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THE MARTINIST review

Martinist Review

I have desired to do good but I have not desired to make noise, because I have felt that noise did no good, and that good made no noise.

LOUIS-CLAUDE de SAINT-MARTIN.

TORONTO, Canada

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Cover : "Of what use are flambeaux, torches and spectacles to him who shuts his eyes so as not to see."
"Amphitheatrum Sapientiae Aeternae" (H. Khunrath)

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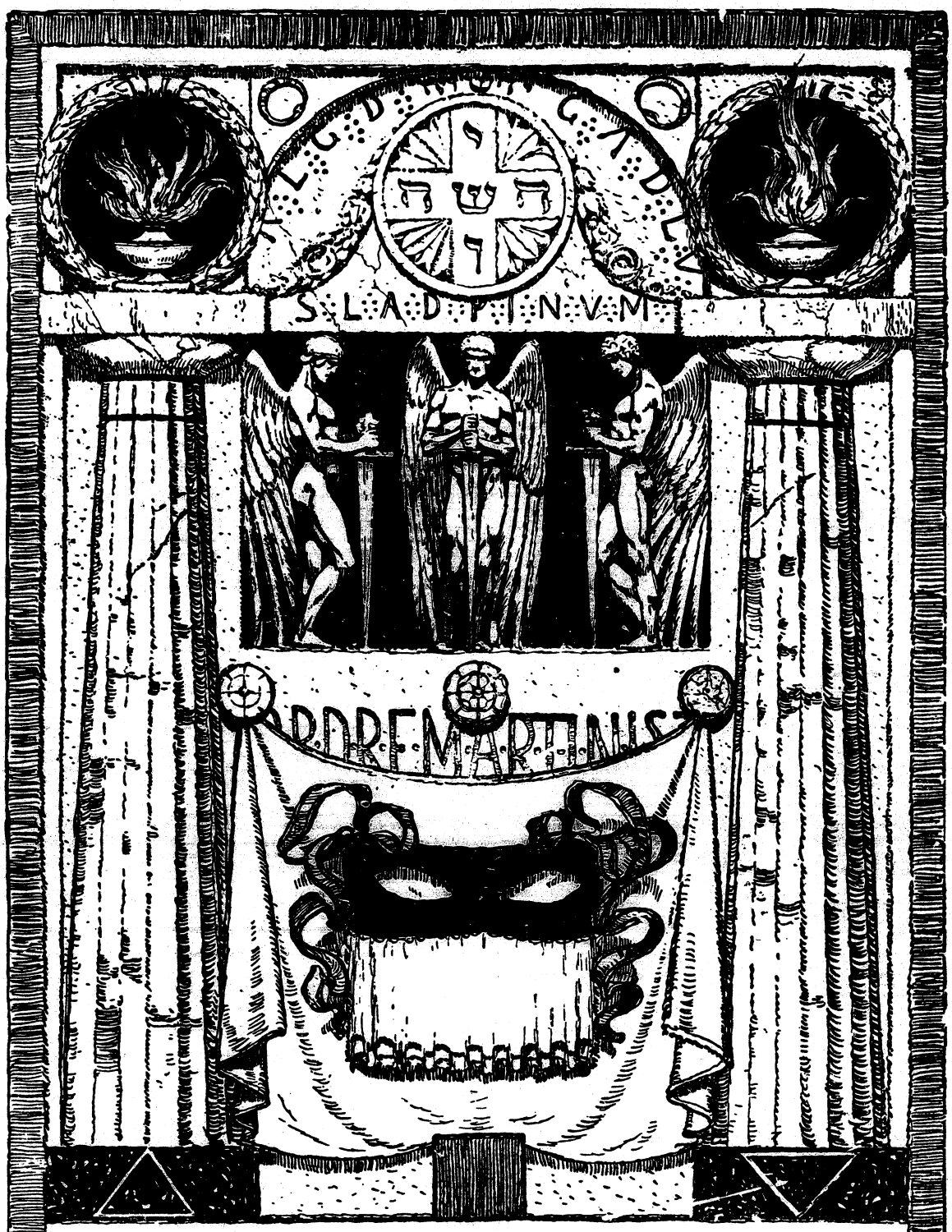

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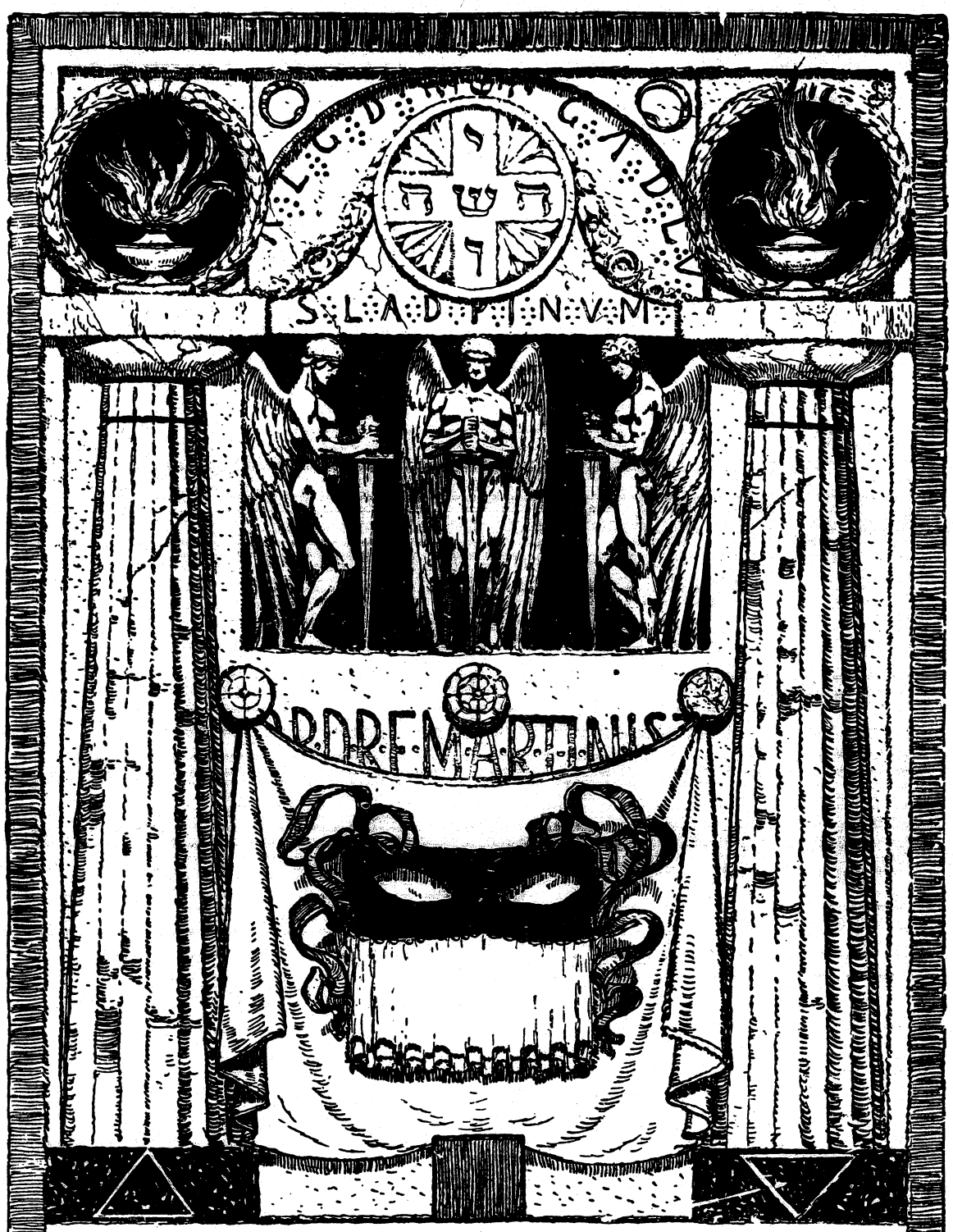

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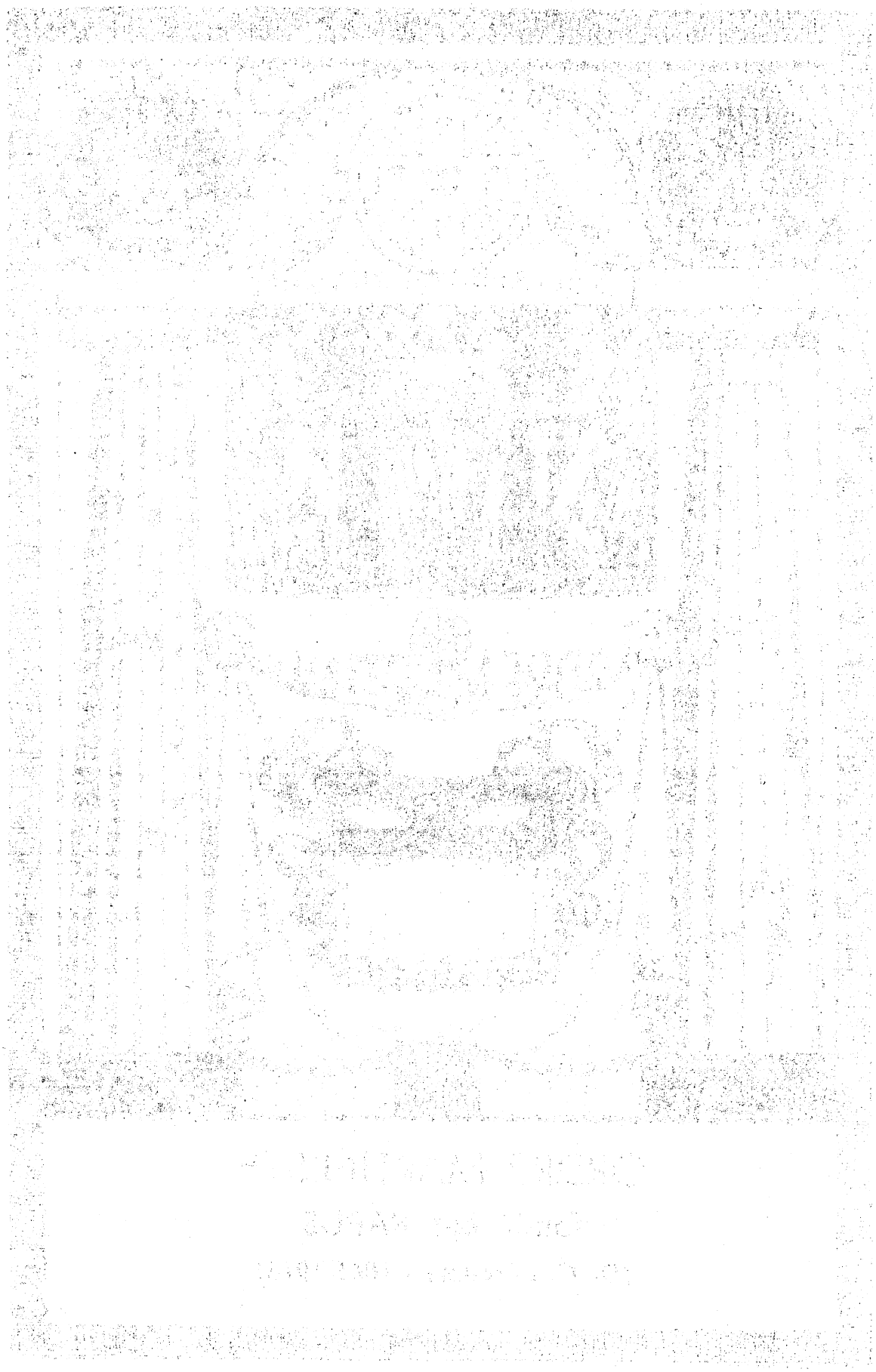

MYSTICISM

By A. E. Waite

We have seen that the search after positive truth can be pursued only in one direction. There is only one system, a sole philosophy, one single science which has ever claimed to possess or dispense it. That system, that philosophy, that science is Mysticism, which professes to endow its disciples with a method of direct intercourse with the spirit of God.(1)

It is no longer a question of astral bodies and of astral shells, of earth-bound spirits, or of unprogressed disembodied humanities. It is not even a question of the souls of just men made perfect, nor yet of creating correspondence with those exalted hierarchies of existence whose altitude of interior development transcends whatsoever can be imagined of the apex of human evolution. It is a question of the union of man's individual consciousness, of his immortal part, of his inalienable interior self-possession, in the universal consciousness of God.

To be qualified for a Mystic, a man is not called on to make any sacrifice of his reason; he must exercise it to the fullest extent, must apply it to his personal improvement, and his progressive development. He is not required to profess any definite creed; the Mystic is concerned with the attainment of knowledge, not with the enunciation of dogma. But it is undeniably required of the candidate that he should be possessed of spiritual aspirations, and, above all, of that aspiration after immortality, which is a testimony of the interior man contributed to the truth of immortality, and is so confirmed by a testimony without in the external facts of spiritual communion.

Whosoever is acquainted with these facts has a certain and substantial knowledge on which to base his faith, and thus the mysteries which surround him are transfigured. Even in this life he may reasonably anticipate in the future a solution of many problems to which as yet we have found no key.

"There is not a people," says the grandest of the French Mystics, Louis Claude de SAINT-MARTIN, "and I may say there is not a Man in possession of his true self, for whom the temporal universe is not a great allegory or parable which must give place to a grand morality." (1)

And the spiritual mind which has been illuminated even by purely external transcendental experience, and by such phenomenal testimony as can be obtained from the world of the departed, will incline to the dictum of the Mystic. Now, as the doctrine enunciated by SAINT-MARTIN is a fundamental principle of that fundamental philosophy which is common to all the Mystics, its acceptance is the first step towards becoming a Mystic.

