolent, as well as the

benevolent emotions. To achieve this balance, the emphasis on

the daily diary has to be intensified. The reflection has to

result in accepting the facts as they are, with as little

emotional colouring as possible.

The exercises given here can be replaced with actual people who

are known to you, actual situations from the past or anticipated

situations in the future.

You, the aspirant, have to take full responsibility for the

cultivation of the emotions. Even one's own Higher Self is only

going to cooperate if there is evidence of (1) Effort, (2) Will,

and (3) Desire to achieve a higher state, beyond the ordinary.

It is necessary to develop a feeling of gratitude, so that it

becomes natural and emerges on its own account. It would be wise

to make a list of all the things in life that you have reason to

be grateful for.

Also list the actions you have done for other people that you

feel they should be grateful for, in order to examine your own

need to receive gratitude from others. The renouncement of the

fulfillment of your needs has to be properly understood. It is

not repressing needs, it is rather controlling the fulfillment of

those needs. Clarification can reduce the compelling pressures

from needs. It is important not to fall into the trap of our

times which advocates the fulfillment of needs. If we felt this

to be essential, we would have to allow our children to have

everything they wanted. What counts for the baby on the human

level also counts for the spiritual body. Discrimination and

self-control must be exercised. Discipline has to be accepted.

22. DREAMS

In dreams we are sometimes able to make contact with our

Higher Self. The understanding of one's own dreams, and the

discipline that comes with it, has extremely useful results which

you, the aspirant, will discover from your Spiritual/Magickal

practices. These are: (1) independence from the criticism of

others, (2) independence from habitual self-assessment, and (3)

the awareness of a new dimension that becomes more and more

available.

As an aid in recalling your dreams, keep some paper, a pencil,

and a light of some kind by your bedside. Just before going to

sleep repeat to yourself, "I will remember my dream and write it

down". If this is said with conviction and repeated at least ten

(10) times, you will find that you will remember your dreams.

Write down whatever you remember, even if it is not complete, as

even fragments can carry a message. Dreams should be written

down immediately after awakening. If no dream is recalled, then

the first thoughts you have should be written down. A brief

interpretation, even if incomplete or partial, should be noted in

a separate paragraph. Another commentary that is useful to add

is the events that took place, or the mental preoccupation that

was present, before the dream occurred.

The daily diary can in this way be used in conjunction with the

record of your dreams. The two go together like one hand washing

the other.

Pay attention to how the mind functions during the sleep state,

how it changes perception of time and space and the way it can

shift very quickly. It is useful to ponder the meaning of time

and space and the shifting of events, because, in our mind, we do

the same thing in daily life. In our thoughts we move from one

thing to another without being aware of doing so.

You will find it useful to incorporate the symbols that

appear in your dreams into a dictionary of your own. It is wise

not to consult any dream symbol books, nor to follow any

particular school of dream interpretation, but to discover how

that part of the mind expresses ideas over and over again in

symbols that are very personal to the dreamer. With practice it

becomes obvious that dreams, too, take on various levels and

become more clear, more easily understood, and direct.

23. CONSCIOUSNESS, GOD, AND ENERGY

If God or an image of God is the creation of the mind, then

mind should also be investigated. What is mind? And it may be

practical to find out if there is a difference in meaning between

mind and consciousness, or if these two terms are used

interchangeably. Whatever the concept of an individual, let us

agree on a starting point: Consciousness is Energy.

How can Energy be known? Its presence is recognized in its

manifestations. The ancient Teachers and Masters stated that

Energy and its manifestations are inseparable. Some Teachers and

Masters refer to that Energy as Light, some use the term "Great

Mother" as a symbol to represent Energy because, a "Mother" gives

birth to the child. Energy gives birth to various creations.

This is a simple way to explain what cannot be said in the words

that are used in daily communication. This is a poetic

expression and poetry is the language of inspiration.

The Spiritual/Magickal Path is the pursuit of liberation

from all limitations. And as I have stated before, We have to

begin where we are. It has to be recognized that man's drive and

inner restlessness are there, but by courageously changing the

viewpoint from old established positions, something different can

happen. New avenues of thought can come into focus. At first

these may not be too clear and therefore they cannot be

accurately defined, yet that very unclear, foggy notion puts man

onto the search for the higher values in life. Maybe there is a

purpose in all that happens, be it pleasant or unpleasant. In

any event, it is well worth finding out.

Could it be that the Energy is one underlying force

pervading all things manifest? Maybe all the effort to separate

things for classifying, organizing, and recording is, if

necessary at all, only a self-gratification, a need for self-

importance.

AT THIS POINT, TAKE A DEEP BREATH AND DECIDE TO BEGIN THE

SEARCH. Take only one step at a time to explore the new

territory safely. It is like emigrating to a new country. One

collects facts, as many as possible, plans wisely, and avoids

undue haste. The old habit of separating, organizing, and

recording is very useful in this new territory, but now it is

done for the purpose of clarification of all concepts and ideas.

In this pursuit, arrogance and blindness, coupled with

insensitivity to finer forces within and without, can be changed.

