# MARTINIST TRADITION

## VOLUME VI

# THEURGY

**Essential requirements for ritual operations**

## Martinist Questions & Answers

**LOUIS-CLAUDE DE SAINT-MARTIN**

**His mystical philosophy of**

# REGENERATION NUMBERS

**AND**

## Stanzas on The Origin & Destiny of Man

# MARTINIST TRADITION

## Vol VI


***THEURGY***
*The Art of Effective Prayer*
Sar S⁘, Comd⁘ d'Or⁘
in cooperation with Mouni Sadhu
Page 5

***HOW TO USE THE PSALMS EFFECTIVELY***
Bishop Benedictus
Page 49

***MARTINIST QUESTIONS & ANSWERS***
An Interview with Sar Atlantean
Page 56

***THE NEW MAN***
*Louis-Claude de Saint-Martin's philosophy of Regeneration*
Amadoubus
Page 67

LOUIS-CLAUDE DE SAINT-MARTIN.
The Man, his Mystical Philosophy of Numbers and Stanzas on the Origin & Destiny of Man.
A-W-&-G
Page 121

# A complete store of Martinist information and supplies, dossiers, books, publications & jewels is available to Martinists

*WRITE FOR THE LIST*

**The Martinist Order**
**31W, Worthing**
**Barbados**
**West Indies**

**This issue of the Martinist Tradition commemorates the tenth anniversary of the**

# *MARTINIST ORDER OF THE WEST INDIES*

**We hail especially Sar Savitar, Sar Adamentious & Sar Maximus; Sar Hierophantes, Sar Venus & Sar Ionnes. Sar Cognitor and all ye faithful knights of Truth who are carrying the Work to the Glory of the**

**S ⁘ A ⁘ O ⁘ T ⁘ U ⁘**

Copyright 1992

# THEURGY

## THE ART OF EFFECTIVE WORSHIP

### PART I

1. Ordinary prayer is passive. Theurgy is prayer in action. **THEURGY IS THE ART OF EFFECTIVE PRAYER.**

2. The Great Teacher mentioned that everything we ask for in His Name will be granted by the Father. You can easily note the spirit of this statement when going through all the theurgic formulas. ***Prayer can do everything*** *is the motto of theurgy.*

3. Theurgic operations are performed either by individuals acting alone, or in groups.

4. All operations of theurgy are directed to the One Source. It is the Supreme Being, the absolute ruling and creative power we call 'God'. There is no need for long deliberation about this fact: *without a* ***living faith*** *in this deciding factor, which alone can fulfill the entreaties of the theurgist,* ***no action whatever is possible.*** The most punctiliously performed ritual and exact form of prayer will be useless and without any wings if the operator has no faith in the power which he strives to invoke. **This means that a living faith is an essential condition for any successful theurgic action.**

5. Briefly then, if you wish to be a theurgist, you must first of all have **faith** in the omnipotent, supreme power, which alone can answer your prayers and striving.

## GENERAL INFORMATION

6. ***The Christian Mass is of purely theurgic origin and so are its purposes.***

7. Theurgic operations are done for many different reasons: assistance for the departed; exorcisms; defense against inimical forces; healing operations; blessing of places, homes, animals, food; in cases of obsession; for help; etc.

### FAITH

8. The supreme problem posed for everyone is: 'Does God exist'? And it cannot be solved by any empirical philosophy or logic. It cannot be proved or disproved. Hence theurgy requires **SPIRITUAL CERTAINTY** which is **FAITH.**

9. Real **faith** has nothing in common with such popular sayings as "Yes, I believe in God" which is usually only the verbalization of a well-known theme. There is no deeper sense in it and therefore no realizable power, as is always the case with any truism, **for FAITH is one of the chief powers.**

10. A cardinal point of discrimination is the difference between **faith** and **belief ...** a difference which is too often disregarded. ***Faith and belief are incompatible***, yet the one gets confused with the other.

11. Every belief must have an object as its basis, no matter in which realm it is found -- physical, emotional or mental. It is not a power but an attitude usually connected with the play of imagination. Such is unnecessary and not desirable for theurgic action. Faith operates on a much higher level: true **faith** being one of the cornerstones of the art of effective prayer. It seems that no other conception has been more misunderstood, confused and abused than that of **faith**.

12. In other words, ***belief cannot stand alone,*** *it requires that one have something to believe in.* Faith, on the other hand, is a power, an inner conviction, a spiritual certainty. **FAITH STANDS ON ITS OWN.**

13. The most striking and at the same time perhaps the most mysterious definition of **faith**'s attributes was given to us by Christ: "if you have faith as a grain of mustard seed, you shall say to this mountain: remove from hence hither, and it shall remove..."

14. From those few who have possessed **faith** and have been able to lift a small corner of this great mystery, we can see that rather, it is more a **state** than an experience. This is because true **faith** cannot be lost. It is a permanent state of an advanced human being and belongs to his innermost treasure. If someone tells you he "had faith but later lost it" it simply means one thing: HE NEVER DID POSSESS **FAITH.**

15. **Faith** is a POWER, which possesses all the attributes we ascribe to that aspect of power and force which we know acts in this world, but which, at the same time, infinitely transcends both of them. Gravity, magnetic forces, inertia, the power in atoms, light, electric currents, and so on, - are to a certain limited degree - comparable with the power of **faith**. And it is through this comparison that may be conveyed the idea of one of the dynamic manifestations of **faith**.

16. If **faith** belonged to the realm of mind's consciousness, then it could be successfully translated into mind's main sphere: that of human speech. But this is not so ... and here lies the whole difficulty. Whoever thinks otherwise simply does not understand the position.

17. Which brings us now to the most difficult problem: that of giving a definition of **faith**. Its true definition lies above the capacity of language ... therefore one must sense on the higher level exactly what it is.

18. **"Faith begins where knowledge ends"**. - Sar Peladan.

19. **Faith** is a force far beyond all physical ones: we know that martyrs, animated by it, completely disregarded their bodies and all their physical relationships, fearlessly allowing themselves to be destroyed (often in a dreadful way while still living), in order not to betray by even the slightest word or movement, the Lord in whom they had their true **faith**. We know from history, that in most cases where Christian proselytes were condemned to be thrown to wild animals or tortured to death, the only thing that was required of them in order to

avoid such a fate was to burn a little incense before the Emperor's statue. And yet they refused.

20. There is another mysterious power which can equally be likened to **faith**: it is, of course, - **love**. All that has been said about **faith**, can also be applied to **love**. This is because both of them are usually found together, and those who are fortunate enough to have faith in God, also have love for Him.

21. In conclusion this strange fact must be noted: two men in whom **faith** is developed will always recognize one another, even without much talking. Sometimes just a few words will suffice for them to know.

22. The motto is: *If you want to be a theurgist, you should have **faith** in the power you want to implore.* This is only logical, but how many will forget this and try to perform the impossible feat of being successful in theurgy without **FAITH** in their hearts.

23. Rest assured that the best sons of humanity have accepted both the following postulates:

(A) The existence of a supreme central consciousness - Spirit, which possesses full power over Its manifestations in matter.

(B) The possibility for us to approach this Power in the way shown by theurgy.

By meditation on (A) and (B) you will support your faith and obtain peace of mind.

24. **The principle condition for any theurgic work is the proper tuning of the operator's consciousness, which thus allows him to attract the superior powers and benefit from their grace and assistance.** The traditional way for such attainment is by the use of suitable texts, (passages of scripture), which may bring the same blessed results to you, that they brought your predecessors. Moreover, in any theurgic action one has to establish one's own position, that is, to know where one stands and what one wants.

## SPIRITUAL AND PSYCHIC DEVELOPMENT

25. **Drugs such as alcohol, marijuana, cocaine and other mind-altering drugs have a deleterious effect on one's psychic abilities.** Perception and control drop markedly even after the absorption of a very small amount of alcohol. Before you have had enough alcohol to become relaxed, you have had enough to affect your psychic perception. No mind-altering drugs may be used as long as you aspire to theurgic work. Certain drugs like LSD can force psychic centers to open, thereby, causing harmful effects that may last for years. The ability to alter and to experience altered states of consciousness meaningfully is an important attribute for all persons dealing in areas that involve psychic influences. This ability should be developed with care so that it can be used effectively and reliably... as it will be if the aspiring theurgist follows the rules. Those who are serious about developing their psychic aptitudes are strongly admonished to be very wary of drugs of any kind.

26. PSYCHIC DEVELOPMENT and SPIRITUAL DEVELOPMENT ARE TWO COMPLETELY DIFFERENT THINGS although they are both flowers on the same tree. Both grow and increase **naturally** through participating in theurgic work. Awareness of the 'invisible world' usually comes first (though not always) through the channel of **feeling**. The faculties of spiritual and psychic sight and hearing usually (though not always) follow the opening of the channel of feeling.

27. PSYCHIC DEVELOPMENT has to do with the ability to discern, perceive and be sensitive to what have variously been called 'the astral worlds', 'the heaven worlds,' etc., and with the finer, rarefied matter which is, generally speaking, considered to belong to the physical world, even though it is beyond the range of detection (at the present time) by present-day instrumentation. But such finer matter, variously called 'astral matter', 'psychic energy', etc., can sometimes be readily perceived when the conditions are right, even by persons whose 'psychic sight' is not very well developed. SPIRITUAL DEVELOPMENT has to do with opening to Godlike qualities - expressing love, compassion, benevolence, selflessness, humility... striving to live a pure life... a life characterized by high ideals, ethics and morality... of striving to attain to God, His nature and Kingdom. ***The point is: a person who is 'psychic' is not***

***necessarily 'spiritual'!*** Psychic qualities are often possessed by persons of the grossest type who have no inclination towards spirituality. To be 'psychic' is to be aware (through the channels of seeing, hearing, feeling, tasting, smelling) of levels of creation which the average person is not cognizant of, simply because his receptor channels to these levels are dormant or undeveloped. This may simply be because in our 'official educational system' no attention is given to such development. (In fact there even seems to be a remnant of superstition still surrounding this very normal human faculty)! Spirituality, on the other hand, has to do with living a life of the highest order, spirituality has to with manifesting in one's life all those qualities one associates with Godliness.

## THEURGIC GROUPS

28. Among theurgic groups, the group's work reflects on the members and influences them, promoting their inner enlightenment and raising their moral and mental standards. The first signs of enlightenment come in the form of inner peace, serenity, lack of fear of death or relapses into the limitations of personal life. Mental anxiety fades away, and with it the thirst for putting innumerable questions, which, after all, belong purely to the realm of mind. This is because **intuition**, so far superior to mental cognition, gradually takes the place of mental deliberations and thoughts. This attitude can be expressed by having full confidence in the Almighty, and certainty of the fact that - **HE KNOWS!** What more can be said?

29. Once your theurgic group has been formed, is working, and has 'settled down', a certain rapport develops among the members. When this harmony has been established, care must be taken in admitting new members to the group who may cause a change in its personality and possibly disrupt its cohesion. Make sure all potential members are serious about theurgic work, and well informed. Quiz them on the principles outlined in this instruction.

30. After the operation there should be a period of rest, sitting quietly at peace with eyes closed and try not to think of any trivial matters.