So far as our enquiry has proceeded it has endeavoured to establish certain chief points. There is first of all the reality and imminence of consciousness, an immediate testimony to ourselves which transcends all need of proof. There is next the phenomenal nature of all normal knowledge, as admitted by every thinker. There is thirdly the existence of an unseen world, with which many persons now living have been acquainted by manifes-

(1) Editor's emphasis.

tations, also phenomenal, that are directly to be referred to that world.

There is lastly the existence of an absolute reality behind all appearances. This is the COELUM PHILOSOPHORUM which is attained by the "anatomy of Mercury".

The position of Mysticism in reference to all these points can be very clearly defined. It takes hold of the absolute actuality of the human EGO, on the one hand, and of the ETERNAL SUBSISTENT, on the other, and it seeks to join these two, setting aside, on the one hand, the phenomenal portion of psychology as unnecessary to its design, and ignoring altogether, in this connection, the existence of the normal world of appearances, on the principle that phantasmal existences can offer no real barrier to the correspondence of absolute realities which desire to unite.

As to the methods of the Mystics, it is well known that they are in the main of an interior character. They consist in cutting off correspondence with inferior things, and in creating a new correspondence with things above.

We have it on the testimony of the Mystics that these processes can take place in this life, that it is not necessary for the soul to leave the body in order to see God, because the body when modified by Mysticism offers no insuperable obstacle.

Finally, they tell us that the body can be visibly transfigured by the ecstasy of the interior experience. The historical evidence for these matters is to be found in the lives of the Mystics -- among others, of Bonaventura, Tauler, Eckhart, Boehme, SAINT-MARTIN, and St. Theresa. The interior evidence must be sought by those who desire it.

It must be evident that Mysticism -- if it can substantiate its claims - is a practical science. Its experiments are conducted upon the one subject about which we know anything - namely, our interior, conscious selves.

It is not certainly a science for the crowd; it is in its highest aspect for the elite of humanity alone.

At the same time, it has a message for the whole world, and a process for the gradual regeneration of the whole world, it has good tidings of great joy which it can publish to entire humanity, though it is a secret science..

It is this message and these tidings which - in all humility - we shall endeavour to make plain in this little book on the coming spiritual reconstruction. May it prove to be ADITUS FACILIS AD HERMETIS ARTEM, and the tomb of intellectual poverty!

... AZOTH or THE STAR IN THE EAST (Ch.III)
by A. E. Waite.

* * * * * * * * * *

The Initiatic Orison

By Resurrectus, S.I.

The orison of the Initiate is quite different from the prayer of the profane or general orthodoxy. The Initiate does not pray for material blessings, or possessions, but instead - he prays for the strength to detach himself from the desires of temporal materialism - and he fervently implores to be integrated into the Centre of Light.

Louis Cattiaux, in his book: "The Retrieved Message" says: "There is an important and urgent prayer that we should repeat every day in our life in exile."

The Prayer:

"Deliver us, Almight Father,
from the filth which submerges
us on all sides, so that we may
shine again in Thy Purity.
Make us fruitful with Thy Holy
Love, which will establish us
in Thee for all Eternity".

Martinists with the background of the "Doctrine of Reintegration of Beings" are aware that "the filth which submerges us" is a reference to the material prison so conceived by the First Cause in order to retain the perverse spiritual beings and fallen man. For those not so well acquainted with the doctrine of Martinez de Pasqually, we offer the following short resume:

> "Prior to any manifest existence all spirits were in the bosom of the Divinity and at the beginning of manifestation they were emanated therefrom. The emanation of the Angelical Hierarchies preceded that of Man and so also did the Fall of the Angels, which came about by the perversion of their will. The physical universe was a consequence of this lapse, and it provided a field within which the malice of the fallen spirits could be contained and could exhaust itself. The emanation of man was ordained that he might have dominion over all beings in perversity, and behind this general thesis there lies the notion that his government was intended ultimately to restore those who were cast out of their first estate. In the language of Pasqually, man prevaricated, however, on his own part; the glorious body with which Adam was clothed at first was exchanged for a material form, and he was precipitated from the Edenic world - exalted above all things of sense - into the abysses of that earth whence came the fruit of his prevarication."

The Elect of the Eternal, that is, the most elevated Initiates of the Spiritual Kingdom, through their personal sacrifices have been able to build up a barrier against materialistic forces. Men of Desire can follow their example by living in the spirit of Charity, pure and unselfish Love, fighting ignorance in all its manifestations and avoiding covetousness at all times. In addition, prayer made with a sincere and pure heart will help detach the Man of Desire from the effects of materialism

which holds general humanity in its occult grip. At first there may be a strong rebellion against this type of ascetic life, but this is really the perversity of the dark material forces within man crying out.

When we have overcome the darkness of matter and its various associated temptations we shall then, as Louis Cattiaux expresses it, "shine again in Thy Purity" - that is, the Light of the Eternal shall radiate in us.

In the ritual of the Rose-Croix as given in the paragraph below, the Initiates of this fraternity pray to the Grand Architect of the Universe asking Him to kindle love in their hearts and to diffuse the Holy Grace within their souls.

> "Great and Sublime Architect of this Vast Universe who penetrateth with Thy Divine Eye the most hidden recesses of the hearts of mortals, deign to kindle in our hearts that sacred fire of Thy Love.
>
> Guide and direct our steps unto the path which leads to the True Science. Keep us away from all sophists. Diffuse Thy Holy Grace into our souls so that we may come to know the True Mine, the veritable philosophical light. Do so that we shall never have any other aim but Thy Glory, the Salvation of Our souls, the splendour of Thy Holy Religion, and the comfort of the poor. Amen."

Louis-Claude de Saint-Martin spoke about this when he wrote to his good friend Kirchberger saying: "I pray for Grace". Now the concept of Divine Grace is considered one of the Mysteries of the spiritual kingdom, and we recognize it as a special extension of Divine ACtivity, a unique radiation of Love from the Centre - it is Divine Charity..

We may also consider it as an activity of the Holy Ghost; thus we find Sar Hieronymus advocating to his chain of Initiates that "... none shall truly be a Magus if he has not received.... the anointment of the Holy Ghost".

When the Holy Ghost reigns, the Initiate becomes truly a Templum Sanctum Spiriti, as termed by the Rose-Croix.

Within the tradition of the Martinist Order of the Elus-Cohen we find a "Cult to Procure the Descent of the Divine Spirit", an operation which has as its aim the infusion of the Holy Ghost and its Gifts. This operation is related and corresponds to the Qabalistic Sephira Chesed, having the following attributions: Chesed is the Fourth Path on the Tree of Life and contains all the Holy Powers and from it emanate all spiritual virtues with the most exalted essences. An alternate title for Chesed is "LOVE" and the spiritual experience is "the Vision of Love".

A. E. Waite's erudite analysis of the Holy Grail Tradition (1) relates that the Quest for the Grail is a quest for "GRACE". This he asserts is the entire central theme throughout the Galahadian Romance. And further, Waite tells us, "that Grace is Love, a gift from God."

In this romance, it is said of Sir Lancelot, "for everyday when he had

(1) The HOLY GRAIL, by Arthur Edward Waite.

said his prayers he was sustained with the Grace of the Holy Ghost". A referenced author - M. Gilson - cited by Waite, explains further that "the Grace of the Grail is in reality the Grace of the Holy Spirit, leading to the KNOWLEDGE of God, and the Life of God in the soul, not by way of knowledge but by that feeling, otherwise the Way of Love".

Now if we return to the prayer given at the beginning of this article we observe the beautiful passage which says "make us fruitful with Thy Holy Love". Here is the Key - for we see that the search after the Divine Secrets will not be fruitful or obtainable unless we have received "GRACE".

Louis-Claude de Saint-Martin comments to his friend Kirchberger as follows: "Let me affirm that Divine Union is a work which can be accomplished only by a strong and constant resolution of those who desire it; and there is no other means to this end but the persevering use of pure will, aided by the works and practice of every virtue, fertilized by prayer, that Divine Grace may come to help our weakness and lead us to the term of our regeneration". We can then comprehend that if our prayers become answered, we will be filled with that Divine Love or Grace, "which will establish us in Thee for Eternity" as so poetically expressed by L. Cattiaux.

From our elementary analysis of this prayer we find that Cattiaux expresses ideas similar to Martinist thought. Initiates following both currents of Martinism have been taught to utilize prayer as a chief reconciling element for achieving Reintegration. Although elements such as theurgic operations, meditations, and works of human Charity, are also to be rendered, the shortest way to reach God is by mystical orison. This is the most direct channel known to man. Any method which does not utilize prayer is only philosophical and does not bring about a direct intercourse with Divinity.

One further consideration must be said about prayer - that is, we must always leave the decision about the fulfilment of our request to Divinity. The Repairer, when He prayed, added: "but yet not my will, but thine be done". Carl Von Eckhartshausen, a contemporary of Louis-Claude de Saint-Martin, author of the "Cloud Over the Sanctuary", spoke these words in a prayer: "...from this day be my own will denied, and may Thine Will become my holy rule, this Thy Will be done on earth as in Heaven..."

By placing ourselves under the Will of God we avoid burdening ourselves with Karmic debt, and further, since the Will of God is infallible, we can be absolutely certain that our prayers will be realized when we reach that stage of spiritual evolution where our Will becomes united in perfect accord with God, for then whatever we Will, God Wills, and brings into manifestation.

As Initiates, we must pray with our hearts. It is far better to use our own prayers with a fervent feeling - the Way of Heart - than to repeat parrot-like the patterns of prayers of others. It is hardly necessary to emphasize that we must meditate upon and understand the full meaning of each spoken or mute word formulated in our prayers.

This is only a short essay on the important subject of how an Initiate should pray. Of course, it is realized that there are many other

forms of prayers, such as those given for healing purposes, for thanksgiving, devotions, etc., which all have their rightful place and purpose. What has been given here is based solely upon the ultimate goal of the Initiate - the formula of prayer to assist in achieving Reintegration.

* * *

L O U I S C A T T I A U X

As I was drawing nearer to my Goal,
That Sun of Wisdom and Source of All,

My Spirit freed by Fire began to melt,
My Soul to flow in dazzling, liquid Light.
Until ... then what a horror had I felt ...
I intered into the furnace's blazing might.

To find myself there ... bathing in the pool
of Water, so mysterious, fresh and cool.

* * *

Thoughts of the Unknown Philosopher

"The false instruction which floods the world keeps humanity suspended as by a thread over the abyss"

"Purify yourself, ask, receive, act - all the work is in these four terms."

"Mortal - it is only in the silence of your thought that the peace of nature can be found."

"Say to yourself: I am the son of God. Say it until these words come out from the bottom of your being; and you will feel the darkness vanish around you."

Louis-Claude de SAINT-MARTIN.

The Dualism of the Cathar Religion

By Robert AMBELAIN

"They recognize and confess
to know two Gods, or two Lords:
A Good-God and an Evil-God."

Cf. Bernard Gui Op:
"Manual of the Inquisitor".

The dualism of the Cathar Religion asserts the existence of an Absolute, Supreme God, existing in Himself and by Himself, exterior to all creatorial manifestation. When the Supreme Being entered into the Act with the intention of exercising His all-power on the Creatures, two modes of manifestation appeared simultaneously, hypostasis of two secondary lords, the Good-God and the Evil-God.

Not everyone is aware that the Scriptures have several meanings representing various levels of thought. The historical material sense corresponds to a spiritual non-temporal meaning and the Gnosis is only concerned with the latter. That is, the texts which follow are, of course, taken exclusively in the spiritual sense.

In the first verses of Genesis we find certain dualism:

> "In the Beginning (in principio: in the principle), God created the Heavens and the Earth... God separated the Light from the Darkness.... God named the Light: Day, and He called the Darkness: Night.... It was the Evening and the Morning (1).... God separated the Waters-Above from the Waters-Below (2).... God made the great Luminaries, the Sun and the Moon.... God created Man in His Image, He created him in the Image of God, He created him Male and Female. (Genesis 1: 1,4,5,7,16 and 28).

In Ecclesiasticus, we see effectively this affirmation (Vulgate Version):

> "Good is set against evil, and life against death; so also is the sinner against a just man. And so look upon all the works of the Most High, two and two, and one against another." (Ecclesiasticus 33:15) (4)

That there exists a Supreme God, exterior to this duality of manifestations, and that briefly the Divine Unity is the One Reality, is evidently an undisputable fact - Perfection not being able to divide itself.

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(1) When we carefully re-read Genesis 1:3-5, we will see that the Darkness has preceded the Light. This is why, in Israel, the day begins at sunset.

(2) The mysterious Waters designate the "levels" of the Spiritual Creatures, two primitive Hierarchies, from whence come all others.

But that in the concrete, with the appearance of Manifestation, we find ourselves face to face with two secondary gods, is no less certain.

> "O give thanks unto the God of gods...."
> "O give thanks to the Lord of lords... " (Psalms 136:2-3)

> "Which in his times he shall shew, who is the blessed and only Potentate, the King of Kings, the Lord of Lords..." (Timothy 6:15)

> "For though these be that are called gods, whether in heaven or in earth (as there be many gods, and lords many" (Corinthinans 8:15)

Their creation is the work of the Supreme God, thus the Father said of the Son:

> "Before the Day Star I begot thee" (Psalms 109:3) Vulgate (3)

It states that the Word was begot (and not created) before Lucifer, who is named the Day Star in the Scriptures frequently. But, on the other hand, the creation of His adversary is likewise the work of the Supreme God.