The Path of Enochian Magick is precise in its minute development;

it is a good and safe guide to the attainment of the higher Self.

If, at this point, the aspirant cannot say what Enochian Magick

is, he or she can anticipate results from following certain

instructions. By recording thoughts, dreams, daily events, and,

most important, the outcome of those instructions (all of which

mirror what you are), you can anticipate the next step, nourished

and encouraged to pursue the Spiritual/Magickal Path.

In this way, the aspirant comes to personal conclusions and

learns to accept that these, too, are constantly changing as the

process goes on. This would mean limiting what is Unlimited.

Enochian Magick includes all aspects and characteristics of the

human being. There is Divinity in all of us, the difference lies

only in the degree of that awareness. To achieve greater

awareness is what Enochian Magick is all about.

What about the unhappiness, confusion, and tragedy in the

world? We must understand that all human drama, joyful or

tragic, is but a means to the expansion of consciousness -- to

realize the imperishable Divine SELF.

If one has learned to read and write, one has power over those

who do not. Any position of power can lead to abuse. If one has

money, one has power over the poor. If one has awareness, one

has power over the sleepwalker. All powers are a temptation. If

there is a latent weakness in the personal makeup of an

individual, power will lead to corruption, whatever the power is.

We know about the balance of power in world affairs -- if the

balance is tipped, wars result. In our own lives, the balance of

our positive and negative characteristics and ambitions is

important, and the constant interplay of forces between the

senses and the levels of consciousness must be controlled if the

power is to be used wisely, in our own development and in the

service of others.

The warnings about the practice of Enochian Magick, particularly

without careful and dedicated study, are well founded.

Carelessness will exact its price. When one cleans a gun and

does not remove the bullets, somebody may be killed.

Disregarding traffic signals may cause several cars to crash.

Not listening to instructions, so that one can follow them

precisely, will lead to problems on any spiritual path. There is

no need to be fearful about the Path of Enochian Magick when it

is practiced carefully and with scrupulous attention being paid

to following each and every instruction precisely.

The Absolute will remain in the far distance as long as one

struggles with concepts about the different aspects of Enochian

Magick or God. It is like seeing a huge mountain in the

distance, the snow-capped peak instills an awesome feeling and a

desire to get there. Yet, as one begins to climb, sight of the

peak is quickly obscured. The emotional reaction that one might

be lost can turn to fear. One must have faith that the Path will

lead to the top. Even the experienced mountaineer will

occasionally encounter a feeling of fear. Courage does not drop

into one's lap. Courage is gathered by overcoming fear. Faith

is not gained unless one is willing to accept the darkness.

If one can know Enochian Magick only by experience, then what

kind of experiences are they? As has already been pointed out,

these experiences are individual and words are inadequate to

describe them. But they can inspire the readers or listeners to

experience their own.

An important practice such as the Enochian Invocation of the

Light, which is given among the instructions in Section Two of

these writings, will bring about a unique experience. Careful

observation will show that the first "groves" of the old mental

record have to be changed so that the nervous system can get used

to a different rate of vibration, in the same way that one has to

learn to sing in a higher octave. The voice does not jump there,

but has to be trained and become flexible to expand its present

limitation to reach the higher notes.

The question, What is Enochian Magick, what is this Cosmic Force,

does have an answer. But the answer goes on expanding according

to the level of understanding from which the question is posed.

The answer comes also in that particular language that is unique

to the questioner, in the same way that for one person God is a

Supreme Being, for another God is the Energy in the atom, and to

yet another, God is the Light which shines forth from an

Incorruptible Flame.

24. POWERS OF THE MIND

Now that the beginnings of a foundation have been laid, some

development will take its own course and bring about new

experiences. Development takes place all the time, usually

without the awareness and understanding of the individual. It is

circumstances which force this process, which is long and slow in

the ordinary course of life. You, the aspirant, must aim at

conscious cooperation, which is like cleaning out the cupboards

of the mind, taking down from the shelves old accumulated

concepts that have collected dust over the years without yielding

any benefits. This process makes "space" for extraordinary

experiences which may be psychic or spiritual.

When the Enochian Invocation of the Light Ritual is performed,

with the utmost attention, it will bring indescribable results.

For instance, you may experience the body as a mass of Light, or

the sudden expansion of the head or the whole body. When this

happens for the first time some discomfort or even anxiety may

follow, since this is something of which you have had no previous

personal experience. Psychic happenings are intriquing and you

can easily get caught up in them. At this point, you are

probably asking yourself, "How do they come about?"

Everyone functions primarily through one of the five senses and

it thereby becomes dominant, by choice or by circumstance.

Therefore, it is through this sense, which has become trained and

heightened in perception, that a psychic manifestation comes

about. However, the experiences themselves are not a source of

the continuous flow of energy needed to pursue further personal

development. A psychic experience is seldom a strong enough

inspiration to bring about continuing self-development, greater

awareness, expanded consciousness, or the attainment to the

Higher Self. The terms "clairvoyance" and "clairaudience" mean

clear sight and clear hearing, not necessarily character

development.

