



# THE COMPLETE ROSE- CROIX D'ORIENT

A NEW TRANSLATION OF THE  
FRENCH & GREEK TRADITIONS  
BY BBr.: IACOMUS & CŒUR

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worldwide.



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## THE GREEK TRADITION OF THE ROSE-CROIX D'ORIENT

### FRÈRES D'ORIENT

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# INTRODUCTION



## THE CORE RxC AGREEMENTS

Modern Rosicrucianism (RxC) has been plagued by a blatant misunderstanding of the term “Rosicrucian” and its conflation with certain modern LLC’s. To be a Rosicrucian does not mean to be a member of a modern mail-order society nor a “Masonic Rosicrucian” of that institution’s same form of conflation and overbranding. The true Spirit of the Rosicrucians, that mystical and rebellious sect of the early 1600’s, is to live by the following core RxC agreements<sup>1</sup>:

*“First, That none of them should profess any other thing, than to cure the sick, and that gratis.*

*Second, None of the Posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the Country.*

*Third, That every year upon the day C. they should meet together at the house S. Spiritus, or to write the cause of his absence.*

*Fourth, Every Brother should look out for a worthy person, who after his decease might succeed him.*

*Fifth, The word C.R. should be their Seal, Mark, and Character.*

*Sixth, The Fraternity should remain secret one hundred years.”*

The writings of the original RxC should always be our rule and guide, rather than the later codified, By-Lawed, and institutionalised groups which were born from inspiration. These writings include the 1614 *Fama Fraternitatis*, the 1616 *Confessio Fraternitatis*, and the 1618 *Chemical Wedding of Christian Rosenkreutz*.

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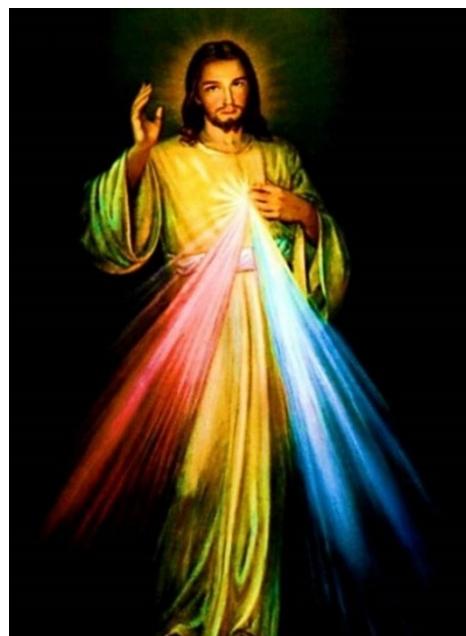
<sup>1</sup> From the 1614 *Fama Fraternitatis*.

## 1. Profess none other than to heal the sick, and that, gratis.

Therefore, this publication is released *gratis*, free, to the Rosicrucian, Martinist, and esoteric community in general as a gift and a labour of love in the Spirit of our Tradition. Through its dissemination, our only intention is to “heal the sick...gratis”, a sickness which we interpret as spiritual and not merely physical. Kindred fraternal organizations such as Freemasonry have done a remarkable and commendable job in healing physical infirmities, gratis. One needs only to see the impact of the *Ancient and Accepted Scottish Rite of Freemasonry*’s children’s hospitals in Dallas or Atlanta, or the *Shriner’s Children Hospitals* of which there are over a dozen in the United States. Thus, Freemasons have truly lived up to the R&C ideal of “healing the sick, gratis”. However, the original R&C brethren intended a reformation of the mind, body, and spirit, of the religious, sociological, and political realms of human affairs to heal the suffering soul of innate effects of the human condition, for as the first noble truth of Buddhism puts forth,

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.”<sup>2</sup>

This is the kind of spiritual sickness and suffering of which the R&C profess to heal and of which the Christos or Anointed expresses in the Kabbalistic colours of the Light of Mercy and Severity emanating from the balanced Beauty of the yellow pillar.



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<sup>2</sup> *Dhammacakkappavattana Sutta: Setting the Wheel of Dhamma in Motion*, translated from the Pali by Thanissaro Bhikkhu, © 1993.

## 2. Conform to the customs of the country in which you reside.

To learn to remain Unknown, unrestricted by a certain habit or dress (as in a specific monastic order), to be free to cheerfully conform to the customs and laws of the country in which you reside, and to possess the wisdom to be able to adapt the R✉C teachings and Spirit to said country is paramount in the Tradition. The Martinist order and Tradition is an excellent example of this aspect of Rosicrucianism being applied practically, mystically, and magically. As our “Dear Unknown Friend” writes in *Meditations on the Tarot*, we are known through our works rather than our mundane persona: “...the author of these Letters has said more about himself in these Letters than he would have been able to in any other way. No matter what other source he might have, he will know the author better through the letters themselves.”<sup>3</sup>



*Hooded Figure – Camelot*, by Ian Burt, created for WPC Week 298.<sup>4</sup>

<sup>3</sup> Anonymous (though the author is now known through a basic online search), *Meditations on the Tarot: A Journey into Christian Hermeticism*, Foreward, 2002 (English edition).

<sup>4</sup> Creative Commons License, <https://www.flickr.com/photos/oddssock/7326255766>.

3. Meet yearly on the day of C., at the House of Sancti Spiritus, or write the cause of your absence.

The brethren are to meet yearly on the anniversary of Corpus Christi<sup>5</sup>, the body of Christ, in the House of the Holy Spirit in order to share, inspire, and further the work. The exact details of this date and its symbolism, including that of the Vault of Christian Rosenkreutz, our mythical founder, should be taken as allegory.



*The Tomb of CRC*, by J. Augusts Knapp for Manly P. Hall's *The Secret Teachings of All Ages*, 1928.

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<sup>5</sup> The 2<sup>nd</sup> Thursday after Pentecost/Trinity Sunday, according to the Western Catholic calendar.

#### 4. Seek a worthy successor.

In the Spirit of Hebrew Kabbalah, the mystical branch of Judaism, our work can be said to consist of two major phases, the Lesser and the Greater Mysteries, or the Lesser Work and the Greater Work. The Lesser Work, the work of the Outer Ordre or the “work of necessity”, is focused on the personality, body, soul, spirit, and individual incarnation of man/woman, ie. the microcosm or “small world”. The Four Elements ( $\Delta$ ,  $\nabla$ ,  $\triangle$ ,  $\nabla$ ) are balanced within the psyche of the aspirant and placed under the governance and crowning of the Spirit ( $\oplus$ ). This results in the illumination of the Soul, the realisation of Truth, and the initial stages of forming a proper vessel to house the Spirit.

The Greater Work is that of the macrocosm, the “grand world”, and integrates and projects the Gnosis of the “Wise and Understanding Reader”<sup>6</sup> upon the world to reintegrate, heal, and balance the relationship between God, Man, and the Universe at large. Unfortunately, very few ever truly complete the former phase of the Lesser Work, let alone that of the Great Work.

The former (Lesser) Work is akin to the Kabbalistic “tikkun ha-nephesh” or “restoration”<sup>7</sup> of the (personal) soul”. This work is undertaken for one’s own self. The latter (Greater) Work is akin to the Kabbalistic “tikkun ha-olam”, or “restoration of the world”. This work is undertaken for the whole of creation, for the chain of the elements that Man(kind) has dragged behind him since the mythical Fall of Man, for the benefit of God, our neighbors, and our enemies, in order to restore that Cosmic Unity of the Beginning.

In order to perpetuate this Work, we must find ourselves a worthy successor to pass on the Tradition so that the Light of the Ordre may never burn out. But we cannot pour from an empty cup, and cannot truly teach that which we have not experienced, therefore, for the new aspirant, this part of the Oath is merely a consideration and a promise for the future.

Consider all this in light of magical or ritual lineage of fraternal societies, Apostolic Succession of the Catholic, Orthodox, and Gnostic Churches, or even the lineage of Jewish birth descending through the ages.

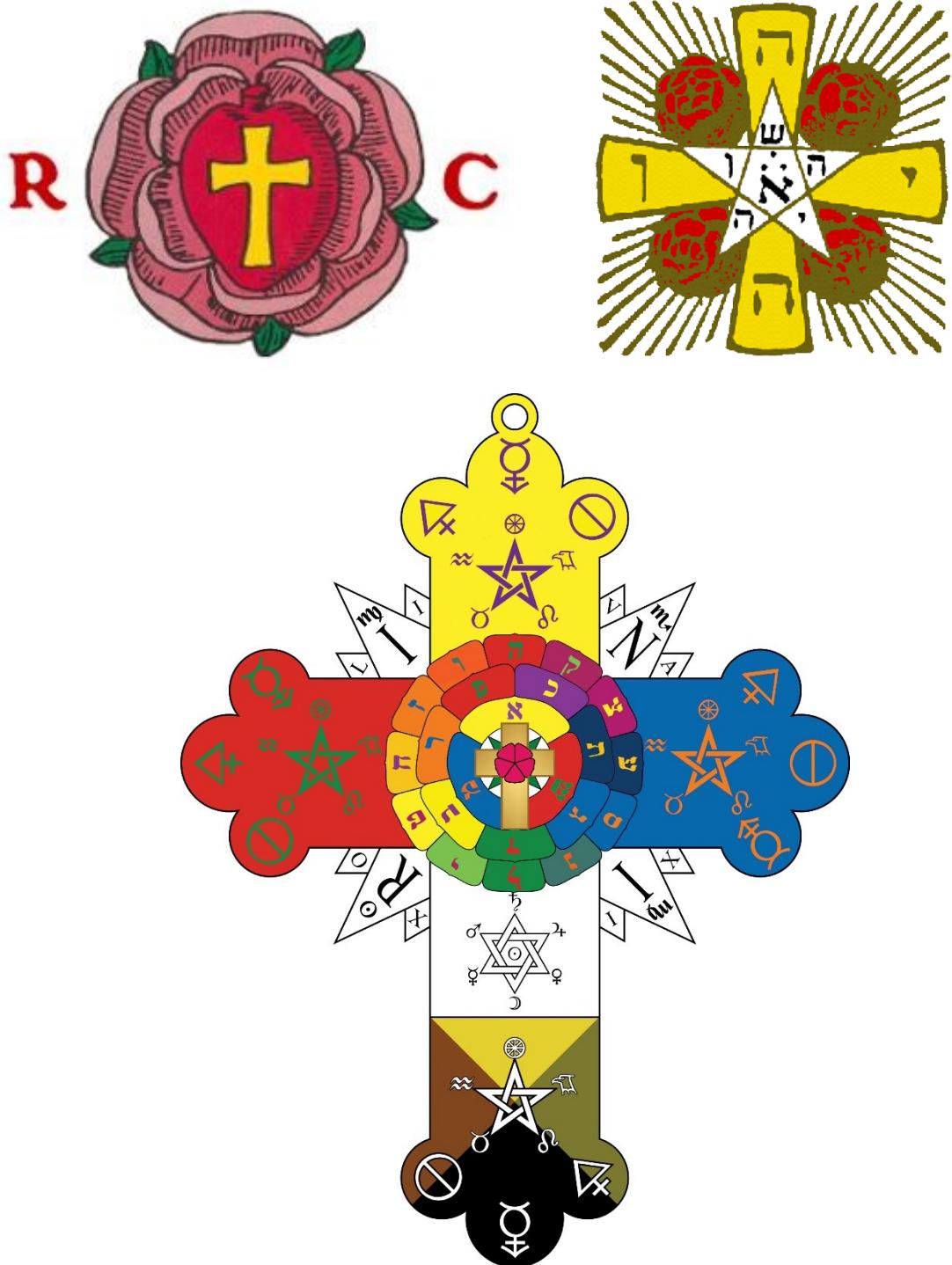
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<sup>6</sup> The first line of the 1614 *Fama Fraternitatis*.

