

Scrying the Aethyrs

Notes on Working with the 19th Call

I. Equipment.

To have success with Enochian, the only things you need are a clear head and a space for ritual. You don't need any special magical equipment, though the simplest pieces of ritual accoutrements like incense and a robe will go a long way to help focus the mind on the task at hand. As for temple space, a quiet place where you won't be disturbed is almost mandatory unless you are extremely practiced in the yogic arts. Even knowledge that a person that is not involved with the ritual is within earshot can be distracting enough to ruin the operation.

Be sure to have anything that you think you might need in the temple room before starting. Everything should be set up and ready to use so that you don't have to muddle about with things during the ritual. If you have a scribe, you will want paper, extra pens and a small light.

II. Pre-Ritual.

Make sure that your schedule is clear for the next couple hours, the weight of the anticipation of an appointment can distract from the ritual. Make sure that your phone is off, that pets are in places where they won't make noise and generally do your best to make sure that you will not be disturbed during the ritual.

Fasting can improve the results of scrying, to ensure proper effect you should be at the stage of fasting where your body has stopped complaining about being hungry, otherwise those pains serve as a distraction. If you are not fasting, you should have eaten a light meal about an hour beforehand. Heavy meals should probably be avoided as they can make the mind and body sluggish.

III. The Ritual.

The ritual should consist at minimum of a banishing followed by the 19th call. Elaborations on this are not necessary, but may be added as your own sense of the art develops. For examples of such elaborations you can research the Golden Dawn methods of Enochian Magic or the 18th aethyr in Crowley's *The Vision and the Voice*.

There are many different ways to recite the 19th call. In the appendix we have included three different pronunciations, each has been shown to give valid results and you should use the one that is most appealing to you. Most people simply read or intone the call, occasionally using a full breath to vibrate important words, some even go so far as to vibrate each and every word. Some people recite the whole call in English before reciting the angelic version, this keeps the meaning of the call fresh the mind. Some recite the call twice or even thrice before scrying, enflaming themselves more and more with each recitation.

There is no right or wrong way to perform the call and almost every magician's call is going to be unique. It is more important that you perform the call with a moderate amount of comfort and ease, allowing your own sense of art to guide you. Going through the call sometime before the ritual and

working out the pronunciation of the words is highly recommended. If you are stumbling over the words during the call, it can add unwanted stress and awkward tension. Drawing out the words in intonation or vibration can help the newcomer around this, as you can work out the pronunciation of the next syllable or word while you are still vibrating the last. It is also useful to read aloud the English of the call before the call proper, as this will keep its meaning fresh in your mind.

The 3rd word of the call is left blank on the scripts, this should be filled in with the three letter name of the aethyr which you are calling. If it is your intent to work with governour of that aethyr, its name should vibrated after you have finished the call, before scrying, or after you have scryed for a while. While you are scrying, if you think the vision is getting off track or weak you can vibrate the name of the aethyr or the name of the governour again, this will help to clear your mind and focus the vision. Another technique that is sometimes helpful is to say the name of the governour as a mantra, starting with slow vibrations and saying it faster and faster until you are only saying it in your mind, then come to a dead stop and scry. This "spinning wheel" method can help rid your mind of everything except for the focus on the governour.

IV. Scrying.

Scrying is a method of meditation that allows you to communicate with spirits.

One school of thought says that spirits are discarnate entities that we call from other planes of existence, like heaven or hell. Another says that they are portions of our unconscious mind that we bring into the light of our conscious mind through various methods of stimulation. For our purposes it does not really matter which is correct, so long as we are learning interesting things from these spirits and generally having a worthwhile experience when we communicate with them. Insight into our own nature and that of the universe is generally a rare thing in most daily lives.

The easiest way to scry is just to close your eyes and try to fall asleep. It sounds rather simple, but it is difficult to do if you are excited, nervous or if there are the other distractions that we have already covered. You'll want to reach the state where your brain has released the chemicals that dull your thought processes and make it so your conscious mind becomes slow and out of the way. This will allow you to see the astral plane, which is very much the place where you see dreams. The difference between this and dreaming is that you are still in control, you are not really asleep, but not really awake. You don't actually want to fall asleep, but it would be better that you did instead of not scrying at all, so it's best to error on the side of relaxing too much.

The astral plane can also be considered to be the subconscious mind, that place of thoughts that are normally not strong enough to come to the forefront of the mind. It is only when we stop to focus upon them do they come into view. A good metaphor is as follows: The conscious mind is the sun, the astral plane is the night sky. The stars are always there, they are just not visible during the day because the light from the sun is so bright. So too, the astral plane is always about you, just obscured by the mind. We do invocations to fill the astral plane with things we want to see, but they won't actually be visible unless we dull the mind.

