

UNIVERSAL MAGICK

ENOCHIAN RITUALS OF DARKNESS AND LIGHT

CORWIN HARGROVE

Universal Magick

Enochian Rituals of Darkness and Light

Corwin Hargrove

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Expanding Your Magick

Exploring Enochian

Enochian Secrets

Magick is powerful. More powerful than many people could ever know. Although the magick you find here is uncomplicated, this book can help you get what you want from life.

I won't pretend this is an instant book of miracles because real magick is more important than hype. Universal Magick works, and if you follow the instructions, this is an outrageously easy way to get valid results at great speed. Used consistently and with firm intent, you will get results that can make life easier, more enjoyable, and give you a sense of power and control.

The magick has been developed over the past half-century, based on the most accessible parts of Enochian Magick, a once-bizarre system of rituals and codes passed to Dr John Dee by the spirits many centuries ago. It is only in the past few decades that occultists have begun to make good use of this astonishing and controversial material.

In this book, you get a form of Enochian Magick that arose from clues and codes hidden within the old texts. I can't claim to have created this magick myself, but I contributed what I could, and I have experienced the results consistently. It is vital for an occult author to know and test the magick successfully over many years before sharing it in a book.

I don't see any point in exaggerating what a book can do in the hope of selling more copies. You won't get a list of two thousand fanciful 'powers' that can supposedly change your life in a moment. For this magick to work, you need an honest look at how it functions and what it can do for you.

You will be shown ten Primary Powers that can be adapted to your needs. The ritual method is known to have worked for many people.

The Primary Powers are Healing, Corruption, Belonging, Prosperity, Fortune, Protection, Truth, Transformation, Decay, and Creation.

With these ten powers being general in nature, you can use them to create a general effect, and you can also refine them with your intention. That is one reason you may enjoy this system more than any other.

The general nature of the powers means you have more scope to refine them for your exact needs. That is why this is called Universal Magick. It is used to make general and broad-based changes, but also to focus in on a specific result. You get the full range of magickal power.

If you want a general-purpose ritual, you have that. If you want something much more specific, you have that too. The magick can also be

used to support other magickal rituals with great effect, if that interests you, and I cover that at the end of the book.

When you are given a broad-based power, such as Healing, you can use it in whatever way you want; to heal yourself, heal an animal, recover from a small injury, ease a great illness, remove pain, bring healing to a community, heal a friendship, relieve past trauma, or whatever interpretation occurs to you. It can be as general or precise as you like.

At this point, having looked at the contents of the book, you may not understand how you would use the powers of Truth or Decay, for example, but you will soon discover how this works, what these powers can be to you, and the unique ways you can direct your magick.

A set of Primary Powers is more useful than thousands of obscure rituals. I could easily write a list containing thousands of powers to look impressive, but I think occultism has hit a dead-end when it comes to that type of book.

Being more general in nature, the Primary Powers have the potential for exciting interpretation. You don't have to spend hours hunting through obscure lists to find the exact ritual you need because you can shape a power to work in the way that you choose. That makes it easier than most magick.

There are no guarantees about how well these powers will work for your circumstances. There are no fake promises. I believe occultism is important. The reality of a magickal result is important to you. Magick should not be trivialized for the sake of marketing. You will come to understand the importance of magick as it works to bring the results you need. I also believe that if you use your wits, your desire, and your urge to create a better life, you will succeed.

To get results, it will take some thought and some willingness to know what you want, but this is not arduous. The magick itself is easy to perform, and it can be used at any time of year, day or night.

You are presented with a sigil crafted from Angel and Demon names and Words of Power written in the Enochian alphabet. You are shown how to create a magickal state of mind. When in that state, you focus on your intention, and then speak the names of the listed spirits and the calls that summon and command them. Given the power of the underlying magick, this simple method is enough to get results.

With a true understanding of the fundamental materials, an occultist can use experience and knowledge to boil magick down to a code of essential

words. The right combination of words, arranged in a sigil, and spoken in the correct order, can be as effective as a more complex ritual. This is one of the great developments of modern magick.

The simplicity hides a huge amount of knowledge and exploration that goes into finding the right words. I expect that you will sense the truth of this when you use the magick.

Within the sigil, there are the names of Angels and Demons that bring the power you need. To give your ritual authority, there are also names of God, along with peaceful and wrathful names of God. (You can think of these as names of Power or Universal Energy if you prefer to keep God out of it.) You also call on Elders, who are spirits that bring wisdom to your workings. This could potentially be complex, but for you, it is barely more complicated than reading a list.

Even though the sigils and names may be unfamiliar to begin with, you are shown everything you need, and speaking the spirit names is easy. If you are willing to experience the magick, you will experience what the magick can do for you.

I will admit that the names of the Angels, Demons, the God names, and the Words of Power are quite unlike the more familiar sounds of modern magick. Enochian reads like a scrambled code, with some Angel and Demon names being anagrams of other names. Enochian Magick looks strange on the page and feels confusing when you overthink it, but as soon as you begin to use it, you should feel the power within the letters and words. Enochian, more than any other magick, lets you feel the power of ancient spirits with minimal effort.

I have said that this is a book of light and darkness, and what that means remains open to interpretation. The spirits in the book have been referred to as Angels and Demons, or sometimes as Angels and 'Bad Angels.' Others see them all as spirits. I will call them Angels and Demons.

The most basic and traditional view of this arrangement is that the Angels do good, and their opposing Demons work in a contrasting way. While there are Angels of Healing, there are Demons that can cause Sickness.

It sounds straightforward, but the experience of magick is more interesting. Angels can potentially harm others while bringing you a benefit. Demons can bring harmony. It's never as obvious as Good and Evil, and you will find that your decisions and intentions shape the outcomes. Whether something that happens is good or evil is down to your moral code and what

you are comfortable with.

A simple example is this; you call on an Angel to get a job that you interviewed for. That's your choice, and it's a fair one. Who doesn't want to win a job interview? And where's the harm in using magick to get what you want? But if it works, you have made other people miss out on that job. They may have needed the job more than you. They may have been more suitable for the position. But you used magick to win. That is not evil, but it is *intentional*. You choose to take what you want from reality, knowing others will miss out. This is neither good nor evil. It is only choice.

Knowing this, you can choose to be less afraid of working with the Demons in this book. It's easy to assume the Demons are bad and uncontrollable and do only evil, while the Angels do good deeds. It is not like that, and with Enochian Magick, I find we are always talking about different facets of the same primary magickal power. Whether you work with Angels or Demons, you can bring lightness, or you can spread darkness as you choose. Magick is a force, and the power of this magick is to apply that force to your reality, to bring about your desires.

For each ritual in this book and the power it grants, I will give you guidance on how it could be applied. You may also begin to see how a personal interpretation of power is the key to getting the most from this magick.

The True Source of Magick?

Nobody knows what truly went on in the sixteenth century, when Dr John Dee, and his famously mercurial assistant, Edward Kelley, summoned the Angels (and other spirits) for a few years. This hasn't stopped people from speculating and telling stories.

What we do know is that the magick they discovered was not used by them, but was hidden for centuries, then found, then made into something truly strange and over-complicated by the Golden Dawn, and then ignored and feared by most occultists until the 1980s. Around then, experimentation began. As occultists obtained better access to original documents, it all became easier.

You can now buy the original writings in Kevin Klein's *The Complete Mystical Records of Dr. John Dee*, but that book is so mind-boggling that it might only convince you that Enochian was the work of a couple of madmen. And maybe it was. But when you work with the spirits of Enochian, you forget about the inexplicable personalities of Dee and Kelley and welcome the fact that their lapsing sanity may have opened a gateway to deep magickal power.

It is true that Dee was a friend and advisor to The Queen of England, and it's true that Kelley was an occasional crook who was unstable at the best of times, but these melodramatic details are nothing compared to the magick they discovered.

Even though Dee and Kelley may have been brilliant fools, something happened when they sought angelic connection, and magick changed forever. What happened was so real and potent that to write it off as a hoax or mistake is only possible if you have never felt the intense, reverberating power of Enochian Magick.

Enochian has been described by some as the underlying reality of all magick, and I cannot say this feels like the truth to me, but I understand why it feels that way. I believe Enochian may be the most rapid way to contact, sense, and work with immense ancient energies that are completely real, bringing genuine results. If you use the magick as instructed, you will know that something is happening, and it can take you to fabulous places.

If you want more history, there are so many books - too many books - that tell this story from different viewpoints. Enochian Magick is so richly detailed that it can draw you in, fascinating you with its codes and meanings.

It can be rewarding to see what other authors have discovered, but if you choose the way of practical magick, be wary of authors who say the only way to get results is through complication. There are some prominent authors who insist you must be as fantastical and strange as Dee and Kelley, creating elaborate equipment and magickal rooms decorated with silk. There's a whole subculture of Enochian magicians out there who choose this path, and of those I have met, most are too wrapped up in the thorny details to benefit from magickal power.

You may even doubt that such a profound and complex magickal system could ever be boiled down to a few magick words. Words of Power are an accepted part of magick and cannot be dismissed by serious occultists. They've been around for a long time, made more widely available during the past fifty years, with an explosion of techniques being shared in the past few years. Like anything, when it becomes popular, it can be copied, weakened, hoaxed, and it's no wonder that some cheap and easy methods are causing people to frown in despair. But this doesn't take away the fact that simplified magick works. Enochian sigils and Words of Power work when they are properly researched and understood, and this is true no matter how the self-proclaimed masters may quake when they see that magick has been freed up. You have the power to rise above the doubters and the cynics, to show that magick is yours. All you need to do is choose a ritual and get to work. It's easily done, and then you are on the path to seeing, feeling, and knowing the power of this magick.

Magick Without Fears

When you read about Enochian Magick, you discover many warnings and stories about the potential dangers. Respected authors and forum fanatics share the same dread of Enochian. It terrifies people.

Is there a valid reason? I think Enochian gives you a deep sense of the supernatural faster than anything else. And that scares people. It needn't, but it does.

A complete beginner might cast their eyes over some Enochian sigils and Words of Power and sense a vibrant, strange energy. Magick is real, and Enochian makes that so clear that it can be disturbing. Even people who have worked with magick for decades may have done so without ever sensing the slightest presence or supernatural effect. Enochian can change that.

Most readers of this book will sense something different about the sigils and words. You may sense a power in this magick. It can be disturbing or exciting, and that's mostly about your point of view.

Work with any form of Enochian, and it will present you with energies that feel strong, electrical, or inspiring, and so real they can be unsettling, but they do not need to be intimidating. There is nothing in the magick that is inherently dangerous, and if you accept that such feelings may occur (or that you may feel nothing at all), you are well armed to cope.

If you sense nothing, it can be disappointing, but I believe that anybody who opens themselves to this magick will sense the reality of magick, even if that sensation is not immediate. At some point, perhaps when you get the result you seek, you will sense that magick has been activated in your life, and it is a deep and ancient magick. It contrasts so dramatically with our glossy and shallow modernist life that it can feel out of place until you become familiar with its essence.

There is also a consciousness behind Enochian. Even with simple rituals, you can sense there are other minds at work, other beings that are real. In the case of this book, these are Angels and Demons that, if evoked to appear before you, would be so filled with might that even the hardest person might be dazed with fear. This is not a book of evocation, and such events will not occur, but even being in the presence of the names and letters of Enochian can make you sense the minds of Angels and Demons. You feel their reality, the conscious presence of supernatural beings, and you may find these glimpses to be even more 'real' than full evocations from other forms

of magick.

On the positive side of things, I can say that the widespread fear of Enochian has lessened in the months since I announced that I would publish this book. I first told readers I was writing this book in 2019. A few months later, Damon Brand released his Enochian work. It goes some way to explain the history of this magick, setting fears aside through a long-term and ambitious system of rituals. His approach is not one that I use, but it was interesting to see how readers (and famous occultists and magick gurus) reacted. It's a popular book with many excited and confident reviews, but beyond his fan-base, there was the traditional backlash of fear, with dark warnings that mere mortals should never meddle with such powerful magick. I am not surprised, but it was disappointing to see that this still happens. Readers, though, are more important than the occult gatekeepers, and I think readers have said that they like the feeling of Enochian. I hope you will feel the same when you experience it through this book.

Overall, things have improved, and Enochian is probably less frightening to many people than it was before. There are readers saying they've tried Enochian for the first time and have realized it is a genuine and safe power. This is progress. I'm glad his book came out first as my book isn't quite as gentle, and I'm more than happy to present the magick of the Demons alongside the Angels because it is an important part of balanced magick. We'll see whether you like this approach, and I feel confident that you will.

If you look for proof that this magick is dangerous, you will find any number of people willing to frighten you away. But if you attempt to make it work and experience it bringing results into your life, you will obtain freedom and power that takes you to a better place.

It's easy to convince yourself that Demons will betray you, or demand payment, or will balance out your life with a karmic backlash. I barely want to waste words denying this madness. The power of magick is the power of optimal experience, and experienced occultists would not be thriving if all the fears and superstitions were true.

Do what you want, but if you've got as far as buying this book, I'd say you're brave enough to try this magick and see past the fear. You do not need to take any precautions or protect yourself before working with this magick. It was created to cause change without pain and can be used without fear.

Developing Enochian Magick

For the readers who pay close attention to my work, you may recall a story from 2019. This book was ready to be published during that year, and just before its release, I became better acquainted with a small group of fascinating, knowledgeable, and humble occultists. This led me to see there were many aspects of Enochian that I wanted to explore in more depth. I expected that my book would need rewriting, with additional testing of the new ideas.

It is important to test your work. If I ever have any doubts about a technique, I don't share it with the wider world. I only publish magickal ideas when I know the material well and when it has been used for many years. That way, I can iron out problems, and I know readers will be safe.

That is a policy that is important to me, and it meant that this book could have been delayed for years. If the advanced revelations that were shown to me changed everything I knew, it might mean rewriting the book and then testing it for many years.

I am pleased to say that no further testing was required for this book. In the end, nothing changed. It's the same book, with the same magick that I know well.

It was worth delving deeper into the workings of Enochian, for me. I gained a deeper understanding of the theory, helping me to know how and why this works. The magick itself didn't change at all. But I am now more certain that what I have to offer in this book is effective because the techniques are aligned with all that theory.

For you, all that means is that the methods in this book have been used for many years by me, and the people I know, and other groups of magick workers, and then in recent years, I've come to understand how this system works in greater depth. That helped me to confirm there are no missing pieces and no places where I've filled in the blank spaces with guesswork.

It's now early 2021, and this book is essentially the same as the one I completed in 2019, but I am now more gratified by the material within because it has been checked against more extensive knowledge.

Your only interest might be finding a relevant ritual and seeing what happens. I support that. Magick begins in books and is only made real when you enact it with the will, desire, and belief that it can work.

There is great simplicity in this magick, even though simplicity is a

word rarely associated with Enochian. Simplicity is not limiting, and these ten powers have almost unlimited potential if used with care.