31. It is not the number of words pronounced in prayers and meditations which is the deciding factor in theurgic operations and which really matter, but the **quality** of the performance by the aspirant, resulting

31. It is not the number of words pronounced in prayers and meditations which is the deciding factor in theurgic operations and which really matter, but the **quality** of the performance by the aspirant, resulting from his **devotion, intelligence, power of concentration and endurance**. ***Those who are initiated know that a few well-performed inspiring sentences in prayers may perfectly well suffice for a lifetime's attainment.***

PRAYER

32. Theurgy consists of invocations and prayers. What are they really? They are **channels** into which is directed the living force of the operator. When using them you are no longer a plaything of your mind's moods, you proceed directly to the goal you have set for yourself. They are **the right means whereby to attract the attention of the Highest Power**, which can dispense the boons and assistance for which you pray. This is because so far, that Power has directed your evolution until here and now. Instead of a semi-conscious wandering through superstition and falsehood, you have started to turn to the **SOURCE**. The statement: **the right channel leads to right attainment** is important, for **the Supreme responds when approached.**

33. So then what IS prayer? Certainly not an occasional turning to God, merely when we are assaulted by a variety of miseries or disasters, or even in the case of lesser needs. Such behavior would only indicate the absence of the basic qualities so necessary for positive results in every turning to the Supreme power for help and grace. Here is a brilliant comment on prayer taken from the works of the famous French theurgist, Abbe Julio:

"What is prayer? For a rationalist it is an incomprehensible thing; for a mystic - it is the simplest thing in the world to realize, because prayer is a mystical act **"par excellence"**.

"Prayer, that is, true prayer, is an elation of the heart through which one raises oneself to God with love. This does **not** require any effort. When the mystic thinks about God, he cannot suppress his emotion and his confidence, just as a child on seeing its mother again after a short separation, cannot restrain itself from rushing into her arms.

"And then something happens that is very little known."

"Just as the mother opens her arms and runs ahead to embrace her child, so God comes to meet the one who turns to Him with love, as if to enfold him in His arms, if I am permitted to speak about the 'arms of God'. But this anthropomorphism is necessary in order to be understood."

34. Some people seem uncertain about what is right and proper to pray for. If you have a spiritual attitude you can ask for anything, for you will be in harmony with the Source from which everything flows.

35. A spontaneous prayer is one that comes suddenly from the heart, fortified by a firm confidence in God's goodness and wisdom and the knowledge that He wants nothing for us but our happiness; but that He does require His creature to become perfect. A spontaneous prayer is one where we speak to God as to a person for whom we have the greatest affection. In such a prayer one confesses to God one's most secret things, asks Him for advice, spiritual grace and even temporal advantages, and lets Him know one's smallest joys and troubles, while thanking Him for what has already been obtained. Of course, even without our confessions God has perfect knowledge of the most intimate corners of the human heart, *but it is just that* ***effort of opening up*** *our most hidden inner life to Him that counts.* This process is extremely beneficial, because it purifies a man and makes offenses against God less probable.

36. **"There is nothing worse than a bad prayer"** said Louis-Claude de Saint-Martin. Good prayers are always like the sowing of valuable seeds: they will grow, but the time they take is dependent upon circumstances too numerous to mention since they are connected to man's inner contents, which differ in every human being. Some plants grow quickly, but, for example, fruit trees which produce the most valuable crops usually require a longer period for growth and bearing. Happiness lies only in God and no prayer is ever made in vain. A man who loves God will do good deeds and whoever is established in justice will possess wisdom.

37. "What is truth?" In such a question man confesses his ignorance of the cardinal wisdom, which he so desperately needs and cannot find.

In theurgy, truth can never be found in something 'apart', or as something to be looked at: **Truth can only be realized** and lived, and bring us the Light of its dispenser - the Holy Spirit. Now you know Whom a theurgist addresses when seeking truth.

38. The prayer of a trained theurgist is like the majestic flow of a large river; but an ignorant and weak person can produce only something similar to an irregular trickle from a half-clogged tap.

39. The invocation to the Holy Spirit is a very powerful force in theurgy and is used in many operations.

40. A theurgist should be a person of impeccable character, ethical, moral and virtuous. **To pose as a Man of God and to live the life of the profane is hypocritical**. An hypocrite shall not come before the Lord. To hold grudges against others, to be guilty of false judgment, to engage in calumny and slander ... is to hold a mirror before your face and poison yourself with your own venom.

41. The Almighty and Most Merciful Lord cannot accept prayers that come from an insincere heart filled with hatred. It is only the foolish black magician who operates because of hatred and envy. **And he always receives his terrible reward.**

## THE THEURGIST'S WORK

42. ***Theurgists operate in worlds where there are no material veils. Our physical body, which belongs to the material plane, performs on that plane according to its ability, power, state of health and so on. Exactly the same happens when the theurgist operates in the two subtle worlds -- those of the astral (feelings) and the mental (thought). The stronger the theurgist is and the more able to concentrate his efforts in these two realms, the better and more enduring will be the result of his action.***

43. The use of ritual and certain paraphernalia are not essential for the success of an operation however THEY DO serve as a means of assuring solemnity and concentration which benefits the operator and all present. And there is also another very important factor: ***Everything that happens in the physical world has its unavoidable repercussion on the invisible part of the universe, in this case the***

***astral counterpart of the earth, which has its own population and forces acting upon it. Both are closely connected at every moment and in every place. Our activities attract or repel the desirable or undesirable beings from the 'other side'. Now you will understand the aim and purpose of theurgic ritual.*** **The wise person takes every opportunity to get as much help as he can, in order to reach the aim with more certainty.**

44. **IT IS UNTHINKABLE THAT THERE CAN BE AN EFFECT WITHOUT A CAUSE.** There are powers ruling over the incalculable and uncontrollable elements in human lives. If we look on theurgic operations from this point of view, we then recognize that ultimately, and in plain language, they are **attempts to influence the deciding factors in human life.**

45. Electric light, (especially from fluorescent tubes), emanations from power lines, radio and TV frequencies, microwaves, etc. are disturbing the a...l atmosphere.

46. Do not fear karmic retribution regarding action against non-human enemies, such as evil spirits and phantoms, for theurgy teaches that our Lord did not die in order also to redeem the astral scum, which do evil purely because they like doing evil.

47. Theurgy does not deal with any theoretical deliberations, but with real facts and the use of its methods. Whether you conceive of God as an absolutely perfect and impersonal being, as an immensely powerful and merciful Father in heaven full of goodness who graciously deigns to hear your simple but sincere worship, or whether you conceive of Him as a mighty Spirit residing within and without the creation ... whatever conception you may have **is no obstacle to achievement of the aims of your operation.**

48. Creation, in which we each play our modest roles, is a **living** organism and not a dead, motionless and changeless casting. Everywhere forces are at work, every moment causes are born and followed by their results. By introducing immaterial, but most effective forces, like prayers, in a direct appeal to the Highest we influence the macrocosms, the whole of creation, which is necessarily reflected on the microcosms, that is, the human beings like ourselves. This Law annihilates the untruth of the idea of the alleged

unavoidable and inexorable destiny, promoted by some false prophets and misanthropes. Briefly, we can and we are entitled to act, since we are conscious actors and not merely dancing dolls.

49. The existence or non-existence of the Supreme factor (often called God) cannot be proved or disproved. Theurgy does not claim that it can prove the existence of God. But it teaches that it can offer a means and a method for obtaining what man asks for from that Power. In simple language ... is it not again the **influencing of causes** in order to obtain definite results? A taxi-driver is not necessarily supposed to possess all the knowledge of the engineers who constructed his vehicle; but he can still fully use it even without much theoretical knowledge. Similarly, and what matters from the practical point of view, is that **used in the way prescribed and under the right conditions, THEURGIC OPERATIONS DO WORK** and yield clear-cut results.

50. Every incarnate being forges its own destiny by its deeds, feelings and thoughts. For an occultist there is nothing **new** in this conception. But let us look deeper: Our behavior prepares our reward, in accordance with another law: that of cause & effect. As a result, all of us have full 'stores' of events and conditions, in which we live and through which we will have to live when the time is ripe. In brief, this can all be expressed by the well-known and generally accepted term of 'Karma', which comes from our Eastern brethren and their occult philosophy. So we have before us our human karma, that part which is to be paid or rewarded in **this** incarnation. It is the cup we have to drain in this life.

**Does this mean that everything is firmly predestined for us, and that nothing can change it and therefore even theurgic influence would seem useless? Fortunately it is not so. Some masters in theurgy, like the mysterious M. Andreas (as presented by Paul Sedir) and Maitre Philippe de Lyons, tell us that human intervention, directed to the Supreme, may have response in the form of alleviation of suffering from which we pray for delivery. In his own words and style M. Andreas tells us:**

***"Heaven may alter the form of punishment".***

**THIS IS A VERY PONDEROUS AXIOM AND I WOULD STRONGLY RECOMMEND EVERY EARNEST THEURGIST, MYSTIC AND OCCULTIST TO THINK DEEPLY ABOUT IT, FOR ON IT IS BASED**

EVERY HUMAN HOPE FOR THE BEST, AMIDST THE TROUBLES AND SUFFERINGS OF EARTHLY LIFE.

## BASIC REQUIREMENTS FOR THEURGIC OPERATIONS

51. ***The essential requirements for success in theurgy are, as mentioned before: sincerity, FAITH, the devotion of the operator (and of members of the group, if Group work is being undertaken); the solemnity of the intention of the operator to operate theurgically, and concentration in order to give a clear and trouble-free performance.***

52. Mentally and emotionally forgive all your 'real' and supposed enemies before you engage yourself in prayer for yourself or others. Worship, or theurgic operations performed when at the bottom of your heart there remain hidden hatreds or fears, is useless, for then it does not have any ascending power and can even be dangerous, since it can attract forces which are quite different from the desired good ones.

53. Never act immediately after meals. The best time would be after two hours have elapsed since food was taken. The same refers to illegal drugs, alcohol or tobacco, if you are unfortunate enough to use them. Apart from undermining your physical strength, their greatest harm lies in the weakening of your will-power. When he is obedient to such physical habits, a man allows himself to commit something which he knows (if he is intelligent enough) to be nonsense from the common sense point of view.

54. The standard rules of hygiene, diet and exercise, must be observed by all theurgists. So far as you are still an incarnate being, your body is somewhat a part of you and its condition **does** affect your consciousness.

55. Immediately before assembling for the operation, the operator and all group members should first wash and dry their hands.

56. The robes worn should be freshly laundered. Certainly they should not be worn since having last been washed and pressed. And they must be made from natural fiber material (cotton or linen).

57. All participants should be devoid of metal. (Jewelry, money, metal rimmed eye-glasses, pins, clasps, etc.,.)

58. If there is to be a major personal, or group invocation, tradition recommends at least seven hours of absolute fasting beforehand.

59. Sexual relations are also proscribed for at least a seven hour period prior to operations.

60. Not too bright light is recommended. (Non-electric light is best, i.e. candles or oil lamps.)

61. If you are a member of a theurgic group, unswervingly follow the words of the leader when he is acting. Listen to his directives in whatever you have to do during every moment of the operation, whilst in the circle.

62. If you happen to lack a solemn, dignified attitude towards the operation about to be performed, or if you have some mental doubts about it, **do not start at all. If you are a participant, quietly leave the room.** If you are the operator it is better to delay and wait until you are in a more desirable frame of mind than spoil the results, reap disappointment and so bear the responsibility for frustration of the effort of your brother theurgists.