> "Behold I have created the smith (the worker) that bloweth the coals in the Fire, and that bringeth forth an instrument for his works, and I have created the waster (murdered) to destroy." (Isaiah 54:16)

The Worker is evidently the Demiurge (worker, in Greek) and the Murdered is Death, identified with the Devil.

> "...that through Death he might destroy him that had the power of death, that is the devil." (Hebrews 2:14)

With their appearance, the Word and the Adversary are the object of a mysterious choice on the part of the Father:

> "Yet I loved Jacob, and I hated Esau..." (Malachi 1:2)

Now Esau symbolizes the Worker, and Jacob symbolizes the Supplanter. Esau signifies here the Demiurge, and Jacob is the image of Christ. As Jacob supplants his brother in the Biblical account (Genesis 28:6) Christ supplants the Prince of this World. From whence comes the mysterious verse:

> "I considered all the living which walk under the sun, with the second child that shall stand up in his stead." (Ecclesiastes 4:14) (3 & 4)

* * *

That the Supreme God was the initial Author of these two secondary gods, the Scriptures tell us:

"I create Light and create Darkness...(Isaiah 45:7)
"I make Peace and create Evil... (Isaiah 45;7)
"See, I have set before thee this day Life and Good
and Death and Evil... (Deuteronomy 30:15)

"The day is thine, the night also is thine
thou hast prepared the light and the Sun...
(Psalms 74:16)

"If my Covenant be not with the Day and the Night...
(Jeremiah 33:25)

Allusion to the two successive Covenants, that of Sinai and that of Golgotha, also proves that the two metaphysical polarities, Light-Darkness, Day-Night, Good-Evil, are concurrently used by the Supreme God to properly govern His Mysterious Work.

* *
*

Aware of the abysses of Evil, the Supreme God, Omniscient and Omnisapient, keeps them more or less in the state of Non-Being, in order to allow the potentialities of Good to come into Being.

"He knoweth what is in the darkness...(Daniel 1:22)
"Yeah, the darkness hideth not from thee;
but the night shineth as the day; the darkness
and the light are both alike in thee...
(Psalms 139:12)

Likewise, it comes to pass that the Supreme God alternates the use of these two opposing Powers - Light and Darkness - according to the mysterious unfoldment of a plan beyond our comprehension.

"Prepare to meet thy God, O Israel...
"...that maketh the morning darkness...(Amos 4:12-13)
"...that maketh the day dark with night...
(Amos 5:8)

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(3) The translation of the Vulgate by Saint Jerome textually states: ex utero ante luciferum genuii te!" which signifies plainly: "from my womb, before the Day Star, I have begot thee...". This is the Catholic translation.

The Jewish and Protestant translation says: "from the womb of the Morning, thou hast the dew of thy youth! These two versions are contradictory. The first brings forth the Word before Lucifer, the second gives birth of the Word from the womb of Lucifer, at least He draws His life there (Knowledge).

Although this text of the Psalmist is formal, both are engendered of the Father, when the Angels are merely created. This will confirm the primitive tradition, related by Lactance: "God, before creating the World, brought forth a Spirit resembling Him, and full of His virtues. He afterwards brought forth another, in whom the divine imprint did not dwell. He was jealous of his Elder who, dwelling there attached to the Father earned His Affection. Lactance: "Divinae Institutiones 11,9"

Besides, the Supreme God reserves the right to withdraw from the temporary manifestation one of the two Potentialities Light-Darkness, even the one He Himself had previously chosen, utilized and favoured. Thus, according to Israel, exoteric Christianity and the great Churches of the East, as well as those of the West, have rejected the Gnosis. In their turn, He abandonned them.

> "The two families which the Lord hath .. chosen,
> he hath even cast them off. (Jeremiah 33:24)

According to Israel, exoteric Christianity would therefore lose the Divine Presence, the Holy Spirit. And indeed, very soon towards the IVth Century when, owing to Constantine, the Church did repudiate the Gnosis to become its Persecutor, and to know the fever of temporal power and the thirst for gold, then the grace of Charisms started to die out little by little.

When we re-read all of Chapter 23 of Ezekiel carefully, we recall the following Keys:

1. The elder of the two daughters is named OHOLA, the hebrew word signifying "tent". The younger is named OHOLIBA, hebrew word signifying "My tent is in her".

OHOLA is therefore the Old Covenant, designated by the Tabernacle, which the sons of Israel carried with them until the construction of the Temple of Jerusalem.

OHOLIBA is the new Covenant, because "My tent is in her", that is to say that "The Temple is in us", as Christ is himself identified to the Temple.

> "But he spake of the Temple of his body". (St. John 2:21)

2. From these obtained clues we understand that one, then the other - Israel first of all, then the exoteric Church next - will lose the favour of the Supreme God, for:

> "...Son of Man, wilt thou judge AHOLAH and AHOLIBAH?
> Yeah, declare unto them their abominations...And with
> their idols have they committed adultery (spiritual) and
> have also caused their sons, whom they bare unto me,
> to pass for them through the fire... (Ezekiel 23:36-37)

The Church had to pass through the fire at the stake those she had at first made true Christians. This is why:

> "And the Light of Israel shall be for a fire,
> and his Holy One for a flame. (Isaiah 10:17)

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(4) The Ecclesiasticus, one of the "Wisdom Books", which appears only in the Catholic Bible, is not to be confused with Ecclesiastes. It is by Jesus son of Sirach (260 B.C.)

That there exists a sort of Dark Matter, an Eternal Substance, of which the Supreme God sets himself to bring the successive creations into Being is proved by:

> "And God said: Let there be Light,
> and there was light.
> And God saw the Light, that it was good,
> and God divided the Light from the Darkness."
> (Genesis 1: 3 - 5).

Therefore Light and Darkness was mixed (in principio) in the First Principle. This is this Dark Substance.

> "Now, God is Light, and in Him is
> no darkness, at all."
> (John 1:5)

In consequence, this Dark Substance where all is diffused and confused, is exterior to the Supreme God, it is in the presence of Him, and it is not Him. However, God being the Eternal Creator (he does not change) this Dark Substance is eternally at His disposition.

- translated from L'INITIATION, #3, 1966

NO NEW TRUTHS.

"If it is true that we are emanated from one universal source of truth, then no truth should appear to be new to us; and by the same token, if no truth appears to be new to us, but seems to be only a memory or a representation of that which is hidden in us, then our birth must have taken place within the source of universal truth."

-Louis-Claude de SAINT-MARTIN.

B-O-O-K-S

"Concerning books, I have clearly stated my viewpoints when I said that Man was the only book written by the hand of God; any other book could be only a development or a commentary of this original text. Therefore, our first fundamental duty is to read deep in the book of Man - - the only book written by the hand of God."

Louis-Claude de SAINT-MARTIN.

Announcement

MARTINIST STUDY AND RESEARCH GROUP

The Martinist Study and Research Group is an non-initiatic society having as its objective the collective study and research into esotericism of the Western Tradition. A cordial and fraternal invitation is extended to all interested parties wishing to visit or take part in the work being conducted at the subordinate Groups at the following cities:

Chicago, Ill.

Study meetings are held at 8 pm. on the 1st and 3rd Saturday of every month, with lectures and conferences on the 2nd and 4th Saturdays. Telephone the Chairman, Mr. Michael Bertiaux, at 643-9608, for details.

Toronto, Ontario

Study meetings are held monthly, on the first Saturday evening at 8 pm. Phone Mr. Nadir Ryf, at 221-1658, for complete information.

Montreal Quebec.

A subordinate Group is being formed in Montreal. More details will be available in our next announcement.

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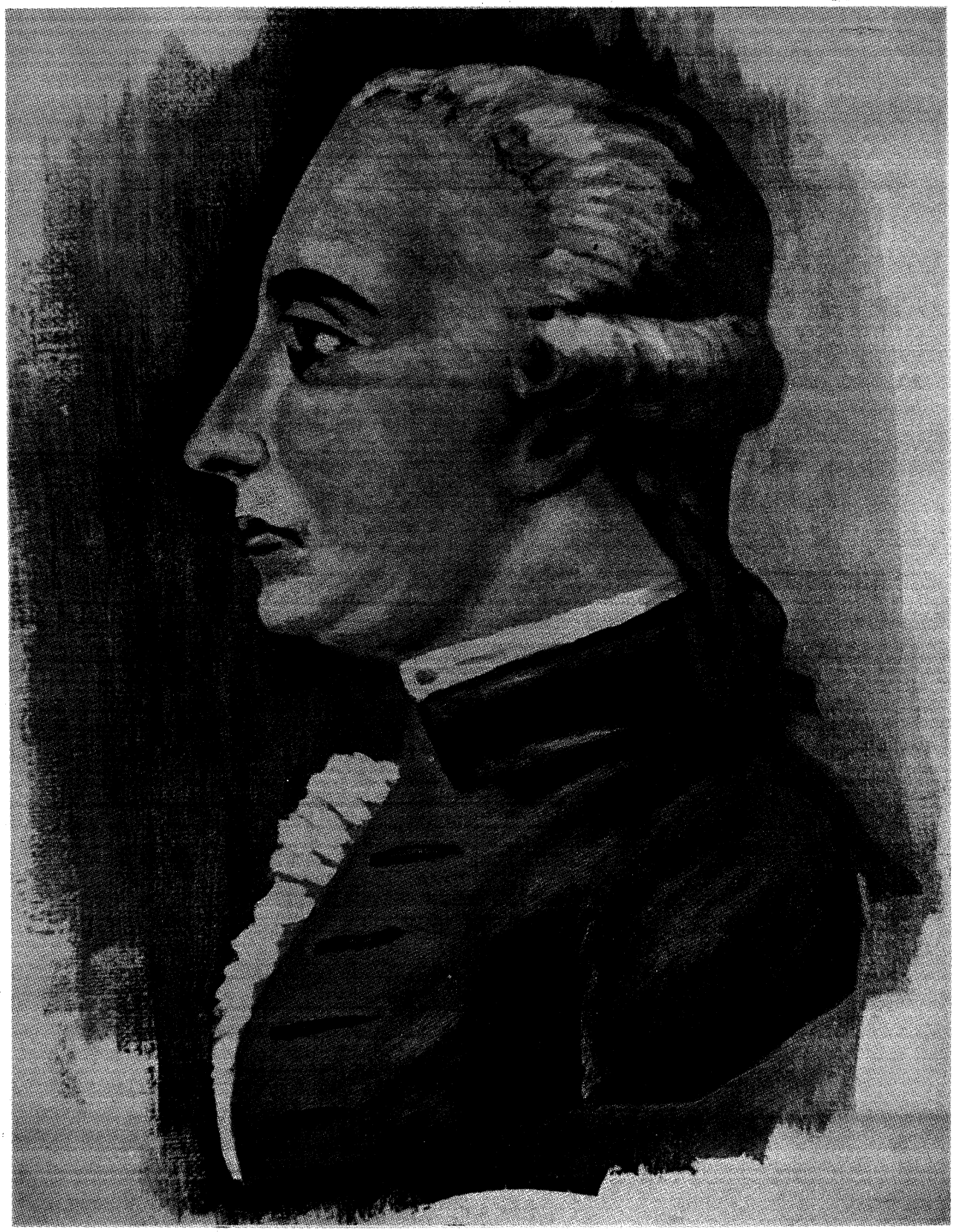
D-U-T-I-E-S

"It is clear then that there are many duties to perform when embarking on a spiritual career....

Most people who embrace this career are seeking for virtues or for knowledge only for their personal betterment and perfection. Blessed are they who come full of these noble sentiments.... But if these good men, these pious men, perhaps even illuminated, bring joy to the Father by seeking to be one of His children, how much more would He rejoice if they wanted to be His servants; these could be of real service to Him while the others would serve only themselves."

Louis-Claude de SAINT-MARTIN.



LOUIS-CLAUDE de SAINT-MARTIN.

The Spiritual Life

Baron Kirchberger was a very close friend of Louis-Claude de Saint-Martin and we find in the book "Theosophic Correspondences" many exchanges of personal letters between the two. In fact, it may be said that the entire book is really a collection of such letters.

It does not take long to make the observation that Baron Kirchberger was an avid reader of all mystical and occult writers of his time. He quite frequently asked L.C. de Saint-Martin to comment on such and such a philosophy or theosophical thought, or on certain occult practices. One such occasion took place when he sent the French Mystic a portion from William Law's book, "Spirit of Prayer. The Unknown Philosopher replied by saying "The passage you send me from Law penetrates me with its correctness and truth."

The Martinist Review too, believes that the mystically inclined seeker will gain much from the spiritual content of this beautiful passage which sets forth a spiritual discipline, which as it indicates, is the "key to all the treasures of Heaven".

* * * * * * *

" This is the fallen human nature, and this is the old man , which is alive in every one, though in various manners, till he is born again from above. To think therefore of anything in religion, or to pretend to real Holiness, without totally dying to this old man, is building castles in the air, and can bring forth nothing but Satan in the form of an Angel of Light. Would you know whence it is that so many false spirits have appeared in the world, who have deceived themselves and others with false fire and false light, laying claims to inspirations, illuminations, and openings of the divine life, pretending to do wonders, and to extraordinary calls from God? It is this: they have turned to God, without turning from themselves; they would believe in God, before they were dead to their own nature, a thing as impossible in itself, as for a grain of wheat to be alive before it dies."