Many books, including some of my own, contain numerous rituals that address the minutiae of circumstance and every possible variation of challenge you may face. There are rituals for easing a cold, for reducing fever, for battling distemper and bowel problems, and other antiquated ideas. With Enochian Magick, you should now understand there are a limited number of rituals that express general powers. For each Primary Power, you have the freedom to interpret its use in as many ways as you like. You never have to search for the right ritual. Instead, you choose a general power and apply it in a way that pleases you. This can change your approach to magick forever.

Enochian Angels and Demons

There are many Angels and Demons listed in the volumes of Enochian, so how can you ever know which to use? The secrets can be decoded, and the ideas tested, based on themes explored in the texts. In practical terms, the most successful way to guide your ritual is with the aid of the Elemental Angels and Demons. This simple fact is probably the greatest secret of practical Enochian Magick, and it is the path to creating simple magick.

Each cardinal direction (North, South, East, West) is associated with particular groupings of Angels, Demons, Powers, and all sorts of correspondences. Some of these are well established and widely known within occultism. Enochian is a world of its own, and the correspondences you find here are sometimes unique. In each ritual, there is a precise combination of words and names that give you access to the Elemental Powers.

I will list what you're saying and what spirits you're calling. You don't need this knowledge to get the magick to work, but it is set out in brief detail for the curious, and it adds some gravity to your work.

When you come to a ritual, it may seem like nothing more than reading a list of extremely bizarre sounds. One of the first skills you need to learn is to appreciate the might of Enochian Magick. Be open to the power of these strange letters and sounds. Let yourself know there is immense power behind this veil of simplicity. I don't think a book like this should show every logical and intuitive decision made in the process of creating the magick, but I think some understanding can help. I sometimes see modern sigils that look like every possible squiggle, shape, and 'holy name' has been crammed into the empty space during a rushed session of Photoshop, without any real understanding. It shouldn't be that way.

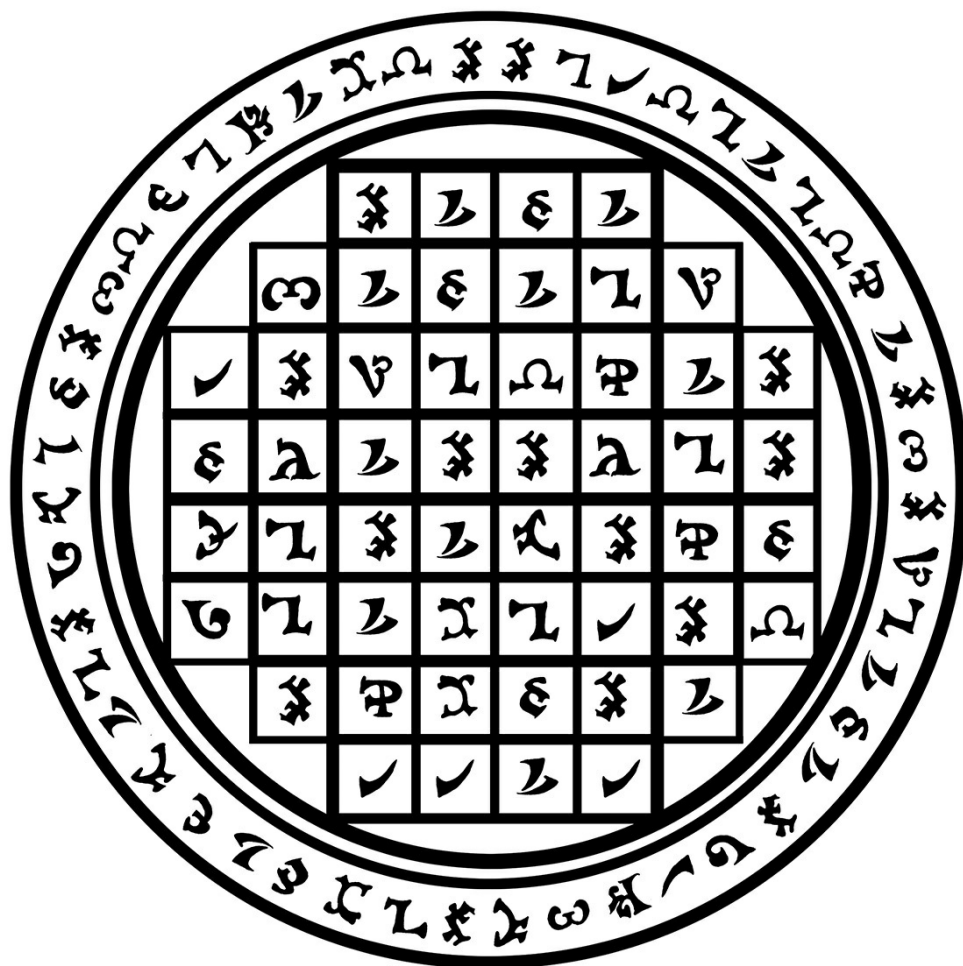
The geometry of a sigil is a vital part of its effect. Although you can heave everything together in a circle and hope it works, that's not as elegant or effective as exploring visual representations that reflect the overlapping powers being called. I hope this shows you that the sigils in this book are an elegant gathering of letters, formed using the fundamental structures of Enochian.

To elaborate on this, I will show you how the sigils are constructed and what the words mean. Before you examine the sigil itself, you probably need to see what the Enochian Alphabet looks like. You never have to learn this or

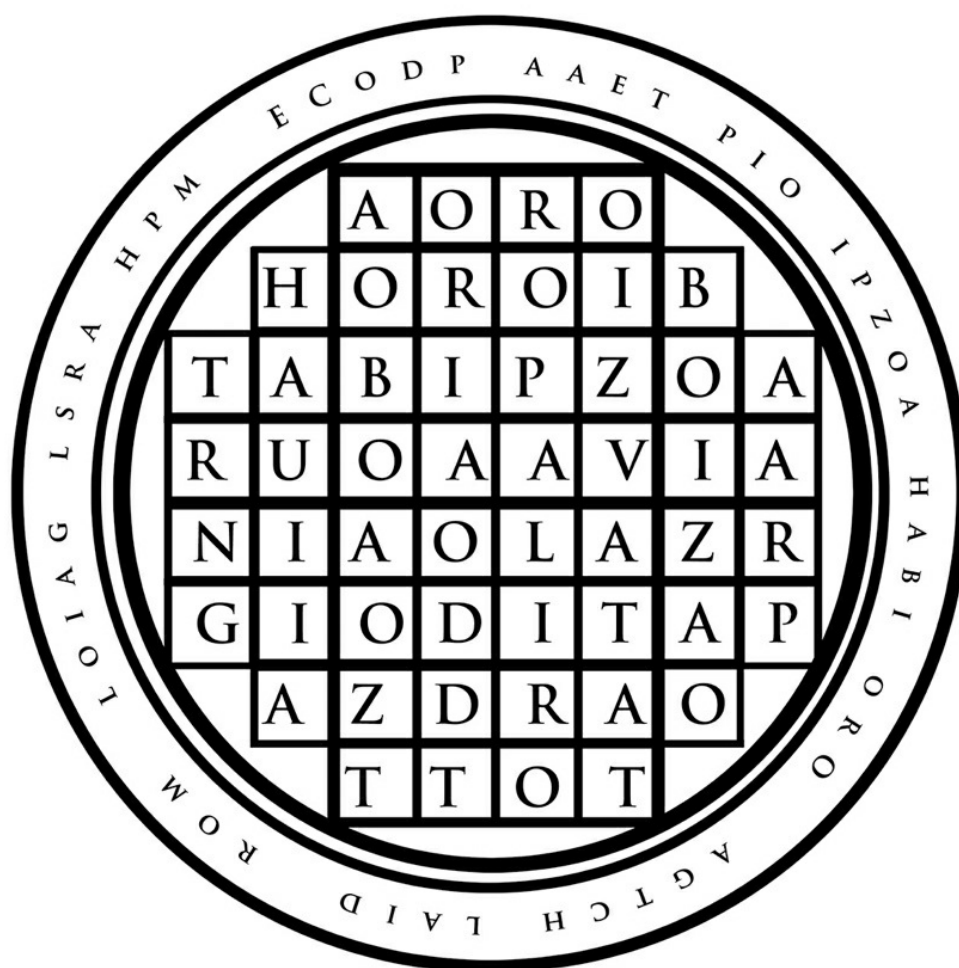
try to read it, but it might help to see the letters that were repeatedly given to Dee and Kelley during visions. They unlock the power of the magick.

A	B	C	D	E	F	G	H	I	L	M
⌘	∇	⌘	⌘	7	⌘	6	∞	7	⌘	⌘
N	O	P	Q	R	S	T	U	X	Y	Z
⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘

The letters I use are drawn from the original manuscripts. There's no J, K, V, or W, but the Enochian language doesn't need them. From these letters, we may find a sigil that looks like this:



To save you the trouble of translating this yourself, this is what it looks like using letters from the English alphabet.



An early version of this magick was not quite as elegant. The various words and names were not arranged in a grid. Instead, they were listed from top to bottom. Although there's an obvious logic to that approach - because it looks like a simple list - it doesn't work as well as the method shown here.

I was introduced to the above sigil construction in the nineties. The outer ring never changes, but I was shown that the number of letters used in the center (even though many different combinations of names and words are used across the rituals) is always fifty-two. That number is significant because it's the same number of grid-squares found at the center of the Sigil of Nalvage.

The Sigil of Nalvage is one of the primary images from Enochian, suggested by many to be a gateway into magick. By using the structure of the Sigil of Nalvage, I found a way to arrange the letters in a way that increased their power.

You don't need the Sigil of Nalvage itself. That is part of a far more complex magick. For this approach, you get to use the structure of that sigil, and that is enough to empower the force of magick in this book.

What follows may seem slightly complicated, but you can relax and know that the magick works whether you understand all these details or not. The magick itself will be very easy for you to perform. But I believe this introduction to the sigil is important. Without it, you might look down at a cluster of seemingly random 'letters,' and it can feel like you're looking at nothing of significance. I will now walk you through the details you'll be using in each sigil.

The first name you speak is a name of God that relates to the spirits of your chosen ritual.

You then name one or more Elders, to bring wisdom.

You speak Words of Power to summon and command the Angel or Demon of the Elements.

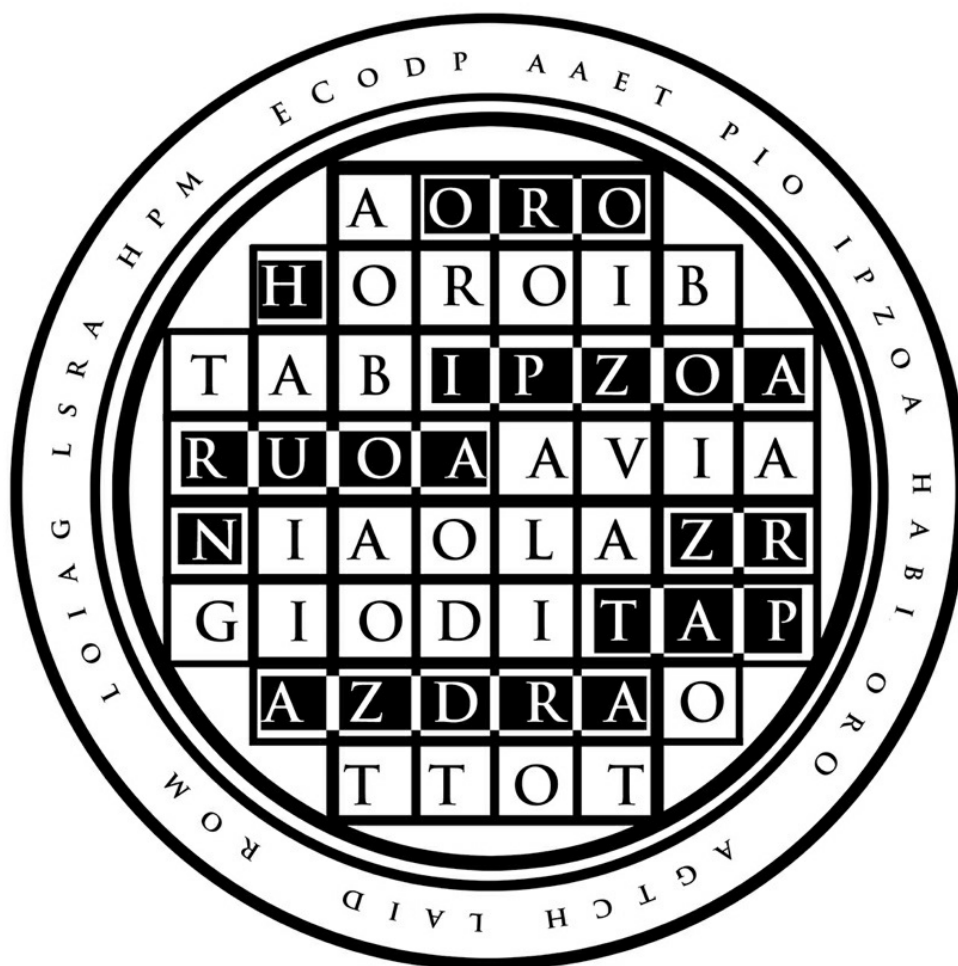
You then speak the name of the Angel or Demon of The Elements.

You speak Words of Power for summoning and commanding the specific Angel or Demon that directs the magick.

You conclude by speaking the name of that Angel or Demon.

In practice, this is easier than it sounds and takes less than a minute.

The following image helps you to understand how the various names are arranged in the sigil.



By darkening some letters for the sake of illustration, I've tried to make it easier for you to see the structure being used. Reading from the top right, and moving from right to left, you can see the words Oro, Abioro, Haozpi, Bataiva, Aourrz, Aloai, Npat, Idoigo, Ardza, and Tott. These words include a name of God, the names of two Elders, words of summoning and command, and the names of Angels.

In the outer ring, you find the names of God for each direction. On the right-hand side of the sigil, for example, (reading anti-clockwise), you find Oip, Teaa, and Pdoce, which are names of God in the East. The appropriate names for North, South, and West are also present.

Having passed over this knowledge, however briefly, you may find you are better equipped to sense the power of Enochian. You will know that this is not a random collection of weird letters but a structurally powerful arrangement of magickal forms that create a gateway into magick.

Choosing Your Ritual

Before you settle into the ritual itself, choose the Primary Power you want to work with, and know the result you are seeking. You may want to perform a single ritual. You may want to perform several rituals on one day. Strong desire is understandable, but I suggest you perform only one ritual a day. If you do more than that, it can make your intentions feel insipid.

Each ritual needs to be performed only once, and if you have seven burning issues that desperately need your attention, it will take less than a week to address them all, but as I'll explain in a moment, even this can be a mistake. Magick does not need to be rushed.

Too much magick can be a waste of time. You try to solve every problem at once, and that can make it difficult to give the rituals your full attention. Without the energy of your focus, rituals can be less powerful. I think it's better to wait a few days between rituals, even when something seems urgent. Many issues are not as urgent as they first appear, especially when you know that magick can affect reality. Allow this strength of confidence to give you some patience.

Some people like to perform many rituals at once. That's going to happen whatever I say, but Enochian energies are intense. You won't be harmed by doing too much magick, but you might be drained, and your results will be weaker, so I prefer moderation.