63. When the group has assembled there should be no chatting among the members. A quiet attitude and silence is best.

64. Whenever you meditate or pray and decide to do so with closed eyes, turn your eye-balls upwards as high as you can, and keep them in that position throughout the course of your action. The more you practice this simple rule, the more you will appreciate its effectiveness. Greater inspiration and less distracting earthly thoughts will result. Some people practice turning up the eye-balls even with the eyes open (naturally when they are alone) and in certain theurgic groups members find this rule indispensable for their work ... personal as well as collective.

65. It is inconceivable that you will accept even the most insignificant material reward for your spiritual action in helping others. Even in a magic operation of a high degree, the acceptance of any money or

other payment is strictly forbidden. In theurgy there is absolutely no exemption from this rule. No matter whether the help is of a minor or major character, everything must be unselfish and devoid of any thought of reward.

66. Operations that are intense and very ardent can be accompanied by bowing and genuflections. In the Christian methods of ritual, both are essential from the traditional point of view.

67. No sick person should take an active part in the circle of a group operation, even if it is performed for his/her benefit. Some theurgists allow the patient to be present in the room, but outside the circle. Generally speaking it is better when the patient is apart and praying in his own home, just at the time when he knows the group is acting on his behalf. (We are not referring here to the Blessing of a Sick Person).

68. **FINALLY. TAKE NOTE OF THIS STERN WARNING:** ***NEVER ENGAGE IN ANY THEURGIC RITUAL MERELY TO SATISFY YOUR CURIOSITY, AND WITHOUT DUE RESPECT TO THE POWERS INVOLVED, OR FOR A SO-CALLED "TEST". IN THE BEST OF CASES UNDER SUCH CIRCUMSTANCES THE RESULT WILL BE NIL. OTHERWISE, IT CAN BRING SWIFT RETRIBUTION FROM THE OFFENDED FORCES, WHICH ARE INFINITELY SUPERIOR TO ALL HUMAN RESOURCES.***

## SOME WELL-KNOWN THEURGISTS THROUGHOUT HISTORY

Among the known theurgists from ancient times to the present day it is worth mentioning a few of the prominent ones.

All the leading priests in ancient Egypt performed theurgic operations of many kinds, while in the Graeco-Roman tradition, Pythagoras, in his school, was the first to teach about theurgic methods of communication with the spiritual powers which he called 'gods'. Plotinus was well acquainted with this science, although, in the writings of his intellectual master - Plato, there was nothing divulged concerning the theurgic traditions the latter undoubtedly learned during his training in Egypt. The same applies to Socrates, who likewise must have known a good deal about the matter. Also the famous Apollonius of Tyana excelled in both high magic and theurgy. And when Christianity in the first centuries after Christ took over esotericism and mysticism from the pagan world, many of its saints followed the tradition of worship, fortified by devotion based on deep spiritual wisdom, which often manifested itself in miraculous cures, and so on.

Of course, the leading theurgist of the old testament was Moses, followed by some of the prophets. He took the tradition from his native land of Egypt and adapted it to suit his own great purpose of creating a framework for the idea of the One God and thereby preparing for the coming of the Messiah.

In medieval times Paracelsus possessed vast knowledge of theurgy and its theory, giving proof of this fact in his works. And before him, the elite Knights Templars' Order widely used theurgic methods, sometimes mixing them with magic. Their faith in the Supreme Being was so strong, that even in the time of the decline and ensuing destruction of their Order, the last Grand Master - Jacobus Burgundus de Molay - was able, by his powerful invocation when being burnt to death at the stake, to call both of the destroyers of his Order (the French King Philip IV and Pope Clement V) before God's tribunal, that is, to die shortly after himself, which events occurred even before the predicted time.

The French theurgist Martines de Pasqually, head of the Order of Elus-Cohen and the theurgist/mystic Louis-Claude de Saint-Martin (the Unknown Philosopher) were prominent at the end of the eighteenth century. These were followed in the middle of the nineteenth century by the famous French

end of the nineteenth century his disciples - Papus (Dr. Gerard Encausse) and the Marquis Stanislas de Guaita popularized theurgic ideas. F. Barlet and P. Sedir were the spiritual children of the last known French theurgist of great caliber, the 'Maitre Philippe' of Lyons (1849-1905), - otherwise M. Philippe Nazier, whose astonishing and miraculous practices were known far beyond his native land.

Another important theurgist was Abbe Julio (M. Houssay), who performed a great service in the history of theurgy. He collected and edited a multitude of traditional Christian theurgic texts concerning invocations, prayers, exorcisms and rituals for different purposes and conditions, which before that time had been dispersed (often in distorted form) throughout numerous publications and manuscripts.

Juan Sempe should also be mentioned, as it was he who inspired Abbe Julio by his saintly life, which was dedicated to theurgic cures and assistance. Abbe Schenebelin of France and the Russian priest John of Kronstadt (near St. Petersburg, who died shortly before the beginning of World War I also belong to the same category of theurgists as Abbe Julio.

Another prominent theurgist, who was also an occultist, was Prof. G. 0. Mebes of the Imperial St. Petersburg University, who died in 1918. He was the head of a group of Russian intellectuals and mystics in the period prior to the Russian Revolution of 1917. The well-known Russian novelist Kuprin dedicated one of his stories to his spiritual master, which is striking by its realistic narration and the strange facts given in it, which lift a small corner of the veil that hides the mystery of human death. Although the real name of the 'master' was not given by Kuprin, anyone acquainted with the occultism of the twentieth century cannot fail to recognize Professor Mebes himself.

Among the German occultists connected with theurgy, mention must also be made of the following: Gustav Meyrink, who died in 1935, wrote about the intellectual concepts of theurgy in the form of a novel; while Dr. Alfred Strauss, G. W. Surya, H. Wilms, B. Ahhorn, J. Goerres, G. Heinzelmann and K. Reinhardt were also authors of works connected directly or indirectly with theurgic science.

English-language theurgic writers of note include James Hastings, William Ralph Inge, Thomas Whittaker and Alexander Wilder (translator only).

## GROUP LEADER'S TEST QUESTIONS

(I) Potential group members should be thoroughly tested and passed before being admitted to group work. A full comprehension of theurgic principles should be considered an essential prerequisite.

(II) It is a good idea to have regular group meetings at which the following (and other) questions on theurgy are asked. Replies given to questions spark off interesting debates.

**1.** What is theurgy?
1. 44.

**2.** What is the difference between theurgy and regular prayer?
1.

**3.** For what purposes are theurgic operations done?
7.

**4.** Basically, what is the difference between ordinary prayer and theurgy?
*Ordinary prayer is passive. Theurgy is active and intense. Theurgic rituals enable one to achieve a greater degree of concentration.*

**5.** What is faith?
8. 15. 19.

**6.** What is prayer?
32. 33. 35. 36.

**7.** To what may the prayer of a trained theurgist be likened?
38.

**8.** What sort of persons should be theurgists?
40.

**9.** What qualities are necessary for one to be a theurgist?
4. 5. 22. 24.

**10.** What is a black magician?
*One who attempts to dominate another (by various means) in order to control him, usually for his own self aggrandizement.*

**11** What is the fate of the black magician?

**12.** Describe some of the basic preparations for a theurgic ritual.
51 - 68.

13. There is a particular invocation which is a very powerful force in theurgy, what is it?
39.

14. What is a "spontaneous prayer"?
35.

15 What have "good prayers" been alluded to?
36.

16. What effects do drugs have on the theurgist?
25. 53.

17 What is the difference between psychic development and spiritual development, or being 'psychic' and 'spiritual'?
27.

18. What is the **principle condition** required for theurgic work?
24.

19. What is the effect of theurgic work upon one's spiritual and psychic development?
26.

20. What effect does the performance of theurgic work have upon the operators?
26. 28.

21. What is the difference between **faith** and **belief?**
11. 12.

22 Can the existence of God be proved?
8. 49.

23. Is one's karma predestined? Can one's karma be altered?
50.

24. Can a verbal definition of '**faith**' be given?
16. 17.

25. To whom are theurgic operations directed?
4.

26. Does one's personal concept of God have any effect on theurgic operations?
47.

27. What are the mechanics behind a theurgic operation. In other words, what do theurgic operations do? *They set CAUSES in motion* (44).

28. In which kabalistic world does the theurgist operate?
*In Briah - the world of creation.*

**29.** What is the well-known Christian Theurgic operation and what is its purpose?
6.

**30.** What is the aim and purpose of ritual?
43.

**31** What do M:: rituals accomplish?

**32.** When a M:. visualizes his r...a upon himself, or upon another person, what is he doing and what happens?
*He invokes the power and protection of the M:. Egregore.*

**33** What particular quality of the theurgist ensures better and more enduring results?
42.

**34.** What is the motto of theurgy?
2.

**35.** Is it possible to "loose faith"?
14.

**36.** After the theurgic operation is over, what should be done?
30.

**37.** What essential qualities are needed during theurgic operations?
31. 51. 52.

**38.** Name one of the chief powers ... and one every theurgist MUST HAVE.
9.

**39.** There are two important postulates which Adepts have accepted. Name them.
23.

**40.** "Faith begins where knowledge ends." Who said that?
18.

**41** What karmic retribution should one fear in theurgic operations undertaken against evil spirits and phantoms?
46.

**42.** Are **faith** and **belief** compatible?
10.

**43.** Is the quality of faith discernible in a person?
21.

**44** Does theurgy have to do with theoretical postulations?
47.

**45.** What is 'truth' from the Theurgic perspective? 37.

**46.** Why should care be taken in admitting new members to a theurgic group? 29.

**47** What striking and mysterious illustration did Christ give concerning "faith"? 13.

**48.** What is the deciding factor in theurgic operations? 31.

**49.** Name some well known theurgists.

**50.** There is a particular and strong warning given in regard to embarking on the theurgic path. What is it? 68.

**51.** What should the theurgist do if someone offers him a material reward for his service? 65

**52.** When is the best time to conduct theurgic operations? 53. *Also, during the period between new and full moon.*

**53** Why should the standard rules of hygiene, diet and exercise be observed by all theurgists? 54.

**54.** Give some requirements of preparation for theurgic work. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64.

**55** Are bowing and genuflections permitted? 66.

**56.** What is the rule re the presence of sick people? 67.

**57** Through which sense does psychic awareness first come? 26.

# THEURGY

## Part II

Before we continue certain important points will be reiterated:

Although a few eminent theurgists undoubtedly possessed quite wide and truly philosophical conceptions of God as an absolute and impersonal being, [Pythagoras, Iamblichus, Plotinus, Paracelcus, Pasquales, Claude de Saint-Martin, Eliphas Levi, Papus, Philip of Lyons, etc.] the majority had and still have rather anthropomorphic ideas about the Almighty. *The important point is:* ***whatever one's conception of God may be IT IS NOT AN OBSTACLE TO ACHIEVEMENT IN THEURGY.***

*The theurgist should not be too proud if, in his imagination, he conceives God as an abstract and absolutely perfect and attributeless being; nor should he be abashed if he cannot raise his mind beyond the concept of an immensely powerful and merciful Father in heaven, who is full of goodness and who graciously deigns to hear his simple but sincere worship.*

***Let it be stated again then, that whatever one's intellectual conception of the Supreme power may be ... it does not play any deciding role in the success of theurgic actions.***

All religions assert that life is possible only in God and every birth of life, its endurance in time, transformation and dissolution, are within His law. In other words we live and move and have our being in Him. So while not knowing what is impossible to know ... (God) ... we can be aware of His laws and then act according to them. This is all that is needed to produce the desired results. Perhaps you will now be able to realize what is in the heart of theurgic methods, conjurations, exorcisms and prayers: *these are the* ***applications*** *of the* ***laws*** *known to theurgic science.*

Although God is beyond all attributes, nevertheless when we worship and pray, using theurgic formulas, tuning to the illimitable goodness, mercy, wisdom, omnipresence, justice, love and power, He still embraces everything we can imagine or create in our hearts and minds, in the matter of the highest qualities, as we conceive them. Just as a small bay, which is part of the great ocean, cannot hope to enclose the wholeness of that ocean, so the ocean cannot be confined to a bay. This is what you have to realize fully ... and then your invocations and prayers would have the attribute of wisdom,

which penetrates theurgic practices. You will then operate with faith and confidence in Him and thereby obtain results beyond all expectation.