<sup>7</sup> תִּקְוֹן: Restoration, repair, amending, fixing.

5. The word CR should be your seal, mark, and character.

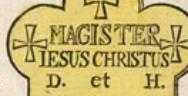
Christian Rosenkreutz (CR, CRC, or CR℞C), the mythical founder of our beloved Tradition, whose name consists of multiple puns expressing the Mystery of the R℞C, becomes our seal, mark, and character when we arise in triumphant might from the Pastos of Eternity. This will be made clear to the true initiate and has been a required branding of sorts for some modern organizations as seen below.



M Y S T E R I V M M A G N U M  
S T U D I V M U N I V E R S A L I.



LIE BE.



Das ist das güldene Rosen  
Bruder von seinem Golde

Creuz, welches ein jeder  
auf seiner Brust träget.

Benedictus  
Dominus Deus noster,  
qui dedit nobis  
Signum.

GLAUBE.

HOFFNUNG.

Höre mein Kind, und nimm an meine  
Rede, damit deine Jahre vermehret werden,  
Ich will dir den Weg der Weisheit zeigen,  
und dich führen durch die Bahn der Gerechtig-  
keit. Wenn du darauf gehst, so sollen  
dir deine Bänge nicht beängstigt werden, und  
wann du geschwinden laufest, wirst du nicht an-  
stossen. Halte die Lehre, und bewahre  
sie, denn sie ist dein Leben. Prov. IV. v. 10.



Ich will dir grosse und gewaltige Dinge zeigen.  
Jes. XXXIII.

Die Lehre Jesu Christi übertrifft die  
Lehre aller Heiligen, und die Brüder, die den  
Geist Gottes haben, finden darinnen das ver-  
borgene Himmel-Brot, und den Stein der  
Weisen, v. 4. 5. 6. Es geschiehet aber, daß  
viele Menschen, ob sie schon oft das Evange-  
lium und die Sprache der Weisen hören, jedoch  
keine Begierde daraus empfinden, denn sie ha-  
ben den Geist Christi nicht. Wer aber die  
Worte Christi verstehen will, und der Weisen  
Reden ergründen, der muß sich befeißen, mit  
seinem Leben Christo gleichförmig zu werden.

## 6. The Fraternity should remain secret one hundred years.<sup>8</sup>

The 100 years of secrecy, or the 120 years that CRC laid in his tomb perfectly preserved, as well as the symbolic anniversaries of the Order should be considered allegorical but also analysed Kabbalistically.

Consider also the importance of secrecy and silence, not merely from a mundane perspective of protecting the Order from attacks, slander, or destruction by worldly forces (such as the Templar trials and burnings of 1307, or the Nazi ransacking of Lodges and Temples), but for the good of the Aspirant and Master alike. An element of anonymity regarding one's own lower persona and that of identifying with the spiritual and not only mundane aspect of the Past Masters allows us to evoke them in a more pure way. As our "Dear Unknown Friend" says:

"The purpose of these Letters therefore will be to "incarnate" into this tradition, i.e. to become an organic part of it, and in this way to contribute support to it.... They are *evocations* of the masters of the tradition, in order that they may be present with their impulses of aspirant and their light of thought in the current of meditative thought.... By means of which you, dear Unknown Friend, will immerse yourself in the current of the living tradition, and thus enter into the community of spirits who have served it and who are still serving it.... For the links in the chain of the tradition are not thoughts and efforts alone; they are above all *living beings* who were thinking these thoughts and willing these efforts. The essence of this tradition is not a doctrine, but rather a community of spirits from age to age."<sup>9</sup>



Title page of the 1614 *Fama Fraternitatis*.

<sup>8</sup> The RxC symbols from the previous pages are from the 1785 *Secret Symbols of the Rosicrucians* (*Geheime Figuren der Rosenkreuzer*), the *l'Ordre Kabbalistique de la Rose Croix*, and the *Hermetic Order of the Golden Dawn*.

<sup>9</sup> Anoynous, op. cit.

## ON ROSICRUCIAN ORDERS

One may group historical Rosicrucian organisations by the following categories:

| German   | French  | English  |
|--|---|--|
| <ul style="list-style-type: none"><li>• 1614 – 1618 <i>Manifestos</i></li><li>• Johann Valentin Andrae</li></ul> | <ul style="list-style-type: none"><li>• <i>Société des Philosophes Inconnus</i> (of 1643)</li><li>• Pasqually's <i>Élus Coëns</i></li><li>• Willermoz' R.E.R. / C.B.C.S. / O.G.P.</li><li>• O.R.S. to R.E.A.A. / A.A.S.R.</li></ul> | <ul style="list-style-type: none"><li>• S.R.I.A. / S.R.I.C.F.</li></ul>                            |
| <ul style="list-style-type: none"><li>• <i>Gold und Rosenkreutz</i></li></ul>                                    | <ul style="list-style-type: none"><li>• <i>Frères d'Orients</i></li><li>• <i>Rose-Croix d'Orient</i></li><li>• EASIE-EASIE</li></ul>  | <ul style="list-style-type: none"><li>• H.O.G.D. / R.R. et A.C.</li><li>• Crowley's A.A.</li></ul> |
|  | <ul style="list-style-type: none"><li>• French Gnostic Church</li></ul>   | <ul style="list-style-type: none"><li>• A.M.O.R.C.</li></ul>                                       |

### German Orders

The original German manifestos are too often overlooked, as is the lasting effect of Johann Valentin Andrae's (generally considered the key author/organizer of the *Fama*) influence in general upon the Western Mystery Tradition.

The *Gold und Rosenkreutz* (GURC) was an alchemical magical order whose influence inspired the likes of Duke Charles of Hesse (later King Charles XIII of Sweden) and the alchemists of the 1700s. From the website of the *Sodalitas Rosae-Crucis et Solis Alati*:<sup>10</sup>

#### “Des Ordens der Rosen- und Golden-Creutzer

The Order of the *Gold und Rosencreutz* (GuR), which claimed a direct or indirect linear succession to the Rosicrucian groups of the 17<sup>th</sup> century, highlighted the role and importance of alchemy and magic, and sought to (re)establish the society that the Rosicrucian manifestos described. In their 1767 reformation they established the titles and order of the 9 Rosicrucian grades, which have since then been utilised by many RC groups. The purpose of the Order was to regenerate man back to his original dignity, learn the secrets of nature, and restore the image of God. The members had to study and work diligently with laboratory alchemy, before the magical and theurgical work was allowed to commence in the higher grades. In the 9<sup>th</sup> degree, that of Magus, the secrets

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<sup>10</sup> The following quotation and diagram of the *Arcana Arcanorum* come from the SR-C et SSA's website: <http://rosae-crucis.net/eng/currents/>. For an in-depth look at their system, see the article *An Overview of the Alchemical and Magical System of the Gold-und Rosenkreuz Order* by Tommy Westland, 2007, on the SR-C et SSA's website: <http://www.rosae-crucis.net/gurc.pdf>. See also the several articles in their Resources section including *Alchemical Sephiroth, from the Adeptus Minor grade of 1777* and *The Tracing Board of the Theoreticus grade – from 1785*.

of life and death were conveyed, which in theory should enable the creation of life and the overcoming of death. They believed, like SO<sup>11</sup>, in secret chiefs that would eventually come and provide the most sublime alchemical and theurgical secrets. At least a couple of high-ranking lodge masters were deceived by people claiming to be such secret chiefs.”

As Christopher McIntosh writes in *The Rosicrucians: The History, Mythology and Rituals of an Esoteric Order*:

“Apart from the pursuit of alchemical knowledge, another important characteristic drew people to the new Rosicrucian order: its political stance. Rosicrucianism in the late 18th century became a rallying point for those who were of conservative outlook and who were opposed to the socially radical, rationalistic, and even anti-religious tendencies which were becoming a serious challenge in Germany.”<sup>12</sup>

The GURC worked a system of nine degrees, the names of which were later used and further developed in the *Societas Rosicruciana in Anglia* (S.R.I.A.) and *The Hermetic Order of the Golden Dawn* (H.O.G.D.) founded by the three Chief Adepts or Supreme Magi of the S.R.I.A.



“The Arcanum Arcanorum of the Gold und Rosenkreuz Order”, from the archives of the S.S.A.

<sup>11</sup> *The Strict Observance of Baron von Hund.*

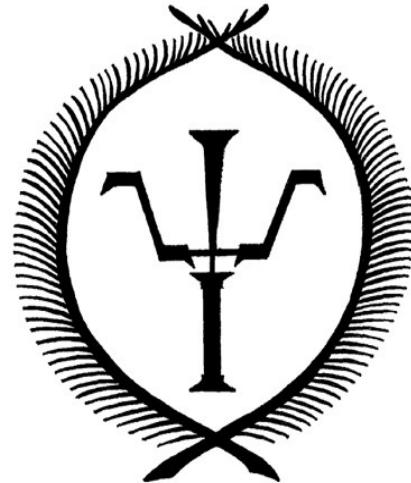
<sup>12</sup> McIntosh, *The Rosicrucians: The History, Mythology and Rituals of an Occult Order* (York Beach, Samuel Wiser, 1997), pg. 65-66.

## French Orders

The French lines are grouped above according to the 1700s branches, the 1900s branches, and the Gnostic Church.