"You may now see, Academicus, with what great reason I have called on you at your first setting out, to this great point, the total dying to self, as the only foundation of solid Piety. All the fine things you hear or read, of an inward and spiritual life in God, all your expectations of the light and holy Spirit of God, will become a false food to your soul till you only seek for them through death to self.

"Observe, Sir, the difference which clothes make in those who have it in their power to dress as they please: some are all for show, colours, and glitters; others are quite fantastical and affected in their dress; some have a grave and solemn habit; others are quite simple and plain in the whole matter. Now all this difference of dress is only an outward difference that covers the same ppor carcase, and leaves it full of its infirmities.

Spirit of Prayer, Part II., p.20 et seq. Wm. Law.

Now all the truths of the Gospel, when only embraced and possessed by the old man, make only such superficial difference, as is made by clothes. Some put on a solemn, formal, prudent, outside carriage; others appear in all the glitter and show of religious colouring, and spiritual attainments; but under all this outside difference, there lies the poor fallen soul, imprisoned, unhelped, in its own fallen state. And thus it must be, it cannot possibly be otherwise, till the spiritual life begins at the true root, grows out of Death, and is born in a broken heart, a heart broken off from its own natural life.

"Then self-hatred, self-contempt, and self-denial, is as suitable to this new-born spirit, as self-love, self-esteem, and self-seeking is to the unregenerate man. Let me therefore conjure you, not to look forward or cast about for spiritual advancement, till you have rightly taken this first step in the spiritual life. All your future progress depends upon it; for this depth of religion goes no deeper than the depth of your malady; for sin has its root in the bottom of your soul; it comes to life with your flesh and blood, and breathes in the breath of your natural life; and therefore, till you die to nature, you live to sin; and while this sort of sin is alive in you, all the virtues you put on are only like fine painted fruit hung upon a dead tree.

"Acad. - Indeed, Theophilus, you have made the difference between true and false religion as plain to me as the difference between light and darkness. But all you have said, at the same time, is as new to me as if I had lived in a land where religion had never been named. But, pray, Sir, tell me how I am to make this first step, which you so much insist upon.

"Theoph: - You are to turn wholly from yourself, and to give up your self wholly unto God, in this, or the like forms of words and thoughts:

> "O my God, with all the strength of my soul, assisted by thy grace, I desire and resolve to resist and deny all my own will, earthly tempers, selfish views, and inclinations; everything that the spirit of this world, and the vanity of fallen nature, prompt me to. I give myself up wholly and solely to Thee, to be all thine, to have, and do, and be, inwardly and outwardly, according to thy good pleasure. I desire to live for no other end, with no other design, but to accomplish the work which Thou requirest of me, a humble, obedient, faithful, thankful instrument in thy hands, to be used as Thou pleasest"

"You are not to content yourself, my friend, with now and then, or even many times, making this oblation of yourself to God. It must be the daily, true, and only exercise of your mind, till it is wrought into your very nature, and becomes an essential state and habit of your mind, till you feel yourself to be habitually turned from all your own will, selfish ends, and earthly desires, as you are from stealing and murder; till the whole turn and bent of your spirit points as constantly to God as the needle touched with the lodestone does to the North. This, Sir, is your first and necessary step in the spiritual life; this is the key to all the treasures of heaven; this unlocks the sealed book of your soul, and makes room for the light and spirit of God to arise up in it. Without this, the spiritual life is but spiritual talk, and only assists nature to be pleased with a holiness that it has not."

The Question Page

QUESTION: What does the metaphysical term EGREGOR signify?

ANSWER: In the Astral, outside the physical perception of man, there exist artificial entities generated by thoughts of devotion, enthusiasm, or fanaticism of human beings. It is emphasized that they are artificial beings because such thought forms are completely irrational - i.e. incapable of thinking for themselves. Because of this, they are not true spiritual beings.

At their birth these individual metaphysical entities are very feeble and may dissolve if left alone. However, if several human beings unite their thought they can form a group or collection of entities of considerable strength. The EGREGOR is then this collection of psychic entities, and as such it is the soul of all fraternal and religious movements whether it be: Catholicism, Buddhism, Islamism, Rosicrucianism, Freemasonry, or Martinism. Even political ideologies have individual Egregors: i.e., Democracy, Fascism, and etc.

While Egregors are normally generated through the collective thought forms of groups of human beings, an Occult Master may, himself, directly originate his own particular Egregor, i.e.- Martinez de Pasqually, and Martinism. It then receives further strength from the concentrated thought received by participation of the Master's chain of Initiates and in its turn the Egregor offers a subtle force to the Initiates of the chain. Thus we find that a movement may commence only with the founder, later to be comprised of thousands of followers. The Egregor has indeed become a great occult power.

Let us take a look at Martinist Initiation. During the Initiation the candidate is placed within the influence of the Martinist Egregor for the first time and the candidate becomes, in effect, a cell of the Egregor. Then follows a sort of an interior psychic circulation between the cell and the whole. A subtle psychic flow takes place between the new member and the well-established Martinist Egregor with the member drawing a certain sustenance and stimulation from it. If the member responds to his initiation he will in return give strength to the Egregor by his complementing power of thought, even though feeble at first, or he may initiate others into Martinism at a later date, thus further strengthening the Martinist egregoric thought form.

During all "Chains of Union", as conducted in Lodge ceremonies of esoteric or fraternal bodies, we find that it is here that the physical, emotional and mental union of the participants takes place, and it is here also that a strong interchange of egregoric force on three planes also comes into play.

Each Egregor has its own sign on the material plane which particularly characterizes its nature and its objectives. The Martinist Pantacle is the sign of the Martinist Egregor. Other such signs are the Masonic Triangle or Square and Compasses, the Pentagram, the Seal of Solomon, the Latin Cross, and the Rose-Cross of the Rosicrucians, and many others.

* * *

The Quintessence

by ELOÏS, S.I.

The various occult phenomena as presented by various branches of the hidden science can be seen as results of one major law, although the key to this law seems to be lost to modern investigators. The object of this article is to introduce one of the greatest cosmic principles such as it was known to our predecessors.

Henry Cornelius Agrippa von Nettesheim (1486-1535) says in his work "Magic, Occult Philosophy":

> "There are, as we have said, four elements, and without their precise knowledge no important effect whatsoever can be obtained in the field of Magic. Each one of these elements is of a threefold nature...
>
> In the first category the elements are pure, ..they cannot be composed, nor can they be changed or mixed, for they are incorruptible. No one can explain their action, because they are all-powerful...
>
> The elements of the second category are composed and diversified; nevertheless through the Art they can be reduced to the state of pure simplicity. Once they have returned to this state, they possess an all-powerful force granting perfection to all processes of Nature, even to its most hidden workings.
>
> The elements of the third category are not elements in the true sense, but they are complex, they have various qualities and are mutually interchangeable.. Upon them depend through a certain order, certain numbers and degrees, the binding and the dissolution as well as the transformation of all things.
>
> Therefore, no one should imagine himself able to produce any results in the secret sciences of Nature and Magic without these three conditions of the elements and without their precise knowledge."

These words are as true today as they have ever been. The Initiates of the past, Alchemists, Kabbalists, Mages and Mystics, have revealed some characteristics of the science of the elements, but they have been very prudent with information of greater consequence.

In fact, they knew of the existence of five elements, the first of which was hidden from the profane, and was called the "QUINTESSENCE".

This Quintessence is the Mother-element from which are emanated the four elements: "Fire, Air, Water and Earth (1).

The three categories of the elements mentioned by Agrippa may be understood as being their manifestation in the three worlds: the Celestial World, the World of Orbs and the Terrestrial World. As we shall see, the same distinction applies also to the mother-element.

The word "Quintessence" is originated by the Alchemists; it means "fifth essence", a name probably chosen to veil rather than to reveal its nature.

The Alchemist started his work with the spiritual aspect of Matter; for this reason the term "essence" was the most appropriate, since its manifestation in the Terrestrial World was a first consideration.

The Kabbalists and other Occultists who discovered its action in the World of Orbs, the world of vital Fluids, called this same principle the "Astral Light", "Uncreated Light" or simply "Light".

Finally, the Mystics whose aspiration was directed towards the Celestial World, also knew this mother-essence, which they called "God" or "Divine Intelligence".

In reality they all referred to the same principle. In order to avoid confusion in terminology, we shall use in this article the name Quintessence for all its different manifestations.

* * *

In the work "MARTINISME" by Robert Ambelain, page 85, we find a copy of a letter from Louis-Claude de SAINT-MARTIN, accompanied by a special diagram (see page 27 of this issue), to be used in certain theurgical operations. Although there are several meanings to it, we shall consider only one, that of the invisible nature, the "NATURA NATURANS" of philosophy. It is the real cause of, and the driving force behind visible nature, which is the NATURA NATURATA of philosophy.

The Hebrew letters Iod, He, Vau, He in this context, represent the elements Fire, Air, Water and Earth. Together they form the divine name IEHOVAH which has been given to the profane, the adherents to the exterior aspect of religion.

The letter Shin in the centre represents the Quintessence, unknown by those who live only through the four sides of their outer personality.

The diagram shows each of the four elements placed within its own circle. This circle is partially within and partially outside the central circle. The elements are so to speak partially autonomous, and partially directed by the Quintessence, although the latter always remains the central, dominating factor.

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(1) The term "element" in its original meaning applies to an IMMATERIAL and PRIMORDIAL principle, and is in no way related to the "physical elements" of profane chemistry which has more recently used (or misused) this term in another sense.

The concept of the Quintessence truly places us before the mystery of the Divine. All depending upon the meaning we attach to these words, we could call it the expression in the Universe of the creative will of the Sovereign Architect. In other words: the Unknown Agent through which the Word acts upon the world. It is the link between the eternal and the temporary, between the infinite and the finite.

It is utterly impossible to define, analyse or describe the Astral Light. The human intellect can never go beyond the limits of time and space.

For a human being to unite with this great principle, even only partially, it means attaining Cosmic Consciousness. The human intellect can only make its deductions from the effects it can observe.

According to Initiatic Tradition, kthe Quintessence has two aspects: it is INTELLIGENCE and ESSENCE, or THOUGHT and SUBSTANCE.

In its quality of Intelligence, it contains the pure ideas and the pure forms of all that exists. Through it, all that exists, persists in its existence. It is the great directing principle named "TAO" by Oriental Initiates (Lao-Tze).

In its quality of Essence it is the Universal Substance, immaterial in character, but existing everywhere and in everything. As such it directs through the intangible forces all matter. In this quality certain schools of philosophy have called it "Ether".

Let us consider some of the laws that result from its action in the world. As already stated, the Quintessence contains the pure idea and the pure form of all that has been created. This implies more than can be said in many volumes, and we can only indicate a few examples.

In its original and Divine form, that is to say in its manifestation in the Celestial World, the Quintessence is beyond all description and in this thesis we touch upon this aspect.

Also its manifestation in the Astral World is beyond our comprehension, but here we may observe several effects of its action:

(a) We can certainly comprehend that, without the pure forms, existing in principle, no instantaneous miraculous healing would be possible. This kind of healing takes place when the patient, through his inner-self, raises himself temporarily to the causal sphere. Here he regains the form he should have occupied, if no sickness had interfered.

(b) The Quintessence works through the so-called "Entelechies", the biological patterns or potential biological forms of which philosophy speaks (2).

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(2) Aristotle, Leibniz, Wundt, Bergson.

(b) cont'd.

It also maintains the "Astral cliches", complex patterns of events in life, and of conduct, that present themselves to us and which can be rejected or accepted. If accepted, an astral cliche moulds our life and its circumstances for a certain period. During this time the cliche is slightly changed through our actions. When it has fulfilled its purpose, the thus modified cliche goes away from us and travels on, to be attracted by the next person (3)

Entelechies are the patterns of life in space, and astral cliches are the patterns of life in time. Without them life could not be possible.

(c) The same Unknown Agent also operates the Laws of Destiny, of Karma and Universal Justice. In this way it makes evolution possible, because evolution could not exist without the Law of Cause and Effect. In this sense it is usually called "Providence", that is divine Justice combined with divine Mercy.

(d) Finally, we mention the Cosmic Mermory, contained in the Quintessence, through which an image remains of every event in the past, and an image is projected of possible events of the future. This is what the Hindus call "Akasha , the first of the five Tattwas. (4)

Here we have a few examples of the effects of the action of the Quintessence in the Astral World, the World of Orbs, that which Agrippa calls the second order of its manifestation. The pure Divine Laws are here composed and diversified; they work only indirectly through Astral Laws.

The manifestation of the Quintessence in the TERRESTRIAL WORLD is far more complex. On this plane it has a great many characters which present themselves under various conditions. Here, for the observer its aspect of immaterial substance is more pronounced than its aspect of intelligence.

This immaterial substance is present everywhere and in everything, and at the base of the very existence of matter. It must, however, be kept in mind that it never acts directly on matter, but it does so only through the forces of the other four elements. In fact, without this central principle, Fire, Air, Water, and Earth would be blind powers, creating chaos.

In the World of Matter, the Quintessence is what the old Hermetists have called AZOTH, (5) the "secret agent of the great transmutation", or the "living and life-giving gold of the philosophers". (6)

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(3) Sedir, presenting one of the teachings of Master Philippe.
(4) The correspondence of the five Tattwas is: Quintessence - Akasha, Fire-Tejas, Air-Waju, Water-Apas, Earth-Prithrivi.
(5) Azoth is not to be confused with Azote, in some languages used for nitrogen.

Its immaterial substance receives continually the impressions of Cosmic and planetary vibrations, and is impregnated by them. But it is also impregnated by the vibrations of human thought, provided that the latter is emitted with a certain intensity. Once it has received these impressions, it transmits their character to the forces of the four elements, which are also always present in matter.