You already know that simple repetition of even the most powerful theurgic invocations is of little avail, if **faith, sincerity and confidence** in the Supreme are absent in the operator. Why is there such a condition? Realize that everything in the manifested worlds is conditioned, that is, subject to certain laws. Can you tell why such powers as gravitation, magnetism and vibration exist? WHY, (not HOW!) rays of light produce certain chemical reactions on your retina, and WHY they are transformed into nervous energy which affects - in a mysterious way - your consciousness, so that you are able to read these lines now before your eyes? This 'WHY' belongs to the CAUSE of these phenomena, not to their technicalities and effects. There is only one answer: SUCH IS THE LAW. And with this our knowledge ends. We do not know 'WHY' but only 'HOW'.

And so... **theurgy is based on the axiom that God exists and rules.** It does not deal with theoretical deliberations but with real facts and the use of its methods. Since the existence of God cannot be proved, theurgy simply teaches the means and methods whereby we may influence the outcome of things. In simple language, *theurgy is the influencing of causes in order to obtain results.* ***Used in the way prescribed and under the right conditions, theurgic operations DO WORK and yield clear-cut results***. That is all we need to know and all we need to concern ourselves with.

Let us return to certain preparations and prerequisites required for theurgic work. During an exorcism, or indeed for any theurgic operation - whether it be a service for the sick; the blessing of an animal, of food and drink, a dwelling house or whatever - it is important that the conditions for the free flow of psychic energy are ensured.

Psychic energy flows freely through fabrics made of natural fibers. Your alb should therefore be made of cotton or linen. Man-made materials such as plastic, polyester, acrylic and nylon, (wool and leather are NEVER USED in our work) are not good conductors of psychic energy. Leather, wool, synthetic materials or blends such as cotton- polyester should never be used for making garments for Theurgic or ecclesiastical use. Even the wearing of underclothing made of synthetic materials will interfere with the flow of energy. Cotton socks, or sandals made from sisal may be worn, but bare feet are even better. Also, since metal collects energy, no jewelry can be worn, no metal fasteners, zips, pins, etc. are allowed.

About psychic energy: All living things have, and exude, psychic energy. You are effected by your own psychic energy, by other people's psychic energy and by the psychic energy of your environment. Psychic energy is transferred from one person to another and among all living things. All of us constantly exchange this energy with each other and with nature. We are profoundly affected by this fundamental exchange, although it is usually subtle. Psychic energy vibrates to different frequencies, carrying emotions and other information. Every person is made up of a range of frequencies that make up this unique vibration. Sometimes the various frequencies of energy with which you come into contact are distracting or incompatible with your own. Psychic cleaning is therefore an important prerequisite to attend to before every theurgic operation. One way of removing psychic dirt is to take a bath under running water (a shower) ... running water removes both 'visible' and 'invisible' dirt. This should be done as close to the time of the operation as is possible. And this is why your alb must be washed and carefully put away after every operation and not worn again until it's time to use it.

Psychic energy is the same substance called 'prana' by the yogis and 'bio-energy' by therapists. One's psychic body (also called astral body or energy body) corresponds in shape and size to the physical body and extends approximately an inch outside it. The psychic body has a complex structure, similar to the physical body of which it forms a part. The aura is energy exuded by the psychic body. All work that involves the use of the psychic body is made easier by the proper use of the entire psychic body. The paths that energy follows as it flows through the psychic body (energy body, astral body) are termed channels. As the energy-body is used for different tasks (as in theurgic work) it develops channels suited to those tasks. Psychic energy is generated by all living things and is transferred between them. This transferal forms the basis for all psychic events and is part of all human communication. Psychic energy is a physical substance, a flexible medium which is light and diffuse, but it can be compacted and molded and then it becomes readily perceptible by the physical senses. It will frequently be seen as sparks, as a ball of light or as a cloud. A tremendous amount of psychic energy is generated during a theurgic operation, especially at a group operation, that is why it is important that all channels be open and that there be no impediments to block the free flow of energy.

Theurgic operations involve two levels of energy: psychic and spiritual. Spiritual energy is not hampered by mundane conditions but psychic energy is. It is the free circulation of psychic energy during the operation that

promotes the unification of shared experience, feelings, emotions, realizations, etc.. If the free circulation of psychic energy is impeded, the group's work is retarded ... the group will not be "in tune".

The objective of this Manual of Instruction is to openly give as much practical instruction as can be allowed ... so let's mention another matter: on occasion one or more of the group's members may suffer some discomfort due to the generation of excess energy or to energy drain. A person whose channels have been overloaded, or blocked by foreign energy or whose channels have collapsed due to energy drain may experience feelings of fatigue, lethargy, irritability or depression. These symptoms spring from the same cause ... often what is experienced as a lack of energy is caused by impaired energy flow. If one of the members of the operating group becomes lightheaded during an operation it is probable that excess energy has gathered in his head. One should not do any psychic work if they are feeling lightheaded. Should lightheadedness be experienced during an operation, quietly retire and walk around for a few minutes. At such times it is necessary to consciously draw the energy into the lower parts of the body. To do this, visualize the energy flowing down from your head and into your feet. Another way of normalizing these discomforts is to drink a glass of water ... then sit quietly and "tune" yourself ... choose a colour that you feel at harmony with, visualize and see yourself gradually becoming that colour all through your body. Start with your toes and slowly progress up your body, returning each part of yourself to your chosen colour. Take your time. When you get home take a shower. The best cure for psychic overwork or over stimulation however, is physical exercise, this moves the energy into the channels which are specific for that activity and allows the energy-body to relax and the channels to return to their normal elasticity. Another good way to balance and tune yourself (which should be a regular exercise) is to stand bare footed on the grass and place the palms of your hands on a tree. Use your conscious awareness to feel the inflow of energy coming in through the soles of your feet. Stop the exercise when you feel sufficiently charged and polarized.

Notice that discomfort due to excess energy or energy drain is more an annoyance than it is a serious matter ... and one soon recovers. However, if the information given here and in PART I is observed ... there will seldom be any problem. Also, EE and ED are not isolated to persons doing theurgic work ... it may happen to anyone doing concentrated mental work i.e. to persons who are working intently, (studying for exams, accountants, marksmen, writers, Priests celebrating the mass intently, playing chess), etc.

Let us reiterate once more: psychic dirt should be washed off in preparation for every theurgic operation, this may be accomplished by taking a shower before the operation. There must be no metal on the persons participating in the operation. No metal should be touched during the operation. If the hilt of the sword, or the spoon used to convey incense are made of metal, these should be insulated. Members' albs must be made of natural fiber material (cotton or linen), they must be freshly washed prior to the operation and carefully set aside so they do not become contaminated, i.e. not stored in a closet with other clothes and not worn until the time of the operation. White cotton socks or sandals made of sisal are to be worn, or better still: bare feet. No material made of leather or wool is to be used.

Let us now turn our attention to other matters. Some operations of theurgy have to do with action against evil spirits. Such operations should only be performed by well-trained theurgists, who lead pure lives, and who are able to resist the temptations and invultuations coming from the 'other side'. Where an exorcism is done for someone, such as against the attacks of **incubi** and **succubi,** such assistance must be utterly unselfish. *No payment is allowed, for in such case the result will be nil, and, moreover, the attacks may increase in strength and frequency.* An unworthy operator may himself easily become the target of similar attacks by the same demons and suffer the fate of the patient.

You should know that invisible evil beings do possess intelligence and abilities, often superior to those of the average man and they have the advantage of being indefatigable and not perceptible to the physical eye, unless they choose to become visible and materialize in some kind of body.

Our thoughts and feelings are also not a mystery to them, so they can perfectly well 'see' what kind of adversary they have against them. They will flee from a saint, a virtuous man, a great mystic or a powerful white magician, it is true; but average people can seldom resist evil spirits, if their destiny (or karma) allows them to be targets for the dark forces from the astral world.

*If the prospective operator cannot dominate fear of those whom he has to conquer and expel, or if he is only a half-hearted believer in theurgy, then the best thing by far would be for* ***no operation whatsoever to be undertaken by such a person.*** *This applies even more if he considers himself to be an 'agnostic' and is only curious about theurgic operations and not a sincere adept, or if he 'would like to make only an interesting*

*experiment. Then in such a case he will invariably be defeated, harmed himself ... and if he has tried to undertake an exorcism on behalf of someone... the state of the sufferer will be made considerably worse.*

The fact that one does not believe in the forces one attempts to contact has no meaning as regards the consequences of an unwise action. Ignorance of the law does not save a culprit from due punishment. A 'non-believer' in the existence of jails will not prevent him from being locked up, if he breaks the law.

## DISCRIMINATING BETWEEN GOOD AND EVIL SPIRITS.

There should be no need to emphasize to the theurgist the importance of right and immediate discrimination should some forces from the invisible worlds be encountered. Here are the traditional rules and rites which have been held partly in secrecy. This information has formerly been guarded, what is being revealed here are those parts that cannot harm, even in inexperienced or wrong hands.

The gift of discrimination between good and inimical forces is not a common one, but rather a rare grace, given to only a few. Nevertheless, apart from first-hand knowledge, there are certain signs and details of apparitions, which allow us to classify them with the minimum probability of error.

It cannot be denied, that under certain circumstances the souls of departed human beings can return, that is, find a means of communication with people living on 'this side' and manifest their presence in many different ways.

There is no doubt about the 'returning' of saintly souls, in fact there are even unmistakable statements in the scriptures. We read, for example, that the prophet Samuel appeared to King Saul, while Saint Gregory, gives many proofs of it in his *Dialogues*. It is likewise with angels ... as the scriptures mention in a number of places.

But, just as good beings come from the other side to help and enlighten, so too do evil ones come in order to test, deceive or to punish us.

Because they are malicious and deceitful, it is necessary to know their type of frauds and methods of conduct, for they often try (and unfortunately often

succeed) to assume the appearance of forces of the light in order to deceive and confuse us.

But it has been said that only those who like to be deceived -- are deceived.

Good spirits, who know very well about the dangers which come from the dark powers, never try to avoid our measures of control, which every reasonable man cannot dispense with under any conditions.