First of the 1700s branches are the *Société des Philosophes Inconnus*, a mysterious group of Unknown Philosophers from which the Martinist Tradition occasionally claims lineage or inspiration. In *Le Martinisme*, Robert Ambelain discusses *des Philosophes Inconnus* of 1643: “Now, coming out of the ‘Brothers of the East’, an initiatic order constituted in Constantinople in 1090 under the patronage of Emperor Alexis Comnenus, a secret mystic fraternity grouped together the adepts of a Rosicrucian school of the evangelical and protestant type. This order was that of the *Unknown Philosophers*.”

Ambelain gives the following genealogical tree:



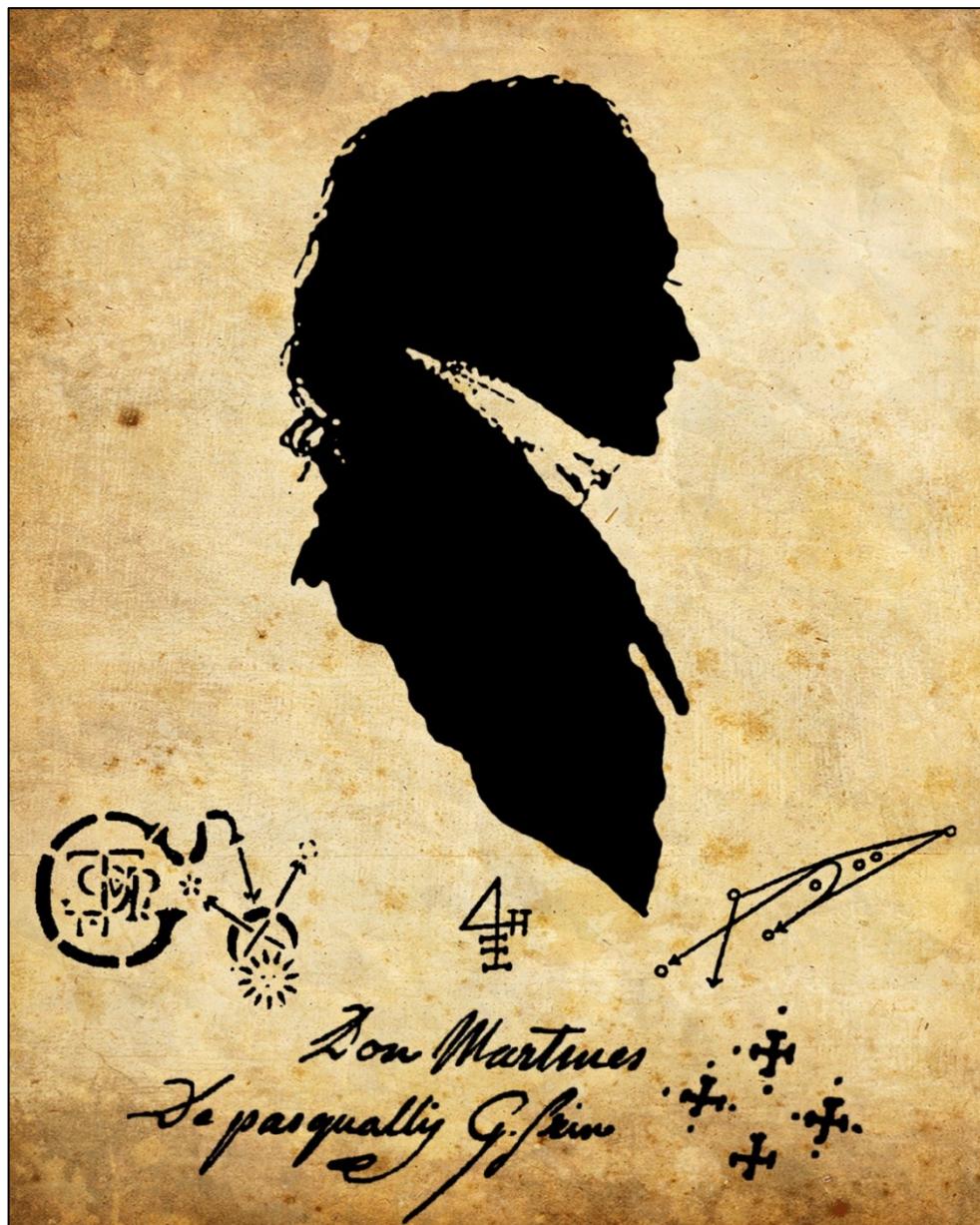
*Hieroglyphic Seal of des Philosophes Inconnus*

| Initiate  | Key Movement/Writings  |
|---|--|
| Heinrich Khunrath   | German alchemist, hermetic philosopher, physician, and author of <i>Amphitheatrum Sapientiae Aeternae</i> (1595).  |
| Alexander Seton   | Scottish alchemist, said to have transmuted base metal to gold 3/13/1602, and to have given a portion to Sendivogius.  |
| Sendivogius   | Polish alchemist, philosopher, medical doctor, and author of a dozen books including <i>Novum Lumen Chymicum</i> (1604).                                     |
| Jakob Böhme (Jacob Boehme)  | German philosopher, Christian mystic, Lutheran theologian, prolific author of Sophianic Christianity, inspired Saint-Martin the <i>Unknown Philosopher</i> . |
| Frédéric-Rodolphe Saltzmann / Friedrich Rudolf Salzmann               | French occultist, Élus Coëns, instrumental in Willermoz' reform of the S.O. to the C.B.C.S., Likely introduced LCdSM to Boehme.                              |
| Louis-Claude de Saint Martin, received on July 4 <sup>th</sup> , 1790 | <i>The Unknown Philosopher</i> , Élus XI <sup>o</sup> Réaux Croix, inspired the Martinist Order of Papus.  |



From *Statutes des Philosophes Inconnus* published 1784 in *l'Etoile Flamboyant le Flamboyant* by the Baron Tscoudy.

Second in the French timeline, is Martinès de Pasqually's *l'Ordre des Chevaliers Maçons Élus Coëns de l'Univers* (E.C.) on whom the currently 11-volume *O.M.S.: Élus Coëns Source Series* is focused.<sup>13</sup> Through a unique Kabbalistic and Theosophic mythology grafted onto haute-grade Freemasonry, Martinès' system brought the candidate through a visceral system of initiation, ceremonial magic, necromancy, and vision inducing rituals in order to personally experience *La Chose*, or the Spirit of the Christ. The E.C. was also the first magical order to utilise the Holy Guardian Angel, or "Bon Companion" (Good Companion) in a practical manner within the grades themselves.



Martinès de Pasqually, founder of the *Élus Coëns*.

<sup>13</sup> See [www.martinism.net](http://www.martinism.net) for more information.

Third, is that of Martinès' student Jean-Baptiste Willermoz who went on to revise Baron von Hund's *Strict Observance into the Rite Écossais Rectifié* (R.E.R. or *Rectified Scottish Rite*), its secret inner order the C.B.C.S. (*Chevaliers Bienfaisants de la Cité Sainte*, or the *Beneficent Knights of the Holy City*), and its double-secret class of the OGKP (*l'Ordre du Grand Profess*). This order codified and preserved the S.O. and E.C. mythologies within regular Chivalric Freemasonry, with its highest secret class teaching and initiating into the *Élus Coëns* in perpetuity.



Example of a C.B.C.S. Temple of Willermoz showing its Templar and Rosicrucian flavour.

Fourth, we have the *Ordre du Royal Sécret* (O.R.S.) as brought to Saint-Domingue/Haiti by Étienne Morin in the French 1764 *Baylot MS. FM<sup>4</sup> 15*<sup>14</sup> which was then translated into the English 1783 *Francken MS.*, and then travelled up the U.S. coastline from New Orleans to Charleston, S.C. where the Supreme Council of the *Ancient and Accepted Scottish Rite of Freemasonry* was eventually founded and announced with the *1802 Circular through the two hemispheres*. The 25 degrees of the O.R.S. formed the basis for the later 33 degrees of the A.A.S.R., and certainly degrees such as the 18<sup>th</sup> degree: Knight Rose-Croix<sup>15</sup> carry the Rosicrucian spirit and symbolism. It should be noted that the final pages of the *Baylot MS.* contain skeletal forms of the first two *Élus Coëns* degrees, a lecture on the E.C., a formula for hallucinatory incense, and a list of offices and modes of address.

<sup>14</sup> See the O.:M.:S.: translation of this MS. for more information.

<sup>15</sup> Pronounced “Cwah”, not Croi.

Last of the old French rites which this introduction seeks to cover, is the French Gnostic Church and its manifestations and evolutions over the ages. The ancient Johannite Church claims unbroken succession from St. John, and Grand Pontiffs would assume the title of the Christos, the Anointed or Consecrated in a form of mystical Christianity much different than today's orthodoxy or heterodoxies. Like the Knights Templar, they were eventually suppressed by the Roman church.



The French Languedoc has long been a hotbed for mystics and Gnostics, as tradition speaks of the Cathars as the "Church of the Pure" or the "Bons hommes" of Gnostic descent. In 1209 A.D., Pope Innocent III launched the Albigensian Crusade, slaughtering the entire region. The Roman church soldiers carried the motto "Kill them all, God will know his own!" as this peaceful sect was destroyed. The Albigensian crusade lasted more than thirty years and eventually spawned the Inquisition.

Nevertheless, mystical Christianity continued to thrive in France, and in 1804 Ledru de Chevillon de Saintot and Raymond Fabré-Palaprat publicly restored (or reinvented) the *Order of the Temple* and the Johannite Church, claiming authority from the Larmenius Charter of Transmission, supposedly dating to 1324 A.D. This was the modern rebirth of French Neo-Templarism and claimed a missing chapter of the *Gospel of St. John*. In 1828, Fabré-Palaprat establishes the heretical *Église Johannites des Chrétiens Primitifs*, the *Johannite Church of Primitive (Early) Christians*.

Sixty years later, in 1888, same year as the founding of the *Golden Dawn* in England, Jules Doinel experienced a vision of the "Aeon of Jesus", a vision in which the cosmic and spiritual Christ was said to have consecrated him as Patriarch in order to continue the Cathar lineage. On September 21<sup>st</sup>, 1890, the Autumnal Equinox, Doinel "spiritually founded" a Neo-Albigensian Gnostic church. They would hold séances to contact Cathars, Gnostic spirits, "Sophia Achamoth", etc. and the contacted names were used to verify Doinel's legitimacy. Doinel eventually took the name Valentin II and consecrated Bishops such as Papus and Sédir who prefaced their name with "Tau" representing the Greek Tau or the Egyptian Ankh.<sup>16</sup> Doinel's

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<sup>16</sup> Note that the proper way to write this is "☧ Hesychius Cœur", not "Tau Hesychius Cœur". Additionally, "Tau" is not meant to be pronounced as it often is, rather the usual titles of the Episcopate should be used.

church combined the theological doctrines of Valentinus, Marcus, Simon Magus, and the Cathars.