When you use the magick at a steady pace, leaving two or three days between rituals, it will never drain you. Usually, Enochian is light and energizing even though many people have described the energies as 'heavy.' I think this is because the energies demand your attention. You can't ignore them. But overall, I think 'heavy' is the wrong word because the energies are light and gratifying. It is true that when doing some of the spiritual work that goes with the longer and deeper forms of Enochian, it can get heavy, but not with this magick. Whatever your experience, I think you'll get the most out of it if you take it slowly.

Your purpose is to obtain the attention of the spirits, communicate your need, and then allow the results to occur. If the spirits hear you the first time, as they should due to the nature of these instructions, there is no need to repeat a ritual to add more power. If you've been heard, repetition does nothing. This is why each ritual only needs to be performed once.

You may work on a problem in several different ways, as I'll explain

shortly, and that's effective, but don't feel obliged to attack a problem with magick until it submits to your will. A small amount of carefully chosen magick makes you feel calm and assured, which infuses the magick with the correct intentional energies.

Read about the ten Primary Powers, and you'll discover the power that is going to help you the most or help solve the problem that's concerning you. If you want any form of healing, you don't need me to say that the power of Healing is the one you choose. If you want to harm somebody, there are various options, but you'll doubtless see all the benefits Corruption offers. Whatever you need, it should be easy to determine the best power from a quick read of the book. I've said enough. This is your journey and your life. With only the smallest amount of thought, you'll know what you want to change and what power could be effective. When you choose well, you don't need to perform an extensive array of rituals.

Almost fifty years ago, there was an occult author who published a General Purpose spell in a magick book, and ever since, people have bellowed for some sort of General Purpose Ritual. If it worked – one ritual to rule them all – there'd be no need for anything else, so you can see why it's an attractive idea. Magick can be simple, but not that simple. The spell he published wasn't really general in nature at all, calling only a few angels that could solve some problems. It couldn't be relied upon.

Most magick is more specific. Almost every spell ever cast, every ritual performed, is aimed at getting a specific result. You want something; you perform a ritual to get it. You might seek more money, more sex, punishment for an enemy, a new state of mind, a form of influence, or anything else. Results magick is the way most people work.

With Enochian, you can seek quite general effects or extremely specific results. Healing could be used in a general way, to protect you from illness over the coming year. Or it could be used to aid in the healing of a specific illness. You could use it to offer healing to organizations. Sometimes this can be quite specific, healing a rift, argument, or problem. Other times, it might be more general, when you are healing an unhealthy company culture or workplace energy. If you've got a big year ahead, with lots of travel, you might give yourself some general healing energy to support and protect your health. When you suffer an injury, you might seek to heal that injury as rapidly as possible. The powers work based on need, and if your need is real, you will get a result whether your need is quite general or extremely specific.

What about the other powers? I won't detail them all at this point because you find out about each power as you go through the book. But I will give two more examples, using the power of Corruption and the power of Truth, to illustrate how this can work.

Corruption is a damaging power based on an energy of sickness and disease, so it could be used to create an effect of damage in the life of your enemy. You could seek a specific moment of damage or a specific form of harm, or you could choose something more general, weakening their entire life and making them suffer from ongoing misfortune or unpleasantness. If your enemy is a competitor, you could harm their business by making it weak and sickly. If your enemy has damaged your relationships, you could bring sickness to their relationships, or to one specific relationship. These workings can be more powerful than many reputable curses.

Truth is a power with many applications, but one is to obtain more honesty from other people. You could create a general effect of truth so that people will be more honest with you. You can imagine the potential benefits, especially if this is a year where you're making deals, changes, seeking opportunities, and requiring honesty from people. As an example, I used this the last time I bought a new house (which is a process filled with deception at every step), and the power made the whole process smoother, more predictable, and more controllable because I always knew the truth. It can also be used much more specifically, focusing on one person, making them truthful about a specific situation. A good combination is to make other people truthful while making yourself able to hide the truth. In some cases, you might make this more specific, giving yourself the power to keep secrets from a particular person.

You are never required to perform ritual after ritual, as I've mentioned several times, but it's important to know that combining a small number of rituals is intensely powerful when your desire is strong.

Magick will follow your intentions and desires. If you do a ritual asking for more Truth in your life, without even knowing what that means, nothing much will happen. But if you *require* honesty from people, if you require an ability to detect lies, or if you require the power to speak your own truth clearly, all these powers can be granted, especially if requested at a time of need.

It would be wrong to say that a more general effect is weaker, but it can be the least conspicuous. General effects can work without you even noticing.

Unfortunately, this might make the magick seem weak, even though it is working well. If you perform magick for generally better health, you might go several months without noticing any benefit because nothing has gone wrong. Only when you eventually become unwell will you notice and say, 'The magick failed.' In truth, the magick may have protected you from many illnesses. I go into more detail about recognizing genuine results at the end of the book.

General effects are strong, but they aren't so powerful that they demolish every possible challenge you may face. The more general effects can be extremely powerful, but at times you may need to use a more specific tuning of the power to get what you want.

General effects can easily last for a year. You might not always want them to last that long. If you're harming somebody, you might only want the effect to last for a month, or even a week, and you can define that in your request. But usually, you ask for a general effect, and you do so assuming it will last for about one year.

When you know what you want, it will not be difficult for you to look through the powers and imagine what will work best.

When you choose to be more specific, how specific should you be? If you are too specific, you limit the opportunities for magick to work. The more exacting demands you place upon a situation, the more you are asking magick to manipulate reality, and the less chance you have of success. This is why you would never curse somebody and ask that they be attacked by a swarm of bees. You want them to be harmed, but you don't care how, so all you seek is harm. This is specific but without unnecessary detail. You would not perform healing magick hoping for a specific medicine or treatment. You simply ask for healing, no matter how it arrives, allowing new circumstances to surprise and relieve you.

A specific result should be specific enough to satisfy your needs, but not so specific that it begins to feel impossible. I don't think I need to say more. You know what you want, and you will quickly understand how to ask for a satisfying result.

You are probably already wondering if it's a good idea to mix general effects with a request for a specific result. It can be. If you are unwell, you might seek the general effect of healing energy in your life. You could follow this a few days later with a ritual to heal your current ailment. If your current ailment is bothering you a lot, you might even do this the other way around,

seeking direct healing first and then asking for a more general healing energy.

You might perform one Corruption ritual to bring general misfortune, weakness, and confusion to your enemy, and then in a second ritual, you get more specific, choosing a more detailed result. Perhaps you decide they will become too sick to work.

Combining the two styles of magick, the general and the specific, is not always required. Most of the time, if I want a specific result, I will perform a ritual for that specific result. I will not put a more general effect in place unless I believe it will help the overall situation. There are no rules, however, and if you feel that underlying and more general powers will help, you can use them.

You may even mix powers, when required. You might use the power of Belonging to make you more appealing to somebody, while also using Truth to make sure that person shows their honest feelings to you. There's a limitless number of combinations, and you should always be guided by your needs.

If you feel that one general effect is all you need, seek only that. If you feel that a specific result is all you need, seek only that. If you feel strongly that a combination of powers will work, you can perform the required rituals to get all the effects, and that is fine.

The only warning I will repeat is that you do not need to direct twenty rituals at a problem. If your aim is to make something change, you don't require an endless application of force.

When faced with a desperate problem, desire, or challenge, you might be tempted to perform ten or more rituals, hoping the combination of energies is going to overwhelm reality and force it to your will. That might work, sometimes, but it can distort the clarity of your intention. A single well-chosen ritual, performed with firm intention and trust in the magick will bring you what you want, most of the time.

The descriptions of the powers are brief, and this is intentional. Too much description could limit your imagination. The potential of this magick is immense, and it relies upon you seeing how each power could be used.

I list only a few examples for each power, and as you will see, the opening sentence that describes each power is all you really need. That is where your attention should be.

With the power of Belonging, for example, it says, 'To forge, maintain, or improve connections between people.' What follows that sentence helps to

elaborate, but the opening sentence is all you need to begin speculating, dreaming, and imagining what this power could do for you.

The ritual process is the same for whatever result you seek. You decide on what you want and perform the ritual to achieve that result. How you turn your desire into a request is covered in the next chapter.

Forming Your Request

Now that you've decided on the result you want, how do you ask for it? Some occultists will say that you never ask for anything with Enochian Magick, and that you don't even seek a result. This Zen-like approach can work, but it isn't the only way. For this book, I show you how to form a request that will be understood by the spirits. They will respond to your request.

You can perform the following process in your mind, but I think it is better to work with pen and paper. The act of writing by hand (rather than typing) seems to bypass certain conscious processes and helps you get to your ideas more smoothly.

You spend some time thinking about what you want, and you find a way to write about the result in the form of a past tense statement.

You can do this at any time, in any place. You can do all the work at once in five minutes, or you can do it over several days if you feel the need to obtain more insight and clarity. This work can be done moments before you begin the ritual, or days before. It is much more effective if you know you can focus without disturbance and if you are able to relax into the process.

Think about what you want. Make notes about what you want. Summarize your desire, and get it down to one sentence. You can do this by scribbling scattered thoughts, words, ideas, whole paragraphs, or whatever works for you. If you find that a single sentence comes to you immediately, write it down. If not, put in some work until you get there.

Sitting in thought and writing is an authentic process of magick, even when it feels ordinary. The phrase you are aiming for is a single sentence, written in the *past tense*, that accurately summarizes the magickal result you want, *as though it has already happened* and is now in the past. You are not writing out a request, exactly, but a statement about the result you want, as though your desire has come into being.

Think of it as though you are looking back a year from now and noticing how well the magick worked. You would never write, 'I hope that my broken leg heals rapidly.' You do not want to create a state of hope. You want to create a state of completion. Imagine time has passed and that the magick has worked. In this case, you might say, 'My leg healed rapidly.' It might be slightly more detailed, such as, 'My leg healed rapidly and without pain.' Adding in detail like that might be important.

What you don't want to do is add too many details. If you say, 'My leg healed rapidly, and I felt no pain, and I was able to walk within a week, and I saw Dr. Smith often enough, and I got back to work after a fortnight,' it's too complicated. All those other desires will already be wrapped up in your subconscious need, so they don't need to be stated, and trying to add all those details takes away simplicity. For the ritual to work, your desire needs to be summed up in a simple past tense phrase.

When you are satisfied with the statement, learn it. It's easy. It's just a few words. You can destroy all the scribbles and notes made to get to this point as they are not important. If you can't learn the statement and feel the need to keep a written note to remind you of your desire, you can, but I think that if your desire is real, you should be able to recall your statement of desire.

It is easy to overthink this process and worry about exactly how to phrase your desire. To ease you through it, I'll give examples for each of the powers. These are only examples to show how it could work, and they do not cover every possibility. This is only a way of showing how you might come up with good past tense phrases.

For **Healing**, we've already looked at a specific result with healing a broken leg, but what if you wanted more general health? You might say, 'I was strong and healthy all year.' As mentioned earlier, you can assume that any general effect will last for a year, so you phrase this as though it's a year from now, and as though the magick worked all year. You don't need to believe it or try to feel it as a truth. You just sum it up in a past tense phrase.

Using the past tense can feel strange. You're pretending it's a year from now and that you're looking back. In reality, you're trying to change what happens in the year ahead. It sounds complicated, but it's no more difficult than writing your phrase as though you've had a year of successful magickal results.

For **Corruption**, you might want to make a competitor sick at a critical time, and your phrase could be, 'Robert was unwell all through March.' I've said that you should leave timing out of your request if possible, and that is true as it can be limiting, but in this example, you need Robert to be unwell during March when you're launching your new product. When timing is a part of the request, include it.

You might also want to weaken the company Robert owns, corrupting it throughout the year. Your request in a second ritual could be, 'Robert's

company suffered from employee conflict all year.'

Don't worry; you can't get this wrong because *you know what you want*. And hopefully, you can see that the sickness of Corruption can manifest in more ways than simple sickness, as illustrated by this example of breeding 'mistrust and doubt'. Use your imagination to get the most out of all these powers. There is massive potential for every power.

For **Belonging**, you might say, 'Margaret made peace with my father.' Here, there's a family dispute between Margaret and my father, and I'm asking for this specific result, with peace being made through some form of reconciliation. Notice that I don't say how it will happen, who makes the first move, or define any of the details that bring this about. Such details would limit the spirits' potential to be creative. I just say that it happened. I might want to back this up using Belonging in a second ritual to bring a general sense of cohesion and peace to my family. The power of Belonging works to 'forge, maintain, or improve connections between people,' so I could say, 'My family members were filled with trust and love.' I didn't bother to add 'all year' because that is implied and felt when making a general request. You can add it if you like.

Money magick is always popular, and with Enochian Magick, you get two ways to attract more money. The power of **Prosperity** works to support your efforts to create money through career-building, direct effort, or when you have specific goals such as paying off a credit card, raising money for a deposit on a house, or anything else that you desire.

Fortune is a power for attracting good financial luck and for attracting money out of the blue. I'll look at examples for both and see how they can be combined.

A general request for Prosperity might be, 'I made the most of this year's financial opportunities.' In a second Prosperity ritual, you could say, 'I was flooded with new financial opportunities.' This means you attract more opportunities *and* find ways to make the most of them. You could add something more specific, when required, such as, 'I made a fortune by signing a new deal with Company X,' if that's the company you specifically want to get a deal with. You could name a specific amount instead of 'a fortune', but leaving it more open can lead to some pleasant surprises. See what works best for you.

There is no set limit to how many of these rituals you can perform, both general and specific, but a few well-chosen, thoughtful, and harmonious

rituals are far more effective than twenty rituals that you vaguely hope might help.

The power of Fortune is about good financial luck, so you can ask for money out of the blue, more success with gambling (although keep your expectations realistic), or increased luck in any area of finance. You could keep it simple with a statement such as, 'Money came to me all year from many unexpected sources.' If you want things to go well in a specific area, such as when making a deal, buying a house, or negotiating a contract, ask for specific support to get what you desire.

Earlier I gave the example of paying off your credit card, and this is an opportunity to combine two powers. You might perform a ritual for a feeling of Fortune regarding your credit card. You could phrase it as, 'Unexpected income made it easy to pay off my credit card.' Fortune is more about chance and financial coincidence, so this request lies somewhere between the general and the specific. It's fairly open and general but is also aimed at your credit card. This can be more powerful than a statement such as, 'I had good luck with money all year,' because it's aimed at a specific need, which is clearing your credit card debt.

You could then follow this a few days later with a Prosperity ritual in which you state that, 'I paid off my credit card.' This will support your efforts to pay off the card. You don't need to define exactly what those efforts will be. You know that you will focus on clearing your debt, finding opportunities to make more money while keeping debt clearance as a priority. A statement like, 'I paid off my credit card,' will tap into the deep energies of Prosperity magick. You could say, 'I paid off my credit card by July,' if that timeframe is important but if the timing is not essential, leave it out.