To begin with, if the apparition produces frightening noises and is accompanied by various forms of trouble, and so on, we should be very careful and our suspicions will be justified. Then we have to behave ourselves as if in the presence of a demon and use the means of self-defense given below. An abundant source of useful information referring to the recognition of evil spirits (and malicious spirits on the other side) can be found in the statements of St. Antonin in Chapter XVIII of his work about the life of St. Athanse.

## Here are the infallible signs denoting the presence of an evil spirit or a perverted soul:

1. If they are frightened and fly when confronted by holy things, or signs made by men: the cross, sacred sword, blessed water, the name of Christ, the Virgin Mary, or any Saint or Archangel, holy relic, Agnus Dei, blessed candles, the stole or cordelier of a priest, or any other object which the Christian Tradition uses against demonic maliciousness. Also if such apparition mocks at or turns aside from these words or objects.

2. If they give a false or perverted reason for their appearance.

3. If they say anything against the faith or general doctrine of the Christian Tradition, or advise practices which are opposite to good behavior and the common sense of honest people.

4. If they try to create in us thoughts of pride, egotism, vanity and the desire for homage, despair and everything that is opposite to the accepted rules of morality and honesty.

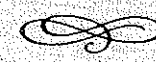
5. If they try to prevent us reporting these apparitions to our spiritual guide or confessor.

6. If they appear in the hideous outer form of an inferior being, or disappear in stench, disorder, fear or uproar.

7. If they come again despite the fact that they may have obtained for humans the required assistance or fulfillment of their desires: (this is because good spirits and souls, having once helped do not return again to disturb men.)

8. If their coming seems to be pleasant, but their departure brings only sadness, desolation, trouble for the soul, darkness in heart and mind, and similar negative impressions: for good spirits and souls bring solace and light, peace and consolation, but never any trouble or evil.

When, in spite of your careful investigation and checking, you are still not in a position to define beyond all reasonable doubt, whether or not the visitors from the other side come for good or evil, it then remains for you to use one of the potent exorcisms in the arsenal of theurgy and await the results. The good ones will not be affected by the formulas or curses against evil spirits but the latter will invariably show their displeasure, anger, fear and then flee.



Having become familiar with the foregoing ... you may ask: are there evil spirits incarnated in the bodies of men, since one sometimes encounters persons who display the characteristic signs. ?

# APPARITION OF THE VIRGIN MARY

The story of the most unusual photograph on page 35 is as follows: In early November of 1989 a group from the Arlington Metaphysical Church visited Egypt on a tour of the old Temples. A section from the main touring group decided to take a 'side' trip to visit two Coptic Cathedrals in the Muslim section of Cairo: the Cathedral of the Sacred Heart and the Cathedral of the Virgin Mary.

It is reported that appearances of the Virgin Mary had been seen over the previous years in these churches, there is even a report that an apparition of the Virgin had been on the dome of the church.

One of the members of the touring party was Rev. Dorothy Andrea. This is her story: *"I was one of the members of a touring party that visited the Cathedral of the Virgin Mary. We arrived at the Cathedral by bus, got off and entered the parvis of the Cathedral. On entering, I noticed a shrine where the faithful place lighted candles. We passed the shrine and entered the Cathedral and were shown around by a guide who gave us a short lecture on the Cathedral's history and other interesting details.*

*"After the guided tour was completed we came out of the Cathedral into the parvis and on passing the shrine I happened to glance at it and noticed the apparition. I immediately called it to the attention to the others in my party ... but none of them could see it! So I decided to take a photograph of it ... however much to my chagrin, when I went to take the picture I discovered my camera had run out of film! So I asked one of the members of my group, Robert Battle, if he would take a picture with his camera. Mr. Battle said he could not see what I was asking him to photograph but he would take a picture of the shrine.*

*"The conclusion of the story came when we got back to Florida. Mr. Battle, who lives in Fort Lauderdale, sent in his many rolls of film he had taken on the tour for developing and printing ... and on getting the pictures back ... here was the photograph of the shrine and a picture of the Virgin!"*

There are two points about this remarkable photograph we think are worth noticing. First, there is the small window in the wall behind the shrine. You are looking through the apparition and through the window. Secondly, notice the candles at the feet of the apparition, they are not a reflection of the candles burning in the shrine.

We think this unusual photograph will be of much interest to readers and it is our pleasure to include it in this edition. All of us owe a debt of gratitude to Rev. Andrea and Mr. Battle for sharing and to them we say "**thank you**".

**APPARITION OF THE VIRGIN MARY**
**Photographed in the Coptic Cathedral of the Virgin Mary,**
**Cairo, Egypt**
**November 1989**

Two theurgic operations will now be given.
These have been chosen because of their usefulness.
Take care that you notice and observe all that is given concerning them.

## BLESSING OF A SICK PERSON

Provided the Operators and the sick person have faith, a cure or considerable improvement is assured. Prayer and faith almost enforce the Almighty to descend towards us and then we have the case of a miracle. The greatness of the healing power's obtaining of grace is the direct cause of the degree of our faith. Family members or friends of the sick person may be present... (if such is the case the service may be opened and closed with the singing of a hymn, if desired. [This is optional]).

**Paraphernalia:** two lighted candles placed on a table so they are visible to the sick person (who will be sitting comfortably or lying upon a bed). A Crucifix made of wood (i.e. a cross with the figure of the Crucified One upon it, or a Red Rose). A container with burning incense - either incense upon lighted coals or a good quality stick incense. A small porcelain bowl of fresh, clean water to which has been added a pinch of salt. A small glass container (or a small chalice) containing about a teaspoon of wine (dry, red), and a small plate upon which is placed a single wafer or a small cube of whole wheat bread.

This Healing Operation is done with the help of an assistant. The Operator and Assistant will be wearing albs. They will be quite familiar with all the prerequisites having to do with theurgic operations, as set forth earlier. The operation may also be done by a single person if an assistant is not available, in which case the operator conducts the entire service by himself.

Notice: whenever this sign + is displayed, the sign of the Cross is made **twice** - once on one's self, from the forehead to navel, then from one shoulder to the other, then over the object or person being blessed. For theurgic purposes there is no essential difference as to whether you put your hand first to the right or left shoulder (eastern Orthodox and western Roman Catholic traditions respectively). But it is accepted that you bow slightly every time you cross yourself. Whether making the cross on yourself, or in the direction of the object(s) being blessed, in all cases the sign must be made rather slowly, with the dignity inherent in this powerful theurgic means, using a broad movement of the right hand, as if in a square with eighteen inch sides.

The sprinkling of blessed water should be done in the likeness of a cross with an energetic, fast movement of the hand, so that the water will reach its aim. (A saturated brush may be employed, if desired.)

Remember: genuflections and bowing are very much a part of the Christian Tradition and may be employed during the service at the discretion of the Operator.

## THE RITUAL

***The operator is standing before the paraphernalia.*** The ritual begins with the Operator lighting the candles and incense. **The Operator must keep his mind firmly concentrated on what he is doing and saying and not allow his attention to wander.**

**OPERATOR:** (***facing the sick person***)
Our defense is in the name of the Lord,
Who created heaven and earth.
Lord, hear our prayer,
and let our cry ascend to Thee!

***OPERATOR turns and blesses the paraphernalia:***

0 God, in whose light all our actions and even the smallest thoughts are sanctified! We beseech Thee to extend Thy blessing + on these creatures (name the items of paraphernalia) and make them worthy channels for the expression of Thy perfect Love, Light, Health and Strength. May Thy servant (your name) use them with thoughtfulness, according to Thy will and Thy law, who alone, in Thy goodness, can grant it. Through the invocation of Thy most Holy Spirit grant health of body, salvation of soul, and everything necessary for this life, which we beseech with devotion and faith. Through Jesus Christ, our Lord! Amen.

**OPERATOR:** Peace be on this home!

**ASSISTANT:** And on all its dwellers!

***OPERATOR lightly sprinkles water on the sick person, the bed, the whole room and all present while saying:***

Asperges me hyssopo - mundabor!
Lavabis me aqua - et super nivem dealbabor!

***OPERATOR is standing on one side of the bed, the Assistant is on the other side. Assistant now reads the Operator's choice of either Psalm 6, 31, 37, 50 or 90.***

**OPERATOR:** + Lord, have mercy,
Christ, have mercy,
Lord have mercy!

***All say the Lord's Prayer:***
Our Father.....

***Then:***

**OPERATOR:** Let us pray:

Lord Jesus Christ, let Thy peace and mercy enter into this home together with my humble person; let every malice of demons fly away from this place; and let the angel of peace descend here! Let all discordance and prejudice abandon this home! 0 Lord, make the grandeur and sanctity of Thy name shine for us; Bless our requests: Thou who art holy and merciful, who lives eternally with the Father, and Holy Spirit, through the ages of ages. Amen.

Look, 0 Lord, at Thy servant (name of sick person) who is suffering from bodily infirmities and renew his/her soul, the soul which Thou created: make it improve through this trial and let him (her) feel permanently saved through Thy mercy.
+ Through Jesus Christ, Our Lord. Amen.

Let us pray.

0 Lord, the merciful consoler of the faithful, we implore Thy immense goodness so that in the moment of the coming of my humble person, just as Thou did visit Simon's mother-in-law,

Thou also deigns to enter, and to visit,Thy servant (name of sick person), prostrated on this bed of suffering. Be propitious to him, 0 Lord, so that after having recovered his former health, he will be able to go himself into Thy Church for thanksgiving to Thee, my God, who lives and reigns through all the ages of ages. Amen.

Let us pray.

O God, who alone possesses the wholeness of mercy, accept our prayers: may we and Thy servant (name of sick person) bound by the chains of sin be fully delivered from them through Thy infinite mercy!. Through Jesus Christ, our Lord. Amen.

Let us pray

0 God, the only succor in our human infirmities, prove the power of Thy aid in relation to this sick servant of Thine: let him, supported by Thy helpful mercy, be able to appear in Thy holy Church, in good health. Through Jesus Christ, our Lord. Amen.

0 Lord God, we implore Thee, grant to thy servant (name of sick person) the joy of permanent health for his soul as well as body; and through the glorious intercession of the Blessed Mary, eternally virgin, deliverance from his present sadness and give him the enjoyment of eternal happiness.
Through Jesus Christ our Lord. Amen.

*ASSISTANT* ***takes the Crucifix and holds it. The base is in the palm of his left hand, at waist height. The Assistant is standing on one side of the bed and the Operator is on the other side.***

**OPERATOR:** 0 Jesus, may the power of the Father, wisdom of the Son, and virtue of the Holy Spirit cure this sickness (name the sickness) in our dear Brother (Name... ).

0 Jesus, our Lord Jesus Christ, we believe that in the night of that holy Thursday, at the holy Last Supper, after having washed the feet of Thy disciples, Thou took the bread in Thy

most holy hands, blessed it, broke and distributed it among Thy apostles saying: accept it and eat it, for this is my body. Similarly, Thou took the chalice in Thy most holy hands, rendered thanksgiving and gave it to them saying: accept it and drink, for this is my blood of the new alliance, which will be shed for many, for the remission of sins: every time that you will do the same, do it in my memory. We beg Thee, Lord and Saviour, that through these most saintly words, through their virtue and through the merit of Thy most holy passion, this malady will be cured and this evil depart from our dear Brother (name of sick person). O Jesus! In the name + of the Father, the + Son and the + Holy Spirit. Amen.