In 1892, Papus (✉ Vincent), Sédir (✉ Paulas), and Lucien Chamuel (✉ Bardesanes), consecrated Bishops of the *Église Gnostique*, formed the *Sacred Synod of the Gnostic Ecclesia*. The French Gnostic Church became intimately linked with the Martinist Tradition and they have since evolved together.

From *Restoration of the Gnosis, Decree of the Holy Synod (1893)*<sup>17</sup>:

“The Holy Gnostic Synod enacts:

#### FIRST ARTICLE

The re-establishment of the hierarchy permits the restoration of Gnostic symbolism.

#### ART. II

The CONSOLAMENTUM, the BREAKING OF BREAD and the APPAREILLAMENTUM of the Albigensian Assembly are re-established.

#### ART. III

Bishops and their coadjutors, alone, can confer the CONSOLAMENTUM.

#### ART. IV

All Pneumatics, Perfecti or S:I: can perform the BREAKING OF BREAD.

#### ART. V

The APPAREILLAMENTUM is the exclusive privilege of the Patriarchal throne.

#### ART. VI

L'Initiation will publish these three rituals incessantly.

#### ART. VII

The Martinist Order is declared to be Gnostic in essence.

All S:I: take rank in the class of the Perfecti.

#### ART. VIII

The Gospel according to John is the only Gnostic Gospel.<sup>18</sup>

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<sup>17</sup> Published in the Martinist periodical, *l'Initiation*, September 1893.

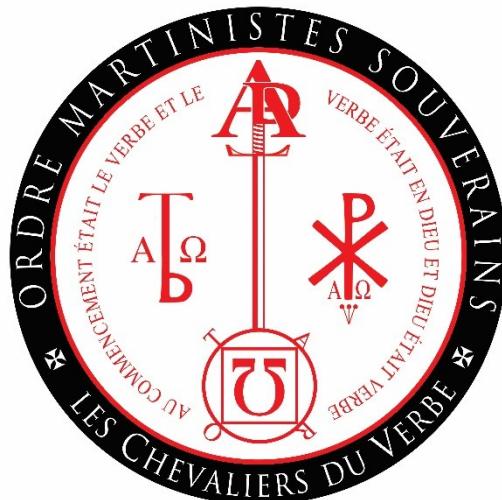
<sup>18</sup> Note that the “Gnostic Gospels” the 52 Gnostic treatises deemed heretical in 345 A.D. and buried for posterity, had not yet been discovered and unearthed from the sands of Nag Hammadi Egypt in 1945 in a desert graveyard. Modern Gnostics have many more texts at their disposal than this one Canonical Gospel.

As said before, the Martinist Tradition and the French Gnostic Church have since evolved together, both making unions and experiencing schisms, individually and collectively. For example, the French Gnostic Church has been known under various manifestations and names such as:

“L’Église Gnostique” in 1892, also “L’Église du Paraclet”  
 “L’Église Albigeoise et Provencal”  
 “L’Église Gnostique de France” after 1906  
 “L’Église Catholique Gnostique” in 1907  
 “L’Église Gnostique Universelle” in 1908 under Jean Bricaud.  
 “L’Église Gnostique Apostolique” under Robert Ambelain & René Chambellant  
 “L’Église Gnostique Apostolique Catholique ou Universelle” under Pedro Freire.  
 Also called “L’Église Gnostique Catholique Apostolique” & “L’Église Gnostique Apostolique d’Antioche”

The inspired lineages of Doinel eventually became rectified when Jean Bricaud, Bishop of *l’Église Gnostique Universelle* and S.I. of *l’Ordre Martiniste* was consecrated by Bishop Giraud, an ex-Trappist monk who traced his Episcopal succession to Joseph René Vilatte (Mar Timotheos). This brought valid, documented Apostolic succession to the Gnostic lines. Since then, the issue of Apostolic succession should be a non-issue for most Gnostic churches, as laid out in Bishop Lewis Keizer’s *The Wandering Bishops: Heralds of a New Spirituality*.<sup>19</sup>

This rather extended introduction to the French Gnostic Church is to highlight the important role Martinism played in the French Gnostic Revival. Some Martinist orders still publicly or privately ordain into various Gnostic churches. No matter the specific name of the church, the Gnostic Spirit should remain the same. Like with Martinist orders, the challenge is not so much about lineage, but about Gnosis and how to bring the Aspirant to Gnosis.



Seal of the Gnostic branch of the O.M.S..

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<sup>19</sup> The same can be said for Martinist lineages after the return of Robert Ambelain from Russia with his O.M.I.

## English Orders

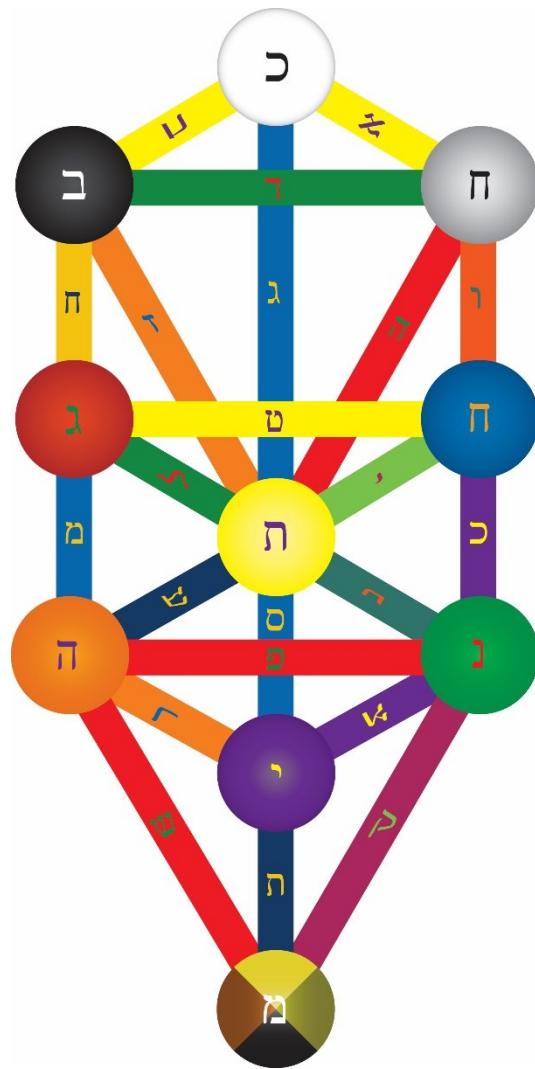
Of the English orders, we will first address the *Societas Rosicruciana in Anglia* (S.R.I.A. or the *Rosicrucian Society of England*). The order was formed by Robert Wentworth Little in 1865, though some say it was founded in 1866-67. This is a purely Masonic rite, predicated on regular Masonic membership. Its grades derive from the titles of the earlier G.U.R.C., and like the G.U.R.C. it utilises the Sephiroth of the Kabbalistic Tree of Life. The order claims to be based on the *Fama* and *Confessio Fraternitatis* of 1614 and 1616 but does not allege a provable lineage thereto. The work of the S.R.I.A. and its American Masonic counterpart, the S.R.I.C.F., are purely theoretical in their Kabbalistic, Rosicrucian, and Alchemical studies.



Seal and jewel of the S.R.I.A. featuring a pentagram inside a red cross.

Three of the S.R.I.A.'s key members, two Supreme Magi and one Junior Substitute Magus eventually formed the *Hermetic Order of the Golden Dawn* (H.O.G.D.) to bring practical workings to the forefront of the modern Rosicrucian movement. The H.O.G.D. was formed in 1888 by Samuel Liddell MacGregor Mathers (Junior Substitute Magus of the S.R.I.A. 1892-1900), William Wynn Westcott (Supreme Magus of the S.R.I.A. 1891-1925), and William Robert Woodman (Supreme Magus 1878-1891). The *Golden Dawn* or G.D. became one of the most influential and documented magical groups of all time, and the Wise and Understanding Reader

can find a plethora of sources online to consult.<sup>20</sup> In summary, the G.D. combined Kabbalah, Hermeticism, Alchemy, Ceremonial Magic, Egyptian God-Forms, Enochian Magic, Astrology, the divinatory systems of the Tarot and Geomancy, the scrying and astral projection techniques of the Eastern Tattvas, codified the modern colour system of the Kabbalistic Tree of Life to essentially revitalise and redefine the entire Western Hermetic or Western Mystery Tradition – and that was all simply in its Outer Order.



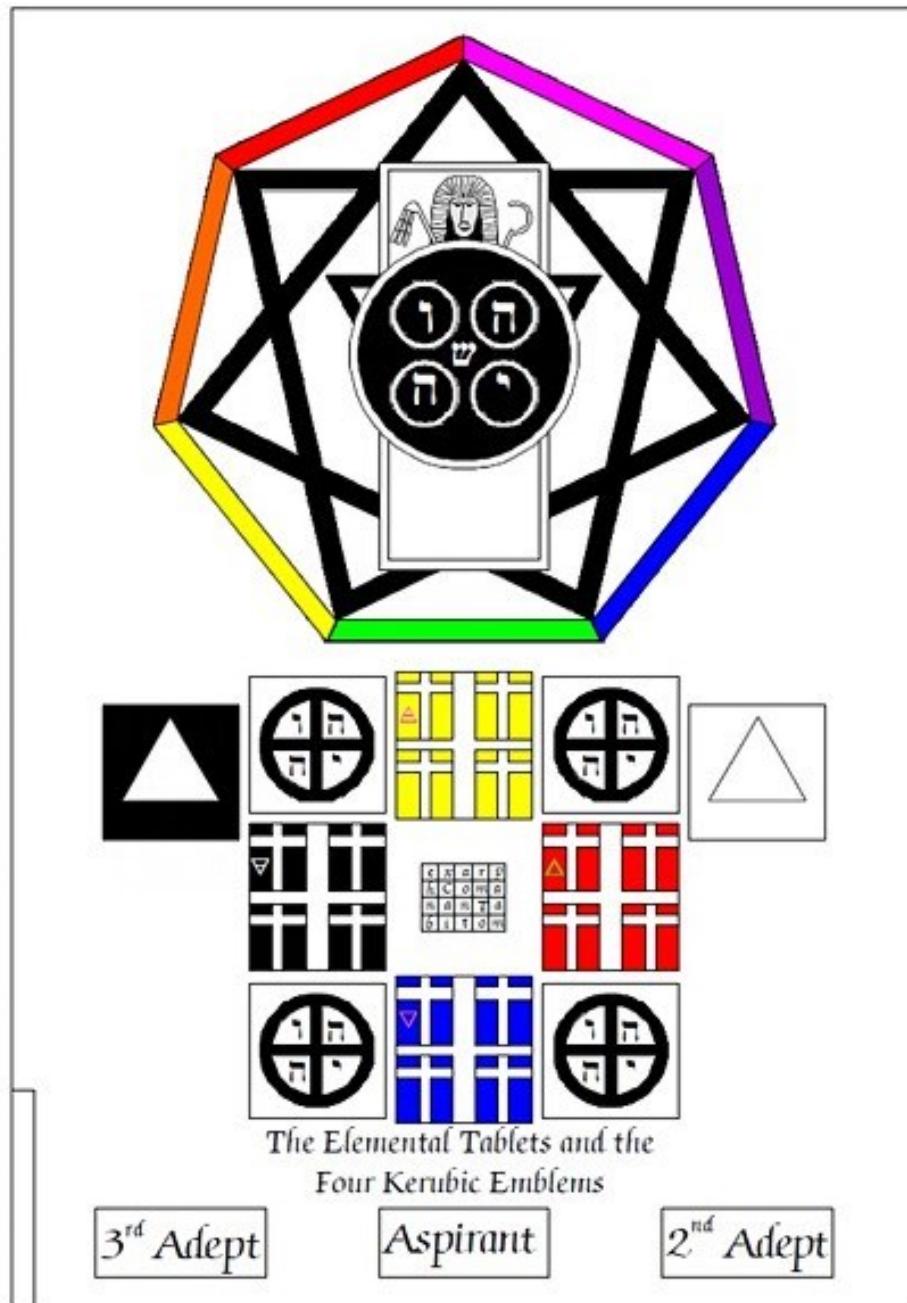
The Tree of Life using the colour scales of the H.O.G.D. This has since become the standard for the Western Mystery Tradition as a whole, and even the *Scottish Rite of Freemasonry*.