You're probably getting a good feel for this now, so I'll keep the final examples quite brief. **Protection** could be used to ask for general protection from attacks, harm, or misfortune. If you have a particular fear, such as being attacked, robbed, or burgled, you could add specific requests in other rituals. If you believe you are being attacked by an occultist, you can name that person or ask for general protection against curses and attacks of a supernatural nature.

Truth can be used to express honesty, to detect lies, or to make people more truthful, amongst other things. It's a power with more potential than you may realize at first, but imagine that you suspect somebody close to you is being dishonest. You might perform a general Truth ritual asking for that

person to be more honest with you. A more specific ritual could ask for you to see through that person's lies. When combined, these rituals should help you to see if there's any substance behind your suspicions.

Transformation is a power that enables you to take a personal flaw and remove it, or find an area of weakness and improve it. There's a little more to it than that, but for this example, we can say that you are terrified of public speaking, but you need to give lectures for your job. You could perform a general ritual to make you confident when speaking publicly, and a specific ritual for the next one or two lectures to help you break the habit of fear.

Decay is a curse-like power that weakens a strength or ability in another person. If you have an enemy, you could weaken their willpower generally and then make them lose the resolve to complete an important task.

In these examples, I am showing the general and the specific, but you don't always have to ask for both. If you only want your enemy to fail when coming up against a specific task, use only one ritual to cause Decay to weaken your enemy at that time.

The power of **Creation**, which is the last of the powers and our final example, is all about creativity and inspiration, as well as seeing ideas through to manifested completion. One of the most obvious ways to use this is to seek general inspiration for an artistic project and then specifically request that you complete the task.

Remember that you always ask for the end result, not the process. You wouldn't say, 'I worked hard on my collection of paintings,' because that is only asking for hard work, not completion. It would be better to say, 'I completed my painting project ahead of time.' Your general ritual might say, 'I was inspired to paint brilliantly all year.'

I hope these examples have given you a sense of just how much potential there is here, to create general effects, specific effects, and to seek combined results.

If it seems complicated, remember that you don't have to use all these powers or combine anything. If you want one general result, such as better health, you can ask for that. Make it as simple as you like.

For most situations, you only need to use one ritual, and that will bring your results. Sometimes, you may feel the need to confront a problem from several angles, using a few different ritual approaches. This can be wise. If you want to obtain success, it can be an excellent idea to strengthen yourself, weaken others, seek inspiration and fortune, and manipulate other aspects of

reality that surround that situation. Even in cases like this, I suggest only one ritual a day, at the most, building your new reality in steps. There is no harm in going slowly.

If you find yourself wondering about whether or not the magick could work, whether you're doing it right, planning it right, or choosing the right powers and requests, use it, and see what happens. Being general in nature, each power can be applied and tuned to so many situations. If you think it can be done, it probably can.

Any time you find yourself thinking, 'I wish I could contact the author to see if this could work,' then know you are overthinking it, and you should relax, and then prepare your rituals and perform the magick.

The Words of Magick

When you come to perform the ritual itself, you have to say the Enochian words out loud. There's nothing to be afraid of when it comes to pronouncing the Enochian words. Although they look like words you could never say, I'll guide you through, and it's all easier than it appears. When you have chosen the Power and formed your request, it's time to learn the words you'll be using in the ritual.

With Enochian pronunciation, some people say you must aim to get it precisely right, while others believe anything you say (if said with intention) will work. I have definitely found the second case to be true.

Although I do my best to follow what Dee recorded and interpreted, it won't match with every other book you read. And there's no consensus on what's correct. Everything is subjective because Dee's notes are open to wide interpretation.

There's one book that even had an audio file, and it was meant to show you the 'proper' way to speak Enochian, but it was full of errors, from my perspective. If you want to research this, I give advice at the end of the book, but you really don't need to do that.

You can say the words in whatever way you like. If you have a strong belief that a word or name should be said in a particular way, based on your long-held beliefs, you can use your beliefs to guide you. If you have no idea how the words should be said, use what I suggest. If you feel like you want to make up your own pronunciation based on what you see, that is a completely valid approach. That isn't true with most magick, but with Enochian, it works. The letter codes, and the images of these letters in the sigils, are so strong that any attempt to pronounce them will work.

That means that this chapter on pronunciation is very short and is here to establish some of the common sounds used later in the book.

Before I get to that, I will say that, whatever you choose, it should be spoken with some sense of seriousness. You shouldn't just drone out a sound. The magick should feel important and real, as though the words you speak matter.

If you feel the need to make up your own pronunciations, that choice should come from a genuine intuition and then be performed with serious intent to contact these spirits. And then you can't get it wrong if you're taking the magick seriously.

Always remember that you aren't just saying words. You are speaking names of God (or of Universal Power if you prefer), as well as names of summoning and command, names of Elders who guide the magick, and the names of Angels and Demons. Remind yourself that you are working with spirits who will hear you and who will respond to you. You are not just saying 'magick words.' You are using words and names and summoning the attention and response of genuine, ancient spirits.

For each name listed below the sigil, you get the name itself, followed by the pronunciation in BLOCK letters, like this:

Abioro (AB-EE-OAR-OWE)

Abioro is the name as it appears in Dee's texts. I provide you with this phonetic pronunciation: AB-EE-OAR-OWE. This is my approximation of the best pronunciation that I know. It's quite self-explanatory.

Say all the sounds in BLOCK LETTERS as though they are from English, and you'll get it right.

AB sounds like the AB in STAB.

EE is like the EE in SEEM.

OAR and OWE are the English words OAR and OWE.

Run that together and you get a good pronunciation for Abioro.

For a word like Abioro, it's easy to follow, but for something like Laoaxrp, you might appreciate the phonetics because there is no obvious pronunciation for a word like that. The phonetics, shown in BLOCK LETTERS, will be your guide.

One sound that you will come across often is AH. AH is like the *ahhhh* when you sigh, or the A sound in FATHER. There are also many similar sounds to this, such as VAH, RAH, and ZAH, which all use the AH sound. ZAH, for example, is the AH sound with Z at the front. Remember this, and you have the most important key to pronunciation.

The rest is mostly obvious, although it might help to know a few more details. AL is like the AL in PAL. G always sounds like the G in GET rather than the G in GEM. X always sounds like the sound in AXE rather than like Z.

Before you begin a ritual, get used to the pronunciations. You don't have to learn everything in the book, but learn what you'll use in your upcoming ritual. You don't need to memorize them, but you should know them well enough that you feel at ease when you come to say them out loud.

It's only a few words and won't take long for you to learn. You can say them out loud while practicing, without any risk. You don't need to be a perfectionist, but take the time to rehearse the words, even if only briefly. This will make the ritual a little easier and will keep your focus on your magickal intent.

Ritual Preparation

Some people prefer to work at night, some at midday, and some like the hours of twilight, but with Enochian, I've found it works whenever you want to use it. It works at any time of the day or night, on any day of the week, and at any time of year.

More important than timing is separating the ritual from your ordinary life, and this is why you create a magickal state of mind. This doesn't mean going into a trance. It's as easy as settling down, away from people, things, devices, and interruptions. And although that sounds simple, I know it is anything but simple in the modern world. Privacy, for many, is almost impossible. I have heard far too many stories of people hiding in bathrooms, whispering rituals in a rush because that's the only privacy they can get. If that's really all you can get, go with the flow. It's better than nothing. It can still work.

This magick does not require you to achieve a certain level of skill or ability. All this magick requires is that you connect with the named Angels and Demons. And for that, all you need is a sigil and the Words of Power. The state of mind you need is about intention and focus. It brings you to the ritual. When you are present, you convey all that you desire, and that makes it work more effectively. You don't need perfect conditions, perfect privacy, or a perfect mood.

I know that many people want an almost instant way to open a book, say a few words, and get a result. If you do your magick in that way, in five rushed minutes, you *may* get results more often than not. But if you want a better chance of getting results, I strongly advise you to take the time to settle into the ritual, to let your ordinary world fall away, and to spend some time feeling and experiencing the ritual as a time of magick.

What I recommend for almost all magick is that an hour before you begin, dampen the noise. Switch off devices. Cut off from people. Be alone, be quiet, and shut up and shut down. The world is too busy and information-laden, and you can't connect with magick if you're in the middle of social media and video streaming. Magick should be the focus of the time set out before you. Give the magick some attention, and it works better because you are able to get into it more deeply. Ideally, find an hour of quiet, calm time before the ritual begins, alone with your quiet thoughts. Make this magickal time seem different from your ordinary life, even if that only means

switching off your phone and being quiet for a while.

This approach is not as fast as some of the super-fast Words of Power rituals, but that isn't a bad thing. Some of the rituals out there are over just five minutes after you open the book, and it doesn't feel like magick has happened. You feel like you've made a wish. Magick should feel more important than that.

If you can, give it an hour. If you can't, give yourself five or ten minutes to settle down into the magick. Even that will be better than nothing.

There was a psychiatrist I used to know, and after a long day of dealing with despairing and delusional patients, he would retreat to his study, sit in a huge chair, and nurse a reasonably large glass of brandy. He didn't think about the day, the future, or anything that was worrying or troubling. It was a wind-down, and it wasn't the brandy that relaxed him so much as the time set aside to relax. For magick, it works best if you can relax without alcohol. Some people get very uptight about using drugs or alcohol with magick. I think it's a personal thing. Generally, I think being relaxed by substances takes the energy out of your workings, so relax by yourself if you can.

I also knew a nurse who liked to party hard, but she would always find the time to sit in the park for half an hour if the weather was good. When the weather wasn't good, she'd walk in the park. She didn't think about anything much. It was only a walk in the park. But for her, it was an essential structure that helped her to cope with the pressure of work. It was one time that, no matter what, she set aside for herself.

In magick, you're not trying to clear your mind and meditate (because that in itself can feel like pressure or an effort), but you're not sitting there worrying about your problems or thinking about whether or not the magick will work. You are only settling yourself, ready for the world of magick. There is nothing mysterious about this. By relieving yourself of books, machines, emails, messages, other people, and obligations, you create a period of time that is special. This is truer now than at any time in the past. The simple act of setting time aside for magick is a magickal act.

During this time, whether it is five minutes or an hour, if you think about anything at all, think about the reality of magick, and know that it works. Feel pleasure in knowing you are one of those lucky enough to have access to these powers, which are secret, not because they are kept secret, but because most people dare not believe them.

By taking the time to let go of worries and concerns, you allow the

approaching moment of magick to fill you with expectation.

If you prefer to go for a walk to prepare for magick, that works too. You can walk without any purpose other than to set time aside for magick.

For many people, this instruction will be an annoyance. I have seen people compare and review rituals, looking for which is the ‘best,’ and they rarely talk about quality or results. They talk about which magick is easiest. The most popular rituals last ten seconds, whether they work or not. Looking for that sort of shallow speed doesn’t interest me so much.

If you strip this ritual down to a five-minute preparation, it’s very easy and very quick. If you must, do that. But if you want more potential to feel the power and direct the magick with your desire, I suggest giving yourself an hour.

In the past, when I have advised taking an hour to prepare for magick, people have asked if it would be better to spend that hour repeating the ritual over and over again. Absolutely not.

Imagine you are standing on a mountainside, and you throw a pebble into the other pebbles and rocks at your feet. Most of the time, it will roll a small way, dancing this way and that, almost at random until it comes to a stop. Sometimes it will stop almost immediately, against a larger rock, without going anywhere. And sometimes it will roll and roll, picking up speed, taking rocks with it, and making it all the way down the mountain in something like a small landslide.

When you are throwing rocks, how hard, how often, or how carefully you throw the pebbles has no obvious effect on what happens. This is how it is with your ordinary intentions. They are like pebbles thrown down a mountainside, subject to a million random forces outside of your control, sometimes extinguished in a moment of circumstance, and sometimes encouraged further, but very rarely turning into much.

Magick is not a way of throwing more pebbles. It is not a way of throwing the pebbles harder. Magick is like casting the pebble then manipulating the laws of physics to ensure that every moment of possibility is a nudge in the right direction. With each bounce, there is *nothing* random; the pebble is *always* on the right track, always heading down, always gaining speed towards its destination.

An occultist would not throw a thousand pebbles. An occultist would prepare the magick for an hour, throw one pebble, and watch it inevitably make its way to the bottom of the mountain because magick has made that

possible.

And that is why, during the time you set aside, whether it's five minutes or an hour, you don't work on the ritual.

When it comes to preparation, there's one other tip I'll give you. It can help to prepare a small reward for yourself. When the magick is done, you give yourself some sort of reward or pleasure. This is not a reward to the spirits but to yourself for having completed the ritual. You can make this decision days before you perform the ritual, or at the very last moment, but promise yourself that you'll reward yourself with something that might otherwise seem indulgent. This might be an extra half hour watching television, a drink, something you like to eat, a nap, or even visiting a friend. Don't make a big deal out of this. Just tell yourself that when it's over, you'll do something simple that will feel like a reward, no matter how small.

Why is this important, and how can it affect the magick? It affects the magick by affecting you. When the ritual comes to an end, this small reward helps ground you back in everyday reality, and it also gives you a feeling of satisfaction and gratitude. This is much more important than feeling fear or expectation about a result. By giving yourself a small treat, you get that feeling. It's not essential, but many people have found this to be a workable hack that makes it easier to let the magick express itself in your life, rather than weakening it with post-ritual doubts.

In summary, settle down, make it feel special, and at the end, feel like it was enjoyable and worthwhile. Try to appreciate that you worked with mighty and ancient forces of magick. This focus, this memory of the magick being profound, is more useful than immediately focusing on the result you're seeking. Of course, the result is what you want, but the less you obsess about it, the better. There is more on this at the end of the book, but it is now time to move into the magick.

Performing Your Ritual

The instructions for performing the ritual are short. As you have probably gathered, becoming familiar with the magick, firming up your intentions, choosing a ritual that reflects your needs, and turning this into a request, is where the work is done. The ritual itself is short and simple. The important, practical part is really quite short. So short, in fact, that some people will feel it's not enough. Trust that I only give you what you need, and I do not believe it helps to dress up the ritual with unnecessary theatrics. I could pad this section out with ideas, theories, thoughts, and I could list power after power after power to make the book longer, but I'm going to save you all that trouble. The hard work has already been done, and what follows should get you into action quickly, so you can use this magick as soon as you want and for whatever you desire.

The best way to do this magick is alone, speaking the words out loud, in a relatively quiet place, where your words are the only sound. You don't need absolute silence, but you shouldn't do this while listening to your favorite playlist. If you can't say the words loudly, you can whisper, but you need to hear your voice saying the words.

If you live in a house with several other people and never get time to yourself, work the magick as well as you can. Privacy is not easy, but do what you can. You don't have to yell the words. You only have to hear them spoken in your voice while you experience the ritual.

There's no need for candles or anything else like that, and you can do this anywhere you like. Just try to avoid being disturbed and let the sense of magick arise for about an hour.

You can sit, stand, or use any other posture. I sometimes like to stand because it feels like I am doing something more important than reading. Sitting also works and can sometimes make it easier to see the book.