***OPERATOR takes the chalice in one hand and the wafer/cube in the other. He returns to the bed side, holding the wafer between thumb and forefinger, dips the wafer in the wine, makes the sign of the cross with it and places it on the tongue of the sick .***

***ASSISTANT reads Psalm 5 and then the Gospel of Saint John 5:1-9.***

***OPERATOR replaces the chalice on the table, returns to the bed side and extends his hands over the sick person.***

***Assistant says the following prayer:***

**ASSISTANT**: + They will impose their hands over the sick, and they will have their health improved. May Jesus, the son of Mary, salvation of the world and our Lord and Saviour, always be clement and propitious to you (name of sick person), through the intercession of the apostles Saint Peter and Saint John. Amen.

***OPERATOR retracts his hand***

***ASSISTANT reads the Gospel of Saint John 1:1-12.***

**OPERATOR** ***blesses the sick person thus:***

> The blessings of + God the Father, + God the Son and + God the Holy Spirit come down upon you and keep watch over you, now, and for evermore.
>
> Amen.

***OPERATOR turns to any persons in the room who were participants in the service, goes to each one and traces a small cross over their heart with his thumb. Extinguishes the candles and incense.***

## END OF SERVICE

/ / /

# OPERATION AGAINST INIMICAL FORCES

Under no circumstances should this ritual be undertaken unless the Operator is very familiar with all that has been set forth in Part I - in the preamble above - and additionally: is capable of dominating fear both in himself and over those whom he has to conquer and expel. . This important Operation is carried out for defense against one's personal enemies, against misfortune and sickness, and against Satanic forces. The Operator may operate alone or members of one's theurgic group may be present; also any family members or friends who understand the seriousness and intent of theurgic work, in other words persons who are not cynically disposed or of a derogatory attitude which will adversely affect you and the others ... may be present. ALWAYS HEED THE ADVICE: 'DO NOT CAST PEARLS BEFORE SWINE.' LET THIS MAXIM GUIDE YOU IN ALL YOUR THEURGIC UNDERTAKINGS, ESPECIALLY WHERE OTHER PEOPLE (PARTICIPANTS & WITNESSES) ARE INVOLVED.

This ceremony may be done once a month, or oftener, as the Operator wishes. The best times are during the period when the moon is waxing.

The following paraphernalia is required:

A small wooden table, preferably (but not essentially) round, covered with a clean white cloth going down to about six inches from the floor. This table is placed in the center of the room. If there are going to be witnesses/participants, chairs are placed around the table in a circle. The Operator and the table will be in the center of the circle of chairs. Upon it are set:

Two candlesticks with lighted candles.
A Crucifix made of wood. (With a figure, or a red rose).
Incense burner with incense.
A small porcelain bowl with fresh water, to which has been added a pinch of salt.

## THE RITUAL

The rite is begun by lighting the candles and the incense. If other people are present a hymn may be sung to open the works. If the Operator is working alone i.e. with no other people present, he may choose to omit the hymn.

**The Operator must keep his attention firmly concentrated on what he is doing and saying and not allow his mind to wander.**

**CONGREGATION STANDS**

**OPERATOR:** + In the name of the Father, and Son, and Holy Spirit!

Our aid is in the name of the Lord,
Who created heaven and earth,
0 Lord, listen to my prayer,
And let our cry ascend unto Thee!

0 God, in whose light all our actions and even the smallest thoughts are sanctified! We beseech Thee to extend Thy blessing + on these creatures (name the items of paraphernalia) and make them worthy channels for the expression of Thy perfect Life, Light and Love. May Thy servant (your name) use them with thoughtfulness, according to Thy will and Thy law, who alone, in Thy goodness, can grant it. Through the invocation of Thy most Holy Spirit, grant health of body, salvation of soul, and everything necessary for this life, which we beseech with devotion and faith. Through Jesus Christ, our Lord! Amen.

**OPERATOR & CONGREGATION:** + 0 Saint Michael Archangel, guardian of Paradise, come to help God's people and be pleased to defend us against the demon. Defend us also against our powerful enemies; come to lead us finally into God's presence, into the abode of the blissful.

My Lord God, we shall sing your glory in the presence of your angels! We will make to Thee our humblest homage in Thy holy temple and we shall proclaim the greatness of Thy name! **'And Jesus passed between them and walked away...!'** May Jesus, our Lord, be blessed now and forever. Because He is our Saviour, He will lead us happily into ways which He has marked for us.

0 Jesus, as a raging tiger is kept locked away to protect the society, so let darkness surround and restrict our enemies until they repent in their hearts and turn to goodness and love. Guard us against those who raise themselves on all sides, who would delight in seeing us perish. Deliver us from those who are committing evil, who would seek to spill our blood, who would desire to take our life, our honour and our property, so that we may be allowed to pass.

+ God is our defense against the unchained beasts who fight against us; His hand is a shield against the arrows of our enemies. We shall be fearless when we see even a hundred thousand arrayed against us: God has put His arms around us so we shall not perish, we shall not disappear under His guidance!

0 Great God, cure our imperfections, our bodily ailments, our mental torment and deliver us from those who would hurt us and do us wrong.

+ Glory be to the Father, the Son and the Holy Spirit, from the beginning and through the whole of eternity, today and forever, through the ages of ages! Amen.

Let us pray:

0 Omnipotent Lord, Logos of God the Father, Christ Jesus, who gave Thy apostles the power to stamp on serpents and scorpions and to annihilate every effort of the enemy; Thou, whose power defeated Satan himself and made him fall from heaven faster than does a thunderbolt: trembling and imploring I invoke Thy name, in order that Thou will forgive me (Name... ) ("and those present" if there are witnesses), Thy unworthy servant(s) my/our sins, and give me the faith and force necessary to attack the powerful dragon, Satan, under the shelter of Thy all-powerful hand! + Thou, who lives and reigns with the Father, in unity with the Holy Spirit. Amen.

Let us pray.

0 God, omnipotent and eternal, before whom trembles heaven, mountains melt like wax, the earth shudders and trembles, the abysses open and hell is terrified: I make this humble prayer to Thee.

With the invocation of Thy name may our souls be freed from every vexation and made pure and luminous. Let every discord and stench be dissipated and replaced by the sweet aromas of the Holy Spirit, so that all temptations that have distracted us will be removed, thereby enabling us to follow our Saviour and Master, our Lord Jesus Christ, and live the life He demonstrated, to the greater glory of mankind. + Blessed be the Father, the Son and the Holy Spirit. Let them be exalted and praised through all the ages of ages. Amen.

Let us pray.

0 God, omnipotent and eternal, who grants to Thy servants the grace to profess the true faith, because they recognize Thy eternal and glorious trinity, adoring Thy unity in the omnipotence of Thy Majesty. We implore Thee to fortify that faith in us now, and to defend us from all our enemies. Through Jesus Christ, our Lord. Amen.

***Operator now reads from the Gospel of Saint-John 12:31-36.***

## *THE EXORCISM*

**OPERATOR**: I exorcise thee, impure spirit, you and all your legions, + through the Father + through the Son and through the + Holy Spirit. Go away from around us and away from this neighborhood, and stop tormenting the Children of God who wish no part of you or your dirty works.

Listen thou, accursed Satan, I adjure thee through the name of the Eternal God, our Saviour Jesus Christ, to go away, defeated in thy hatred, go away with fear and howling: in me and in those around me. There is nothing here belonging to thee. Render homage to the Holy Spirit who comes now and who deigns to descend from high heaven in order to break the snares, to complete the purification of the temple, our dwelling, and to deliver us, Children of God, completely from thy vexation.

Impure spirit, fly from us and do not presume to return. You spirit of the most black perversions, enemy of the human race, seller of the dead, thief of life, offender of justice, source of all evil, seducer of men, exciter of hatred, cause of discordance, father of lies, dread of Him, who was sacrificed in Isaac, sold in Joseph, killed as a lamb, crucified as a man, who defeated hell and went out glorious... retire NOW in the name + of the Father and + Son, + and Holy Spirit. Go away from us, from this neighborhood, and cease to tempt and torment the Children of God. By virtue of Jesus Christ who commands thee, and who orders thee, and who comes to purify this world by fire.

Amen.

***The exorcising theurgist now takes the cross, holds it up in his right hand and says: (Notice: the sign of the cross is made with the right hand which is holding the crucifix).***

**OPERATOR** Here is the wood of + the most holy cross:
Fly enemies!
He was triumphant over you and the world,
our Lord Jesus Christ, Son of God,
and sovereign emperor,
lion of the tribe of Judah,
descendant of the race of David.

***OPERATOR kisses the Crucifix and says:***

We adore Thee, Christ, we bless Thee, because it is through Thy holy cross that Thou hast redeemed the world. 0 Lord have mercy; Christ, have mercy; Lord, have mercy!

***OPERATOR takes the Crucifix to all others present, who kiss it. The Operator returns the Crucifix to the table, and says:***

**OPERATOR** May we dare say:

**OPERATOR & CONGREGATION:** Our Father.....

**OPERATOR**: Here God arises and His enemies immediately take flight! And those who hate him -- fly from His sight! Save Thy servants, 0 Lord, who have no other hope than in Thee!

May the enemy gain no power over us, and the son of iniquity not harm us! Be for us, 0 Lord, listen to our prayer and let our cry ascend unto Thee!

**OPERATOR:** The Lord be with you!

**RESPONSE:** And also with you!

**OPERATOR AND CONGREGATION:** 0 God, whom every sin offends, whom every repentance appeases, look favorably on the humble prayers of Thy people and turn aside the punishment of Thy just anger, which we create by our errors!

0 God omnipotent and eternal! Eternal salvation for the faithful, hear us now as we pray for all those who are in distress and for whom we implore Thy merciful goodness in restoring good health. Resume in them full strength and fortify their minds, thus allowing them to return to Thy Church with thanks for Thy blessed grace!

We implore Thee, 0 Lord, to crush the pride of our enemies and may the force of Thy hand abate their stubborn opposition.

0 God, who does not like the complaint of a repentant heart and who does not reject the love of those who are afflicted; agree with our imploring, which we renew in the midst of our suffering. May Thou listen to it in Thy goodness, so that all evils which are directed against us, the diabolical maliciousness or human hatred, become as nothing, broken by the aid of Thy mercy. May no adversity befall us, and full of joy and recognition may we render to Thee grace for Thy goodness. Through our Lord, Jesus Christ. Amen.

0 God, who has instructed the hearts of Thy faithful through the light of the Holy Spirit., grant us through the same spirit the knowledge and love of everything just that we will be able to enjoy His consolation. Through Jesus Christ, our Lord.

Amen.

Let us pray.

Grant to Thy servants, as we implore Thee, O our Lord and God, the grace of perpetual health of spirit and body; and through the intercession of the blessed Virgin Mary grant us deliverance from present sadness and the possession of eternal joys. Through Jesus Christ, our Lord.

Amen.

**OPERATOR NOW ANNOUNCES HYMN.**

## END OF OPERATION

It is hoped since you have come this far you will feel the urge to utilize what you have been given and will not relegate this information and these operations to obscurity by filing these papers away among your many books.

Do not feel ashamed or fearful to offer your services to persons who are sick. As far as the Operation Against Inimical Forces is concerned... you cannot do this Operation too often and we all know that every effort to dispel the Dark Forces is sorely needed at this time in the history of the world.