At this point in your training, both psychic and spiritual

experiences can take place, which makes an understanding of the

difference between the two a necessity. The spiritual experience

is unforgettable. It cannot be repeated at will, and becomes the

source of energy to further one's development in becoming truly a

Master of Self. The spiritual experience is a sustaining energy

that keeps flowing throughout the course of one's life. This is

not the case with any type of manifestation of psychic energy.

Psychic experiences have no particular after-effects, except a

stimulation as from anything enjoyable that one can repeat.

Explicit recall (memory) is a practice that takes time and

effort, yet it is a necessity to develop this, not only to recall

dreams as precisely as possible, including all details and

feelings while dreaming, but also to recall events. Recall and

observation go hand in hand. You, the aspirant, should

concentrate on recalling important events, particularly in regard

to personal development, feelings, hunches, and insights in order

to have an increase of those experiences that are valuable for

understanding the mind in its various activities. To illustrate

this point, if a muscle is exercised, its strength increases. If

insights are acted upon, more insights (often of increasing

importance) will come. Hunches and insights are evidence of

increased sensitivity and when pursued will lead to a higher

degree of perception, by which other mental processes can also be

understood and expanded.

Memory increases when you are interested in the subject. Memory

does not diminish with age, but age leads to differentiation of

what is important to remember and what is not.

Recall and observation are very important because of thought

association, which is recall of the past. Together with

observation in the present you, the aspirant, can gain a clear

understanding of your reactions. For instance, a certain

person's facial expression, colour of hair or eyes, type of

clothes, or mannerisms, may bring back the memory of someone else

and perhaps a situation connected with an entirely different

person. Sometimes these thought associations are very clear and

sometimes they are barely recognizable, only making their

presence known by a mood that may leave the individual puzzled.

An illustration of a small incident which everyone experiences

will help with the understanding of certain powers of the mind.

Two people in the same room may voice the same thing at the same

time, because they had the same thought. However, most people

are unfortunately only temporarily amused and do not consider the

very extensive influence of the interplay of the mental forces of

and by those around us. An example of this is when one finds

that a friend or neighbour comes repeatedly into the mind. It

should not then be a surprise to be contacted by that individual.

If observation has been practiced, many such things will already

have emerged. These qualities of mind are present in everyone.

One can become aware of these abilities, increase them, and

finally exercise them in a conscious way.

The Spiritual/Magickal practices leading to awareness and

control of the mind, keeping the mind single-pointed, receptive,

and on the Higher Self, lead to such mental powers as

clairaudience and clairvoyance. Telepathic communication between

some practitioners of Enochian Magick is not at all unusual.

Only when we do not pay attention to what happens do we think

that some people are gifted with phenomenal powers in these

areas, which from a Magickal point of view are quite common. We

do not see anything phenomenal in such contact between a mother

and child, or a husband and wife.

What makes the manifestation of these mental powers so

unusual is that the carrousel of the conversations in the mind

has been stopped. The energy that keeps the carrousel going is

easily traced back to self-justification, self-glorification, and

self-gratification. This kind of wrong preoccupation with self

is a great stumbling block. The still, small voice is drowned

out by the carrousel of the mind. Flashes of awareness, flashes

of insight, moments of inspiration, are brief because the space

in the mind is already filled to capacity.

Let's ask some questions, and listen to the answers from within:

1. Do the cells of the body have a consciousness of their

own?

2. What triggers in the mind a memory of pain?

3. What triggers in the mind a memory of a need?

4. Is the mind the manager, assuming authority by

suggestion?

5. Is the mind the manager, assuming authority by

determination?

6. Is the mind the manager, assuming authority by

self-hypnosis?

7. What makes up the many details and events of our

lives?

8. What else would be responsible for the interplay of

these forces?

In technological inventions man has recreated his own

abilities with greater accuracy and a wider range of functioning

than he has discovered in himself. It is doubtful that man could

invent anything that is not in some way already existing in

himself. He could only invent the camera because of the example

of his own eyes. Television could not have been developed if the

mind had not shown it was possible. The greatest obstacle to

self-discovery is lack of mental discipline. The concentration

exercises aimed at single-pointedness of mind should have a

superior position in the daily schedule. The ability to

surrender opinions, preconceived ideas, means being able to relax

the mind. To achieve a state of mind that is truly relaxed one

has to begin on the physical level. The body and mind will relax

simultaneously in steps when supported by breathing exercises,

which create the necessary conditions for complete relaxation.

this state of relaxation and receptivity of the mind is a

necessary prerequisite for obtaining the awareness of spiritual

inspiration which will provide the spring to nourish continued

development.

DOUBT

Doubts, like clouds, sail on the mental horizon

occasionally. They can be dark and heavy, or small and wispy.

Sometimes they disappear, but often return unnoticed because of

an influx of new experiences. The mind, often not able to deal

with experiences of psychic or spiritual content, is tempted to

premature assessment which contributes to doubt. It is wise to

suspend all judgment and wait things out.

A record should now be kept, giving as many details as

possible of any unusual experiences. Spiritual/Magickal practice

is a positive way to clear doubts. Then limitations created by

doubt will be only temporary, not binding, if we do not insist on

drawing conclusions from incomplete observations.