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<sup>20</sup> Namely, Israel Regardie's "Introduction" to *The Golden Dawn: The Original Account of the Teachings, Rites and Ceremonies of the Hermetic Order of the Golden Dawn*. The paperback 6<sup>th</sup> Edition of "The Black Brick" is recommended. Additionally, Chic and Tabatha Cicero's later expansions of Regardie's *The Middle Pillar* and *The Tree of Life* are important introductions to the G.D. system.

The G.D.'s Inner Order, the *Roseae Rubeae et Aureae Crucis* (R.R. et A.C.) further developed into a truly Rosicrucian and mystical Christian order whose first initiation takes place within the Vault of the Adepti, a brilliant synchronisation of everything previously studied in order to unite the microcosm and macrocosm and manifest the Rosicrucian Truth expressed in the *Fama*:

“Ex Deo Nascimur, in Jesu morimur, per spiritum sanctum reviviscimus.”<sup>21</sup>



The Door of the Vault and the Vault of the Adepti.

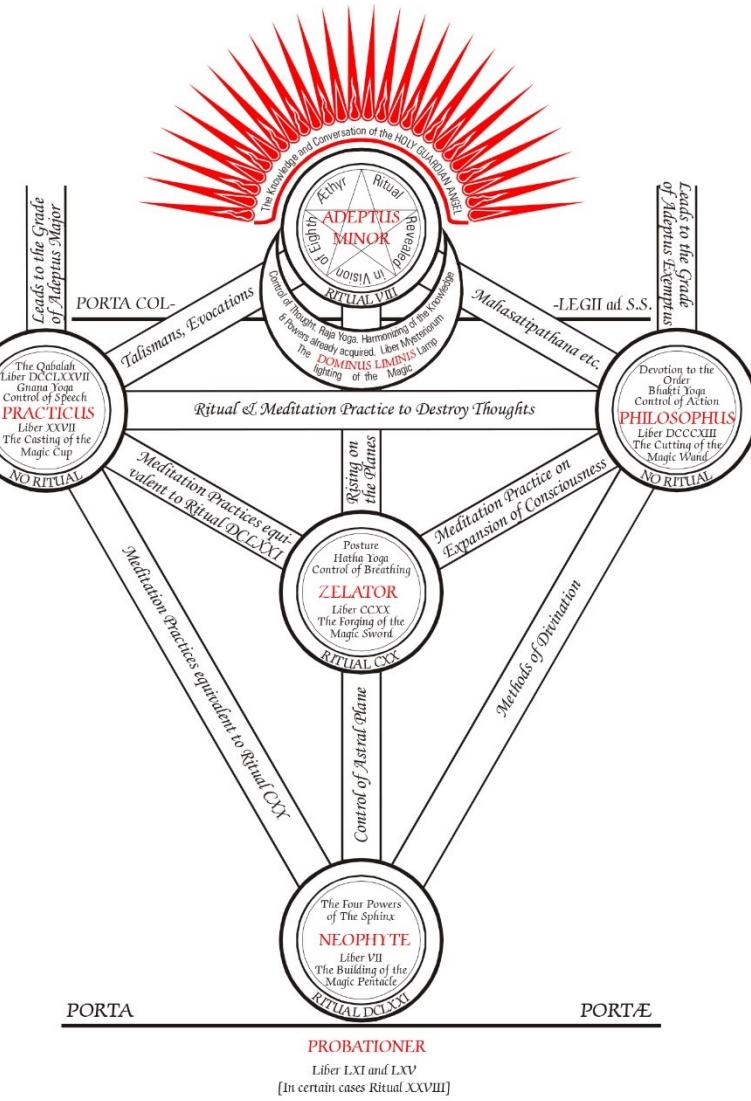
<sup>21</sup> From God we are born, in Jesus we die, through the Holy Spirit we are resurrected.

Next in the chain of English orders, is the infamous Aleister Crowley's A.:.A.:. The initials A.:.A.:. have been given many meanings which we will leave to the reader to research. Many would not consider Crowley a Rosicrucian and may object to mentioning him in this overview, but the fact is that the A.:.A.:. in general derived from the H.O.G.D. / R.R. et A.C. and carried this work into a new era, albeit in Crowley's own way. We will simply leave the reader with an image of the initial A.:.A.:. grades on the Tree of Life and an extract of the Oath of the Adeptus Minor:

“To prosecute the Great Work: which is, to attain the knowledge and conversation of the Holy Guardian Angel.

May the A.:.A.:. crown the work, lend me of Its wisdom in the work, enable me to understand the work!

Reverence, duty, sympathy, devotion, assiduity, trust do I bring to the A.:.A.:. and here and now may I be admitted to the knowledge and conversation of the A.:.A.:.!”



The Kabbalistic Tree of Life showing the first Grades of Crowley's A.A.

Lastly, we must address A.M.O.R.C., the *Ancient Mystical Order Rosae Crucis*. AMORC is undoubtably the largest Rosicrucian inspired organization in the world, and for most who are not well-versed in RXC's vast history and manifestations, they are the definition of “The Rosicrucians” or the “Rosicrucian Order”. AMORC claims to descend from a variety of traditions, including the joint reign of Egyptian Pharaohs Thutmose III and Hatshepsut (circa 1500 BCE), to an undiscovered RXC book from 1115 A.D. of “Brother Omnis Moriar” in Germany. The modern founder of AMORC, Harvey Spencer Lewis, claims the cross about his neck came from “the first group of Rosicrucians to settle here (in America), in 1694.” AMORC’s first Manifesto was published in 1915, announcing the establishment of Rosicrucians in America.

AMORC has long maintained mail-order subscriptions and memberships and operates worldwide as a vast online organization.



### In Summary

We hope that this introduction to the primary streams of Rosicrucianism has been helpful and informative to show the vast manifestations of that mysterious and rebellious sect which publicly revealed themselves through the three 1600s manifestos. Our goal has been to clear up ignorance and conflation of the term “Rosicrucian”. You will note that we did not cover the more occult French streams of the RXC, namely the *Rose-Croix d'Orient*, *Frères d'Orients*, and EASIE-EASIA, as these groups form the focus of the remainder of this book...

***“Be my mind open to the Higher.  
Be my heart a centre of the Light.  
Be my body a Temple of the Rose Cross.”***<sup>22</sup>

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<sup>22</sup> “The “Bornless Ritual for the Invocation of the Higher Genius” of the *Hermetic Order of the Golden Dawn*, originally drawn from the *Greek Magical Papyri* (PGM V.96–172).



*The Temple of the Rose Cross*, by Teophilus Schweighardt Constantiens, 1618.

## INTRODUCTION TO THE ROSE-CROIX D'ORIENT

The *Rose-Croix d'Orient* or R~~EC~~CO is the first cornerstone of the C.·S.·I.· or *Collège des Supérieurs Inconnus*, the Inner Order of the *Ordre Martinistes Souverains* (O.·M.·S.·). We chose this as the first cornerstone of the Inner Ordre because of its pure simplicity, beauty, and heartful Rosicrucian flavour. Inner Orders tend to become overly complex and convoluted, and thus step away from the original intention of the organization's key reasons for existing. Echoing the nondualist wisdom of the Taoists and the I-Ching, after complexity, comes simplicity. The O.·M.·S.· R~~EC~~CO Ordination is therefore intended to ground the new S.·I.· in a deeper and pure understanding of the Martinist *Way of Heart* and to offer simple ways to bring the Mystery into fruition and deeper understanding within the new Adept's life.

The R~~EC~~CO has a long and complex history that is deeply intertwined with occult and esoteric orders. This complex history suffers from much conflation of names and mixing of rites such as the *Ordre Kabbalistique de la Rose-Croix*, the *Frères d'Orient*, the *EASIE-EASIA* and others. The purpose of our preparatory compilation, *The History of the Rose-Croix d'Orient*, given to II<sup>o</sup> Initiate Chevalier of the O.·M.·S.·, is to introduce the key characters, philosophies, and histories (factual and mythological) in order to lay the ground work for exploring each of these organizations within the C.·S.·I.· As you deepen your understanding of these organizations and their key figures, you are suggested to return again and again to this compilation to unravel it's lineages and mysteries.

The R~~EC~~CO itself has two primary lines of transmission, the French Ambelain lineage which has been widely perpetuated worldwide, and the so-called Greek lineage of Demetrius Plato Sémélas which tends to be rarer. Both have materials publicly available on the internet, but both are sorely lacking a complete, coherent presentation of either system. This *Complete Rose-Croix d'Orient* seeks to bring these two lineages together, not just as energetic lineages, but in complete teachings and presentations of their initiations and prayer work.