# HOW TO USE THE PSALMS EFFECTIVELY

**Bishop Benedictus**

IT HAS LONG BEEN KNOWN that mystical power is hidden in the Psalms and their use is recommended to strengthen an action and thereby obtain better results. Very effective operations can be accomplished through correctly using the Psalms.

## (1) PREPARATION

You will need an Altar. This can be any small table or a shelf. You will cover it with a clean white cloth. You need two candlesticks with new (previously unburned) white candles; an incense burner with coals; incense; a snuffer and matches; a small glass or ceramic container with clean water (rain water would be ideal), and of course the Book of Psalms. These are the basic requirements, you can enhance your altar further, in any way you wish. For example: you may place fresh flowers, etc., ... it's up to you.

Place the incense burner in the center of the Altar, place one candle in front of the incense burner and the other one behind it. Place before the altar a chair. Any other items you place according to your own preference. Regarding personal attire, be dressed as you please, the traditional way would be to wear an alb but this is not essential.

When you are ready to begin, be seated before the Altar. Begin to examine yourself on the motive for which you are proposing to operate. How do you **feel** about it? Are you comfortable in your mind that it is right and proper? Do you consider it ethical and moralistic? **What are your feelings telling you?** IF YOU HAVE ANY FEELINGS OF UNCERTAINTY, GET UP FROM THE CHAIR AND ABANDON ALL PLANS OF PROCEEDING. REMEMBER: IF YOUR CONSCIENCE IS AGAINST THE OPERATION AND YOU GO AHEAD NONETHELESS ... YOU CAN EXPECT IT TO REBOUND UPON YOU.

(2) **THE RITUAL**

If you do decide to proceed, light the coals and place some incense upon them. Standing before the Altar, light the candle farthest from you and say "In the Name of Eheieh (Aye-hay-yeah)" -- now light the candle nearest you -- and say "and Malkuth." Select the correct Psalm for the Operation from the index that follows and open the Book of Psalms to the one you are going to use. Be seated. Close your eyes and see and **feel** in your imagination exactly what you want accomplished. **See it clearly. FEEL IT.** Hold the visualization for about three minutes. Then inhale a deep breath, exhale, and end your visualization. Now stand, take the Book of Psalms in your hands, and read the Psalm. You can read it silently or aloud. It is best to say it softly. Replace the Book of Psalms, open, on the Altar. Be seated again. Close your eyes and be at peace. Feel at peace. Do not allow any trivial thoughts to enter your mind. Pray silently for the welfare of Mankind, and for the Reintegration of Humanity. After a short while, when you feel comfortable within yourself and that it is time to close, **stand** AND MOVE THE CANDLE THAT IS BETWEEN YOU AND THE INCENSE BURNER TO THE LEFT OF THE INCENSE BURNER. Then move the one that is farthest from you to the right OF THE INCENSE BURNER. Take the snuffer and, in silence, extinguish the candle to your left. Then extinguish the one to your right. Now **close** the Book of Psalms, say "Amen" and leave the Table. Go and drink a glass of water, then return and dismantle the Altar if it is not possible to keep it permanently set up.

## End of Operation

# INDEX OF PSALMS

Actions of Grace 18, 56, 95, 116.
Adoration 28, 94.
Adversity 33, 101.
Afflictions 56.
Air Travel 138.
Alliances 107.
Ambitions 100.
Anemia 21, 37, 72.
Anger 4, 36, 37.
Animals, protection of 35, 134.

Bad dreams 90.
Bad language, evil talk 5, 63, 90, 119.
Beasts, domestic 103, 106.
Beasts, savage 57, 90, 123,
Birds 49, 103.
Bites 21, 31.
Blasphemy (against) 14, 23, 113,
Blessed oil 103.
Blood, diseases of 6, 123,
Bones, diseases of 6, 21, 33, 101.
Broken limbs 37.

Calumnies (against) 4, 14, 37, 39, 51, 56, 62, 71, 108, 118, 139.
Cancer 37,
Cattle 49, 113.
Character, good 20, 21.
Charity 11, 14, 32.
Chastity, purity of life 11, 23.
Chest, diseases of 21, 72.
Child (to have one) 36, 101, 112, 126.
Child, retarded 15.
Child, sick 8.
Children, protection of 35, 70, 113, 114, 126, 147.
Choice in life 24, 142.
Clouds, (against) 103.
Cold 147.
Commerce 104.
Confidence, (good) 105.
Conscience, good 99.
Convalescence 65.
Cows, raising of 49.
Criminals, (finding out) 35.
Crops 4, 36, 62, 103, 104.
Cure, gift of 102.

Deafness 37.
Death (good one) 17, 38
Death, natural 113
Debtors 36, 69
Demonic practices (against) 105.
Denunciations, unjust 68.
Despair (against) 3, 15, 24, 41, 42, 54, 56, 67, 68, 89, 101, 106, 113, 118, 147.
Detours, 11.
Difficult people, 80.
Dignity, 89.
Diminishing of mortality, 67.
Disasters, unforeseen 40, 106, 142
Discipline 118
Discoveries 106
Diseases (in general) 29, 87, 114
Disinterestedness 38, 48
Divine justice and equality 57, 60, 71, 72, 88, 105, 110
Divine Light 142
Dogmas 80
Domestic affairs 100
Donations 18
Dumb 38

Ears, diseases of 93, 113

Earth (planet) 95
Earthquakes 54 Enemies 3, 24, 26, 30, 55, 68, 85, 107, 141
Energy 43, 91
Epidemics 77
Epilepsy 16, 37
Evil spirits, demons, larvas, etc. 37, 54, 73, 90, 95, 114, 139,140,141
Example, good 111
Excesses 77
Exiles 38, 41, 60, 125, 136
Eyes, diseases of 6, 10, 12, 37, 113, 122, 130, 145

Faith 11, 46, 115, 149
False friendships 54
Famine 36, 104
Fatherland, protection of 32, 41, 43, 61
Fear (in general) 12, 26, 54, 88
Fear of death 38, 48, 54
Fear of God 118
Fecundity of animals 143
Fevers 13, 15, 16, 17, 34, 37
Fidelity to religion and justice 26, 59, 122
Fields (gardens), protection of 36,49,84,95,103,106
Fierce persecutions 7, 34, 36, 54, 67, 70 , 142
Fire, dangers of 10, 16, 17, 82
Flattery 140
Flocks (herds) 67
Floods 17, 31, 73, 76, 92, 113
Food 101
Forces of Nature 92
Forgiveness of errors committed 16, 37, 50, 72, 94, 102, 117,118
Fruits of the earth 77, 103, 104,106,143

Gangrene 37
Gifts 89
Glory to God 135, 148, 150
Gold, reign of 134
Good hearing 91
Good spirits (entities) 98, 102
Good spirits, loyalty 26, 85
Good weather 10, 73, 103, 104
Grace (seeking for) 106

Hands, diseases of 113
Hatred (against) 30
Haunted houses 47, 90
Headaches 3, 7
Health, good 104
Heart, diseases of 13, 21, 72, 93, 101
Heaven 41, 114, 118
Hell, 17, 114
Heritage (to recover) 24, 60
Holiness 130
Holy Ghost 103, 147
Home 106, 126, 127, 143
Honesty, honest people 50, 100, 105, 124, 128
Horses, health of 49
Humanity, quality of 138
Humility 73, 88, 105, 112, 113, 114,120,130,137
Hunting 103
Husband (union with) 30

Ignorance 17, 104, 106
Incredulity 13, 52, 108
Incubi 90
Incurable diseases 9, 21
Infidelity (personal or national) 59

Infinite goodness of God 117, 118
Infirmity 6, 15
Inimicality 54
Initiate 104
Injuries 14, 68, 101, 118
Injustice 100
Insects, harmful 77, 104
Insomnia 62, 76, 90,101, 126
Instruction 143
Intelligence 54, 91, 118
Internal desolation 29, 114
Intuition 16
Invocation of Saints 115

Jealousy 51, Ill
Jesus Christ 108, 131
Judgment of people and beings 95
Judgment, wrong 25, 51, 70
Judges and Tribunals 93
Justice, divine 57, 60, 71, 72, 88, 105, 110
Justice, just people 81, 105, 111,121,134

Kidneys, diseases of 15, 72

Language, gift of 80
Languor 31, 101
Laziness (against) 5, 68
Legs, diseases of 93, 113
Liberty, true 71
Lies (against) 11, 33, 57, 108, 115
Light, divine 142
Limbs, diseases of 16, 72
Loss of children 20
Loss of parents 20
Love, honest 43, 142
Love, wrong, upsetting 40
Love of God 114, 118
Luxury 143

Malediction, unmerited 61
Maliciousness, hypocrisy, perversion 5, 30, 34, 52, 53, 54, 62, 100, 118, 124, 128, 139
Marriage 142
Masses 115
Masters and patrons 104
Meditations 80, 150
Missionaries 147
Monarchy 134
Moon, influence of 120
Mountains 103
Mouth, diseases of 113
Musicians 80, 150

National welfare and force 146
Navigators and seamen 103, 106
Nervous diseases 12, 37
Nightmares 90
Night spirits 90
Nose, diseases of 113

Obsession by a demon 21
Occult intrigues 25
Occult science 50, 138
Old age, happy 29, 30, 77, 89, 91, 127
Old people 70,113
Oppressed people 9, 93
Oppressors of people 37, 58, 79
Orphans 26, 34, 67, 81, 145

Pains 77
Paralysis 50, 94, 107, 117, 118
Paupers, protection of 81, 87, 112,131,145
Peace 36, 45, 71, 75, 119, 121, 132,143,147
Peace of mind 20

Peace of soul 6, 31, 37, 50, 101, 129, 147
Penitence 6, 31, 37, 50, 101, 129, 142
Perjury 62
Perseverance in good 61
Personal protection 35
Perverted activities I I
Pests 17
Pits 113
Places 61, 142
Poverty, diminishing of 9, 30, 34, 39, 67, 69, 71, 101
Pride 11, 17, 28, 70, 88, 100, 118, 127, 130
Priests (to have good ones) 15, 83,104,105,131,133,134
Prisoners (action for them) 26, 67, 101, 145
Protection or punishment of People 134
Providence 138
Prudence, reserve 48, 118, 140
Public disasters 16, 45, 143
Purity of life 100, 118

Rage (personal) 31
Rain (to get it) 62, 71, 134, 146
Redeemer 88,114
Reign of Jesus Christ 97
Religious man 133
Repentant alcoholics 68
Respect, human 140
Resurrection 49
Revelation of secret things 16, 31,129
Rheumatism 15, 31, 129
Ruin, or danger of it 11, 24

Sadness, afflictions 56
Science (human) 18, 93, 118
Sea, danger from 17, 73
Sea sickness 106
Secrets, certitude of 31
Serpents 13, 37
Shameful vices 72
Shipwreck (to avoid) 67, 68
Sight, good 91
Silkworms 77
Sinners, conversion of 35, 76, 100
Sins 103, 113
Slander 4, 37, 51, 56, 100, 108, 139
Slavery 104
Sleep, refreshing 131
Soul, greatness of 85
Souls, salvation of 17
Souls suffering on the other side 129
Sources, discovery of 73, 103, 113
Speech, gift of 50, 110
Spine, diseases of 106
Spiritual science 48
Spiritual troubles 20, 29, 38, 41, 59, 68, 76, 89, 118
Sportsmen 17, 92
Sterility 112
Stomach, diseases of 13, 21
Storms 10, 17, 28, 49, 67, 76, 88, 106, 147
Strangers 145
Study, love of 30, 31
Stupidity (against) 130
Success in business 19, 20, 33, 36, 69, 71, 142
Succubi 90
Sunstroke 120