Doubt can be either healthy or destructive, depending on the

attitude of the aspirant. If doubt is destructive it can result

in a depressive mood; it can open the back door to allow escape

from the previously assumed responsibility and commitment.

Impatience and restlessness create doubt, but be warned that both

can prevent certain spiritual powers from developing. Remember

that impatience is an expression of arrogance of some sort which,

if allowed to linger, will undermine faith, hope, and will, and

only strengthen the moods of depression. Arrogance is of the ego

and is therefore destructive.

Healthy doubt stimulates questioning which allows expansion of

awareness and a widening of horizons on which the Light of

spiritual life will continue to burn.

Every now and then the wind of imagination creates waves on the

surface of the waters of the mind and the boat is rocked by

doubt. But persistence to follow the set course will give

strength to weather the storm. Each victory then becomes a new

source of strength from which one can draw when another storm

arises. but one also learns to keep more and more control on

emotions and imagination, thus the waves lose their power in due

time. Faith thereby becomes a self-generating energy that is at

one's disposal when needed. Faith practiced becomes

strengthened.

OBSERVATION

There is power in knowledge, one's personal knowing, which

is inner wisdom. The process of attaining that wisdom is a long

one on the Spiritual/Magickal Path of Enochian Magick.

Concentration on ideals, keeping the mind fixed on these

qualities, together with daily meditation, practice, and

straight-forward thinking, will lead to that wisdom. It is

necessary to be able to break away from the crowd, free oneself

of the conditioning of upbringing, and stand alone on one's two

feet, responsible only to the inner authority. The practice of

straight-forward thinking, getting straight to the point, while

reflecting on the events of the day, then using the spiritual

diary to record these observations, helps in the process of

becoming self-reliant.

Man's unexplainable desire to believe in the occult,

religion or mysticism may stem from an inner knowing that there

is a Power greater than man. This knowing then starts creating

the tantalizing questions -- where did I come from? -- who am I?

During sleep, sensations are perceived on a different level of

consciousness. They seem to emanate from a plane of finer

forces. All Spiritual/Magickal practice aims at sensitizing our

gross senses so that we can become aware of these finer forces.

We must not be in a hurry to allow the gross mind to translate

the perception into something understandable just for the sake of

mental security.

One way to increase that perception is to use the

imagination and bring Light into the Heart. Once the Light

reaches the Heart, it will then be possible to reach a level of

intuitive perception when, by first invoking and then projecting

the inner Light, the personality will disappear. When this

happens, the listener perceives only what comes through the

Light.

As a result of the sensitizing and refinement of the senses and

the practice of control of the energies thus revealed, an energy

field around the body can be produced which is strong enough to

prevent the passerby from seeing the physical presence. In other

words, "A" can produce an energy field strong enough to become

invisible to "B". It is like jamming a radio station with an

interfering overlay of sound. The body of "A" does not actually

disappear, but the state of mind of "B" is being affected like a

person in shock who cannot clearly see or think. The senses are

temporarily out of order.

The creation, use, and control of the energy in the energy field

and its increase become understood during periods of

Spiritual/Magickal practice.

As an aspirant, on the Spiritual/Magickal Path, there is one

thing that you must fully understand and accept with absolutely

no doubts: "The Mind is a Miniature Universe, therefore, the

Universe is an Expansion of the Mind".

Control of the mind means control of your thoughts.

1. Can you change the pattern of your thoughts?

2. Do you have thoughts that are self-destructive?

3. If so, can you subdue them?

4. By what means?

Thoughts are reproductive, like seeds.

1. What kind of thoughts do you want to plant in your mind?

Become aware when you and another person have the same

thoughts. Try to find out how this came about and observe if

these influences can be brought about at will. Watch how you do

it.

Your mind has a drawing power.

1. Where does your mind draw you?

2. Does it draw you to something desirable and uplifting?

3. Does it take you beyond the physical/emotional level?

4. Does it draw you to the SELF?

Think about recall of different states of mind:

1. When do I have these states of mind?

2. At what time?

3. What are the cycles of my mind?

4. Have I had any hunches?

5. What is the difference between hunches and intuitive

perception?

Think about promises:

1. What are the promises I have made to other people?

2. Have I fulfilled them?

3. What are the promises I have made to myself?

Watch any aspects of today, the past or the future in your

dreams. Write down what you recall of dreams you had three

months or six months ago and compare them with your original

notes.

1. Now watch yourself falling asleep.

2. Can you take an active part in this?

3. Can you redirect your dreams or stop an unpleasant

dream?

4. Watch how you do this.

Now consider your moods:

1. Watch your moods three (3) times a day and record them

in your diary.

2. Assess your moods -- 10 to the lowest, 100 to the

highest.

3. See what your cycles are.

4. Compare surrendering to a mood with resisting one.

5. Observe moods, thoughts, and habits.

6. Recognize the difference between habitual and

spontaneous responses connected with the mood.

7. Recall how this happens.

8. Spontaneous responses have to be watched like the

habitual ones, three (3) times a day.

