

## Eremiados Course Lesson Fourteen



© 1991 New Zion Inc, 2005 Apostolic Guardian Church of Grace and Blessing

**For Members Usage**

Apostolic Guardian Church of Grace and Blessing  
&  
Templum de Octo Rosae Mysticus

Source material © 1991-2004 New Zion Inc. Scans of the original course material by Michael Freedman, Senior Guardian of the Guardians of Grace Blessing and Sustenance® for Eremiados Temple membership Copyright © to Apostolic Guardian Church of Grace and Blessing 2005

**Note:** Eremiados course contains some Guardian material also used and in common within the Et Custosi Tutelae™ corpus

Erem

Eremiados Temple Tiron Grade PHILOSOPHY Paper No. 8

548

ix  
6

# Invocation and Evocation

## Building the God-forms

When we use names of Gods and Archangels in the Pentagram Rituals, we invoke the fundamental energies of the Universe in the form of Mighty Living Beings who will guard and guide us on our journeys into the inner worlds. Notice that we say that we invoke these Mighty Beings, not that we evoke them. This lesson deals with the difference between Invocation and Evocation in our magical practice.

Distinguishing between the words Invocation and Evocation and the two quite different magical processes they describe is not easy. In ordinary, modern literary usage, for example, it is doubtful that there is now any real distinction in meaning between these two words, which are often used interchangeably.

However, in the various magical books you might come across, authors are using the two separate words Invocation and Evocation to mean quite two different processes. Unfortunately, there is no consistency in the way they are used. Some authors use them with meanings precisely the opposite of some other authors. In order to give you some idea of what we mean by Invocation and Evocation in our Order, it is best to go back to their usage in classical times.

### Ancient Classical Usage

In their classical Latin usage, there were clear distinctions between the two words, *evocare* and *invocare*.

*Evocare*: To evoke, or to summon forth.

Evocation carried with it implications of command over the one called forth. It was originally used to mean "summon soldiers from retirement to do battle for the Republic." Evocation came to be used also

of ceremonies for calling forth a god or demon from out of a house.

*Invocare*: To invoke, or to call upon.

Invocation was used with the meaning "to call on someone for help, or as a witness to what was happening." It also came to mean "to call on a person or being by name." Invocation had the implications of inviting by name, but not of summoning or commanding.

### Medieval Magical Usage

These meanings are carried over into the most frequent uses of these words in medieval magical texts. Richard Cavendish, editor of *Man, Myth and Magic*, describes their use of the word in medieval magic as:

*Evocation*: The summoning of evil spirits and on occasion the Devil himself. By performing rituals and reciting magical formulas, the magicians tried to cause demons to appear and to impose their will upon them. Precautionary measures were taken to protect the magicians from attack by the spirits.

*Invocation*: Appealing to a god or spirit by prayer and incantation; summoning up a god or spirit. The poets of the ancient and medieval world invoked the Muses for inspiration. Invocation, or calling on a good

Issued by Thamris Gnostes, 7<sup>O</sup> = 4<sup>O</sup>, Pater of Eremiados Temple, under charter from G\*G\*B\*S\*.  
Copyright, G\*G\*B\*S\*, 1991.

All the Eremiados papers sent to you are confidential and should be kept in a safe place.

(c) Apostolic Guardian Church of Grace and Blessing



supernatural being or force, is sometimes distinguished from evocation, calling up an evil supernatural being or force.

#### Modern usages

In personal conversations I have had with several high grade magicians and witches, it is clear that they are using the words Invocation and Evocation with meanings precisely the opposite to those used in classical and medieval times or as outlined in what follows in this article. They are not wrong in doing this. There has been a similar blurring of meaning with the passage of time in ordinary literary usage between the two words. The important thing for students of magic is to determine clearly the meanings of these words for any particular magician or magical author.

#### A Primitive View of Evocation

In the most primitive or superstitious forms of magic, the magicians often think of themselves as reaching out into the cosmos to evoke, call up or summon from outside themselves forces or intelligences of power, that is, gods or spirits.

These supernatural beings are thought of as independent of the magician. If they are to be sent out to do the will of the magician in the cosmos, then they must be persuaded or mastered by the magician, or the magician will be mastered by the evoked spirit or god.

#### A Modern Magical View of Evocation

The processes of invocation and evocation can be thought of in more sophisticated, less primitive magical terms, as follows.

The magicians create within their own imagination certain forces or intelligences. These are then evoked or summoned up from within themselves as Living Beings of Power, which are then, in the imagination

of the magician, sent forth or projected out into the universe to influence events and people. Because these beings, even though they have the power of gods, are of the essence of the magician, they will act to achieve all that the magician wills.

The only requirement for this kind of evocation is that the mind of the magician be single, that is, integrated and whole within their own being. Otherwise, these powers may come into conflict with each other and result at best in failure, and at worst in the destruction of the magician.

#### A Psychiatric View of Evocation

The process of Evocation can be described in conventional psychiatric terms. In seeking to gain control of their environment, the magician treats some part of their psychological make up as a separate "complex", i. e., an independent cluster of characteristics and behaviours. The magician personifies it as a god or spirit and then projects it into the environment to carry out their will, that is, treats it as a being acting entirely separately from themselves.