You can face any direction, but I find it's best to have a relatively bland view. A blank wall is better than a wall with paintings. A view out of your window is fine, so long as it's not too distracting. Anything works, so don't overthink this, but just make sure you don't have the tv on in the background. If life feels too ordinary, it gets difficult to connect with the magickal.

The ritual itself consists of you looking at the sigil, thinking about your desire, speaking the words that go with the ritual, and then closing the book. It's that easy, but I'll explain the details.

In magick, we often say that you scan a sigil, and this means you look without trying to read or understand. You look at the shapes and patterns without trying to interpret them. It's easy to do with Enochian because you probably can't read the Enochian Alphabet too easily, and you can see the lines and shapes as mere lines and shapes. You guide your eyes over all parts of the sigil without staring or focusing too hard, seeing the shapes without thought or judgment. It may help to relax or soften your eyes by closing them slightly. You can even look at the white space within the sigil rather than at the black letters and lines if that feels easier. This is such a simple technique that you cannot get it wrong. Scanning like this is a way of bringing the sigil's content into your subconscious mind so that when you speak the words, a circuit is completed, and you instantly connect with the spirits.

You will scan the sigil several times during the ritual, and I'll show you exactly when. Scanning only needs to take a few seconds, so don't feel you have to spend several minutes letting it soak into your mind. Twenty seconds is enough, but if you start timing yourself, you're overthinking it. Your magick is serious but does not need to be mechanical.

You do not need to say opening words, cast a circle, light a candle, or do anything else. The ritual begins when you scan your eyes over the sigil as described. (You can't start a ritual by accident when looking through the book. The magick works when you scan the sigil with the intention to perform a ritual.)

Now that you have scanned the sigil, think about the request you made, the desire that you formed into a past tense phrase. You might want to think the phrase in your mind, but you can also say it out loud. When you do, you may experience strange and unexpected feelings of doubt, fear, hope, excitement, skepticism. Many emotions are possible, and it's also possible you'll feel nothing, or you might feel satisfaction as though the magick has worked. You do not need to guide your feelings, and if nothing happens, or if you are filled with apparently negative feelings, that is all ok. You don't need to force positive gratitude in this ritual. Keep the phrase in the past tense as though it has worked, and let your feelings be whatever they are. You only need to do this for a few seconds. This contemplation occurs several times throughout the ritual, and you may find that it feels slightly different each time. That is all ok, and if you know what you want, you cannot get this wrong.

You now say the first word below the sigil. You say it three times. If

you were using the sigil for Healing, that would mean you say Oro three times, pronounced as OAR-OWE, OAR-OWE, OAR-OWE. Don't let your mind drift away from the ritual. Keep your focus on the sound of the words as you are saying them.

Scan the sigil again. Think about your desire as a past tense phrase, speaking it out loud if you prefer. Move to the second line and say the second word three times. In this case, it would be Abioro, spoken three times. When you get used to it, this will take just a few seconds, or minutes at the most.

To summarize, the process is this: scan the sigil, think about your desire-phrase briefly, and then say the word three times. Do this for each word in the list beneath the sigil.

When you say the final word three times, the ritual is over. In this example, it would be Tott, spoken three times, pronounced as TOE-TET, TOE-TET, TOE-TET.

You do not need to do anything else. When you say the final word in the list for the third time, you have completed the calls and simultaneously closed the ritual.

You can now put the book away and get back to your ordinary life. Find something to occupy your body or mind that is pleasant but not magickal. Focus on the ordinary sensations of existence. Eat, drink, walk, whatever. If you planned to give yourself a small reward, as suggested earlier, this is the time to reward yourself. If, for whatever reason, you don't want the reward, that's absolutely fine. Enjoying your reward can be both grounding and enlightening, or absolutely ordinary, and I'll let you experience all that for yourself.

Enochian Magick can have some after-effects in the hours and days after you perform a ritual, but they are harmless. If you sense the presence of the spirits, welcome their attention, and know they are there not to judge or harm but to support your request. Nothing will upset, frighten, or damage you, and if something supernatural occurs, know that is a good sign. Each ritual is designed to protect you, and the magick itself will not harm you or attract unwanted entities. When performing this magick, you are safe and shielded.

Most of the time, you will not notice anything strange or supernatural, and that's also ok, so don't despair if everything seems normal.

In the following days, be open to seeing signs and noticing coincidences that might guide you towards your result. But don't wait for the result, and don't mentally demand that the magick should work instantly. Results will

come to you at the right time.

A Summary of Events

It is true that people read summaries instead of instructions. It is also true that if you need a summary, you may not have learned the magick well enough. I am often opposed to summaries for these reasons. But in this case, the instructions are spread through the book, and I think a summary might give you more confidence to get started.

This summary may serve to simplify the magickal process, but only when you have already become familiar with all the details. It will not work if used without first understanding what has gone before. It serves as a reminder, not a shortcut. If you use this as a shortcut, it will probably fail. Do the required reading. It's a short book anyway.

If you have read and understood, I hope this summary helps:

Read the whole book at least once before you begin your first ritual.

Decide which of the ten Primary Powers you wish to use in your ritual.

Decide whether you are looking for a general effect or a more specific result.

Form your desire into a request to the spirits, phrased as a past tense statement, as though the result has already been achieved.

Study the pronunciation required for this ritual and become familiar with the sound of the words without obsessing over precision.

You may choose to plan a small reward for yourself for when the ritual is complete.

Prepare for your ritual by settling as described, for up to an hour, but for as little as five minutes if that's truly all you can spare.

Before you begin, remember that you are speaking powerful words and names, contacting actual spirits. You are not just saying words.

Begin by scanning the sigil as described.

Consider your desire, in the form of a past tense phrase, and feel whatever you feel, whether it is negative, neutral, or positive.

Beneath your sigil, there is a list of words. Say the first word three times.

Focus on the sound of the words.

Repeat this process for every word beneath the sigil. First, scan the sigil, then consider your desire as a past tense phrase, then say the word three times, focusing on the sounds.

Continue this process until you come to the last word in the list. Say it three times. In doing so, you complete the magick and close the ritual.

Get back to normal, and if you promised yourself a reward, now is the time to reward yourself.

Each ritual needs to be performed only once.

Study the final chapters at the end of the book if you need guidance when it comes to receiving results.

Let a few days pass before you perform your next ritual.

Enochian Powers of Universal Magick

On the following pages, you are presented with all ten Primary Powers, their associated descriptions and details, the appropriate sigil, and the words you speak during the ritual.

Remember that the first line in the description of each power is the most important. Your interpretation of each power can be open and intuitive.

You then find a list of names and words used in the sigil. This list serves as a reminder that you are working with real, ancient entities rather than merely saying magick words.

After that, you come to the sigil itself, and beneath it, the words that you will speak in the ritual. The pronunciation guide for each word is shown in BLOCK LETTERS.

The Power of Healing

To heal yourself and others. This can be applied to physical or mental afflictions. The power can also be used to sustain good health in yourself and others. Healing can apply to more abstract notions, such as healing a relationship. You might even want to heal the atmosphere in your workplace, for example. Use this on any other aspect of life that you perceive as being in need of healing. Be willing to use your imagination to speculate on possible uses. If something or someone could benefit from any form of healing, the magick can work.

Words in the Sigil of Healing

The name of God is Oro.

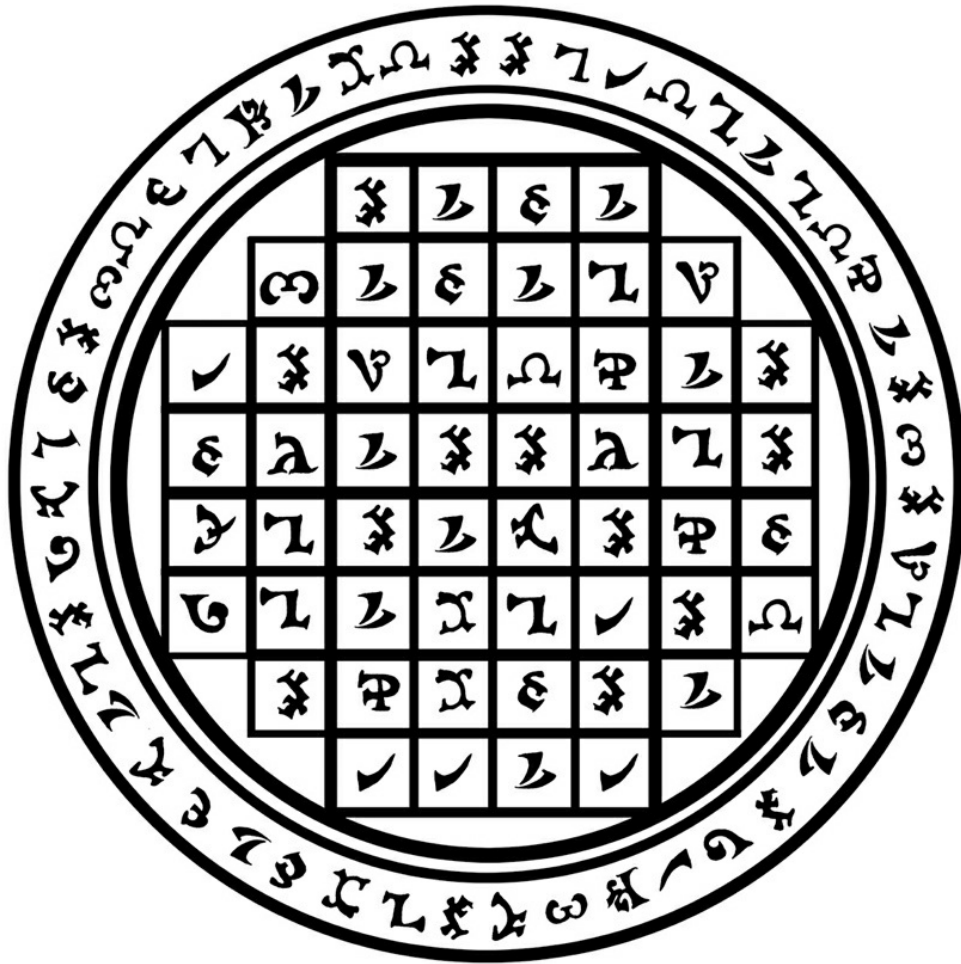
The Elders who bring wisdom to this working are Abioro and Haozpi.

The peaceful name of God you invoke is Bataiva.

The words Aourrz and Aloai will summon and command Npat, an Angel of Elements in the East.

The words Idoigo and Ardza summon and command Tott, an Angel of Healing.

The Sigil of Healing



Oro (OAR-OWE)
 Abioro (AB-EE-OAR-OWE)
 Haozpi (HAH-OZ-PEA)
 Bataiva (BAT-AH-EE-VAH)
 Aourrz (AH-OO-RAH-REZ)
 Aloai (AL-OH-AH-EE)
 Npat (NAP-AT)
 Idoigo (EE-DOE-EE-GO)
 Ardza (ARD-ZAH)
 Tott (TOE-TET)

The Power of Corruption

To damage enemies with pain, weakness, misfortune, or disease. Your enemy could be one person, a group of people, or an entity such as a business. (If you hate a business because they didn't refund a low-cost product, the effect will be weak because it doesn't matter. If you hate a business because they stole your ideas and made millions, the effect can be strong. Personal connections make a difference.) You can be specific about the quality and intensity, asking, for example, that somebody suffers from anxiety or some form of ongoing pain. Or you can sicken and hurt your enemy without being specific. Corruption can strategically weaken a competitor at a crucial time, or it can be used for the satisfaction of revenge or justice.

Words in the Sigil of Corruption

The name of God is Mph.

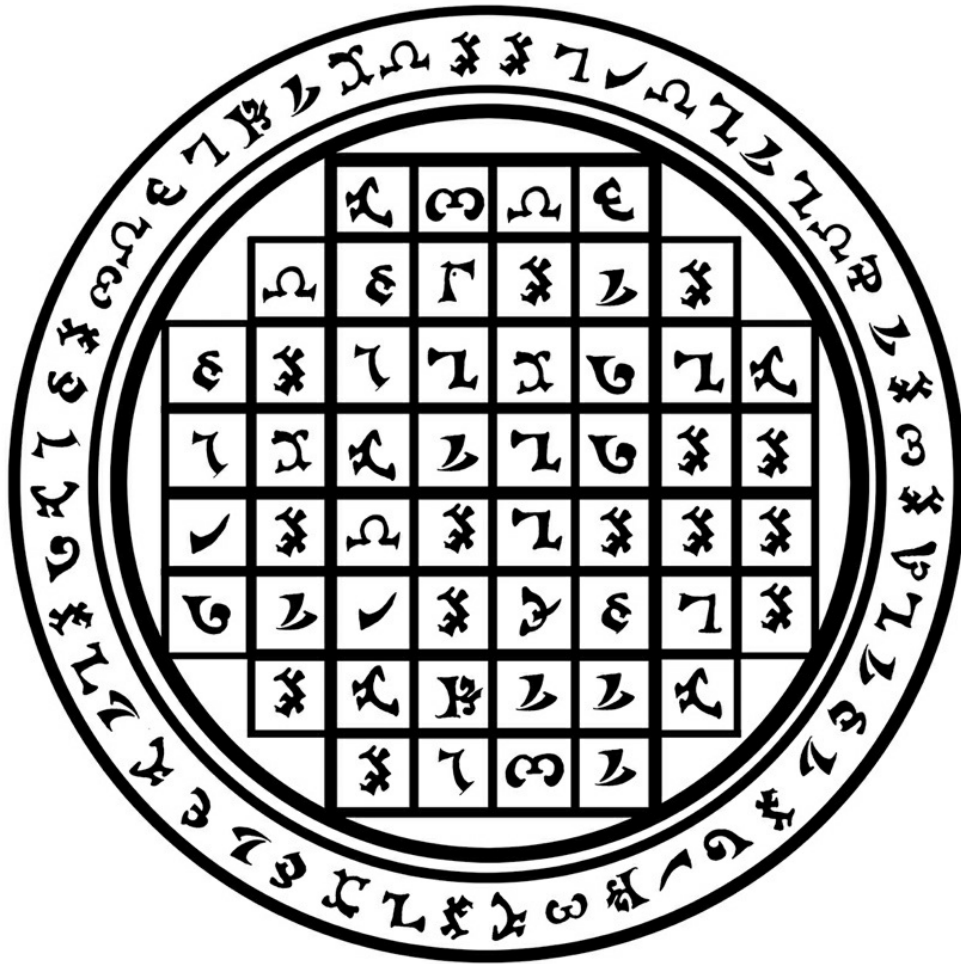
The Elders who bring wisdom to this working are Laoaxrp and Ligdisa.

The wrathful name of God you invoke is Raagiol.

The words Dsaaai and Apata will summon and command Ern, a Demon of Elements in the West.

The words Atoglo and Oclao summon and command Hsa, a Demon of Corruption and Disease.