Observe the stimulations of the moment.

1. Separate ordinary events from inspirations (of a

Divine nature).

The mind has to be controlled in order to free it from its

own inherent doubts. They create the need for security. Over-

simplification and reluctance to reach beyond the ordinary have

put reason and logic on the throne from generation to generation.

this emphasis has become a self-perpetuating indulgence to meet

the demands for security. It has kept people comfortable and so

it has prevented the expansion of old limits and thereby the

discovery of new territory and new possibilities.

25. THE MIND AND HEALING

The power of healing attracts many aspirants to the

Spiritual/Magickal Path of Enochian Magick. When the aspirant

has gained control over the emotions and cultivated them into

finer feelings, compassion will be allowed, in due time, to find

true expression. When you desire to help because help is needed,

rather than for rewards of any kind or for sentimental reasons,

then your desire has the right basis. It is far more likely that

a healing will take place when motivated by noble feelings such

as compassion. However, many more aspects come into both success

and failure in healing.

If you have become aware of the power of the Enochian Invocation

of the Light, then you will recognize the interplay of forces.

This contributes a great deal to understanding the functioning of

the processes which are needed to gain conscious control of

various energies. Opinions, concepts, beliefs are all loosened

up through the daily practice of the Enochian Invocation of the

Light, gradually becoming ethereal as the firmness dissolves into

Light. This is much more than increased flexibility. Do not

miss the subtlety that is expressed by the word "Light".

Meanings of words will become more and more elusive. This is

inevitable when more subtle regions are reached.

When one desires healing for oneself or others, a few

questions come up about the energies involved:

1. Does healing have anything to do with the mind?

2. Does healing have anything to do with the heart?

3. What is it that heals?

4. Is another person needed to assist in healing?

5. Does one have healing power within oneself?

By asking numerous questions and trying to find the answers,

we grow in understanding and knowledge.

When healing is being considered, the healer must find out how

the illness came about. If there has been a continuous violation

of some physical principles which has led to the breakdown of

health, spiritual healing might be successful only once, if at

all. In this case, the person should be properly instructed in

taking care of the body and observing the laws under which it

will stay healthy. If these are neglected, trust in spiritual

healing will be weakened both in the healer and in the one who is

ill. It is rare that illness is sudden. It is more likely that

preoccupation of the mind with other concerns has been more

intense, so that early signs of breakdown in the body have gone

unnoticed. Pain is a great teacher, and illness is often the

only way to become truly grateful for health and to see the

healthy body as a precious instrument that should be well taken

care of.

The attitude of the sick person might be a reason why spiritual

healing could not take place. It could fail if there were no

will to live, no purpose to life which would give the motivation,

or if the purpose had not been grasped, or if the person believed

that he or she was to great a "sinner" to deserve to be healed.

Add to this all the psychological advantages of love and

attention that go with being ill, and it become obvious that

there could be little or nothing to promote healing.

So, as you can see, the mental and emotional preparation of

ill persons is very important. This means that there has to be

real concern, not sentiment, to help them to help themselves and

to understand some aspects of their predicament. There has to be

the cooperation of the desire to be well and the will to live a

purposeful life. The healer has to inspire and reinforce these

positive thoughts. Emotions, play a very important part in the

healer and in the ill person. There have to be cultivated

emotions, feelings of deep gratitude (whether to a God, or a

Higher Power) on the part of the person being healed for regained

health and on the part of the healer for the privilege of being a

channel which accomplishes the healing. Gratitude, being one of

the finest of human feelings, plays an important part in the

practice and the results.

Is healing a power of the mind? Or is healing accomplished by

Divine Grace?

Looking at the various powers of the mind, it becomes obvious

that there is no simple and direct answer to these questions.

Illness is a combination or, to use a now familiar term, an

interplay of forces. The genuine concern of the healer can be a

subtle suggestion, or, if there is a powerful personality

involved, it can be a powerful suggestion, which will lift the

self-image and infuse hew hope into a purposeless life. This

regenerates the healing forces that are uniquely individual in

everyone. Confidence, trust, hope, the will to live, and the

view of a goal or purpose are some of the basic principles

involved. As a plant requires certain conditions to grow, so the

human "plant", when its basic requirements are met, will grow

into a normal healthy human being.

It is now necessary to see that there is another factor in

healing that we will call "spiritual". The process of life

itself, be it a plant, an animal or a human being, is still an

unanswered mystery. A healer is a person who has an awareness

and perception of those forces that promote healing or correct

what is detrimental to health. This awareness makes its possible

for the healer to let this Energy flow through and direct it to

the person who is in need of additional Energy that will correct

the weakness in the body.

The Enochian Invocation of the Light Ritual has the proper

combination of all that is necessary to bring about a healing,

either spontaneously or by repetition. In the practice of the

Enochian Invocation of the Light, there has to be a true feeling

of compassion and total involvement on the part of the healer,

which communicates itself to the sick person. Sometimes

psychological problems have to be removed first. There has to be

a healing in the mind before a healing can take place in the

body. It is essential that the healer refrain from determining

how the healing should take place in order for the forces invoked

by the Enochian Invocation of the Light to flow and set in motion

what is necessary for a particular individual. Geographical

distance need not be a barrier to healing. The ill person may be

10,000 miles away, but our old space/time concept should not

prevent us from attempting to help.