To the practical occultist knowledge of this law is of the greatest importance, because of its many applications, ranging from simple psychometry to sublime Alchemical operations. It explains why thought can act on so-called inert matter (preferably when in an unstable state, such as during the process of condensation or crystallization).

It explains why various religious rites can have their particular effect, and in which way matter may be used as a base to obtain certain metaphysical results.

As we have already seen, the fivefold immaterial substance is present in the food we eat, in the water in which we bathe and in the air we breathe. Sometimes we unwittingly impress through our thoughts the elemental essence, but more often we neutralize all effects through our incoherent attitudes. Throughout the centuries, however, humanity has used this law in religious rites, such as saying grace before a meal, ritualistic bathing and breathing exercises. Nevertheless, its secret has been very little known.

A different application may be found in the classical science of Talismans, which uses metals, or sometimes parchments as a base. Paracelsus (7) says in his introduction to this science:

> "Nobody can prove that metals are dead and deprived of life. In fact, their oils, salts, sulphurs and quintessences, which are their purest reserve, possess a very great force that can sustain human life.... and of this our remedies give conclusive proof."

In a true talisman the metal and the designs and inscriptions are merely physical supports. The metaphysical force depends on the immaterial substances when they are activated by the operator, in cooperation with the Celestial Powers.

Many more examples could be mentioned, and many details could be added. But the purpose of this article is only to indicate the way to the Unity behind multiplicity of phenomena, this Unity which has permitted to our predecessors their great realisations and the depth of their knowledge.

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(6) Eliphas Levi - La Clef des Grands Mysteres.

(7) "The Magical Archedoxy" by Paracelsus (1493-1541).

* * *

The Mystery of Breathing

by ELOÏS, S.I.

We know that every living being breathes and that without breath no life is possible. But it stands to reason that the Adept must know more than the fact that he inhales nitrogen with oxygen and the lungs absorb the oxygen and exhale the carbon dioxide. He must also know that all what we need in order to live, such as breath and food, has four poles. It contains the four elements plus the fifth one, the quintessence, which is the life element, the Akasa-principle, as we have already explained elsewhere.

Although the air we breathe has a lesser density than the food we eat, the four elements plus the fifth one are present in both. Oxygen, for example, is subordinate to the fire-element. When we breathe normally, that is to say unconsciously, the body absorbs just as much of the energy from the elements as is necessary for the maintenance of its normal functions.

This now is different with conscious breathing, and it is through the working of the quintessence-principle that conscious breathing can have effects of a metaphysical nature.

If in the air you are to inhale you place a thought, an idea or an image, whether abstract or concrete, then the Akasa-principle in this air accepts it and conducts it - through the electric and magnetic fluids - to the air in question.

This impregnated air, when taken into the lungs, plays a double role. In the first place, its chemical substance serves to preserve the physical body. In the second place, the electro-magnetical fluid, charged with the idea or image, conducts this through the circulatory system of the lower Astral body and through the related system of vital reflexes where it finally affects the whole person.

The understanding of what really happens in the process of breathing is of great importance. Many religious or occult denominations, such as the Hatha Yoga systems, use conscious breathing in their instructions without even knowing the real process of it.

Certain extreme breathing exercises can really damage one's health, especially when the student is practising all by himself. Only through precise knowledge of the universal laws can we make effective use of the subtle forces which surround us.

To us it will, for instance, be obvious that the quantity of inhaled air is of no consequence, but only the quality of it, i.e. - the idea placed in the air. For this reason it is of little use and even inadvisable to inhale large amounts of air into the lungs, or to hold it for an unreasonably long time,. Conscious respirations should be made quietly and slowly, and without straining.

Breathing Exercise:

Sit down comfortably, relax the whole body, and breathe through the nose.

Imagine that with the inhaled air is also heath, tranquillity, peace, success or whatever you desire first, and it passes from the air to your lungs, to the bloodstream and so to your entire body.

The image of your idea must be visualised so intensively that the air you breathe is impregnated with your wish. Visualise that which you wish to achieve in such a manner as if it has already been fulfilled. You must not have the slightest doubt whatsoever.

In order to avoid even the remotest danger in respect to health, it is sufficient to start with seven breathings in the morning and seven at night. If possible, add gradually one breathing per day.

Never hurry and never exaggerate, everything needs its proper time to manifest.

Be careful not to change your objective by trying to proceed with another image before your first objective has been realised. This is very important.

Even very gifted persons cannot expect to have any solid results before seven days have passed, and for many persons it may take several weeks, even months. This all depends upon the degree of the force of imagination.

The kind of wish is also very important; selfish wishes may neutralize their own effect. We wish to emphasize that purely selfish objectives should be avoided and to remain, at least in the beginning, in the domain of peace, health, success, and etc.

Never extend breathing exercises beyond half an hour.

If the mental part of it, the concentration on the idea, is properly mastered, ten minutes at a time should be ample.

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TANGIBLE NATURE, MIRROR OF THE INVISIBLE

"In fact, we become so very interested and attached to tangible things, only because they are an assembly on a small scale of all the virtues and properties existing in the invisible. Their expression is limited between the degree of the series of things in which they started to be and the degree in which they have the power to manifest. Yes, these things are none other than these former invisible properties which are objectified, just as a plant is, from its roots up to its blossom, the visible union of all invisible properties existing in the Universe.. This is why tangible objects hold so much of our attention, engage our interest and sharpen our curiosity; it is not so much what we see in them but what we do not see that really attracts and which is the true object of our search."

Louis-Claude de SAINT-MARTIN.

Ritual of the Twenty-two Divine Names

Editor's explanatory Notes:

It may be helpful to some readers if we examine some of the primary elements involved in the Schema of this traditional Kabbalistic Ritual.

First of all, this ritual is based upon a particular schema. The word schema has a twofold meaning since it conveys materially the idea of a drawing or a diagram as well as having an esoteric and metaphysical concept. The Kabbalist understands it to mean a repetitious method using verses of Scripture or Psalms arranged in a particular formula analogous to Asiatic Mantrams. It is through the repetitious action of the ritual that our independent subtle mental energies become united and centralized.

This type of schema also follows a definite rhythm. Here we can recall how the rhythmical march of a detachment of soldiers can physically collapse a strongly constructed bridge under their march. Similarly the rhythmical vibration of the Kabbalistic schema, such as given in the ritual, will break down the resistances of the conscious part of our being and allow also for the impactation of higher thought from transcendental sources to enter into our consciousness. Impactation is a process similar to the use of a tuning fork in making another tuning fork vibrate.

The constant vibration of Sacred Verses, or the Intonation of "Divine Names", leaves a tangible imprint in our mind. A good example in the physical world is the influence of sound forming geometric figures in grains of sprinkled sand when the strings of a violin are vibrated. Our mind might then be likened to a light-weight bed of fine sand which imperceptibly takes on patterns of the "Divine Names" or "Images" from the sounds and the spiritual ideas invoked by the Kabbalistic schema. Thus we find that the mind frees itself little by little from the impurities of profane thought and in time is restored to its primitive purity.

The schema also establishes in us a new field of spiritual magnetization and awakens the Divine Cell latent within each living Being. This action allows us to draw spiritual nourishment from the Cosmic energy and we find that this force is given various names by different traditions. It is the Kundalini of the Oriental Initiates, the Ruach Elohim of the Kabbalist and the Holy Spirit of the Christian Initiates.

The Orisons

In the tradition of High Magic or Theurgy, the use of Psalms of King David is a foundation stone for ritualistic operations. They are the Sacred Mantrams.

Deep meditation on these Psalms will allow the Operator to catch hold of the spiritual power hidden there and to discover the profound thought that came from the heart of the Poet King.

The very fact that they are centuries old ensures greater power and efficacy since Initiates and Holy Ones of all ages have enlivened the spiritual-mental currents of these Psalms by their continuous and collective meditations.

The Operative Circle

Another aspect of this schema is the occult significance of the Operative Circle wherein the Operator places himself during the invocations.

Every magical or theurgical operation must be executed in the atmosphere of a circle which symbolises the will of the Operator and which isolates him from all exterior adverse influences.

Metaphysically the Operator in tracing his circle creates a symbolic metaphysical world. Here perhaps we can meditate for a moment on the symbolism of the Circle and the Dot, familiar to most mystical and occult students . Perhaps this is why the Euopean esoteric authority Robert Ambelain says: "In the Centre of this schema the Mage (i.e. the Operator) represents the First Cause, and it is in His Name that the Operator commands the Spiritual intelligences."

* * *

THE RITUAL OF THE TWENTY TWO DIVINE NAMES

This particular type of Operation, a kind of Kabbalistic Yoga, is based on the occult power of the Divine Names of the Kabbalah and of the schema upon shich the Operator stands and which encircles him. It has as its aim the development of the transcendental faculties, dormant in man, by means of inducing a continuous state of high mysticism.

These Operations begin on the first Sunday in the evening of the lunations of Spring and Fall and continue for three weeks according to the following procedure; however, they may be continued throughout the entire year.

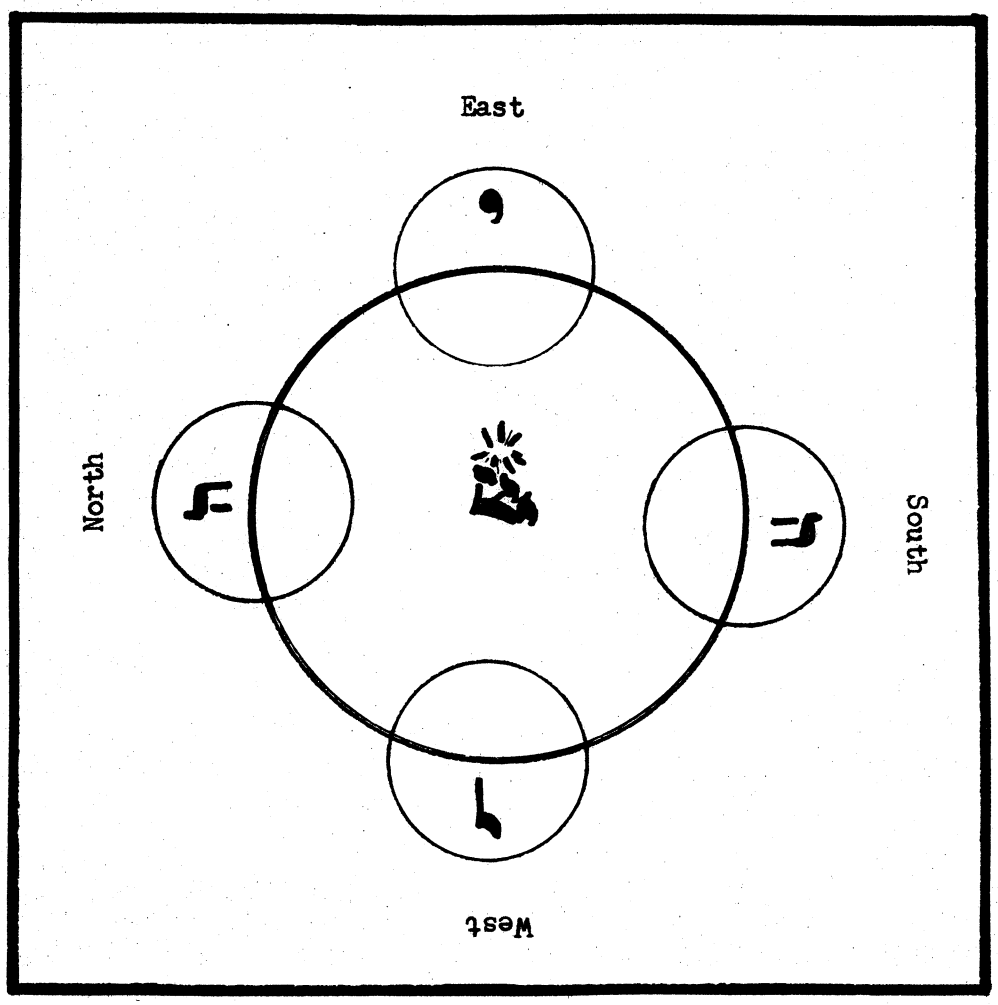
1. The "Circle" is to be drawn on a piece of linen cloth or on a wooden board, with the diameter of approx. 40 inches. A diagram showing such a Circle is illustrated on page 27.

2. This Circle and the Circles corresponding to the four corners will be consecrated by reciting the Psalms given further on.

3. Each evening between 9 pm. and midnight, alone in the Oratory, the Operator will light a candle in the centre of the Circle, place it on the letter "SHIN", and will stand in the centre with the candle between his legs.

After having censed the circumference of the Circle three times on the first evening of the Operation it will not be necessary to cense it again until the last night of the Operation; nevertheless, care should be taken to always burn a little incense in the censor.

SCHEMA OF THE RITUAL OF 22 DIVINE NAMES



Schema of Operational Cloth containing an, outer Circle with four smaller circles at the corners, each small circle contains the appropriate letter of Iod-He-V̈au-He, with Shin drawn at the central point of the large Circle. A lighted luminary is also placed at the eentre.

The Operator, standing thus in the centre of the Circle and holding another candle in his left hand, will read each evening, in the order corresponding to the 22 letters of the Hebrew alphabet, one of the 22 versets of Psalm 119 (each one of which constitutes an accrostic of each Hebrew letter).

(King Jame's version is given here, however Knox or Douay versions may be substituted if preferred.)

CONSECRATION OF THE CIRCLE

At the East, cense three times and recite Psalm 19.