Teeth, pains in 3
Temptations 13, 50
Temporal affairs 22

Theft, thieves, assassins (to defend against them) 5, 11, 26, 36, 54, 61, 68, 147
Throat, pains in 2, 68, 113
Thunderbolts 17, 28, 76, 103
Travels 67
Treachery, abandonment 21, 26, 30, 34, 68, 87
Treasures 32
Tribulations 4, 16, 22, 29, 45, 61, 65, 89
Tyranny (against) 2, 57, 58, 75, 88, 149

Universal Fraternity 32, 45, 71, 75, 132
Unjust accusations 7, 25
Usurers (against) 14, 54, 71

Vanity (people of) 11, 30, 93, 100, 118
Vengeance (against) 93
Vengeance, secret 51, 63
Vine 79, 103
Vineyards, protection of 49 77, 104, 106
Virginity 11, 123
Visions 88
Visions, devilish 21, 90
Voice, preservation of 32, 68
Volcanoes 16, 17

War 2, 43, 75, 78, 88, 143
Weakness (general) 37, 72
Widows 34, 67, 145
Will, force of 30, 50
Wind, good 106, 134
Witchcraft (against) 31, 34, 37, 51, 57, 139
Wounds 37

# MARTINIST QUESTIONS & ANSWERS

## An interview with Sar Atlantean

I SAR, WHAT *IS* THE MARTINIST ORDER AND WHAT IS ITS PURPOSE?

*The Martinist Order is an Order of Christian Knighthood. It is a discrete philosophical fraternity whose purpose is to gather together humble students devoted to the Brotherhood of Eternal Truth, and to perpetuate and disseminate the same.*

II CAN YOU GIVE A BRIEF HISTORY OF THE ORDER, WHEN AND WHY IT WAS FOUNDED, AND BY WHOM?

*To answer this question properly I must recall some background information and perhaps a good place to start would be with Louis-Claude Louis-Claude de Saint-Martin. LC-de-SM first saw the mystical light in October of 1768 when he became a member of the Elus-Cohen, the theurgic Order headed by Martinez Pasquales. In due time Saint-Martin left the E-C and associated himself with the Order of Unknown Philosophers, preferring the "Inner Way" of enlightenment. Saint-Martin formed loosely-knit groups whom he Initiated and instructed. The persons he Initiated in turn Initiated others. In the process of time Papus received this Initiation from Henri Delaage. Apparently Papus considered this Initiation to be a jewel of such great value that he decided to established an organized body to house, protect and sponsor it, since, up to that time, it was being transmitted from person to person on an individual basis. As far as I know, Papus never wrote down why he gave his organization the name 'Martinist Order' but*

*tradition has it that he used this name to commemorate Martinez and Saint-Martin.*

*Papus formed the Martinist Order around this Initiation, the S:: I:: Initiation transmitted by Saint-Martin which, it is said, came from the UNKNOWN PHILOSOPHERS and this became the Superior or Third Degree. Papus installed two degrees before the Superior Degree to serve as chambers of instruction and probation. The first degree, that of Associate, is said to have come from Cagliostro's Egyptian Masonic Rite; and the second degree, Mystic, from the C.B.C.S.. From all this, you can see it was Papus who first used the name 'Martinist Order' to describe the organization he founded somewhere around 1890, but which was established upon an old filiation that bore various names in ancient times. Sometime you really should read up on the venerable Order of UNKNOWN SUPERIORS and their forebears LES FRERES D'ORIENT ... you'll find it quite fascinating.*

## III WHAT DID SAINT-MARTIN SAY ABOUT INITIATION AND HOW DO MARTINISTS VIEW SUCH?

*"Initiation! Extraordinary power of the divine afflatus which radiates from the hands, creates priest or adept and communicates the understanding and potential possession of the sciences! Magical virtue situated on the extreme borderline of the natural and the supernatural! Miraculous and impalpable agent that is given without dividing, that passes from person to person without losing its potency and preserves intact its action which remains infallible, but which develops its full power only in the mind ready to nurture it! Subtle current of a vital fluid which animates the member of the mystical body!" - - From these words of Saint-Martin you can see why Martinists are adamant about The*

*Initiation ... you could actually say the S:: I:: Initiation is the whole of Martinism. This is why when one branch of the Order in the U.S.A. began to offer "postal initiations" - i.e. "do-it-yourself, 'self-conferred' initiations" (can you believe it?) a great hue and cry went up that caused an unfortunate division among Martinists which has not been rectified to this day.*

## IV WHAT ARE "MARTINIST TEACHINGS"?

*The teachings of Martinez Pasquales and Louis-Claude de Saint-Martin!*

## V WHAT "TEACHINGS" DOES THE MARTINIST ORDER ESPOUSE?

*Martinist teachings! The teachings of Martinez Pasquales and Louis-Claude de Saint-Martin! These were set forth in the books they wrote and in the practices of the Elus-Cohen. But in keeping with the definition of "Martinism" which is quite broad, some Martinist Groups include 'teachings' from the Christian Initiatic Stream and the general Esoterica. You really should ask me "What is Martinism" because this is the all-important question that will throw light on what may seem to be a puzzle!*

## VI VERY WELL THEN ... "WHAT IS MARTINISM"?

*This question cannot be answered definitively because there is no formal definition! 'Martinism' is defined in diverse ways and it should be necessary to arrive at an accepted terminology to avoid confusion ... but unfortunately this has not proven to be an easy task up to now! Here are some definitions derived in part from a recent paper written by the respected Brother, Robert Amadou:*

A. The word "Martinism" first refers to the theosophical system composed by Louis-Claude de Saint-Martin which is published in his works. A Martinist in this case is one who receives this system in order to study and practice it. Louis-Sebastian Mercier (Tableau de Paris) attests that Saint-Martin himself uses this term in this context at least once in 1798. Naturally, the meaning of "Martinism" will be enlarged in the direction marked by the present definition and could designate certain quasi-religious mystical practices, sweet and sensitive, that the temperament of Saint-Martin sometimes manifests and which is also found in his works.

B. "Martinism" also designates the doctrine of Martines de Pasqually, Chief of the Elus-Cohens and the "Martinists" then become, by corollary, Elus-Cohens. The homonymic sounds of "Martines" and "Saint-Martin" and their personal, doctrinal and social links led to the creation of the words "Martinism" to identify more particularly the ideas of Saint-Martin and "Martinezism" to specify the works of Pasqually ... however the terms "Martinism" "Martinezism" embrace each other.

C. "Martinism" also designates the Ordre des Chevaliers Bienfaisants de la Cite Sainte (Order of Knights Beneficent of the Holy City) and, more generally, the Rectified Scottish Rite. Here "Martinist" designates members of the C.B.C.S.. Willermoz had placed them in the Martinist movement. Many of the C.B.C.S. who were close to Willermoz, were also Elus-Cohen. So here, in this new direction, the meaning of the word "Martinism" takes on a broader meaning. Willermoz, The Martinist, meaning the Elus-Cohen and emulator both of Saint-Martin and voice of the Martinezist

*sect, brought this movement to the Masonic Convention at Wilhelmsbad and had it formally recognized as the Martinist Reform ... that which is inspired from Martinezism ... in the Rite of the Strict Templar Observance. Thus, it came that all the French Illuminati, as well as all the mystical Masons of France, were qualified as "Martinists".*

D. *Lastly, "Martinism" refers to the 'Martinist Order' of Papus, or to the Martinist Orders deriving from this original one. A "Martinist", then, can also be a member of a Martinist Order. The particular meaning of the word 'Martinist', in this case, now depends on the definition the particular "Martinist Order" adapts for its own. Papus himself was an occultist and mystic, and the members who made up the founding Supreme Council of his Order had wide interests and affiliations, some were Christian Mystics, some were occultists, some were Gnostics, some were Kabalists..... I am not aware that Papus wrote down what sources his Order should draw on, or not draw on for 'teachings', but my own view is, given the cosmopolitan composition of his founding Supreme Council, a wide variety of material from the Traditional Esoteric Arcana must have engaged the attention of those early Martinists. In any case, all branches of the Martinist Order claim to go back to Saint-Martin and revendicate, although very obscurely, a Cohen .filiation and Papus never separated the teachings and practices of Martinez and Saint-Martin*

+

E. *"Martinism is a teaching based upon the ideas enshrined in the symbolism found in the Martinist temple, and a Way of Life predicated upon the mystical use of the Martinist's regalia."*

*"Martinism is a distinctive system of Christian Mysticism based on a particular conception of the origins of Man, of his place in the scheme of creation, and of the relationship that exists between him, God and the universe. The aim of Martinism is to bring about the regeneration of Mankind through the reintegration of the individual. Only when all the cells of Mankind ... which are the individual men and women of the world ... have been reintegrated into Unity, can Mankind return to it's status of Archetypal or Celestial Man and fulfill its destiny. This reintegration can be accomplished in two ways: one is by the interior development of Man's spirituality and the inner union with his center. This is called the Inner or Interior Way and it is the way advocated by L-C de Saint-Martin. The other way is by acting directly on the forces that are keeping Man away from his First Estate, through theurgic practices. This is the Operative Way advocated and taught by Martinez Pasquales."*

G *"Martinism is syncretic in its general pattern. To be syncretic means it is a doctrine that embodies certain of the most desirable elements of other doctrines and systems. A syncretic doctrine is, in a way, a system that endeavors to find and gather all that is common in the different religions, leaving out all the points which bring disharmony between the different creeds."*

*From the above you can see how much traditional, philosophical and literary space is occupied by the word "Martinism" ... so now I'll ask you:*

***"What is Martinism"? !!!***

## VII DO ALL BRANCHES OF THE MARTINIST ORDER, OR ALL MARTINIST LODGES, GIVE THE SAME TEACHINGS AND OBSERVE THE SAME PRACTICES?

*No! And as you can now see, this is because not all branches accept the same definition of "Martinism"! Some limit their instruction to the ideas set down by Saint-Martin; others include material penned by Papus and savants in the Christian Initiatic Stream ... still others include works and practices suggested by Martinez; i.e. theurgic operations.... Here is an important fact to understand: when Martinist Lodges and Heptads began to operate in English-speaking countries, because most of the members could not speak French, a series of lectures was produced to aid and assist English-speaking Lodge and Heptad Masters. These lectures were intended as helps ... they certainly were not the be all and end all of 'Martinism' or 'Martinist teachings'! Outside of France, there was the TMO operating in the U.S.A. and the OM&S operating principally in Switzerland, the UK and British Commonwealth. Both of these produced a series of lectures to help Lodge and Heptad Masters. Some of these were based on the teachings of Martinez and Saint-Martin, some on ideas enunciated by Papus, some on the Kabalah.....*

*Some of the TMO discourses (issued as recently as this year) include ideas about a theocratic*

**For God therein His holy place hath fix'd,**
**Time's twisted paths beneath my feet swim by,**
**I lose them leaping towards eternity.**