The Sigil of Corruption



Mph (MEP-AH)
Laoaxrp (LAH-OH-AXE-ARP)
Ligdisa (LEE-GED-EE-SAH)
Raagiol (RAH-AH-GEE-OWL)
Dsaaai (DESS-AH-AH-AH-EE)
Apata (AH-PAH-TAH)
Ern (EARN)
Atoglo (AT-AWE-GLOW)
Oclao (OH-CAL-AH-OH)
Hsa (HESS-AH)

The Power of Belonging

To forge, maintain, or improve connections between people. Use this power when you want somebody to feel like they belong with you or that you belong with them. You can also use it on other people, to make a connection or attraction between them. The power can be used in all kinds of relationships, and it's as effective for romance as it is for family or business relationships. It can also be useful for obtaining the love and appreciation of fans and followers, or for making sure that the gatekeepers of your industry admire and appreciate you.

Words in the Sigil of Belonging

The name of God is Oip.

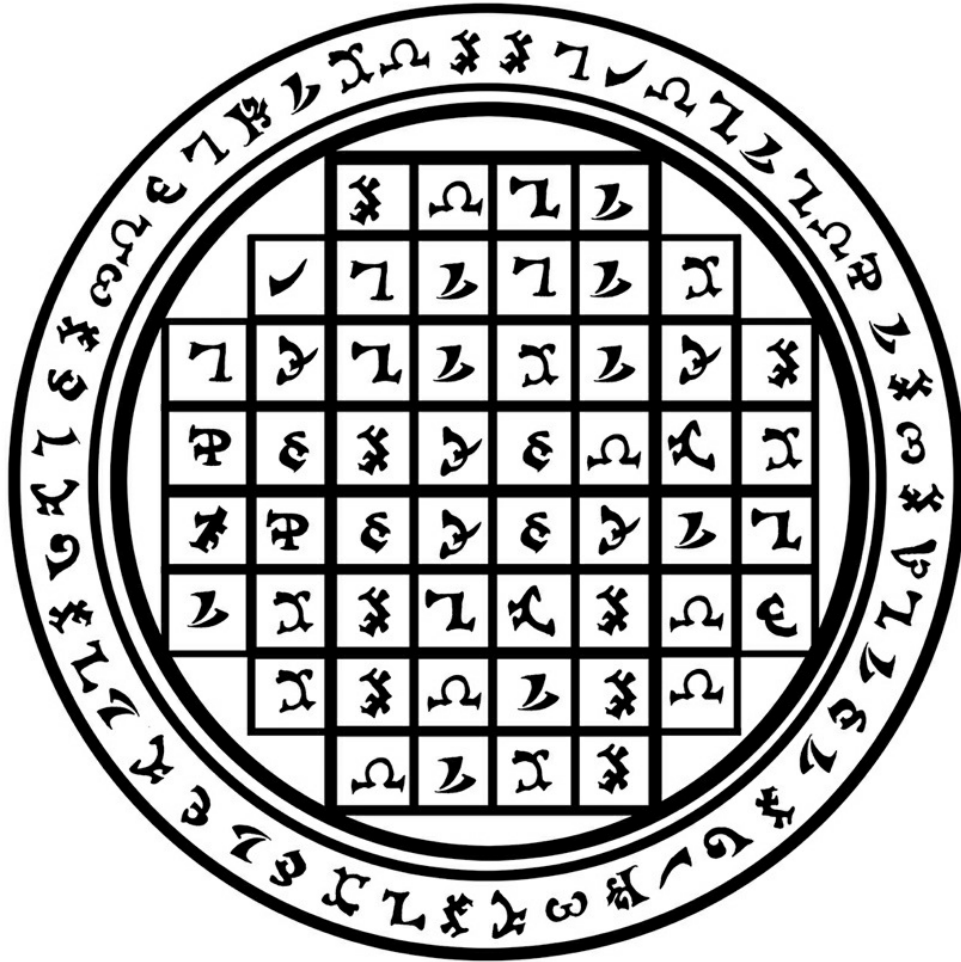
The Elders who bring wisdom to this working are Adoeet and Anodoin.

The peaceful name of God you invoke is Edlprna.

The words Rzionr and Nrzfm will summon and command Pali, an Angel of Elements in the North.

The word Adopa will summon and command Opad and Adop, Angels of Conjoining Natural Substances.

The Sigil of Belonging



Oip (OH-EEP)

Adoeoet (ADD-OH-EE-OH-ET)

Anodoin (AN-OH-DOE-EEN)

Edlprna (ED-AL-PAR-NAH)

Rzionr (REZ-EE-AWE-NAR)

Nrzfm (NAH-REZ-AH-FEM)

Pali (PAH-LEE)

Adopa (AH-DOE-PAH)

Opad (OH-PAD)

Adop (AH-DOP)

The Power of Prosperity

To support efforts to attract money. Your efforts may be based on career-building, hard work, clever plans, or negotiations. The power will also respond when your efforts are directed at specific goals such as paying off a credit card, raising money for a deposit on a house, or finding money for anything else that you desire. In such cases, you may not even know what your efforts will be, only that you will work to make the money you need. When you work in harmony with this power, it will support your efforts to make money. The power can also be used to help other people who are actively working to make more money.

Words in the Sigil of Prosperity

The name of God is Mor.

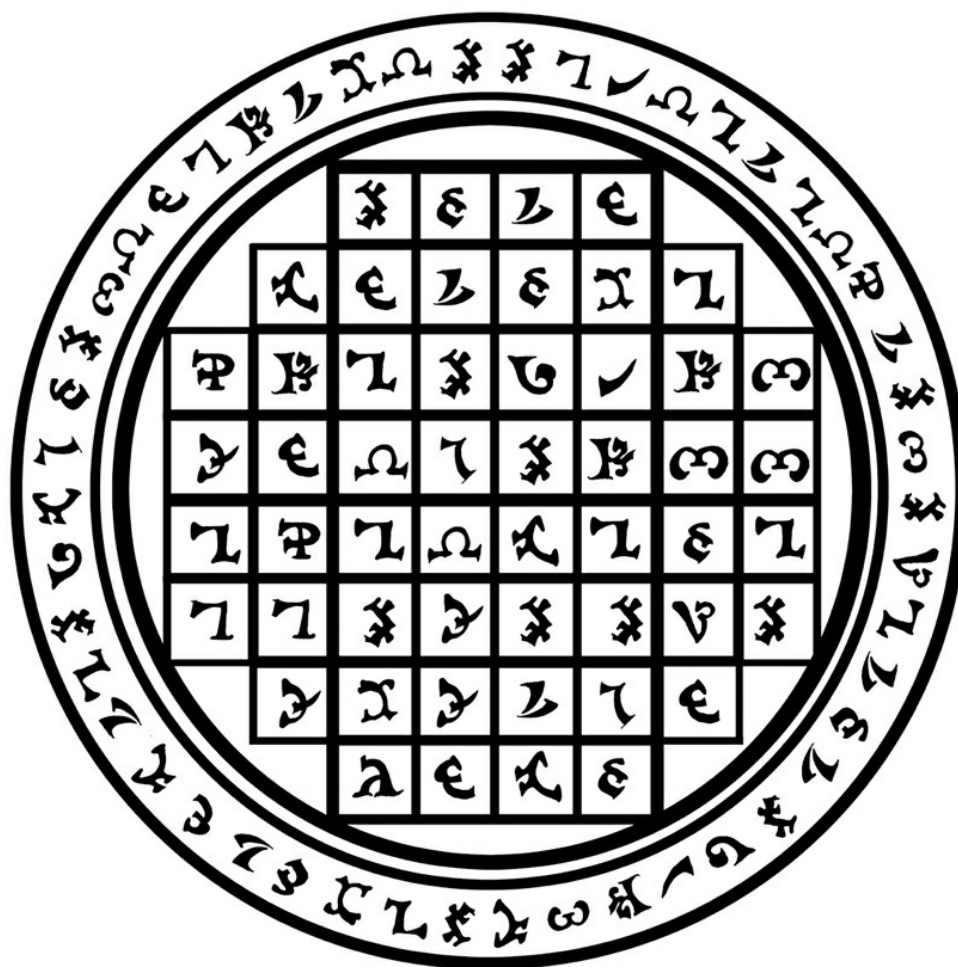
The Elders who bring wisdom to this working are Aidrom and Lhctga.

The peaceful name of God you invoke is Iczhhca.

The words Spmnir and Ilpiz will summon and command Iaba, an Angel of Elements in the South.

The words Anaeem and Sondn will summon and command Rlmua, an Angel of Metals and Precious Stones.

The Sigil of Prosperity



Mor (MORE)

Aidrom (AH-EE-DAR-OOM)

Lhctga (LAH-KET-EGG-AH)

Iczhhca (EE-KEZ-AH-HEK-AH)

Spmnir (SAP-MAN-EER)

Ilpiz (EE-LEP-EASE)

Iaba (EE-AH-BAH)

Anaem (AN-AH-EEM)

Sondn (SAW-NAD-EN)

Rlmu (RAH-LEM-OO)

The Power of Fortune

To attract good financial luck. This power can bring money when luck is involved. It works when you are gambling, for example. You can also ask for money to come out of the blue, but expect small bonus ‘gifts’ rather than life-changing amounts. Although it can work well for these seemingly frivolous pursuits, Fortune can also empower any financial situation where you want improved luck. Used with imagination, this power can benefit many situations, even when you don’t expect luck to be involved. Use it whenever you find yourself hoping for a better financial outcome, and it can improve your luck.

Words in the Sigil of Fortune

The name of God is Oro.

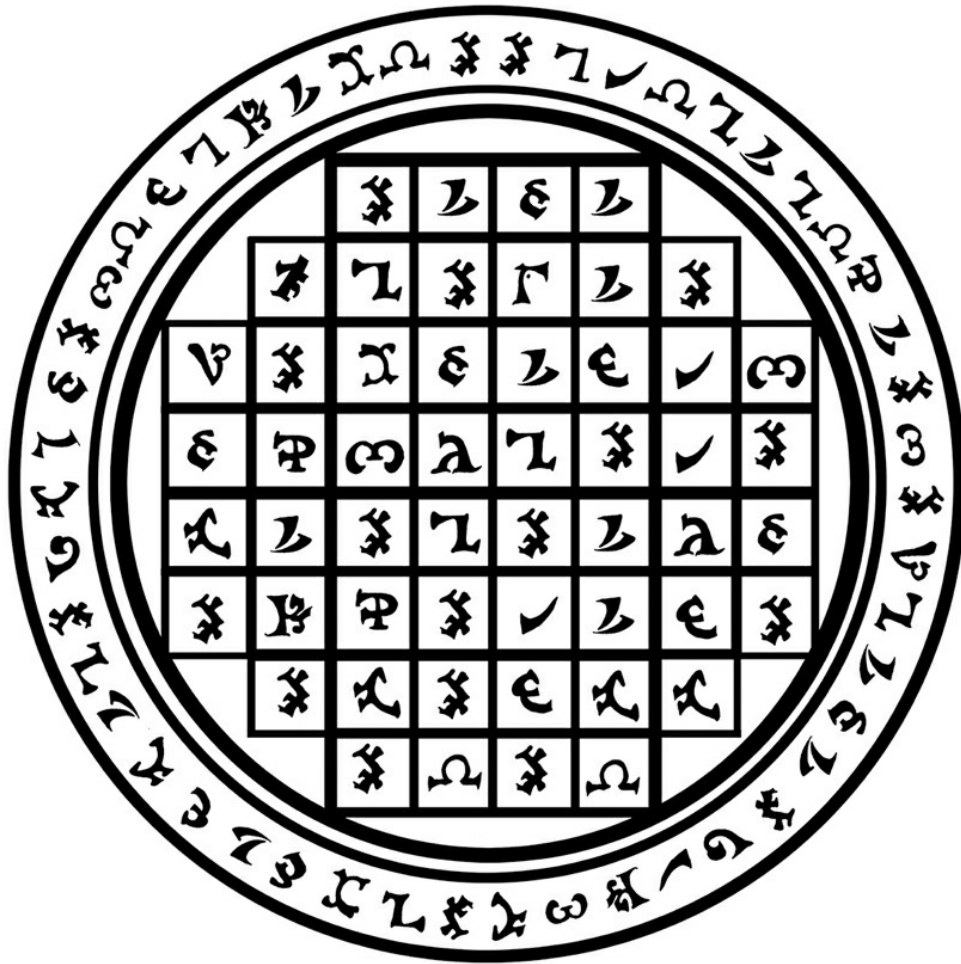
The Elders who bring wisdom to this working are Aaoxaif and Htmorda.

The wrathful name of God you invoke is Bataivh.

The words Zrruoa and Iaola will summon and command Mot, a Demon of Elements in the East.

The words Azcall and Malap will summon and command Apa, a Demon of Money and Greed.

The Sigil of Fortune



Oro (OAR-OWE)
Aaoxaif (AH-AY-OX-AH-EEF)
Htmorda (HET-AM-ORD-AH)
Bataivh (BAT-AY-VEH)
Zrruoa (ZAR-ROO-OH-AH)
Iaola (EE-AH-OH-LAH)
Mot (MOAT)
Azcall (AZ-CAH-LELL)
Malap (MAH-LAP)
Apa (AH-PAH)

The Power of Protection

To bring protection to yourself and others. You can be protected from ordinary accidents, bullying, known or suspected occult attacks, and general misfortune. The power can also be used for more abstract needs such as protecting your job, your property, your savings, your sense of security, the stability of your family, or a risky venture. If you feel insecure about any area of your life, you can benefit from the power of protection.

Words in the Sigil of Protection

The name of God is Mph.

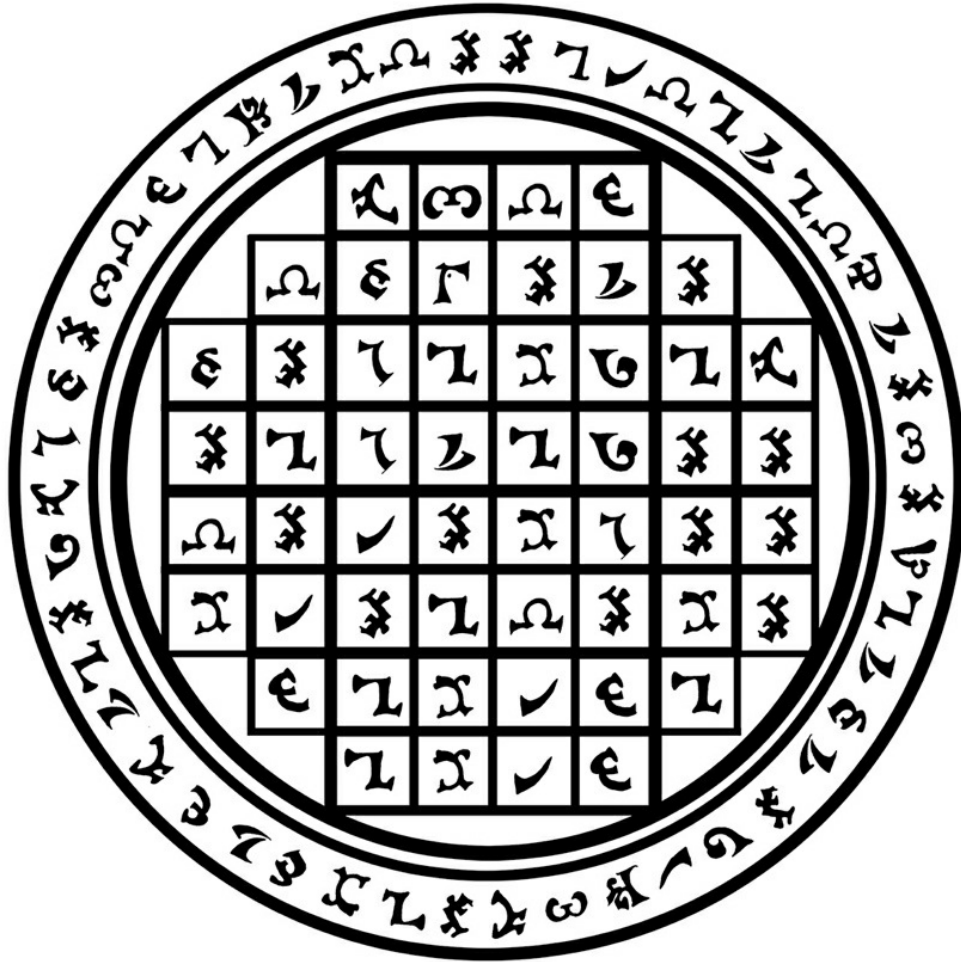
The Elders who bring wisdom to this working are Laoaxrp and Ligdisa.