In short, the Ambelain line and transmission is simpler, and in our opinion, more direct to the heart of the tradition, *le Cœur de la Croix*, than that of the Greek line. The Greek line indeed makes fascinating use of the "Secret Names of Metatron", has additional prayers and operations, but also loses its focus because of it's Kabbalistic complexity. Thus, within the O.·M.·S.· C.·S.·I.·, the Ambelain ritual and *Sacramentary*, revised and perfected by our Ordre, forms the first cornerstone of our Inner Ordre. It serves as a Rosicrucian *Etheric Link* or line of consecration to not only the Martinist heritage of both Ambelain and Sémélas, but to the Unknown Masters of the original Rosicrucians of the 1614-1616 *Manifestos* and the mysterious *des Philosophes Inconnus* of 1643. Other key figures in the mythology of the R~~EC~~CO include the "Master Rakóczi/St. Germain and Elias Artista/Athersatha the Green. Lastly, still more fantastic links in Sémélas' orders claim that the *Rose-Croix* or *Frères d'Orient* was founded in 1054 A.D. by Photius, the Patriarch of Constantinople. Ambelain states the same date, but that the order was founded by Alexis Comenius, while still others state that Michael Psellos (1018-1080?)

founded the REDCO. The histories of these orders, in both their mythological and historically confirmed accounts are recounted in further detail in their own O.M.S. published volumes.<sup>23</sup>

As a new S.I. of the O.M.S., the primary reason we confer the REDCO Ordination of Ambelain almost immediately after your raising is to assist you in strengthening your connection to the Past Masters and the Rosicrucian Tradition by working with its simple heartfelt prayers and operations. This is accomplished by living the Rosicrucian Ideal of healing the sick *pro bono*, a task which you can begin magically and mystically exploring through the use of Ambelain's *Sacramentary*. Here, the complex operations of the O.M.S. Outer Ordre and Martinès de Pasqually's *Élus Coëns* (E.C.), and the Knightly Chivalry of Jean Baptiste Willermoz' *Chevaliers Bienfaisants de la Cité Sainte* (C.B.C.S.) are made utterly simple and are charged by the Will and Love of your heart for your fellow man and woman. By meditating on the Chain of Initiation and exploring the Past Masters of these interconnected Traditions, their teachings, and philosophies, you will strengthen the link of your Cordelier to their undying Light. By participating in this Universal Reintegration, both in body, mind, and spirit, you will be assisted to gradually unfold the Rose of Mystery and deepen your understanding of the Royal Secret, that secret which unites and dissolves all Mysteries of Heaven and of Earth. In fine, this will assist you to begin to understand the essence of the White Wedding and begin your work towards crystallizing the White Stone. On a lesser level, these prayers and operations represent a Christian grimoire *par excellence*, a form of Christian thaumaturgy or *miracle working*. Generally, the O.M.S. only works a theurgical or internal path of High Magic. Here you are given a form of external High Magic, a thaumaturgical tool to effect changes in the material and spiritual worlds, all under the governance and guidance of the Most High, akin to the magical operations of *The Arbatel*.<sup>24</sup>

*The Arbatel De Magia Veterum* (English: *Arbatel: On the Magic of the Ancients*) is a prime example of Christian thaumaturgy. Published in Switzerland in 1575, it is a Latin grimoire of Renaissance ceremonial magic that operates in the true Rosicrucian Spirit. Translated into English by Robert Turner in 1655, it is a fitting example with which to compare the prayers and operations of the *RoseEDCroix d'Orient*. Rather than the typical isolation necessary for most Renaissance grimoires, its operators are advised to be active in their communities, and to choose kindness, charity, and honesty over complex and hidden rituals of low magic.

"Now first of all produced out of darkness into the light, against all caco-Magicians, and contemners of the gifts of God; for the profit and delectation of all those, who do truly and piously love the creatures of

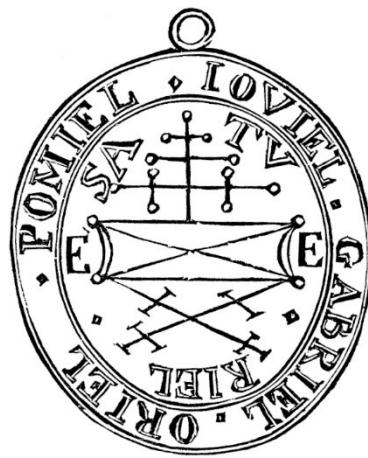
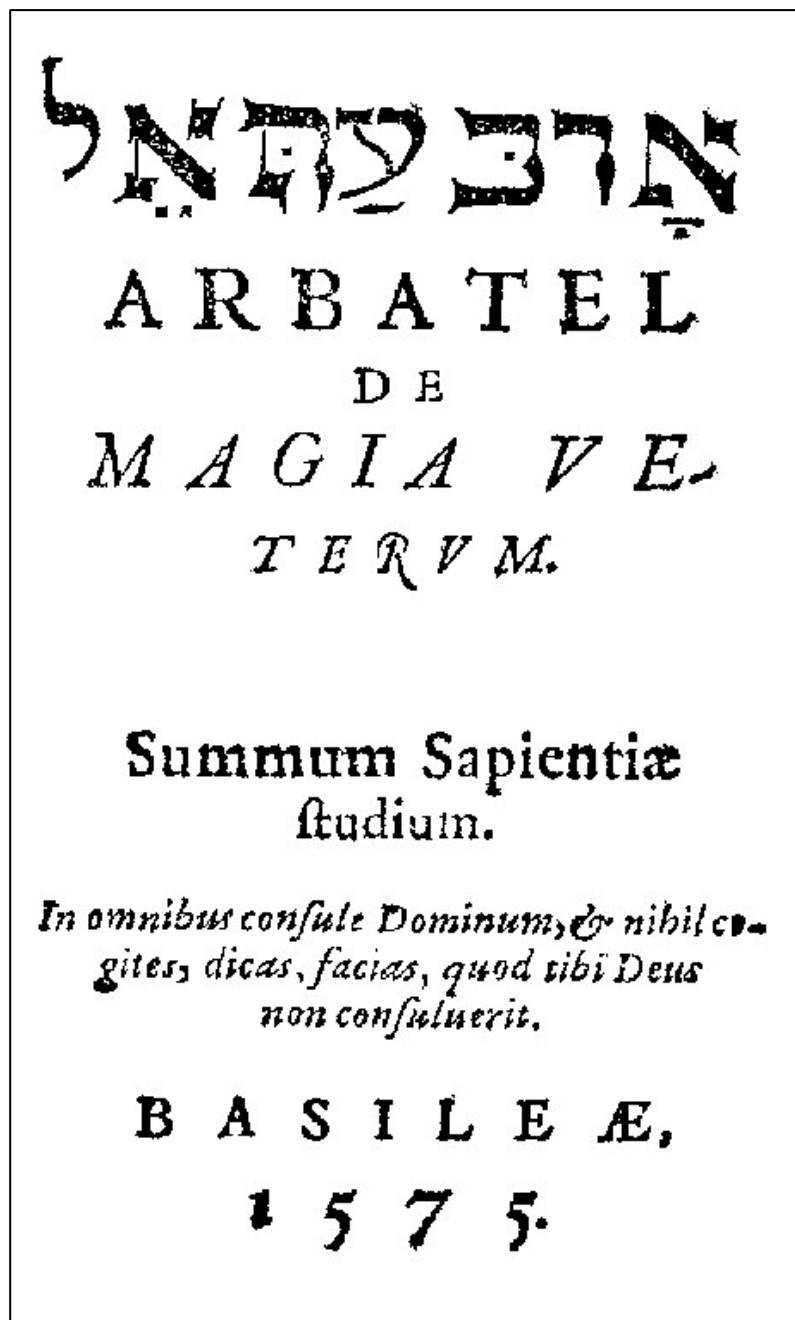
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<sup>23</sup> "The O.M.S. Rosicrucian Source Series" which includes *The History of the RoseEDCroix d'Orient*, *The Secret Tarot of the Frères d'Orient*, *The Frères d'Orients: REDC Grades of Mastery*, *The Complete EASIE-EASIA*, and others.

<sup>24</sup> *The Arbatel De Magia Veterum* (English: *Arbatel: On the Magic of the Ancients*) is a Latin grimoire of Renaissance ceremonial magic published in 1575 in Switzerland. *The Arbatel* is one of the most effective and fast-acting grimoires of thaumaturgy, intended purely for the benefit of "God, neighbor, and self", under the Will and guidance of the Eternal God.

*God, and do use them with thanksgiving, to the honour of God, and profit to themselves and their Neighbours.” – Arbatel*

Like Robert Ambelain’s *Sacramentary of the Rose-Croix*, it discusses the Fall of Man, various types of magical philosophy, doctrine, and practice, and teaches the operator to perform their thaumaturgical magic only for the purpose to contact those “*who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour.*” This is accomplished through invocation of the “Omnipotent and Eternal God” and the Olympic Spirits which first appeared in this grimoire.



In like manner, the *Sacramentary of the Rose Croix* operates strictly under the guidance of the Eternal, manifest as one in three, the Father, the Son, and the Holy Spirit. All prayers and operations are blessed “Through Jesus Christ, our Lord and Master, and by Saint John His servant”, pointing to a Johannite perspective of esoteric Christianity. Very rarely, a specific Angel will be invoked, yet the work primarily is performed only through the above-named Trinity and in reference to a Biblical event of similar nature as the petition being asked.

The most unique aspect of the R<sup>ECO</sup> prayers is that they use a magical formula of referring to previous Biblical events. For example, in the “Blessing for Travelers”, the operator recalls the safe passage of Israel through the Red Sea, of Abraham when called from the city of Ur of the Chaldees, of the three Magi guided “by the light of a mysterious star”, and of Tobit’s guidance by the Holy Angel Raphael.

In a case of defense, the “Prayer to Escape any Wound by Weapons or Projectiles” recalls “that the promise You made to us through David Your servant will prove true for the benefit of Your servant” (the Operator), and invokes Psalm 91:

*“He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.”<sup>25</sup>*

In a case of healing, the Holy Gospel according to Luke 4:38-39 (KJV) is invoked:

*“And he arose out of the synagogue, and entered into Simon’s house. And Simon’s wife’s mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.”*

In a case of exorcism, “The Exorcism of the Apostle Peter” recalls The Acts of the Apostle Peter from *The Apocryphal New Testament*, showing a wide range of biblical knowledge.

And in funerary rites, the “Prayer to Obtain the Grace of being Delivered by Death” recalls the words of St. Luke:

*“Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.”<sup>26</sup>*

Through invocation of the Eternal One manifest as the Trinity, and recalling previous miraculous occurrences in the Old and New Testaments, the operator asks for that which was, to again be, as it always will be – a most potent and clean method of performing the *miracle-working* of Christian thaumaturgical magic.