At the moment when the needy person is deeply relaxed and in

a state of surrender (perhaps because of weakness) he or she

becomes receptive and thereby allows the Energy to flow and do

its work. The healer must observe and understand the state of

surrender and deep relaxation. If such a state cannot be

achieved while awake, it will naturally take place when the

individual falls asleep. In the following three hours, after the

person is asleep, when there is a dropping from the conscious

level to the unconscious, the body is extremely receptive to

repeated suggestions of healing directed toward its own

resources. This, in itself, may lead to a healing in some cases.

The efforts described may have to be repeated over a period of

from one to three months. It must be realized that in some

circumstances healing may not be best for the whole person. The

forces of the Enochian Invocation of the Light cannot be told

what to do, but immeasurable benefits will be derived whatever

the visible results.

The power of faith and hope should not be underestimated. They

are also forms of energy which can be increased with concern and

involvement brought about by the dedicated and daily practice of

the Enochian Invocation of the Light Ritual.

26. HUMILITY AND GRATITUDE

Humility and gratitude go hand in hand. The feeling of

gratitude is an interaction between the mind and the body. Both

will benefit from it. Awareness increases so that we become

grateful for everything we are given. We have to learn,

literally learn, to be grateful for what we receive day by day,

simply to balance the criticism that, day by day, we voice

because of powerful emotions. When the question of initiation

comes up for some aspirants, it may not be considered because

they are not grateful for what they have already received,

therefore they should have no more.

In ancient Buddhist tradition the disciple gave 100,000

prostrations to develop humility -- a virtue that was thus

expressed appropriately through the body. Today, some people

will say, "But I feel I have gratitude and humility, so what is

wrong?" You may think and feel you have gratitude, but if you

never express it, does it have any meaning?

When you have helped a friend over and over again, but no

gratitude has ever been expressed, you may wonder what you are

doing and if you are wasting your time and energy. But perhaps

you are unable to recognize your friend's love and gratitude

because they are not expressed according to your expectations --

because your friend's spontaneous expression of those feelings is

not an echo of your own. A good sense of discrimination is

necessary to see through all the games and tricks our mind and

emotions play.

What else can one do to cultivate gratitude and humility? The

East Indians use the worship of the Guru, which appeals only to

some people. But this "act" of worship has very good psychology

behind it. People have an inborn desire to admire and worship.

They look for an example after which they can mold themselves.

False gods such as success, food, sex, possessions, unproven

beliefs, and personal convictions are often worshipped until

there is an awakening to their emptiness.

Another way to develop gratitude is to truly look at

yourself, so that you can see the marvel of this human body and

the intricacy of the sensitive organs. Be grateful to have the

full use of your senses through which you perceive all that is

around you, the world and the beauty of nature. Appreciate the

strong body and the state of good health that you enjoy.

What has been said so far only scratches the surface. It is

meant to stimulate your mind into the kind of thinking from which

you will benefit. The mind is always so active scheming to

fulfill selfish desires that those shy and modest thoughts of

gratitude and humility get pushed into the background. We allow

the mind to be stimulated by all sorts of things that often prove

to be useless, even detrimental, to our mental and emotional

well-being. Thoughtlessly we establish bad habits and allow

those to remain, then cry when we experience the pain of our own

carelessness. We even interpret this as an unfair destiny,

entirely missing the point that we have laid our own traps and we

have to take responsibility for those acts. In the course of

life there are many little "miracles" but our hearts are so

hardened that we don't pay any attention, instead we take things

for granted. Yet we never allow anyone to take us for granted.

When this happens, we protest loudly.

The lengthy prayers, invocation, evocations, and rituals

used in Enochian Magick fulfill this function -- the cultivation

of the finer feelings and the acknowledgement of those

Spiritual/Magickal Beings and Forces who are helping us to gain

insights and to travel the narrow Path with faith and endurance,

in humility and gratitude.

27. SYNOPSIS OF EXERCISES

Up to this point you, the aspirant, have been given many

details and carefully outlined steps for exercises to guide you

along your chosen Path. Hopefully, all of these details and

exercises have been helpful in giving you direction. But now,

these varied details and exercises are beginning to change their

levels of meaning.

You, the aspirant, have arrived at a crossroad. A large portion

of the work has been done and the changes in you may have

resulted in attracting different people, people of like mind who

offer support. At this point it will be necessary to review your

ideals to discover if some require refining and escalating from

what was originally established. Others may need more intensive

application. This can be accomplished with the help of a review

of your daily diary which has become a valuable chart of your

progress and development. This process of evaluation will

provide the base for mapping out the next step on your

Spiritual/Magickal Path. Special care must now be taken in

applying your new awareness to daily life. You will notice

changes that have taken place in your self-image and thus

recognize your ability to develop in the directions you have

decided upon. This recognition can provide the enthusiasm needed

for your continued development.