The peaceful name of God you invoke is Raagios.

The words Iaaasd and Atapa will summon and command Dapi, an Angel of Elements in the West.

The word Atdim will summon and command Tdim and Mtdi, Angels of Transportation.

The Sigil of Protection



Mph (MEP-AH)
Laoaxrp (LAH-OH-AXE-ARP)
Ligdisa (LEE-GED-EE-SAH)
Raagios (RAH-AH-GEE-OSS)
Iaaasd (EE-AH-AH-ASS-ED)
Atapa (AT-AH-PAH)
Dapi (DAH-PEE)
Atdim (AT-DEEM)
Tdim (TAD-EEM)
Mtdi (MET-ED-EE)

The Power of Truth

To see truth, express truth, expose deception, and keep secrets. You can use this power to discover important information when somebody is trying to hide that truth. You can uncover deception and discover who is deceiving you. When you want to express truth, personally or through creative work, this power can assist your efforts. If you wish to hide the truth from somebody, through general deception or direct lies, you will be convincing. You can also use the magick to help you keep any kind of secret from others, whether they are people in positions of power or people close to you.

Words in the Sigil of Truth

The name of God is Mor.

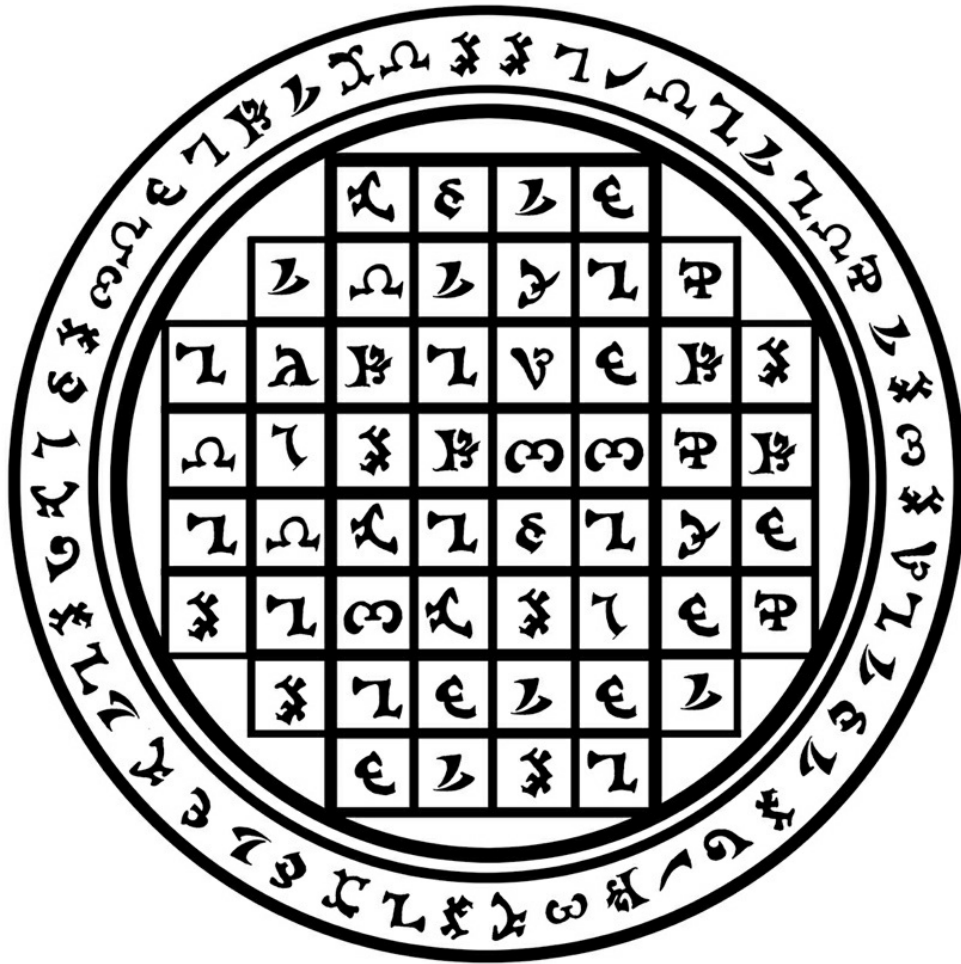
The Elders who bring wisdom to this working are Lzinopo and Acmbicu.

The peaceful name of God you invoke is Iczhhca.

The words Spmnir and Ilpiz will summon and command Msal, an Angel of Elements in the South.

The word Hiaom will summon and command Omia and Iaom, Angels of Secrets.

The Sigil of Truth



Mor (MORE)

Lzinopo (LAH-ZEE-NAW-POE)

Acmbicu (AH-KEM-BEAK-OO)

Iczhhca (EE-KEZ-AH-HEK-AH)

Spmnir (SAP-MAN-EER)

Ilpiz (EE-LEP-EASE)

Msal (MESS-AL)

Hiaom (HE-AH-OHM)

Omia (OH-ME-AH)

Iaom (EE-AH-OHM)

The Power of Transformation

To remove personal flaws or find strength where there was weakness. The power may not always remove a flaw, but it can certainly lessen a flaw's hold over you. There are many interpretations for finding strength, from seeking improved confidence to becoming a more committed parent or leader. Where you feel you have a weakness, the power can bring you strength, and although this can seem like an unusual power, it can be one of the most effective.

Words in the Sigil of Transformation

The name of God is Oip.

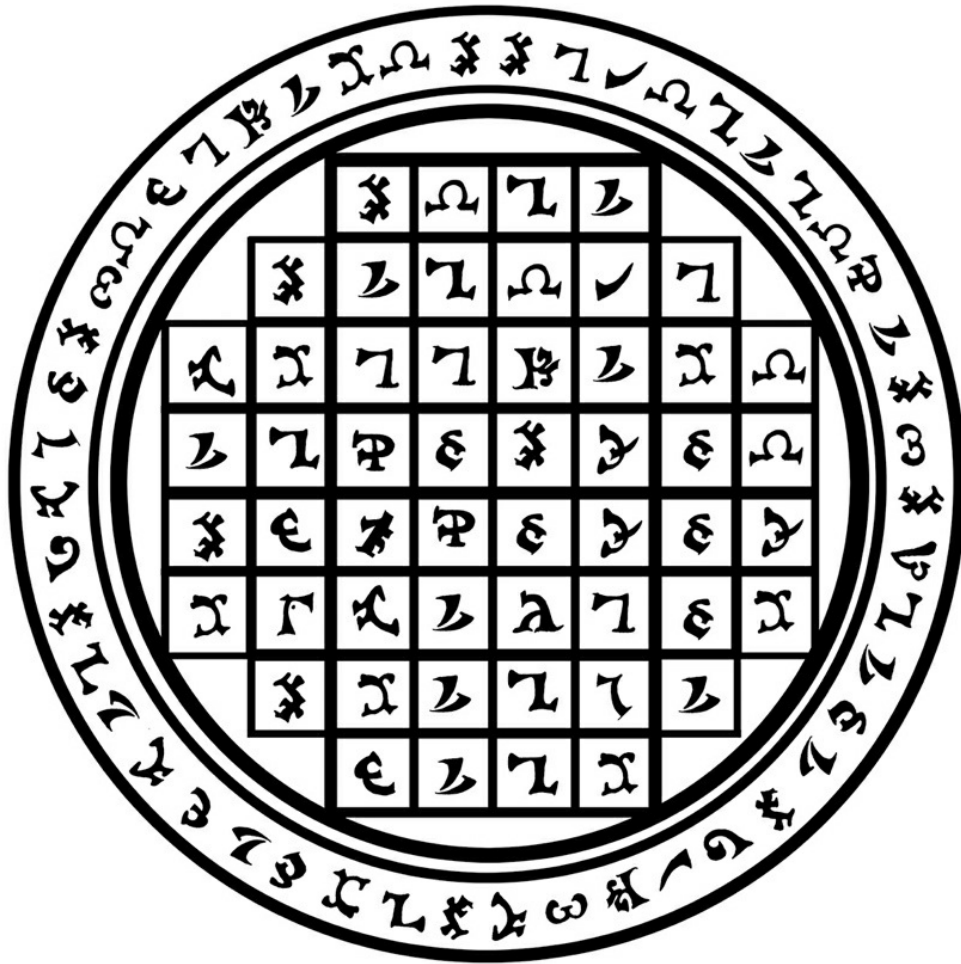
The Elders who bring wisdom to this working are Aetpio and Apdoce.

The peaceful name of God you invoke is Edlprna.

The words Rzionr and Nrzfm will summon and command Adre, an Angel of Elements in the North.

The words Volxdo and Sioda will summon and command Diom, an Angel of Transformation.

The Sigil of Transformation



Oip (OH-EEP)
 Aetpio (ATE-EP-EE-OH)
 Apdoce (APP-DOE-SEE)
 Edlprna (ED-AL-PAR-NAH)
 Rzionr (REZ-EE-AWE-NAR)
 Nrzfm (NAH-REZ-AH-FEM)
 Adre (ADD-OH-RAY)
 Volxdo (VOH-LAX-ED-OH)
 Sioda (SEA-OH-DAH)
 Diom (DEE-OHM)

The Power of Decay

To weaken or remove a strength or ability. This power is for cursing others and is not directed at yourself. It works against individuals or groups, and it works best when you know the true strengths and abilities of your enemy. It can be used to remove willpower, resolve, determination, intention, self-esteem, communication skills, or creativity. These are only a few examples of its potential. Think about the aspects of character, the skills, strengths, and personality traits that make your enemy appear strong or skillful, and then you will know how to direct your magick.

Words in the Sigil of Decay

The name of God is Mor.

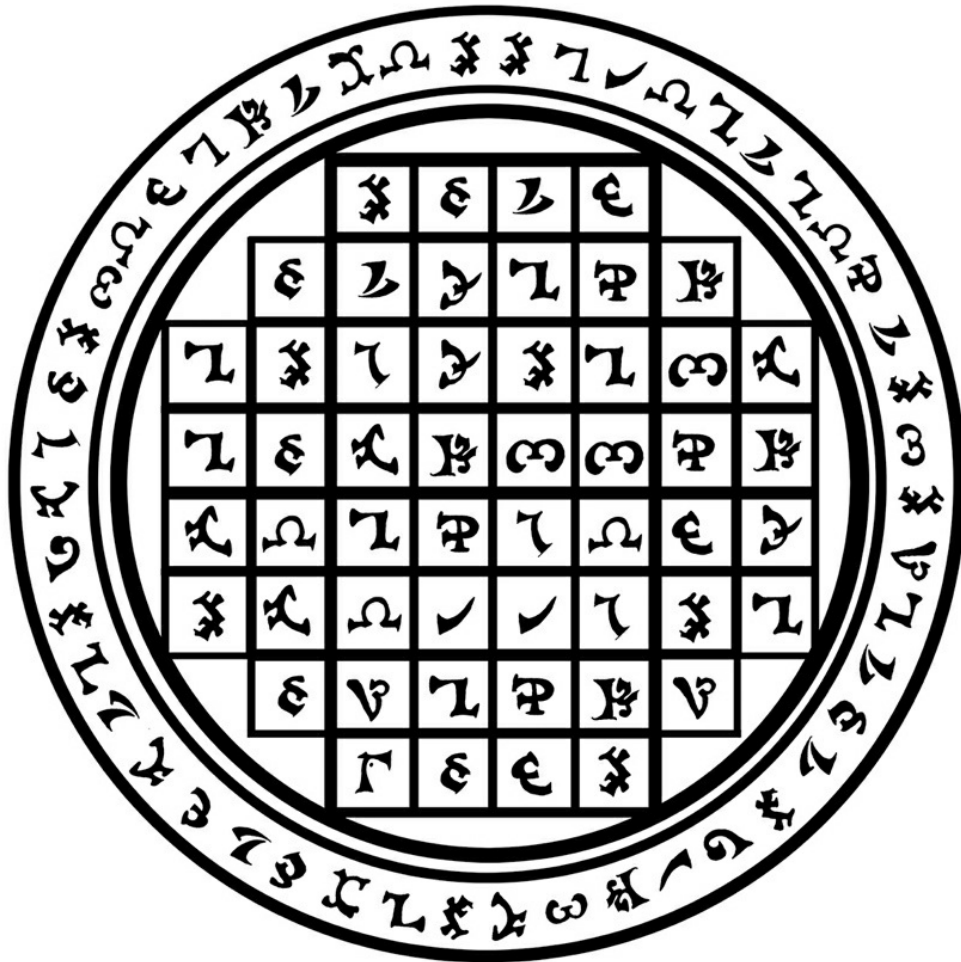
The Elders who bring wisdom to this working are Aczinor and Lhiansa.

The wrathful name of God you invoke is Iczhhcl.

The words Rinmps and Ziqli will summon and command Ast, a Demon of Elements in the South.

The words Tplabc and Zibra will summon and command Mrx, a Demon of Transformation.

The Sigil of Decay



Mor (MORE)
Aczinor (AH-KEZ-EE-NOR)
Lhiansa (LAH-EE-AN-SAH)
Iczhhel (EEK-ZAH-HACK-ELL)
Rinmps (REEN-MEP-AZ)
Zipli (ZEE-PELL-EE)
Ast (AST)
Tplabc (TAP-LAH-BAK)
Zibra (ZEE-BOH-RAH)
Mrx (MAR-AXE)

The Power of Creation

To imagine the possible and to manifest possibility. Use this power to seek creativity and inspiration. It can help you find purpose, meaning, and sense your potential. The power can also help bring your hopes and dreams into manifested reality by increasing the ease with which you get ideas, helping you remain committed to doing the work required to succeed. Although the power is most impressive when you are working on artistic dreams, it can also be effective with other ventures that require creative thought, such as marketing a product you love. If you are in a business that requires strong creative input from employees (as is more and more common), you can bring inspiration to your entire workforce.