In terms of integrative psychology, this is a dangerous behaviour, of the kind that manifests itself in people who would be diagnosed by psychiatrists as schizophrenic. The psychological phenomenon of one individual assuming multiple personalities is reasonably well known in psychotherapeutic practice. There are some modern magicians, with a knowledge of depth psychology, who do recognise that the forces or intelligences which they summon and command in Evocation do not come from outside themselves but from within their own psyche. Knowing this, they project them into the cosmos to do their will, confident in their ability to re-integrate them into their inner being.



They consciously and deliberately risk the possibility that they will not be able to re-integrate the projected entity or complex of behaviours to become again an integral part of their whole being. It is a very real risk, but one that is reduced by the very knowledge and understanding that the risk does exist.

One way of handling this problem is, as part of the ritual of sending forth, also to bring back the projected entity and re-integrate it into their psyche. This might take the form of ritually enacting a drama in which a King sends forth one of his Knights from the Castle on a Quest. The ritual drama would conclude with the return of the Knight to the castle to rejoin his Companions in feasting and rejoicing for the successful achievement of the Quest.

#### **Evocation is not recommended**

I myself prefer not to use magical techniques of Evocation, whether they are thought of as summoning of spirits to do one's will or as the creation of spiritual entities to be sent forth to do one's will. However, such a decision is for each experienced magician to take for themselves.

Notice that I have used the term '*experienced*.' Evocation is not for beginners. Apart from the risks outlined above, you need to know and understand precisely what you are evoking before you attempt to do it. This means long study of the spiritual beings and god-forms which have been built up in the Collective Unconscious of humankind, and in your own inner being.

#### **Understanding the Archetypes**

Just because you have a few ideas about what a particular god-form is like,

that does not mean that you know all which the god-form comprises. When you evoke Isis or Dionysius or Jesus or Satan, you will call up the great archetypes represented by these Names in the Collective Unconscious of humankind. They might be more than you can handle.

The way to build up your understanding of the Archetypes is to immerse yourself in the myths of humankind. Preferably, you will work within one set of myths - Greek or Celtic, for example. For example, having been immersed totally in the Western European classical and religious mythology as a child, I have found it easy to go deep into the Greek and Persian myths on which the classical and Judeo-Christian myths were built. Others will relate more closely to mythologies from other sources.

#### **Invocation**

Alternatively, a magician can invoke or call on the assistance of higher spiritual beings in order to achieve the will of the magician. Whether these higher beings are regarded as gods or as spiritual intelligences, there will always be the recognition that they have a wider or higher view of the universe than do human beings. At this point, the magician must strive to maintain a balance.

Those who lean towards a religious approach to life tend to be unbalanced in one direction. They have an instinctive tendency is to humble themselves before such Mighty Beings like religious devotees before their God or slaves before their Master. If any wisdom seems to be imparted by the Mighty Beings invoked, it tends to be believed and obeyed, regardless of its content.

On the other hand, those who lean towards the magical approach to life tend to



be unbalanced in a different way and to try to command obedience from Mighty Beings whose power and understanding of the universe is far greater than that of the surface consciousness of any mortal magician. This is both magically and psychologically foolish.

Let us put it in crude terms: If you can command a spirit, it is less than you are and is not worth dealing with. If it is greater than you are, then it is wise not to try to order it around, but rather you should seek its willing assistance and co-operation. One of our new understandings as we move farther into the Age of Aquarius, is that humankind has the right to stand alongside of the gods. Humans are neither slaves nor masters, but workers together with all the powers of the universe.

#### **Oneness, not duality**

So far, most of our discussion of Invocation has been in dualistic terms: on one side, the magician; on the other side, entities which are separate from the magician, whether they are called spirits or angels or gods does not matter.

However, experienced magicians know that that even the higher spiritual beings and gods whose co-operation and wisdom they invoke can be perceived as facets of their own inner being. There needs to be the recognition that such superior intelligences are an integral part of the deepest unconscious nature of every human being, and that when we invite the co-operation of Gods and Mighty Archangels, we might be doing nothing other than seeking the full use of our own personal, hitherto unconscious, mental and spiritual abilities.

It is necessary to resolve the conflict between these two views: that we call on other beings, on the one hand; and that we

summon up power only from within ourselves, on the other. To achieve a resolution, we need to move beyond all ideas of evocation and invocation to consider our potential for apotheosis.

#### **Beyond Invocation - Apotheosis**

The word Apotheosis means "elevation to divine status." High Magic recognises that that which appears to be within (the Self) and that which appears to be without (the Universe) are not separate but one.

When this becomes reality for you and not just a theory, you will have achieved the highest grade of magic which is Apotheosis.

You will have become an Adept, a High Magician, one who juggles with the illusions; you will have become a God.

The Great Work of the Magician is to learn how to act as a God, a Creator of Universes. As a God, it is your right and in your power to create universes. Therefore, you can create the Universes in which you work. The Guardians of the Secret Wisdom have known this truth for thousands of years.

#### **The Two Levels of the Great Work**

1. **Invocation**, the invitation to higher spiritual beings to co-operate with me in achieving those goals which to me and them seem appropriate at the time. In terms of the Tree of Life, this level comprises the Seven Lower Sefiroth of the Tree of Life.

2. **Apotheosis**, the assumption of divine power to create universes in which the will of the Magician is achieved. This level of the work comprises the Three Upper Sefiroth of the Tree of Life. It culminates in Kether, the One, in which the Magus knows that all is indeed one, whether it appears to be within the Self of the Magus or outside the Self of the Magus.