The heavens declare the glory of IOH;
and the firmament sheweth his handywork.
Day unto day uttereth speech,
and night unto night sheweth knowledge.
There is no speech nor language,
where their voice is not heard.
Their line is gone out through all the earth,
and their words to the end of the world.
In them hath he set a tabernacle for the Sun,
Which is as a bridegroom coming out of his chamber,
and rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
and his circuit unto the ends of it;
and there is nothing hid from the heat thereof.
The law of ADONAI is perfect, converting the soul:
the testimony of the Lord is sure
making wise the simple.
The statutes of ADONAI are right, rejoicing the heart:
the commandment of the Lord is pure,
enlightening the eyes.
The fear of ADONAI is clean, enduring for ever,
the judgments of the Lord are true and
righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
and in keeping of them there is great reward.
Who can understand his errors?
cleanse thou me from secret faults.
Keep back thy servant also from presumptous sins;
let thm not have dominion over me:
then shall I be upright and I shall be
Innocent from the great transgression.
Let the words of my mouth, and the meditation of my heart,
be acceptable in thy sight, O ADONAI,
my strength, and my redeemer.

At the South, cense three times and recite Psalm 11.

In the ADONAI put I my trust; how say ye to my soul,
flee as a bird to your mountain?
For, lo, the wicked bend their bow, they make ready their arrow
upon the string,
that they may privily shoot at the upright in heart.
If the foundations be destroyed O IAH what can the righteous do?
ADONAI is in his holy temple, ADONAI's throne is in heaven:
his eyes behold, his eyelids try, the children of men.
ADONAI trieth the righteous:
but the wicked and him that loveth violence
his soul hateth.
Upon the wicked he shall rain snares, fire and brimstone,
and an horrible tempest,
this shall be the portion of their cup.
For the righteous ADONAI loveth righteousness;
his countenance doth behold the upright.

At the West, repeat the Operation and recite Psalm 15.

ADONAI who shall abide in thy tabernacle?
who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,
and speaketh the truth in his heart
He that backbiteth not with his tongue, nor doeth evil to
his neighbour, nor taketh up a reproach
against his neighbour.
In whose eyes a vile person is contemned;
but he honoureth them that fear IAOH.
He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury,
nor taketh reward against the innocent.
He that doeth these things shall never be moved.

At the North, cense again and recite Psalm 8

O ADONAI our Lord, how excellent is thy name in all the earth!
who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings hast thou ordained strength
because of thine enemies,
that thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him? and the son of man,
that thou visitest him?
For thou hast made him a little lower than the angels,
and hast crowned him with glory and honour.
Thou madest him to have dominion over the works of thy hands;
thou hast put all things under his feet:
All sheep and oxen, yea, and the beasts of the field;
The fowl of the air, and the fish of the sea, and whatsoever
passeth through the paths of the seas.
O ADONAI our Lord, how excellent is thy name in all the earth!

THE TWENTY-TWO ORISONS

Aleph. ELOHIM EHEIEH! INFINITE GOD! (Divine Essence) 1st Lunar Day.

Blessed are the undefiled in the way,
who walk in the law of the Lord,
Blessed are they that keep his testimonies,
and that seek him with the whole heart.
They also do no iniquity:
they walk in his ways.
Thou hast commanded us to keep thy precepts diligently.
O that my ways were directed to keep thy statutes!
Then shall I not be ashamed,
when I have respect unto all thy commandments.
I will praise thee with uprightness of heart,
when I shall have learned thy righteous judgments.
I will keep thy statutes:
O forsake me not utterly.

Beth. ELOHIM BACHOUR! CHOSEN GOD! 2nd Lunar Day.

Wherewithal shall a young man cleanse his way?
by taking heed thereto according to thy word.
With my whole heart have I sought thee:
O let me not wander from thy commandments.
Thy word have I hid in mine heart,
that I might not sign against thee.
Blessed art thou, O Lord;
teach me thy statutes.
With my lips have I declared all the judgments of thy mouth.
I have rejoiced in the way of thy testimonies,
as much as in all riches.
I will meditate in thy precepts,
and have respect unto thy ways.
I will delight myself in thy statutes:
I will not forget thy word.

Gimel. ELOHIM GADOL! GREAT GOD! 3rd Lunar Day.

Deal bountifully with thy servant,
that I may live, and keep thy word.
Open thou mine eyes,
that I may behold wondrous things out of thy law.
I am a stranger in the earth;
hide not thy commandments from me.
My soul breaketh for the longing that it hath unto thy
judgments at all times.
Thou hast rebuked the proud that are cursed,
which do err from thy commandments.
Remove from me reproach and contempt;
for I have kept thy testimonies.
Princes also did sit and speak against me;
but thy servant did meditate in thy statutes.
Thy testimonies also are my delight and my counsellors.

Daleth. ELOHIM DAGOUL! EMINENT GOD! 4th Lunar Day.

My soul cleaveth unto the dust:
quicken thou me according to thy word.
I have declared my ways, and thou heardest me:
teach me thy statutes.
Make me to understand the way of thy preeepts:
so shall I talk of thy wondrous works.
My soul melteth for heaviness:
strengthen thou me according unto thy word.
Remove from me the way of lying:
and grant me thy law graciously.
I have chosen the way of truth:
thy judgments have I laid before me.
I have stuck unto thy testimonies:
O Lord, put me not to shame.

He. ELOHIM HADOUR! MAGNIFICENT GOD! 5th Lunar Day

Teach me, O Lord, the way of thy statutes;
and I shall keep it unto the end.
Give me understanding, and I shall keep thy law;
yea, I shall observe it with my whole heart.
Make me to go in the path of thy commandments;
for therein do I delight.
Incline my heart unto thy testimonies,
and not to covetousness.
Turn away mine eyes from beholding vanity;
and quicken thou me in thy way.
Stablish thy word unto thy servant,
who is devoted to thy fear.
Turn away my reproach which I fear:
for thy judgments are good.
Behold, I have longed after thy precepts:
quicken me in thy righteousness.

Vau. ELOHIM VESIO! GOD OF SPLENDOUR! 6th Lunar Day

Let thy mercies come also unto me, O Lord, even thy salvation,
according to thy word.
So shall I have wherewith to answer him that reproacheth me:
for I trust in thy word.
And take not the word of truth utterly out of my mouth;
for I have hoped in thy judgments.
So shall I keep thy law continually for ever and ever.
And I will walk at liberty: for I seek thy preeepts.
I will speak of thy testimonies also before kings,
and will not be ashamed.
And I will delight myself in thy commandments,
which I have loved.
My hands also will I lift up unto thy commandments,
which I have loved; and I will meditate in thy
statutes.

Zain. ELOHIM ZAKAI! PURE GOD! 7th Lunar Day

Remember the word unto thy servant,
upon which thou hast caused me to hope.
This is my comfort in my affliction:
for thy word hath quickened me.
The proud have had me greatly in derision:
yet have I not declined from thy law.
I remembered thy judgments of old, O Lord:
and have comforted myself.
HOrror hath taken hold upon me because of the wicked
that forsake the law.
Thy statutes have been my songs in the house of my pilgrimage.
I have remembered thy name, O Lord, in the night,
and have kept thy law.
This I had, because I kept thy precepts.

Cheth. ELOHIM CHESED! MERCIFUL GOD! 8th Lunar Day.

Thou art my portion, O Lord:
I have said that I would keep thy words.
I intreated thy favour with my whole heart:
be merciful unto me according to thy word.
I thought on my ways,
and turned my feet unto thy testimonies.
I made haste,
and delayed not to keep thy commandments.
The bands of the wicked have robbed me:
but I have not forgotten thy law.
At midnight I will rise to give thanks unto thee
because of thy righteous judgments.
I am a companion of all them that fear thee,
and of them that keep thy precepts
The earth, O Lord, is full of thy mercy:
teach me thy statutes.

Teth. ELOHIM THEHOR! SPOTLESS GOD!* 9th Lunar Day.

Thou hast dealt well with thy servant, O Lord,
according unto thy word.
Teach me good judgment and knowledge:
for I have believed thy commandments.
Before I was afflicted I went astray:
but now have I kept thy word.
Thou art good, and doest good:
teach me thy statutes.
The proud have forged a lie against me;
but I will keep thy precepts with my whole heart.
Their heart is as fat as grease; but I delight in thy law.
It is good for me that I have been afflicted;
that I might learn thy statutes.
The law of thy mouth is better unto me
than thousands of gold and silver.

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* Spotless meaning without blemish or stain.

Iod. ELOHIM IAH! GOD! 10th Lunar Day

Thy hands have made me and fashioned me:
Give me understanding, that I may learn
thy commandments.
They that fear thee will be glad when they see me;
because I have hoped in thy word.
I know, O Lord, that thy judgments are right,
and that thou in faithfulness hast afflicted me.
Let, I pray thee, thy merciful kindness be for my comfort,
according to thy word unto thy servant.
Let thy tender mercies come unto me, that I may live:
for thy law is my delight.
Let the proud be ashamed; for they dealt perversely with me
without a cause: but I will meditate in thy precepts.
Let those that fear thee turn unto me,
and those that have known thy testimonies.
Let my heart be sound in thy statutes;
that I be not ashamed.

Capth. ELOHIM KABIR! POWERFUL GOD! 11th Lunar Day

My soul fainteth for thy salvation:
but I hope in thy word.
Mine eyes fail for thy word, saying,
when wilt thou comfort me?
For I am become like a bottle in the smoke;
yet do I not forget thy statutes.
How many are the days of thy servant?
When wilt thou execute judgment on them that
persecute me?
The proud have digged pits for me, which are not after thy law.
All thy commandments are faithful:
they persecute me wrongfully; help thou me.
They had almost consumed me upon earth;
but I forsook not thy precepts.
Quicken me after thy loving kindness;
so shall I keep the testimony of thy mouth.

Lamed. ELOHIM LIMMOUD! WISE GOD! 12th Lunar Day.

For ever, O Lord, thy word is settled in heaven.
Thy faithfulness is unto all generations,
thou has established the earth, and it abideth.
They continue this day according to thine ordinances,
for all are thy servants.
Unless thy law had been my delights,
I should then have perished in mine affliction.
I will never forget thy precepts: for with them thou hast
quickened me.
I am thine, save me; for I have sought thy precepts.
The wicked have waited for me to destroy me:
but I will consider thy testimonies.
I have seen an end of all perfection:
but thy commandment is exceeding broad.

Mem ELOHIM MABORAK! BLESSED GOD! 13th Lunar Day

O how I love thy law! it is my meditation all the day.
Thou through thy commandments hast made me wiser
than mine enemies; for they are ever with me.
I have more understanding than all my teachers:
for thy testimonies are my meditation.
I understand more than the ancients,
because I keep thy precepts.
I have refrained my feet from every evil way,
that I might keep thy word.
I have not departed from thy judgments:
for thou hast taught me.
How sweet are thy words unto my taste!
yea, sweeter than honey to my mouth!
Through thy precepts I get understanding:
therefore I hate every false way.

Nun. ELOHIM NORA! FORMIDABLE GOD! 14th Day.

Thy word is a lamp unto my feet, and a light unto my path
I have sworn, and I will perform it,
that I will keep thy righteous judgments.
I am afflicted very much:
quicken me, O Lord, according unto thy word.
Accept, I beseech thee, the freewill offerings of my
mouth, O Lord. and teach me thy judgments.
My soul is continually in my hand:
yet do I not forget thy law.
The wicked have laid a snare for me:
yet I erred not from thy precepts.
Thy testimonies have I taken as a heritage for ever:
for they are the rejoicing of my heart.
I have inclined mine heart to perform thy statutes always,
even unto the end.

Samech.ELOHIM SAMEK! GOD WHO SUSTAINS! 15th Lunar Day.

Ihate vain thoughts: but thy law do I love.
Thou art my hiding place and my shield: I hope in thy word.
Depart from me, ye evildoers:
for I will keep the commandments of my God.
Uphold me according unto thy word, that I may live:
and let me not be ashamed of my hope.
Hold thou me up, and I shall be safe:
and I will have respect unto thy statutes continually.
Thou hast trodden down all them that err from thy statutes:
for their deceit is falsehood.
Thou puttest away all the wicked of the earth like dross:
therefore I love thy testimonies.
My flesh trembleth for fear of thee;
and I am afraid of they judgments.

Ain. ELOHIM HAZAZ! STRONG GOD! 16th Lunar Day.

I have done judgment and justice;
leave me not to mine oppressors.
Be surety for thy servant for good.
let not the proud oppress me.
Mine eyes fail for thy salvation,
and for the word of thy righteousness.
Deal with thy servant according unto thy mercy,
and teach me thy statutes.
I am thy servant; give me understanding,
that I may know thy testimonies.
It is time for thee, Lord, to work:
for they have made void thy law.
Therefore I love thy commandments above gold, yea,
above fine gold.
Therefore I esteem all thy precepts concerning all things
to be right; and I hate every false way.

Pe. ELOHIM PHODEY! GOD DELIVERER 17 Lunar Day

Thy testimonies are wonderful: therefore doth my soul keep them.
The entrance of thy words giveth light;
it giveth understanding unto the simple.
I opened my mouth, and panted: for I longed for thy
commandments.
Look thou upon me, and be merciful unto me,
as thou usest to do unto those that love thy name.
Order my steps in thy word;
and let not any iniquity have dominion over me.
Deliver me from the oppression of man:
so will I keep thy precepts.
Make thy face to shine upon thy servant;
and teach me thy statutes.
Rivers of waters run down mine eyes, because they
keep not thy law.