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<sup>25</sup> Psalms 91:4-5,7 (KJV)

<sup>26</sup> Luke 2:29-32 (KJV)

## ROBERT AMBELAIN

Robert Ambelain (1907–1997) is one of the most important figures of 20<sup>th</sup> century Martinism. He was heavily involved in nearly every rite of esoteric Masonry, reformed the Martinist *Way of Heart* several times under various organizations, made the first full reconstruction of Pasqually's *Élus Coëns*, was instrumental in reviving the esotericism of Willermoz' R.E.R. and C.B.C.S., was pivotal in the evolution of the *Ancient and Primitive Rite of Memphis and Misraïm*, and was a Gnostic Bishop of the E.G.A.C. Ambelain unfortunately is often disregarded or slandered for liberties he took in such reconstructions, but the legacy and gifts of his work are undeniable. He wrote over forty books covering everything from esoteric history and philosophy, to sacramentaries, prayers, initiation rituals, and instructional manuals. His writings have been cited by masters such as Sadhu, Valentin Tomberg, and nearly every Martinist after him. He organized dozens of groups and kept these Traditions alive in the darkest of times. Every member of the above rites owes him a debt of gratitude as a true esoteric Past Master.

Ambelain received several Martinist lineages early in his career:

- Augustin Chaboseau – Henri Meslin de Champigny (Sâr Harmonius) – Ambelain (probably in an *Ordre Martiniste Traditionnelle* Temple, OMT or TMO as its English branches are now known),
- Augustin Chaboseau – Jean Chaboseau (Galaad, Hierax) – Ambelain,
- Papus – Téder – Georges Lagrèze (Sâr Mikael) – Ambelain (December 1940),
- Constant Chevillon – Paul Langénie – Ambelain (by strict order of Chevillon, June 1939)<sup>27</sup>.

Both Lagrèze and M. de Champigny were former members of Papus' *Suprême Conseil* of *l'Ordre Martiniste*.<sup>28</sup> Lagrèze had also received the C.B.C.S.' VIII<sup>o</sup> Grand Profès in 1937 from several members of the *Grand Prieuré d'Hehetia* under Camille Savoir. He possessed a *Antient & Primitive Rite of Memphis-Misraïm* (APMM) 90°/95° charter given by John Yarker and dated September 9<sup>th</sup>, 1909, and was further confirmed by Jean Bricaud.

World War II ravaged the esoteric circles of Europe, just as WWI had previously done. Under the Nomen Mysticum of Aurifer, Ambelain ran a secret Martinist Temple in Paris despite the heavy persecution and dangers of the Nazi occupation. During the occupation, the Nazis banned all Masonic and esoteric societies, orders, and fraternal groups. Archives of organizations across Europe were seized and often destroyed.<sup>29</sup>

Within the chaos of 1941, Ambelain began to revive the *Élus Coëns* and established in the next year his *l'Ordre Martiniste des Elus-Cohen de l'Univers* (OMEC). He worked tirelessly to unravel the mysteries of the French MSS. left behind by Willermoz, St. Martin, Prunelle de Lière, and others

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<sup>27</sup> Milko Bogaard, *Manifestations of the Martinist Order*, pg. 30, 2005.

<sup>28</sup> *L'Initiation*, No. 3, 1980.

<sup>29</sup> Consider the great value placed upon the *Swedish Royal Masonic Archives* which were protected from ransacking by their secret drop safe.

in order to form a complete, yet very personally influenced modern E.C. order. On April 4, 1942, Ambelain initiated Jules Boucher<sup>30</sup> (Br. Phalgu) and Br. Baphometos, and together they formed the first Martinist lodge of OMEC named Bethelios. By September 24<sup>th</sup>, 1942, there were already eight Circles of initiates, and by April 4<sup>th</sup>, 1943, there were eighteen. On September 3<sup>rd</sup>, 1943, the OMEC was officially established with Lagrèze as Grand Master and Ambelain as Deputy Grand Master. Ambelain was also ordained a Bishop of the *Eglise Gnostique Apostolique* from which he would establish the first post-war synod. By September 29<sup>th</sup>, 1943, there were twenty-five Circles of the OMEC, and so the order grew, not just as a Coen order, but as a group of S.I. working together as a Kabbalistic research group under the name A.G.L.A.<sup>31 32</sup>

A year later, on August 15<sup>th</sup>, 1944, Lagrèze appointed Ambelain as a 95° Delegate of the *Antient & Primitive Rite of Memphis-Misraïm* and granted him a charter for the 4°, 12°, 14°, 18°, 32°, 33°, 66°, 90°, and 95°, granting him the powers of Substitute Grand Master, as well as the 33° of the *Scottish Rite*. Together they founded the APMM Lodge and Chapter of *Alexandrie d'Egypt* which Ambelain ran out of his home during the war.<sup>33</sup>

In 1945, Jean Chaboseau questioned Lagrèze's conferral of degrees upon Ambelain, eventually leading to Ambelain's expulsion from the OMT. In April 1946, Lagrèze died, leaving Ambelain to succeed him as Grand Master of OMEC until he dissolved it in 1967/68. Also in 1946, Ambelain released his ground-breaking *Le Martinisme: Histoire et Doctrine*. This book broke open the doors of Martinism with fantastic tales of magic, theurgy, masks, and manifestations of La Chose. In December 1940, he writes that the mystical light of St. Martin fully revealed itself to him. Here, he lays the public groundwork and interest for his reconstructed E.C. system and thus reinvigorated the desire of seekers for the light of Martinism.

In 1958, the OMEC united with Philippe Éncausse's (Papus' son) *l'Ordre Martiniste de Papus* and Henri Dupont's *l'Ordre Martiniste-Martinéziste de Lyon* to form the *Fédération des Orders Martinistes/Union des Ordres Martinistes*. In 1960, this union created the *l'Ordre Martiniste de Paris*. OM formed the outer order and Ambelain's OMEC formed the inner order. This was relatively short-lived, and the union was separated on August 14<sup>th</sup>, 1967. Also in 1967, Ambelain appointed Ivan Mosca (Sâr Hermete) as his successor in the OMEC. Ambelain became disillusioned with Papus and the OM's claims of direct lineage to St. Martin and disavowed that any such lineage existed – much debate and infighting today continues within Martinist orders because of these statements. Ambelain even disbanded his *l'Ordre Martiniste des Elus-Cohen de l'Univers* on April 22<sup>nd</sup>, 1968. Ivan Mosca followed suit and gave the official decree to close the order on August 14<sup>th</sup>,

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<sup>30</sup> Boucher later schismed from OMT in 1945 around the time when Ambelain was expelled, and in 1948 he formed *l'Ordre Martiniste Rectifié*.

<sup>31</sup> **אַתָּה גָּבֹר לְעוֹלָם אַדְנֵי אָגָלָא**: a Kabbalistic formula of notarion for “**אַתָּה גָּבֹר לְעוֹלָם אַדְנֵי**”/“**אָגָלָא**”: “Atah Gibor Le-Olam, Adonai”, “Thou art mighty in eternity, O Lord”. This is also the last Tetragrammaton of the *Golden Dawn's* “Lesser Banishing Ritual of the Pentagram”.

<sup>32</sup> Milko Bogaard, *Manifestations of the Martinist Order*, pg. 30-31, 2005.

<sup>33</sup> Milko Bogaard, *Manifestations of the Martinist Order*, pg. 31, 2005.

1968.<sup>34</sup> Ambelain then began working on a project he considered to be built on an even more grand foundation and scope.

Regardless of its formal dissolution, as is common in occult and esoteric history (and even the original *Élus Coëns*), several small groups continued to operate the former order. One example is René Chambellant's Temple in Nice, France. Chambellant possessed the S.:I.: lineage from Sâr Sendivogius' OM&S, from Constant Chevillon in 1936, as well as from Ambelain's OMEC which he received in 1944. This group also came to work with the OM des S::I::, the OM des CBCS, and the reconstructed *Ordre des Chevaliers Macons Élus Cohen de l'Univers*.

Ambelain's next project began long ago in a conference on the origins of Martinism that he and Br. Ivan Lebzine hosted in 1946 at Geography Hall. Through 1954 and 1955, he collaborated and gathered more information from Br. Valentin Tomberg, the anonymous author of the classic *Meditations on the Tarot*<sup>35</sup>. Between 1960 and 1968, he collaborated with the old Russian Martinist Nicolas Choumitsky/Nicolai Chouminski, pupil of the famous occult author Charles Barlet. Over time, he came to knowledge of three Martinists from Russia and Ukraine who did not know each other and had been initiated independently in villages far away from each other. He began to piece together links between Russian Martinism, Russian Masonry, the *Strict Observance*, and the Russian *Rose-Croix* that led back to Nikolai Ivanovich Novikov, Friedrich Tiemann von Berend, Prince Aleksandr Golitsyn, and Louis Claude de St. Martin.<sup>36</sup> The fruits of these labours became his next Martinist order, the *Ordre Martiniste Initiatique* or OMI, sometimes called OMIR (Russe or Russian) to stress the Russian lineage and heritage of his new system. He reinstated the *Chevalier de Palestine* degree which he said was undoubtably authored by St. Martin. His new rite claimed to work the old Russian rituals preserved since 1800 and broke ties with the OM and its offshoots. He also formally left the Martinist Grand Priory of the C.B.C.S. and disavowed the Willermoz' connections, only to (naturally and contradictorily) later reincorporate the C.B.C.S., E.C., and Gnostic Church into the OMI inner order. On June 30<sup>th</sup>, 1968, he formally declared his OMI open as the true link to St. Martin.<sup>37</sup> Undoubtably, there is an element of elite egoism in his intentions for forming the OMI, and Ambelain's new declarations received disdain from the Martinist community worldwide. But what can be said is that Ambelain later freely gave these "new" Russian lineages to other orders in an attempt to rectify and reunite the disparate Martinist lines. It is partly from these lines that modern Martinism can claim direct lineage to St. Martin and therefore to Willermoz and Pasqually. After only six short years, Ambelain disbanded the OMI on October 13<sup>th</sup>, 1974, for reasons that are unclear. Apparently, this only affected the French branch and bodies elsewhere continued to work.

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<sup>34</sup> Milko Bogaard, *Manifestations of the Martinist Order*, pg. 35, 2005.

<sup>35</sup> Famous for being pictured on the desk of Pope John Paul II.

<sup>36</sup> *Ordre Martiniste Initiatique: Historique & Filiation*, from the Archives of the O.M.S.