A question that may be appropriate for you to ask yourself at

this particular stage of your development is "What is a true

friend?" What would be the characteristics of a person that a

seeker on the Spiritual/Magickal Path can call "my best friend"?

As a starting point, you can ask "What were the characteristics

of my best friend up to this point?"

1. Somebody to do things with?

2. Someone with whom little favours were exchanged?

3. Someone to talk about the job or business with?

4. Someone in whom comfort or sympathy could be found?

At this crossroad it may now appear that those

characteristics of friendship are no longer sufficient, and

perhaps the friend of the past is in fact no more than a very

good acquaintance. So, the list of characteristics of one's

friend would look quite different now.

What qualities do you now need in a friend?

1. Acceptance?

2. Discussion?

3. Support of:

a. Ideas that specifically come up in the Spiritual/

Magickal life?

b. Times of uncertainty and doubt?

c. Temporary instability?

d. Continuous questioning and searching?

These things require a friend with depth of character,

understanding, and someone who will, in the moment of doubt, not

drag you away from the Goal, but rather give support to your

commitment and help you to bring out the best in yourself.

It takes sensitivity and awareness to bring out the best in

someone else, to be a best friend. The choice of friends and the

extent to which one criticizes others are reflections of self-

image. Improved self-image, and a beneficial kind of self-

perception, comes from seeking out and releasing the "Inner

Divinity" within your heart.

The Enochian Invocation of the Light makes the greatest

contribution to the change of self-image because of the aspirants

identification of, and joining with, the "Divinity" within the

Light.

Enochian Rituals are an ever-living embodiment of Power and

Truth. They are another important tool in changing self-image.

It doesn't matter whether the voice is strong or feeble. What is

important, however, is the underlying "emotion-desire-longing"

which, when given expression through the reciting of Enochian

Rituals, becomes a magnet attracting a Higher Force. This Higher

Force will someday spark a "flame" deep within you , and that

"inner flame" will ultimately develop into a self-generating

force.

By using these tools with attention and concentration you can

affect the images of the mind.

1. The mind is ever creating -- what?

2. That which is created -- what happens to it?

3. The mind creates beautiful images (manifesting them

or not).

4. The mind creates ugly images (manifesting them or not).

Now that you have examined the characteristics of a best

friend and your own self-image, it is time to investigate if you

have the qualities yourself to become someone else's best friend.

Character building in oneself is what attracts or makes one

worthy of another person who is also building character. From

the review of the ideals and the diary, it should now be clear

what you need to cultivate. Personality changes take place

according to the strength of the desire to achieve the Goal.

Here you should once more go over the exercises on negative

qualities and their positive opposites, bringing in your newly

developed awareness. Listing such qualities and feelings makes

clear the subtlety of the obstacles one encounters.

When emotions arise, catch them, look at them, take the

power out of them, and then withdraw your identification from

them. This practice takes time, but it may be better than to

struggle with them. It is harmful, even destructive, to suppress

your emotions or to deny their existence. Transform them into

refined feelings. If the emotions have erupted before your

awareness could catch them, replay the situation and take the

position of an onlooker. This will help you to become detached.

Emotions are attached to certain personality aspects -- the

"Self" is always only the Witness.

Desires arise from the memories of experiences of the past.

They are also projections into the future. Selfish desires are

outgrowths from competition and comparisons. Whatever the root

of these desires, cut them off before it is too late.

Discrimination serves very well as a tool of selective

elimination, because not all desires are detrimental to one's

growth. A desire to grow in character and spirituality is

necessary for growth to take place.

Desires have to carefully evaluated. What can one do about old

desires manifesting when one has progressed beyond that point?

Pray. Ask that the desires that accompanied a lesser state of

development will not be fulfilled. With a greater awareness of

needs there is a greater attempt to simplify life in order to

remove all possible distractions from the chosen Path.

Renunciation of desires can be achieved without pain and

frustration if the contents or the fulfillment of them is well

reasoned out. Leaving them to the emotions means that the

attachment is still there, that one really wants this or that,

but is denying oneself. It is important to make a list of

desires, to look at each, and to evaluate with discrimination.

Negative thoughts, if left unattended, depleted of energy, will

die by themselves, like a plant without nourishment. However,

the control of thoughts has to be preceded by control of the body

and the speech. Here are a few methods to help with the control

and cultivation of speech.

1. Choose subjects carefully.

2. Avoid stimulating talk about sex.

3. Avoid stimulating talk about money.

4. Avoid stimulating talk about various pleasures.

Realize that you lay your own traps by indulging in careless

conversation. It is this carelessness that is the beginning of

temptation.

Another investigation to be made at this time concerns the core

of beliefs of which you may or may not have been aware. Part of

the process of clarification that is now necessary is to discover

beliefs and where they come from. Beware of mindless conformity.

The Spiritual/Magickal Path of Enochian Magick means personal

responsibility. Clarification of such words as "Sympathy",

"Kindness", "Compassion", and "Understanding", leads to

acceptance of others and then to an inner union in oneself.

