

## Eremiados Course Lesson Twenty



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Apostolic Guardian Church of Grace and Blessing

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Templum de Octo Rosae Mysticus



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# Invoking the Images of the Gods

## THE TECHNIQUES OF DAIMONIC MAGIC

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### The Daimones

Since the days of ancient Egypt, Greece and Rome, certain High Magicians have used techniques known as the Magic of the Daimones to draw down planetary and other cosmic influences. These techniques are referred to, usually obliquely, in the *Hermetica*, which were esoteric and magical writings, written in Greek, mostly in the Greek settlements in Egypt. They were lost for centuries and rediscovered at the beginning of the Renaissance. One of them, *The Perfect Word*, describes the gods of the cosmos in the following words.

"There are certain gods apprehensible by thought alone, who rule over all departments of the universe. Subordinate to them are the gods known as *Daimones*.

"The Daimones are the gods who make all things throughout the universe, working one through another, each pouring the light of life into those things they make. The Ruler of Heaven and of all things in the divine world is *Zeus Hypatos* (the Highest). *Pantomorphos* (Every-Shape) is the Ruler of the Decans, the thirty-six stars called the horoscopi. *Pantomorphos* gives the individuals of each kind their diverse forms. The seven spheres or planets have as their Ruler the god *Eimarmenen* (Fortune), who changes everything all the time using laws of natural growth.

"*Spiritus* is the organ through which gods work. To the Ruler of Air, *Zeus Neatos* (the Lowest), belongs the region between heaven and earth. Earth and sea are ruled by *Zeus Chthonios* (Earthly World), who supplies nutriment to all mortal beings that have soul. It is by this power that the fruits of the earth and

sea are produced. There are other gods as well, whose powers and operations are spread through all things."

### The Daimones of the Decans

The Decans refer to the division of the circle of the heavens into 36 ten-degree sections, three to each Sign of the Zodiac. The oldest surviving depiction of the Daimones or gods of the Decans is in a zodiac painted on the ceiling of the Temple of Hathor at Dendera, [300 bce]. They are the standing figures around the inside of the circumference of the inner circle in the illustration on page 3

Originally, in classical Greek, *Daimon* was one of the words used to mean 'a god'. Another word, *Theos*, is still the Greek word for 'god'. More importantly, as it was used by philosophers like Socrates or Plato, *Daimon* came to mean one's own inner genius or guiding spirit. It was benevolent and inspiring. In modern esoteric language, the *Daimon* has sometimes been called one's Holy Guardian Angel; but nowadays, it is more usual to think of it as the highest aspect of one's Inner Self.

### From Daimon to demon

An important shift in the meaning of the word *Daimon* (pronounced *dye-moon*) has taken place since the days of ancient Greece.

During the early centuries of the common era, Christianity, the new state religion of the Roman Empire, had to fight to resist the return of the older religions of Greece, Rome, Egypt and Persia. It did its best to destroy all knowledge of the individual's inner *Daimon* or godhood. God was to be sought only through the One Church. All the gods of other religions were regarded as evil. Thus, the ancient word

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Daimon, meaning a god, came to be used to mean an evil being.

In so doing, Christianity acted no worse than other religions. Every religion tends to exalt its own gods, and to regard the gods of other religions as evil demons.

When the scholars of the Renaissance era rediscovered the Hermetic writings in the 15th century, most of them saw the Greek word Daimon, used to mean the gods of the Cosmos or the Inner Divine Spirit by the ancients, but read it in their contemporary meaning of the word, which was a devil or evil spirit. As a result of this mistake, many scholars avoided the magical Hermetic writings, because they believed they taught devil worship.

#### Demonic Magic

There were other, immature people in the western world, who decided to take up 'demon' or devil worship. Because they completely misunderstood the ancient Greek and Latin texts, they deliberately invoked powers of evil and destruction in order to gain the things which they felt they had been denied by their society, parents or religion.

Some modern occultists, usually those reacting against a childhood upbringing by rigid fundamentalist Christian families, choose to worship the god whom their family calls Satan. It has been said, "You have to be a Christian, before you can become a Satanist."