Tzaddi. ELOHIM TSEDEK! JUST GOD! 18th Lunar Day

Righteous art thou, O lord, and upright are thy judgments.
Thy testimonies that thou hast commanded are righteous
and very faithful.
My zeal hath consumed me.
because mine enemies have forgotten thy words.
Thy word is very pure: therefore thy servant loveth it.
I am small and despised: yet do not I forget thy precepts.
Thy righteousness is an everlasting righteousness,
and thy law is the truth.
Trouble and anguish have taken hold on me:
yet thy commandments are my delights.
The righteousness of thy testimonies is everlasting:
give me understanding and I shall live.

Koph. ELOHIM KADOSH! HOLY GOD! 19th Lunar Day.

I cried with my whole heart,
hear me, O Lord: I will keep thy statutes.
I cried unto thee; save me,
and I shall keep thy testimonies.
I prevented the dawning of the morning, and cried:
I hoped in thy word.
Mine eyes prevent the night watches,
that I might meditate in thy word.
Hear my voice according unto thy lovingkindness: O Lord,
quicken me according to thy judgment.
They draw nigh that follow after mischief:
they are far from thy law.
Thou art near, O Lord, and all thy commandments are truth.
Concerning thy testimonies,
I have known of old that thou hast founded them forever.

Resh. ELOHIM RODEH! GOD WHO COMMANDS 20th Lunar Day.

Consider mine affliction, and deliver me:
for I do not forget thy law.
Plead my cause, and deliver me: quicken me according to thy word.
Salvation is far from the wicked:
for they seek not thy statutes.
Great are thy tender mercies, O lord:
quicken me according to thy judgments.
Many are my persecutors and mine enemies;
yet do I not decline from thy testimonies.
I beheld the transgressors, and was grieved;
because they kept not thy word.
Consider how I love thy precepts: quicken me, O Lord,
according to thy lovingkindness.
Thy word is true from the beginning:
and every one of thy righteous judgments endureth for ever.

Shin. ELOHIM SHADDAI! ALL-MIGHTY GOD! 21st Lunar Day.

Princes have persecuted me without a cause:
but my heart standeth in awe of thy word.
I rejoice at thy word, as one that findeth great spoil.
I hate and abhor lying:
but thy law do I love.
Seven times a day do I praise thee because of thy righteous
judgments.
Great peace have they which love thy law:
and nothing shall offend them.
Lord, I have hoped for thy salvation,
and done thy commandments.
My soul hath kept thy testimonies; and I love them exceedingly.
I have kept thy precepts and thy testimonies:
for all my ways are before thee.

Tau. ELOHIM TEGUINAH! GOD WHO GRANTS FAVOURS! 22nd Lunar Day

Let my cry come near before thee, O Lord:
give me understanding according to thy word.
Let my supplication come before thee:
deliver me according to thy word.
My lips shall utter praise,
when thou hast taught me thy statutes.
My tongue shall speak of thy word:
for all thy commandments are righteousness.
Let thine hand help me:
for I have chosen thy precepts.
I have longed for thy salvation, O Lord;
and thy law is my delight.
Let my soul live, and it shall praise thee;
and let thy judgments help me.
I have gone astray like a lost sheep; seek thy servant;
for I do not forget thy commandments.

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* Psalms according to King James Version.

Archetypes and Theurgy

by Michael Bertiaux
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of Chicago.

* * *

This is the study of some symbols, which are to be found in certain systems of ceremonial magic. The presupposition here is that valid symbols have metaphysical or theological significance for the theurgist and that consequently these symbols are mediators between the visible and the invisible, as well as representatives of the given world and the realm of the spirit. An understanding of the metaphysical and basic fundamentals of this approach requires familiarity with the essay "Angels and Numbers", which appeared in the last issue of this magazine, and of which this essay is a promised, but rather slight, expansion.

I am concerned primarily with working out some of the finer points necessary for putting the philosophy of Angels and Numbers into working, i.e., - operative, order. Therefore, I do not propose to present anything more than a continuation of the basic researches intentionally initiated in the previous essay.

The question of the role and function of the archetypes in theurgy, and their relationship to it, is quite complex, inasmuch as various philosophers from Proclus to Whitehead, have seen fit to cast out suggestions as to the role of the realm of divine ideation in the process of human action.

Naturally, as a theurgist, I consider theurgy the creative human action sans rival, but at the same time, I realize great difficulties in trying to make quite clear the role and function of the divine ideas in a type of work, where these realities are present in the abstractions of nature and in the concreteness, but indirection, of symbolism. Consequently, while the theurgist does intend his temple to be a very definite picture of the universe, I must ask as to how this is achieved with as much exactitude as possible.

Again, I must ask as to whether or not the theurgist should feel justified in his use of symbols, for purposes of archetypal representation. The answer to this is that he is in no way able to do anything else, for the validity of his work implies its participation in the metaphysical structure of the universe, if only through representation.

But on the other hand, I must ask whether the theurgist is required to justify his use of symbolism, by means of metaphysical and technical explanation. The answer to this point is relative to the theurgist, for only a few will feel the need to reflect upon their deeds so as to approximate more and more the exact order of divine ideation as it is revealed to the same theurgist when he operates "at the height of his powers".

Consequently, this essay is such an attempt to put together certain basic ideas in order to present the very barest of beginnings of explanation, which eventually will culminate in a systematic presentation of the philosophy of theurgy.

The role of the archetypes or the divine ideas, or the essentia, or the qualia, or those intelligibilities of being, which philosophers and sages have been inclined to contemplate, since the time of Plato, as indicators of the eternal, in theurgy must mean that the work of the theurgist is a proper spiritual discipline. This separates the theurgist from the ordinary magician, whose motives and knowledge of matters transcendental have always been questionable. The theurgist is the symbolic philosopher and theologue, who, by means of sacramental action, cultus, and contemplative spirituality, enters into the presence of the divine ideas and hence enjoys the beatific vision.

But, one might say, how is it possible for us to have the presence of the divine ideation in our midst, except that man, like God, create and make anew the root of being and its manifestation. If spirituality be defined as God-like behaviour, then creation according to the divine ideation, where we follow the most spiritual of frames of reference, is the most God-like of courses of action, and this we call theurgy - or the Yoga of the Angels.

I now propose to discuss certain points which are significant as regards the construction of any possible theurgic system, which aims in that direction called by St. John Damascene "the vision of things divine, the presence of things blessed and holy". The theurgist thus moves towards that presence which is most truly spiritual and holy through his many acts of creation and transformation, realizing in his own life the words of sacred scripture:

> Ab initio et ante saecula creata sum,
> et usque ad futurum saeculum non desinam;
> et in habitations sancta coram ipso ministravi.
> Et sic in Sion firmata sum, et in civitate
> sanctificata similiter requievi, et in
> Jerusalem potestas mea.
> Et radicavi in populo honorificato, et in
> parte Dei mei haereditas illius, et in
> plenitudine sanctorum detentio mea.
>
> - Ecclesiasticus, XXIV, 14-16.

NUMBER

The classical theories of theurgy, which have been developed by Pythagorean and Platonic philosophers, have always associated the ideas in the divine mind with numbers, or abstract classes of ordered existences. These have been viewed, apart from transcendental arithmetic, as angels, and so it is that certain metaphysically-minded theurgists speak indifferently of angels and numbers. Both are the archetypal subject-matter of theurgy.

The classical theories, we might note, further seek to prove that numerical relationships are symbolic of the basic and intelligible groundwork of the universe, which is the very divine ideation. Thus, we are faced with two levels of symbolism implied by our very thesis, i.e., the symbolism of number as a representative of metaphysical reality (or better ideality) and the use of ritual symbolism to denote the realms of angels and numbers, to which the theurgist directs his attention.

This is the archetypal world, which at the same time as being arithmetical is also capable of representation in terms of sounds and colours. These signs are taken to refer to the various principles, laws, essences and substances, which are fundamentally a part of the act of creation and which form the subject matter for the emanation of this and any other universe.

By making use of certain sounds, which have a corresponding numerical class, and by the ritual use of certain colours, the basic building blocks of the cosmos are made present through the symbolism of the theurgist. This is the particular approach, which accords best with our own point of departure, or "Kabbalah".

One might ask, however, as to how it is possible for there to be representation of these occult - or better, metaphysical - principles within a theurgic setting. The answer given is that of the role of analogy and correspondence, represented via a system of cosmic or transcendental charts and reduced to a set of sixty-four cards, which are explicated by means of sixty-four additional cards, or the charts of the theurgist, upon which he has inscribed the sacred vowels to which correspond the various angelic archetypes, properly numbered.

This system is what we might call "Tarot", and shortly our use will be both explained and justified. But, for the present moment, the most important question has been solved as far as providing us with an answer. For it is by means of the symbolism of cards that the transition is made from the world of archetypes to the theurgist's work.

THE TAROT

As a rule, theurgists do not use the Tarot for divination or for similar purposes. The theurgic value of the Tarot is that of its symbolic function in rituals being worked. This is quite important, as a distinction from the usual use of what is more popularly known by the same name: for, two levels of symbolism are implied by the Tarot, and these two levels are to be found everywhere in the theurgic system under consideration.

It is important for us to distinguish between a certain theurgic "materialism" and the gnosis, or esoteric teachings. For the theurgist, this "materialism" means the use of symbols having a material image, which serves to represent the gnosis. These symbols are colour and sound, (or space and time) and they are the perceptual or empirical elements called, sometimes, the "tattwa-signs", or the "elemental attributions", for the colour-space set of symbols, and the "sacred vowels", for the sound-time set. Consequently, for reasons more than their numbering and lettering these Tarot charts differ from the exoteric playing cards which many occultists mistakenly believe to have even the slightest esoteric significance.

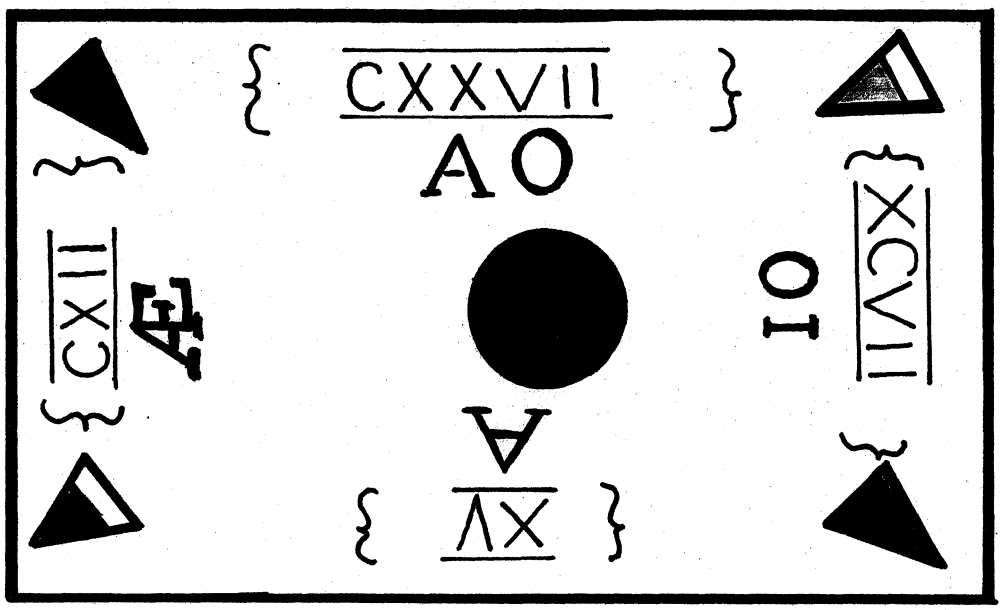
It is beside the point to discuss further these portions of the anatomy of the body of a theurgic system, but it is significant, I think, in passing to remark that only in very few systems can the correlation between elemental attributions and sacred vowels be spelled out so exactly as they are to be found in this system of theurgy.

On the other hand, this "materialism" is symbolic in quite another way, where we find the use of material images as symbols of spiritual states of consciousness. The same Tarot cards become indices for the classification of the various levels of consciousness according to their respective ideality and reality. This is the mental, or transcendental, level of elemental attribution, and as a matter of analogy, every sound and colour possesses a transcendental analogue. Consequently, both the visible and the invisible worlds can be " charted".

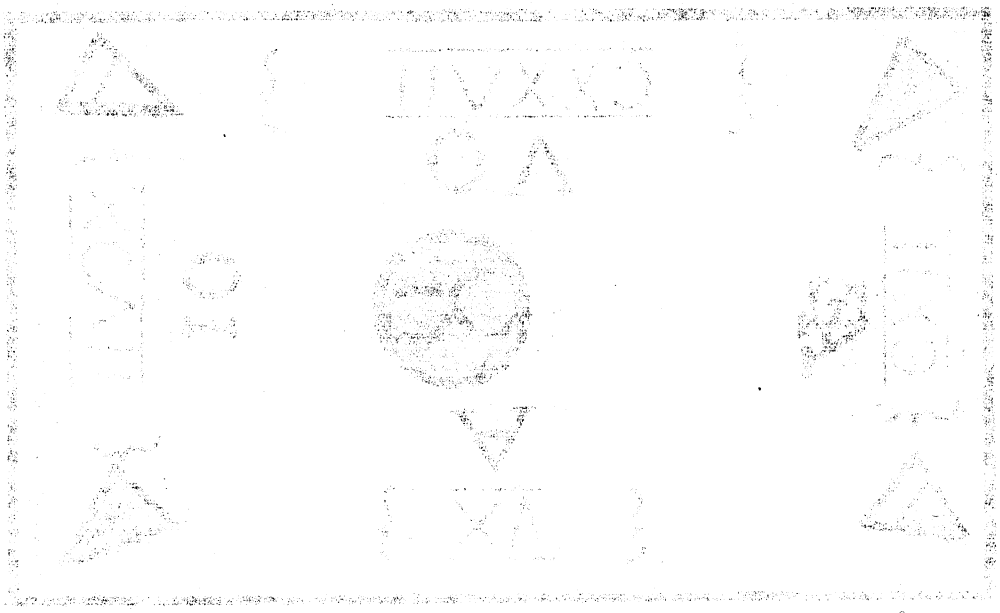
The word "Tarot" might well be questioned as relating to this subject; but, there is valid evidence for its being borrowed, inasmuch as this word can be demonstrated to be a contraction of one of the invocations used in relation to a specific elemental attribution. Consequently, the use of the word "Tarot" when specifying these charts is entirely proper, if our distinctions and qualifications are kept in mind.