You will know when you have succeeded when you start to see things, hear things or get strong impressions of meaning. Sometimes the visions will appear in a small window centered around the third eye, sometimes at the back of the head as if you could see from the back of your eyes and other

times it appears as a full on lucid dream where it is difficult to the vision apart from normal reality. It is important to not be too critical of the vision, sometimes it will only start as a faint image or a whisper, relaxing more will often bring this into focus, whereas trying to grab it with your mind will only drive it away.

Other methods of scrying using objects of focus are not recommended for beginners. These include crystal balls and other gems, black or obsidian mirrors, flames, oil upon water, etc. The key with these techniques is to lose your focus on the object. Beginners often tend to do the opposite, focusing too intently, which has the effect of stimulating the conscious mind, which in turn hides the astral vision. Once you know what successful scrying is like, you can go back and experiment with these methods.

The key to scrying is to have patience, often success takes a while. You may not see anything in the first five, ten or even twenty minutes. It can help to decide upon a minimum amount of time that you will spend scrying. Forcing yourself to sit and relax until the set time is up is a good way to remove the idea that you could be off doing something else. If you are sitting there nervous about wasted time and effort or thinking about what a fool you might look like waiting for spirits, then you are not really trying to scry correctly and therefore it will never happen. So stay still, relax, quiet your mind and wait.

Useful Practices to Aid Scrying

A Commentary on LIBER E

Scrying comes more easily to some than others. Though not noted as such, success in the practices detailed in LIBER E can improve your ability to scry. Its sections are as follows:

I. Keep a Magical Diary.

In order to observe trends it is important to record your practices with LIBER E and also the conditions surrounding any ritual that you perform. You should include any details that you see fit to record; time, place, participants, implements, procedure are all musts; weather, diet, drug intake, life happenings might also prove of interest.

You should also keep careful record the things you see while scrying. The ability to remember astral visions is very much akin to the ability of remembering dreams. They will readily disappear from your long term memory if you do not take note, therefore it is vital to keep record of the experience.

It is not recommended that you try to take your own notes during or after scrying as your main method of taking record. Interrupting the scrying process is like interrupting a dream, it is possible but jarring and often it is very difficult to resume the vision. Waiting until the end of scrying to record the results is preferable to this, but often things are forgotten and thus is not a recommended.

It is much more preferable to use a scribe and/or a recording device. The scryer describes the events seen and relays the words spoken by the spirits during the course of the session. It is recommended that the scryer write his own version of the record afterward, including things that were missed, recorded incorrectly or sketches of things that were difficult to describe.

II. Physical Clairvoyance.

While you may not actually learn how to predict tarot cards with this practice, the process of pulling imagery out of nothingness is very much akin to receiving imagery and words while scrying. You must learn to clear your mind, have patience and be receptive.

III. Asana – Posture.

It is vital that signals from the body be suppressed while scrying. LIBER E states “You must learn to sit perfectly still with every muscle tense for long periods.” Success in these practices will indeed suppress the signals from the body, but it has not been shown whether this is better than merely sitting relaxed in a comfortable position. If you have not had much practice in the various postures and would like to get started scrying right away, sitting in “The God” is advised, possibly ignoring the rule about keeping the knees together is that is bothersome.

There is nothing special about sitting in a posture that makes your legs go to sleep and causes pain. Those things ruin the operation and if you are doing them incorrectly or your body is not fit enough you might develop some health problems down the road.

IV. Pranayama

These practices will help the astral vision regularity. In particular they will balance out the Ida and Pingala, which will in turn make the vision in the astral much more clear and vivid. Also, this helps remove any residual mental

static that happens to be lingering about.

V. Dharana – Control of Thought.

The winds of the mind are very strong when unchecked. If your normal daily thoughts are allowed to intrude upon the astral vision, the images and words of the angels will be distorted. Angels don't like to compete in your mind with thoughts of work, lovers or inter-personal drama.

Beyond just pure Dharana, the preliminary banishing rituals will go a long way to help put all personal thoughts aside, so that the magician can concentrate on apprehending the mysteries of creation and the undefiled knowledge.

VI. Physical Limitations.

These practices can help build discipline that will be necessary to receive some of the higher visions and teaching of the angels. In one method of invoking the aethyrs given by the angels, the magician is required to fast for 3 and a half days, sleeping for only 3 hours at a time.

VII. A Course of Reading.

The reason for this section is two-fold. First reading these sorts of books will constantly turn your attention to the goal of these workings. Works of discipline and imagination are made easier when surrounded by works of a like nature.

Second, these books will give your mind a language of symbols for the angels to work with. Some of the parables in these books will appear strange at first, almost nonsensical. If you have success with the angels, they may show you the true meanings of these works.