In practice, many Satanists are no more evil or destructive than the average human being. Many of them do not worship the Forces of Destruction at all, but actually worship that Divine Life Force whom the ancients knew as the Horned God or Pan. They just seem to have got the name wrong.

Life, especially in the world of the occult, is never simple; human beings and their beliefs are wondrously complicated and rarely consistent.

#### Daimonic magic

Some Renaissance scholars looked beyond the prejudices of their era and saw the eternal

truths within the Hermetic wisdom. They revived Daimonic Magic as a healing art and as a means to alignment with the cosmic powers.

The first to do this was Marsilio Ficino, who translated the *Hermetica* for Pope Alexander VI [Borgia] in 1463. The most magical of the Hermetic scholars of the Renaissance era who used Daimonic Magic was Giordano Bruno. By his time, there had been a reaction against the new learning. Bruno was burned as a heretic in 1600, a century after Ficino had died a natural death, loaded with ecclesiastical honours.

#### The Influx of Spirit

Daimonic magic is based on the principle of inducing an influx of *Spiritus Mundi* (Spirit of the world) which mediates between the Most High and its Body (the material sphere) and is diffused throughout the whole universe. It is through *Spiritus Mundi* that the daimonic or magical influence comes through to humans, who absorb it in their inner spirit.

As it is written: "The Tenth Path (the physical sphere) causes a copious influx from the Prince of the First Sphere."

In the language of the Ancient Solar Mysteries, *Spiritus Mundi* is τοῦ Πνεύματος τοῦ Κόσμου, *ton Pneuma tou Kosmou*. This has esoteric links with the 32nd degree, which is referred to The Quintessence or Spirit.

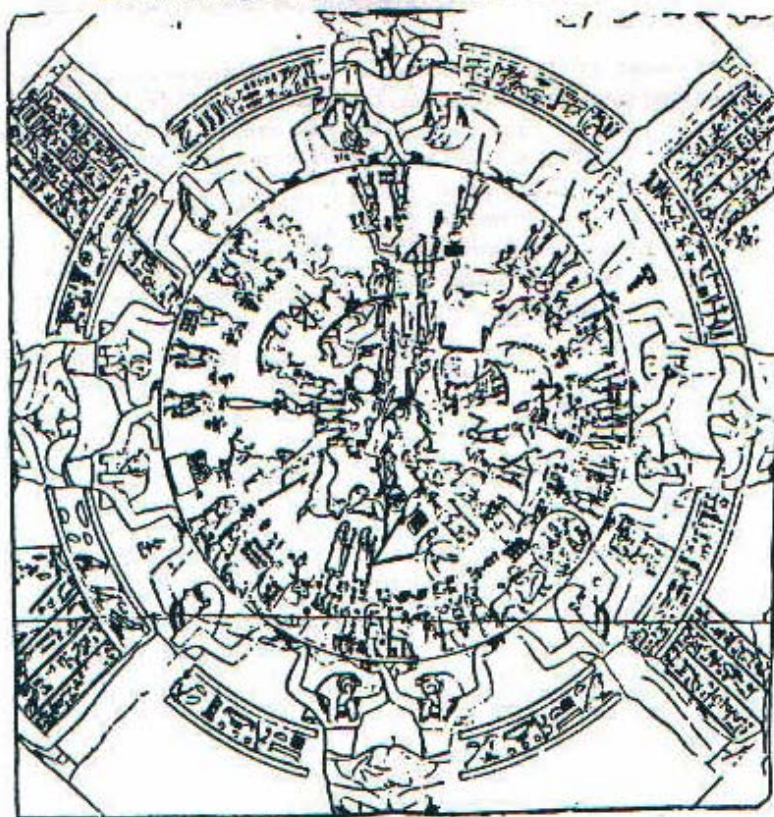
To attract the *Spiritus* or Daimon of a Planet or Decan, a magician should set aside a special Sanctuary or Temple for the purpose and decorate it with pictures, statues, plants, scents, colours and so on associated with a particular daimonic influence.

Real Magic consists of guiding *Spiritus Mundi* to flow into the material realm when and where it will be of most use for the achievement of the will of the magician. This done with rituals or with Talismans, or some combination of the two.