The use of the Tarot, therefore, suggests another way in which the theurgist makes use of archetypal structure in both the construction and operation, or interpretation, of his ritual. Thus, by transforming the ritual through action into celestial liturgy, or theurgy, the archetypal ideas, which speculative theology has interpreted as the divine ideas, are symbolically present and spiritually effective of a transcendental presence, which to the theurgist constitutes the purpose of his work.

ARCHETYPES AND THEURGY



Sample TAROT Card



Bearing in mind the use of the four symbolic colours for the four elemental attributions, or red, fire; green, air; blue, water; and yellow, earth; it is my intention to list the sacred vowels as they pertain to the Tarot charts mentioned previously.

SET		NUMBER	SOUND
I Earth	A.	cxxviii	ao
	B.	cxxviii	ai
	C.	xvi	a
	D.	cxiii	o
Water	A.	cxxvii	ao
	B.	cxii	ae
	C.	xv	a
	D.	xcvii	oi
Air	A.	cxxvi	e
	B.	xcvi	ae
	C.	xiv	a
	D.	lxxxi	o
Fire	A.	cxxv	a
	B.	lxxx	ae
	C.	xiii	a
	D.	lxv	oa
II Earth	A.	cxxiv	a
	B.	lxiv	ae
	C.	xii	a
	D.	xliv	io
Water	A.	cxxiii	a
	B.	xlviii	ai
	C.	xi	a
	D.	xxxiii	i
Air	A.	cxxii	ae
	B.	xxxii	ae
	C.	x	a
	D.	cxxii	ae
Fire	A.	cxxi	a
	B.	xvi	ae
	C.	ix	a
	D.	i	i

SET			NUMBER	SOUND
III	Earth	A.	cxx	a
		B.	cxxviii	ae
		C.	viii	a
		D.	cxiii	y
	Water	A.	cxix	ao
		B.	cxii	ae
		C.	vii	a
		D.	xcvii	yi
	Air	A.	cxviii	e
		B.	xcvi	ai
		C.	vi	a
		D.	lxxxi	y
	Fire	A.	cxviii	a
		B.	lxxx	ae
		C.	v	a
		D.	lxv	ya
IV	Earth	A.	cxvi	oa
		B.	lxiv	ae
		C.	iv	a
		D.	xlix	ao
	Water	A.	cxiv	oa
		B.	xlviii	ae
		C.	iii	a
		D.	xxxiii	a
	Air	A.	cxiv	oe
		B.	xxxii	ae
		C.	ii	a
		D.	xvii	ay
	Fire	A.	cxiii	oa
		B.	xvi	ai
		C.	i	a
		D.	i	a

From an examination of the sixty-four charts listed above it is possible to form some idea of how in theurgic work the universe of space and time is symbolically represented, if one bears in mind the relationship implied in an earlier essay between angels and numbers (1).

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(1) Cf., Michael Bertiaux, "Angels and Numbers", the Martinist Review V. i, pp. 23-39.

Gradually, very gradually one might almost say, the mathematical and ideally metaphysical nature of the universe, as the reflection of the divine mind, unfolds its complex patterns before the mind of the theurgist, who, working out his ritual, intends to follow the very process of cosmic emanation, which is eternal. Thus one might add, in passing, that this system unifies the Greek views on theurgy (Proclus and Iamblichus), with the Christian (Augustine and Aquinas). Fundamentally, theurgy is the acting out of a philosophical and theological system, more than this, that is to say when it goes beyond this basis, it is speculative mysticism.

ALCHEMY

All alchemy is spiritual and symbolic. But, therein lies its value, for it provides us with a further set of symbols for the interpretation of the four worlds of the Kabbalah and the sacred vowels and cards of the Tarot. For just as the various cards can be understood to represent the worlds of Assiah, Yetzirah, Briah, and Atziluth, so also these worlds and realms can be represented theurgically by means of the use of iron, mercury, silver, and gold, respectively. These four substances are symbolic of the archetypal hierarchy, and their function within the theurgic setting is to provide the operator with a static system of symbols (as distinct from the dynamic symbolism of the sacred vowels) having as its purpose a further representation of the real and ideal realms of being.

Alchemical substances are best understood as indices of consciousness, akin to the Tarot charts, and by means of a subtle permutation a type of spiritual calculus can be made use of within the ritual setting. The act of spiritual creation, within the ritual, however, is most importantly a matter of interpretation, whereby the realm of matter-energy is represented through these substances, just as the realm of space-time was represented through sound and colour.

Both realms can then be seen as reflections of the divine ideation present in the world of concrete. As a consequence of this matter, the theurgist by means of his images is able to have present before his apperception both visible and invisible worlds represented by Tarot and alchemical systems worked into the theurgic setting.

This can be understood to mean that the entire matrix of the material universe is a symbol of the divine principle of creation, which has been the theory defended by Catholic theology since the time of St. Bonaventura, and having its origins in St. Augustine's use of the word "vestigia", or "traces" of the divine in the physical. And while this may not prove acceptable to Protestant Christians, it is sufficient to say that Catholic Christianity has always taught the acceptance of the material world as a symbolic system. This view has also been found in Judaism. (2).

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(2) The metaphysics of Maimonides and Avicebron, although these philosophers differ in other matters, agree on this matter of the material world as asymbolic of the spiritual. The reader is particularly advised to consult Avicebron's "Fons Vitae", and to compare it with Moses de Leon's recension of the written material of the Kabbalistic thread of Philosophy from ancient times, and the Greeks through the mediaeval Jewish tradition to Martinez de Pasquales.

It is not enough for us to say that the world of archetypes of matter-energy and the divine ideation are represented by alchemical substances. For these realms are complex metaphysical structures and correspondingly there must be an equally complex system of symbols. This is correct, inasmuch as symbolism as to its validity demands that the symbols be adequate. Consequently, I now propose to list a set of alchemical images, which function in the manner discussed above. Here, let i, m, s, and g represent iron, mercury, silver, and gold, and let l, 10, 50, c, and d, represent specific alchemical measurements, which may be interpreted symbolically as pertaining to any number of systems, from various types of incense to various homeopathic potencies. We thus begin the construction of our system of symbolism, parallel to that of the Charts.

SET		SUBSTANCES & QUANTITIES	SET		SUBSTANCES & QUANT.
I. Earth	A.	id & il & m50	III Earth	A.	s50 & i50 & gd
	B.	ic & il0 & m50		B.	sc & il0 & m50
	C.	i50& i50 & s50		C.	sd & il & g50
	D.	il0& ic & g50		D.	sc & il0 & g50
Water	A.	id & ml & m50	Water	A.	m50 & s50 & i50
	B.	ic & ml0 & md		B.	ml0 & sc & gd
	C.	i50& m50 & s50		C.	ml & sd & g50
	D.	il0& mc & g50		D.	ml0 & sc & g50
Air	A.	id & sl & m50	Air	A.	s50 & s50 & i50
	B.	ic & sl0 & m50		B.	sc & sl0 & m50
	C.	i50& s50 & md		C.	sd & sl & g50
	D.	il0& sc & g50		D.	sc & sl0 & gd
Fire	A.	id & gl & m50	Fire	A.	i50 & g50 & s50
	B.	ic & m50 & gl0		B.	sc & gl0 & m50
	C.	i50& g50 & s50		C.	sd & gl & g50
	D.	il0& gc & md		D.	sc & gl0 & gd
II.Earth	A.	mc & il0 & id	IV Earth	A	ic & gl0 & sd
	B.	md & il & i50		B.	i50 & g50 & m50
	C.	mc & il0 & s50		C.	il0 & gc & s50
	D.	m50& i50 & g 50		D.	il & gd & s50
Water	A.	mc & ml0 & i50	Water	A.	gl0 & mc & i50
	B.	md & ml &i50		B.	g50 & m50 & sd
	C.	mc & ml0 & s50		C.	gc & ml0 & s50
	D.	m50& m50 & g50		D.	gd & ml & s50
Air	A.	mc & sl0 & i50	Air	A.	sc & gl0 & i50
	B.	md & sl & i50		B.	s50 & g50 & m50
	C.	mc & sl0 & id		C.	sl0 & gc & sd
	D.	m50& s50 & g50		D.	sl & gd & s50
Fire	A.	gl0& mc & i50	Fire	A.	gc & gl0 & i50
	B.	md & gl & i50		B.	g50 & g50 k m50
	C.	gl0& mc & s50		C.	gl0 & gc & s50
	D.	g50& m50 & id		D.	gl & gd & s50

One should be able quite easily to relate these patterns to the Kabbalistic structures discussed on pages 27 and 28 of the essay "Angels and Numbers", in order to indicate a basic identification between the symbols used above, from alchemy, and the various realms of being explored in the Kabbalah. Now, we turn our attention to another element which represents the archetypal pattern in theurgy, namely the structure of the cultus, or the nature of the ritual and its organisation. For the very structure of the ritual should reflect the true hierarchy of being and thus serve as a map for the spiritual ascent of the soul to the divine ideation, or archetypal world.

(The study of Ritual to be continued)

Notes by Frater Anteus on the interpretation of the Tarot Charts.

(1) Take the "water element" Tarot of Set I, whose numbers are cxxvii, cxii, xv, and xcvii, and whose vowels are, respectively, ao, ae, a, and oi. Following the chart set up, we can understand that this card refers to the Yetzirah sub-plane of the Assiah, or to the Yetzirah plane of the Assiah world. This is the next from the densest of all possible Kabbalistic worlds.

(2) The invocation of the intelligences of that world is achieved by the use of the four sacred vowels, which correspond to the four numbers given in the above succession. One begins with number cxxvii, or ao, and moves next to cxii, or to ae. Thus, within each sub-plane or world-plane, there are four distinct loci, having their own divinised spiritual force and intelligence. The goal of Kabbalah is the systematic invocation of the entire universe, beginning with the lowest of the worlds, sub-planes, and loci and rising ever higher.

(3) The charts then function as magical diagrams having a distinctly magico-metaphysical value. Corresponding to each loci (and there are four loci per each sub-plane and there are four sub-planes for each Kabbalistic world, in this tradition) the theurgist assigns a particular magico-metaphysical set of projections, which guide his travels through the astral light and into the world of archetypes (Atziluth), which is his ultimate goal.

(4) The use of the sacred vowels is most important for sound is the basis of invocation and it is the outer expression of the inner intention of the theurgist. These vowels must not be understood to be merely the barbaric words of power used by certain ill-informed black or white magicians. Rather the vowels are the controls for directing the passage of energies through the Akasha, or Astral Light, whose occult property is sound.

(5) When one has fully mastered this art, i.e., when one is a consecrated theurgist, he will find entry into the thirty-two aethyrs, or alchemical planes of the Astral Light, and he will discover that Frater Perdurabo was incorrect in the omission of the two higher aethyrs. (Note provided by Frater Arteus)

(6) Let the theurgist realise that it is possible to give a further interpretation to the Tarot charts and that this is provided by medical Kabbalah. For according to the essay on "Archetypes and Theurgy" there are specific **** interpretations, which may be understood as follows as follows, making use of the same Tarot card as interpreted above. Taking the "water-element" Tarot of Set I, we are told by the Kabbalah that this is the Tarot of the Zodiacal sign of Taurus. The four loci of Taurus, then, accordingly, are the four major phases of the Moon in the sign of Taurus. Thus, correspondingly again, we have cxxvii, cxii, xv and xcvii, which correspond to the new moon, the first quarter of the moon, the full moon, and the last quarter of the moon. According to the alchemical teaching of the medical Kabbalah, during the period of the new moon, let the Taurian take one quantity of iron and two quantities of mercury. During the period of the first quarter of the moon, let him take another single quantity of iron and two quantities of mercury. During the period of the full moon, let him take one quantity of iron and one quantity of mercury, and one quantity of silver. During the period of the last quarter of the moon, let him take one quantity of iron, one of mercury, and one of gold. Thus, the "man of Taurus will receive the renewal of the phases of the moon, which is the exlixer of life."

(7) Let all students understand that the elixer of life functions as the sacred vowels and that it is only the outer expression of the intention of the theurgist. The theurgist who practices the alchemical art, as a student of medical Kabbalah, will find that this occult science integrates all that is valid in the esoteric approach to medical and alchemical substances and quantities to the magico-metaphysical system of the "Angels and Numbers."

(8) The continued work on the essay "Archetypes and Theurgy" will serve to amplify the system in terms of astrological interpretations and the general method for interpreting the charts. "Archetypes and Theurgy" is the method for applying the teachings of "Angels and Numbers". It is a very systematic science to be learned and then passed beyond, when spiritual adeptship is achieved.

(Anteus, a brother within the Rosicrucian College of the Holy Spirit.)

**** "alchemical" (word left out of above text)

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