Pay attention to what people really think and whether they say

what they think, or if they make you guess. Do you get a message

that is different from the words? Do you say what you think, or

do you imply and insinuate? How does this go with straight-

forward thinking?

You must fully comprehend the important words you use. Make

a list of them, clarify their meaning, and note the way you use

them. The following list is by no means complete. A minimum of

five (5) minutes should be given to each single word, first

thinking about and then writing down the meaning. Do not use

books written by others. You must take responsibility for what

is meant.

1. Perspective

2. Thought

3. Concentration

4. Memory

5. Observation

6. Imagination

7. Learning

8. Humor

9. Discrimination

10. Awakened State

11. Sleeping State

12. Trance

13. Telepathy

14. Clairvoyance

15. Clairaudience

16. Hypnosis

17. Humility

18. Gratitude

19. Jealousy

20. Criticism

21. Acceptance

22. Purity (of Heart)

23. Purity (of Mind)

24. Compassion

25. Mercy

26. Forgiveness

27. Truth (in Self)

28. Truth (in Others)

29. Truth (Divine)

30. Love (for Self)

31. Love (for Others)

32. Love (Divine)

33. Hate

34. Trust (in Self)

35. Trust (in Others)

36. Trust (Divine)

37. Charitableness

38. Uncharitableness

39. Cheerfulness

40. Despondency

41. Emptiness

42. Fullness

43. Knowledge (Earthly)

44. Knowledge (Spiritual)

45. Visions (Earthly)

46. Visions (Spiritual)

At a later point in your development and practice of

Enochian Magick, this exercise should be repeated and notes

compared to ascertain that your horizon has expanded. By

repetition of this exercise understanding grows in depth and

becomes refined. All perceptions go through a process of

refinement. Each, and every, aspirant should extend this list of

words to include those that are frequently used, in order to gain

the maximum benefit.

Continue this process of clarification with questions such as:

1. How is pain experienced?

2. What is my concept of Energy in general?

3. What is my concept of Energy in the body?

4. What is my concept of Energy in the brain (because it

records all sensations like pain)?

5. What is my concept of Divine Energy?

6. Do I consider Light as a by-product of Energy? or

7. Do I consider Energy as a by-product of Light?

8. What is my concept of consciousness?

9. How does consciousness function in the brain?

Phrases like the following are common in everyday speech.

Think what they mean to you and then add to the list yourself:

1. Touch and go.

2. A finishing touch.

3. A touching scene.

4. A touching person.

5. A touching tone of voice.

6. A soft touch.

7. Touch with the eyes.

8. Touch my heart.

9. As soft as butter.

10. As hard as nails.

11. See how it feels.

Such expressions are very revealing in their use.

In these three sections you, the aspirant, have become aware

that attitude is extremely important. The preparation for the

practice of Enochian Magick is control of the mind. The right

attitude and motives result in the clear conscience that is

necessary to receive intuitive and spiritual wisdom. The

heightened perception of the five senses on which this depends is

only possible through proper and continued practice. In all

Spiritual/Magickal practice, surrender has to be stressed. One

has to learn to accept criticism and must forego self-

justification.

The Spiritual/Magickal Path of Enochian Magick requires a more

discriminating and deeper understanding of yourself and the world

around you. It is only through this deeper understanding that

you will continue to grow with greater sensitivity. An example

of this follows:

"Know your SELF, then and only then, Be your SELF"

Examine your SELF and understand

who you are,

how you live,

and what will become of you.

For whosoever does not know SELF

does not know anything,

but whosoever knows SELF

already has acquired knowledge about the

depth of the universe.

The time has arrived for you, the aspirant, to be formally

introduced to the world of Enochian Magick. Therefore, I

recommend that you read the following books, in the order that

they are given:

1. "THE ENOCHIAN WORKBOOK: An Introduction to the Enochian

Magickal System"

By: Gerald J. & Betty Schueler

Llewellyn Publications

2. "ENOCHIAN MAGIC: A Practical Manual"

By: Gerald J. Schueler

Llewellyn Publications

3. "AN ADVANCED GUIDE TO ENOCHIAN MAGICK: A Complete

Manual of Angelic Magick"

By: Gerald J. Schueler

Llewellyn Publications

4. "ENOCHIAN YOGA: Uniting Humanity and Divinity"

By: Gerald & Betty Schueler

Llewellyn Publications

5. "THE ENOCHIAN TAROT"

By: Gerald J. & Betty Schueler

Llewellyn Publications

6. "THE ENOCHIAN TAROT DECK"

Created By: Gerald J. & Betty Schueler

Painted By: Sallie Ann Glassman

Llewellyn Publications

7. "ENOCHIAN PHYSICS: The Structure of the Magickal

Universe"

By: Gerald J. Schueler

Llewellyn Publications

All of the above books can be ordered directly from

Llewellyn Publications at the following address:

Llewellyn Publications

A Division of Llewellyn Worldwide, Ltd.

P.O. Box 64383

St. Paul, MN 55164-0383

{Each of the books listed above contain their own lists of

additional recommended reading material for the serious student

and practitioner.}

An old proverb says that the longest journey begins with the

first step. ARE YOU READY TO TAKE IT?