#### Talismans

An important technique of daimonic magic is the manufacture of Talismans. A Talisman is





an artificially manufactured container for the daimonic forces. Made of material appropriate to the daimonic force sought, it should be the right shape and inscribed with diagrams, sigils and words of the Daimon.

Each step of the process is done when the daimonic influences [or cosmic energies, to use a more modern term] are powerful, propitious and easy to handle.

A talisman can also be any material object into which Spiritus or the Daimon of a cosmic power has become infused and which stores it, even if it has not been subjected to special magical procedures. There have been preserved many lists of things which, by natural correspondence, attract the Spiritus of the each of the planets and other cosmic powers. Many talismans are not meant to be preserved beyond

the rite in which the Spiritus is infused in them and focused for the achievement of the True Will and Intention of the magician. In such cases, they are often made of paper. The art of making Talismans is taught at a later stages of this course.

#### **The Three Levels of Daimonic Magic**

There are three levels of daimonic magic, each progressively more powerful than the previous level.

- (1) At the first level of daimonic magic, the magician physically builds an actual place, a temple or sanctuary in which are placed physical objects and talismans to draw down sought-after daimonic influences.
- (2) The techniques of the second level of daimonic magic are more powerful.



They consist of chanting hymns or appropriate invocations to tap into the daimonic powers, perhaps also using music corresponding to the Daimonic powers sought. The magical poems called the Hymns of Orpheus or the hymns attributed to Homer are very effective at this level. The Mithras Liturgy is another source of powerful daimonic chants. Many books of mythology contain ancient invocations to various Gods and Goddesses. Most Magicians will use Levels 1 and 2 simultaneously.

- (3) In the third level of the daimonic techniques, the magician constructs the cosmic temple or sanctuary in the mind and carries out the appropriate rites mentally. The techniques of the third level of daimonic magic are the most powerful of all.

#### The Treasure House of Images

Examples of inner cosmic temples are the qabalistic Tree of Life, the chart of an astrological horoscope or the stage of a theatre. Such a temple of the imagination is often called the Theatre of the World in published works on the Art of Memory. The modern magical term is Treasure House of Images, which is also one of the names of Yesodh in the Tree of Life.

Mental images of the Daimones are visualised and placed within the Temple of the Imagination in their appropriate places and thus is built a Treasure House of Images. It is in this inner sanctuary that advanced magicians mentally recite the chants and words of power to draw into themselves the powers of the Daimones. As it is written, "The Strong are strong, but the Silent are Stronger."

The techniques of the third level of Daimonic Magic have been taught for more than 2000 years in the system known as the Art of Memory, but in a concealed manner. The Art of Memory taught its students to put Images in Places in order to remember lengthy

lists or speeches, etc. The poorly concealed magical implications that could be found in the writings of Giordano Bruno on the Art of Memory led eventually to his execution.

#### The Images of the Daimones

Nowadays, the best known of the renaissance sets of Images used in the Places of the Inner Temple are the Tarocchi, also known as the Tarot. However, there are other, more ancient sets of images of the Daimones or Gods of the Cosmos.

From the most ancient times, certain images of the cosmic gods or Daimones had been built up by magicians. These were known and described by magical writers down through the ages, such as the Arab author of the Picatrix, Cornelius Agrippa, Peter of Abano and Athanasius Kircher. While all the lists are generally similar, there are differences from one list to another.

#### The Images of Giordano Bruno

The longest and most comprehensive lists are to be found in the magical writings of Giordano Bruno. Bruno includes four sets of Images in *Umbris Idearum*, totalling 150. These appear in *The Tides of Time*.

Even though many of the individual Images seem bizarre to modern minds, they repay meditation and careful visualisation. You can either visualise them while preparing rituals or spells using the magical energies of any particular Mansion; or you can use them in your attentive meditation sessions. The images can be drawn and displayed in your Sanctuary or Temple; you can place them on Talismans; or you can visualise them, while doing third level Daimonic work, as part of the process of invoking a particular cosmic energy.

#### Assignment 8T:

In your own words, as far as possible, write out what you feel is the meaning of the words:

1. Daimon;
2. Spiritus Mundi;
3. The Art of Memory.