Words in the Sigil of Creation

The name of God is Oro.

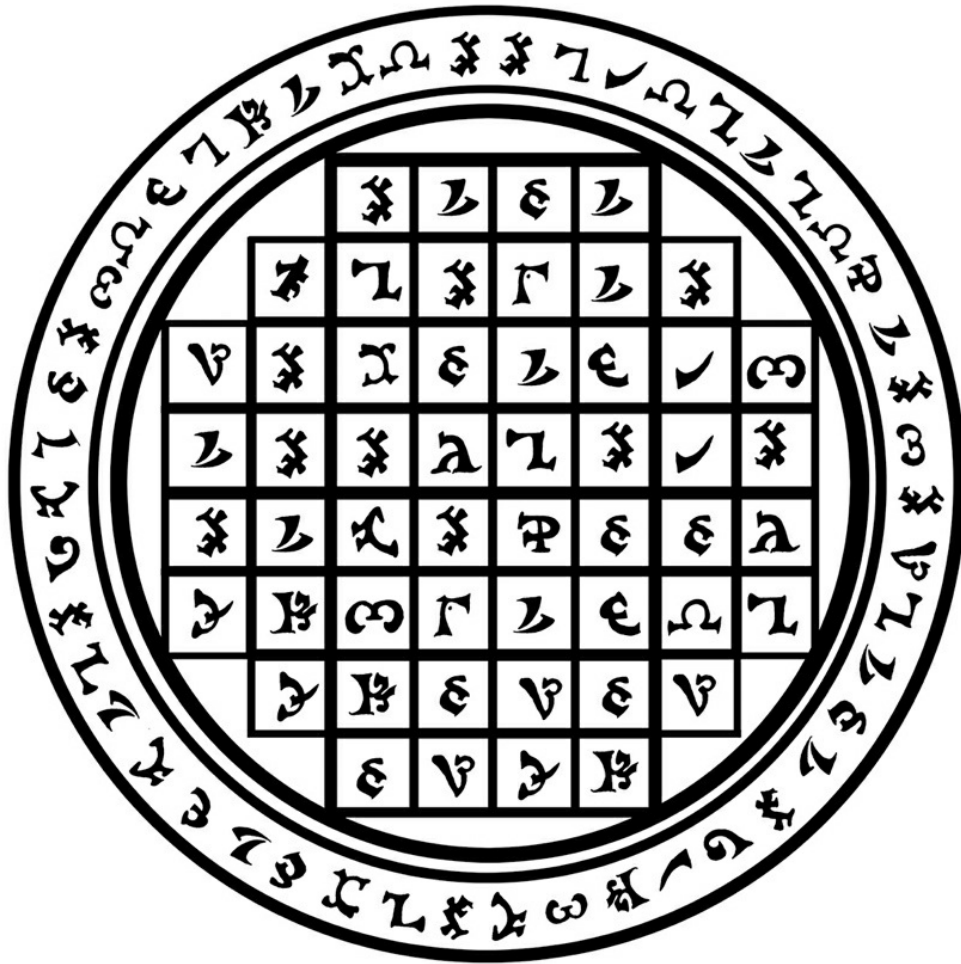
The Elders who bring wisdom to this working are Aaoxaif and Htmorda.

The peaceful name of God you invoke is Bataiva.

The words Aourrz and Aloai will summon and command Pmox, an Angel of Elements in the East.

The name Hcnbr will summon and command Brcn and Cnbr, Angels of Creation.

The Sigil of Creation



Oro (OAR-OWE)
Aaoxaif (AH-AY-OX-AH-EEF)
Htmorda (HET-AM-ORD-AH)
Bataiva (BAT-AH-EE-VAH)
Aourrz (AH-OO-RAH-REZ)
Aloai (AL-OH-AH-EE)
Pmox (PEM-OXE)
Hcnbr (HECK-AN-BAR)
Brcn (BEH-RACK-AN)
Cnbr (KEH-NAB-ARE)

Success, Failure, and Modification

If you know anything about magick, you know that results often come fast, they often come slowly, and they often come in unexpected ways. The less you worry about results, the more likely they are to occur. If you try to work out *how* the results should manifest, it works less well. It's easy to assume that the best way for you to get wealth is for you to sell that screenplay, or win a prize, or get an inheritance. But you can't see the big picture or the details that feed into your reality. The spirits can see the big picture, and if you leave room for them to be creative, they will find ways to bring you wealth, or whatever else it is you seek, in ways you could never have imagined. Don't be too narrow. Don't insist that the magick has to work in exactly the way you want. You can be specific, of course. You can ask for your enemy to suffer terrible stomach problems. But you don't insist that she gets those stomach problems from eating bad lobster. It doesn't matter *how* it happens, only that it happens. Go easy on the details and let the magick be more creative than you could ever be.

Magick is powerful, as I stated in the opening lines of this book, but it is not a limitless fantasy power. When I still had a Facebook page, I'd sometimes get asked questions like, 'If magick is really powerful, can we cure cancer, or set an entire country on fire, or move a planet into a new orbit, or levitate, or make our eyes turn purple?' I'm never sure if those questions come from trolls or people who are genuinely curious, but magick is for directing power at your life's needs. Those needs may sometimes include changes to things outside your ordinary control. If you work in government, you can influence issues around you and have an effect on national issues (and many people do), but if you're not in government, you can't make a politician suffer or die just because it seems like a good idea and would satisfy your political desires. Your area of influence is determined by your genuine needs, your connections to people, your surroundings, and the life you are living. To the more level-headed reader, this will sound obvious, but it is important because some readers try to influence things that are impossibly out of range and then assume magick doesn't work. Magick works when directed at the effects that are important in your own life.

Assume that the magick will work, and trust that things will work out well. Don't put a time limit on results unless that's a truly important part of your request. If, for example, you must recover from an illness by a certain

date, include that time limit in your request. If you must obtain a result by a particular date, you can include that, but ask yourself if the time limit is truly a requirement or just your impatience. You are more likely to get results that last longer and satisfy you more deeply when you can leave time out of your request. As mentioned, assume that general effects will last for about a year, but that is incidental.

Be cautious about asking for something and then acting in a way that contradicts your desire. Earlier in the book, I gave the example of paying off a large credit card debt. If you perform magick to achieve this and then keep spending unnecessarily on your credit card, hoping the magick will take care of everything, you are wasting an opportunity. The magick supports your effort, so you need to put in some effort. When you do, the magick magnifies your potential. This is true for every power.

With some rituals, of course, there's nothing obvious you can do to help support the magick, and that's fine. You're using magick to bring you results more easily. Just be careful not to ask for something you aren't actually seeking. You can ask for your health to remain good even if you're not out there jogging and training. That's ok because your health is fine, and you want to maintain it. But if you ask for your health to remain good and pick up a new habit of eating donuts every night, the magick won't help at all. If you ask to improve your fitness and strength, magick can't do anything unless you're actually training and putting in the effort. If you are, magick will definitely help. All you need to do is act as though you actually want the result you claim to desire. When you act in that way, magick makes it all so much easier.

If a ritual seems to have failed, some doublethink helps. Instead of getting upset at the failed magick, say to yourself that the magick has worked and has already changed the conditions, and the result is coming, and then perform a slightly different ritual seeking almost the same results. What does this mean?

You can think of it like fertilizer. If you drip fertilizer onto the soil at the base of your beloved houseplant and wait a few days, you may see your plant's health improve. You may not. But you don't think that the fertilizer failed. You know it was a good start. You add a little more fertilizer, maybe even a different brand. After some time, gently adding a drop here and there (rather than pouring on a whole packet of fertilizer, which would shock and kill the plant), you see results. The first drop of fertilizer was just as

important as the last. And it was vital to add one drop at a time, being patient.

Or imagine you are poisoning somebody else's plant. As you know, some of this magick is more about poisoning than fertilizing. You add a few drops of poison. The plant weakens, but it doesn't die. A couple more drops, a few days later, and it's dead. The first drops, which weakened the plant, were just as important as the final drops.

This does not mean every solution you seek requires a drip-feed of rituals. Most of the time, one ritual will do the work. Most of the time, you never need to repeat anything. Most of the time, you can forget this analogy altogether. This analogy is only relevant when a ritual seems to have failed.

What I've said here doesn't apply to all magick, but it can apply to a lot of magick, and it's valid with Enochian. Perform a ritual once and expect it to work. If it doesn't, adjust the request and repeat. Eventually, things will shift in a way that feels like you've got your result. Most of the time, though, you don't need to repeat anything because the magick works.

If a reasonable amount of time has passed, and you feel that the ritual isn't working, try not to dismiss it as a failure. On some level, you know you're pretending that this is the case because it *feels* like a failure. So why pretend? The spirits respond to your feelings about the magick and the results. A lack of appreciation is like a rejection of magick. This may feel like a hack, but it works. Instead of thinking the ritual was a failure, perform the ritual again, with a slight change in your request.

Why do you change the request? Asking for exactly the same result is like saying, 'Did you not hear me? I asked for this, so I'm asking again to make sure you do what I say.' If the spirits have already heard your request, they will have responded in some way, even if no obvious result is apparent, and that makes direct repetition meaningless and ineffective. Ask for something similar, but not exactly the same, and you may notice change. In general, if you've not seen a result, ask for something less dramatic or more plausible, especially if you're new to magick. A small change that you know was caused by magick can give you the trust and belief you need.

Expanding Your Magick

One final way to use these powers is to support other magick that you may be using. If you work with any other form of magick, whether it's angelic, demonic, or something else altogether, these powers can help to improve your results.

You can ask for a general result or something more specific but, in each case, you specify that you are asking for magickal support. You might, for example, use Fortune and say something like, 'My wealth magick was always effective.'

If you're using another form of Protection magick from another book, you could easily perform one Enochian Protection ritual from this book to say, 'All my protection magick was powerful.' This will make all protection magick more effective.

You can, of course, make your requests specific when needed. If you're using a Healing ritual from another book, and your intention is for your brother to recover from a serious disease, you could say, 'The ritual to heal my brother was successful.'

It's the same principle as with every other ritual in this book. You decide what you want, and you create a statement formed in the past tense.

Although I believe this has enormous potential for you, there are some limits. If you've been struggling to get results with magick from another book, that could mean you aren't ever going to be in synch with that style of magick. Adding an Enochian ritual to empower it might not do much at all. I am not saying you shouldn't try, but when working with other systems, you will see the most improvement when it's a system or method that you already find effective to some extent.

If you use other magick, adding an Enochian empowerment could become one of your favorite ways to work. The Primary Powers found in this book can support your efforts.

If you've never used any other magick and don't want to, that's absolutely ok. This book, *Universal Magick*, is a system that can be used by itself. What you have here can be shaped and tuned to help you get what you want. Even if you are proficient with other magickal methods, remember that adding an Enochian empowerment is optional and never a requirement.

Exploring Enochian

There is so much to explore that you can spend years reading and getting older, reading more, and achieving less, without the magick working in your life. Enochian Magick brings out the pretentious fool in so many writers (and that's something I've tried hard to avoid for myself, perhaps not always successfully) with violently narrow opinions and certainties being squawked at you through the text. Enochian is also the home of utterly mystifying works that combine so much theory, mathematics, and other seemingly irrelevant subjects, that you don't know what you're left with. Read those books if you want to, but understand that the subject matter can quickly turn into a raging debate, a soap opera of historical madness, and an over-detailed study of the muddled work that led up to the revelation of true Enochian power. Experiencing magick is more important than reading about it, but this book (while being more than a taste of the power) is not the complete story. It should be enough to get you the results you seek.

To read the original source material, take a deep breath, set aside a few weeks, put on your academic hat, and get to work on: *The Complete Mystical Records of Dr. John Dee (3-volume set): Transcribed from the 16th-Century Manuscripts Documenting Dee's Conversations with Angels* by Kevin Klein.

That's the pure, unadulterated material, and it is hard to read, but it can be fascinating to see just what went on. It's also the best source for decoding pronunciation, but I've done that work for you. To be fair, not everything in this book follows the Dee/Klein records exactly because some degree of interpretation, based on experience, helps to finalize ideas.

The easier way to explore is to read *John Dee's Five Books of Mystery* by Joseph Peterson. The introduction gives you one version of this history, and you might not read much more than that, but it's ok if you want an overview. Overall, it's stuffy and academic, without the thrill of real magick, and it's not as accurate as he wants you to believe (by a long way), but it's not a bad book, and he writes well.

If you want to read about everybody else's theories, just go to Amazon and type the word Enochian. It's a massive and impenetrable bibliography for you to explore. I have no recommendations. I've read almost all of it, and every book gave me something, even if it was just another titillating anecdote about the antics of Dee and Kelley. But the real work comes from the recordings of their work, and for that, at present, you can only consult Klein's

long and almost incomprehensible record of the work.

The internet will give you plenty to read as well, but these are mostly stories about how it all went wrong, how people use the wrong Enochian tables, how Dee died in poverty, how Kelley was a perverted fraud, and while some or all of this may be true, I'm not sure it helps with the magick. There are also countless invented stories of Enochian driving people to madness and ruin, but that's always the case with magick. You're into it, or you're not.

You'll also find, as you research, that many of the beliefs out there are quite limiting for the practical occultist. It's widely believed that the Angels of Metals and Precious Stones can only bring wealth dug from the earth, while the Demons of Money and Greed bring currency. These limitations are implied by Dee's writings but are not found to be true in practice. All the powers described in the book are derived from working with the implied codes and then seeing what works. I have, for example, listed Brn and Cnbn as Angels of Creation. In more traditional texts, you may see these angels being described as Angels of Mechanical Arts. That description is so far from being accurate that I used the phrase Angels of Creation instead. And when you see Opad and Adop described as Angels of Conjoining Natural Substances, I hope you can see the symbolism in that label is about far more than mere chemistry. I have seen, and believe you will see, that the traditional categories and limitations are largely irrelevant in practice.

I'm grateful that you have given this book a chance, and I hope you give the magick a chance to prove itself to you.

I know that this book is expensive, but magick should be. It's the only way to get readers to take the work seriously. A cheap or free book will never be used with serious intent.

I do appreciate you taking a risk with me, with this book, and having the trust to see how it can work for you. If there's anything you liked about this book, please feel free to review it on Amazon and share your thoughts. Good reviews keep this kind of publishing alive.

I hope you get to work with these rituals and find what you want, and when the changes happen, I hope that gives you confidence. When magick works, you can find yourself at peace with all that you have while being brave enough to seek more. That is an agreeable state to be in, and you can get there with Enochian Magick.

Sincerely,

Corwin Hargrove

More from Corwin Hargrove

Practical Jinn Magick

Rituals to Unleash the Powers of
The Fire Spirits

Demons of Wrath

The Dark Fires of Attack Magick

The Demons of Deception

Rituals to Hide the Truth, Create Confusion
and Conceal Your Actions

Goetia Pathworking

Magickal Results from The 72 Demons

The Magick of Influence

Persuade, Control and Dominate with
The Forces of Darkness