<sup>37</sup> *Ordre Martiniste Initiatique: Rituels, d'ouverture et de fermeture des travaux, cérémonies d'initiation, catechisms d'instructions, memento*, 1968, from the Archives of the O.M.S.



**Robert Ambelain, Sâr Aurifer, the great Martinist reformer of the 20<sup>th</sup> century.**

On October 29<sup>th</sup>, 1984, Gérard Kloppel (Sâr Signifer) succeeded Ambelain as Grand Master of the OMI and the two came to work together.<sup>38</sup> Joseph Castelli (Sâr Glorifier) now claims succession from Kloppel and has formed his own restored form of the OMI.<sup>39</sup> Several other bodies of the OMI still exist in various forms such as that of Ameblain's student Marcel Jirousek's (Sâr Umabel) *La Loge Souveraine Martinésiste du Septentrion*.<sup>40</sup> OMCC has also worked a version of these Russian rituals.<sup>41</sup> The O.·M.·S.· also carries these lines and rituals and has used them as source materials for our rites and curriculum.

From 1960 to 1985, Ambelain also served as Grand Master of the *Memphis-Misraïm*. Within this rite, he incorporated many elements of the orders he worked and intertwined M+M symbols back into these orders. This era is rather confused, and the rites are better worked independent of each other than in the loose, syncretic system of the APMM which only makes limited use of each rite/degree's operations and rituals.

Late in life, Ambelain paired with Andrew Mauer to refound his OMEC in 1994. Mauer became Grand Secretary in 1996 and many lines today come from him and Joel Duez (Iacobus). The OMEC also lives on as the inner order of the present-day OM&S, OMSI, and the OSCMEC.



<sup>38</sup> *Ordre Martiniste Initiatique: Origine, Principes et Modalités de la "Rectification" de 1968*, 1984, from the Archives of the O.·M.·S.·. Thus, the OMI must never have truly shut down.

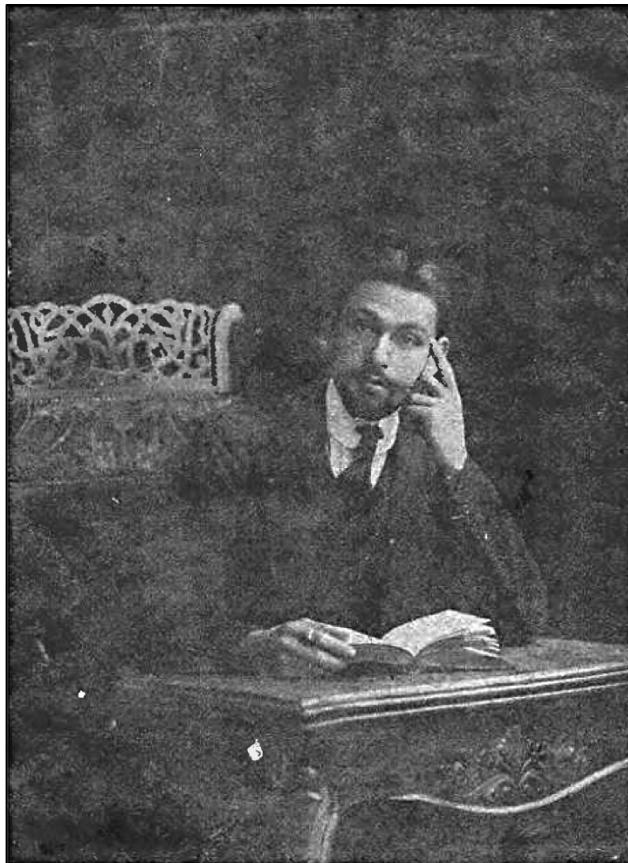
<sup>39</sup> *Suprême Conseil des Rites Confédéréspour la France et ses Dépendances Internationales : RESTAURATION DEL'ORDRE MARTINISTE INITIATIQUE*, from the Archives of the O.·M.·S.·.

<sup>40</sup> Milko Bogaard, *Manifestations of the Martinist Order*, pg. 50-53, 2005.

<sup>41</sup> *Ordre Martiniste des Chevaliers du Christ, Filiation Russe: Rituels à l'usage des Maîtres-Directeurs*, 2009.

## DEMETRIUS PLATO SÉMÉLAS

Despite the mythological history of the Tradition, which is of great value in itself, it appears that Demetrius Plato Sémélas in fact created the modern form of the *Rose-Croix d'Orient*. D.P.M. was an important and highly influential Martinist known by the Nomen Mysticum of Sélaït-Ha Déon, or simply Déon. Sémélas was born in Silivri, Thrace (Turkey) on either May 2<sup>nd</sup>/14<sup>th</sup>, 1884<sup>42</sup>. He graduated from a French school, and then travelled to Istanbul, Egypt, and finally to Greece in his search for higher studies. He studied but never completed schooling in medicine at the University of Athens and there met his wife, Sophia Plyta, who in 1910 bore him a son, Plato.



D.P. Sémélas

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<sup>42</sup> Julian/Gregorian dates. Curiously, Serge Caillet states that he was born in Egypt in 1883 (*Semelas, Papus, and the Brothers of the Orient*).

Sémélas claimed that in 1902, at the monastery of the prophet Elijah, near Levadia on Mount Parnassus,<sup>43</sup> to have discovered ancient Templar manuscripts inspiring him to revive the Templar Tradition, which, according to these manuscripts, is “the Universal Association of the Unity of Men under One God and One Society”. These manuscripts would later be of supreme importance in the founding of the *EASIE-EASIA*.<sup>44</sup>



**“Mt. Parnassus from Levadia”, photo by Charles Weever Cushman, 1986-1972, taken 04/21/1965, in the Charles W. Cushman Photograph Collection of Indiana University Libraries.**

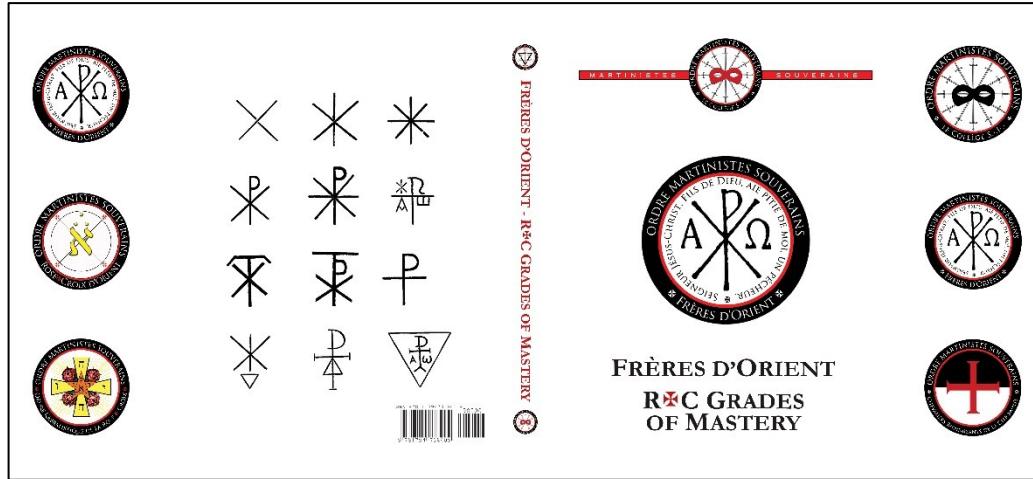
In 1909 he was initiated into the *Frères d’Orient* (FDO), which, in 1923, he said was the last remaining branch of the “Oriental Rosicrucian Order”. The difficulties of names and translations quickly becomes evident in the future conflation of this and other Rosicrucian currents. One source called this group the *Order of the Brothers of Truth*, in Attica, linked to the *Rosicrucians of the East*. The *Brothers of the East* in this case directly means Sémélas’ *Frères d’Orient* and is not to be confused with the 1750s & 1780s “Brothers of the East”, *Den Ritter und Brüder St. Johann des Evangelisten aus Asien in Europa* (*The Brethren of St John the Evangelist from Asia in Europe*, or simply *The Asiatic Brethren* or *A.B.*) with which it is often conflated.<sup>45</sup> The modern FDO was almost entirely

<sup>43</sup> Central Greece and Euboea, Levádhia.

<sup>44</sup> See the O.M.S. publication *The Complete EASIE-EASIA* by Sâr Cœur de la Croix for a complete history of this event and the intricate mythologies of this order’s founding.

<sup>45</sup> According to the website of the *Sodalitas Rosae Crucis et Solis Alati* ([www.rosae-crucis.net/currents](http://www.rosae-crucis.net/currents)): “*The Asiatic Brethren* (*The Brethren of St John the Evangelist from Asia in Europe*) (AB), which initially was formed from the *Gold und Rosenkreuz* order, claimed direct or indirect linear succession to the seven churches of St John in Asia and the esoteric roots of Christianity. They emphasised the role and importance of magic and Kabbalah (in contrast with many other societies, they actually had a Jewish kabbalist writing their

fleshed out by Sémélas and a vast array of writings were left behind for this order. One example includes the O.M.S. publication of the *Frères d'Orient: RxC Grades of Mastery* which contains his 7 degrees of the Rosicrucian Tradition and forms a sort of middle chamber between the old *Ordre Martiniste* in the outer and the Sanctum Sanctorum of the *EASIE-EASIA*.



In January 1911, he returned to Cairo and met Edouard Troula, a member of Papus' *Ordre Martiniste*. Troula put him into written contact with Papus, and on January 12<sup>th</sup>, 1911, Sémélas requested initiation into the order.<sup>46</sup> Papus responded on January 29<sup>rd</sup>, directing him "to contact Démosthenes Verzato, the delegate of the Order in Egypt". Dr. Verzato initiated Sémélas into the O.M. under the Nomen Mysticum "Selaït-Ha". On May 28<sup>th</sup>, 1911, within the pyramid of Kephren in Giza, by authorization of Papus, Sémélas established the *Martinistic Lodge d'Essénie No. III* (aka the *Essene Lodge*) in Cairo. This ceremony was officiated by Verzato and six Martinist officials, and it is within the body of the Essene Lodge that Sémélas would meet the Duprés with

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very profound kabbalistic lessons), but worked also with inner alchemy (officially they rejected outer or laboratory alchemy, whereas at least some members held another view). They differed prominently from other societies by not requiring Christian faith of its members. It was introduced in Sweden by Duke Charles in the 1780's, and by the royal court secretary C.A. Boehman in the 1790's; it was then, however, already in decline due to the war between them and GuR (they both sought to expose the other group as a hoax controlled by the Jesuits, when they were not both fighting Weishaupt's  *Illuminati*). Boehman was also working extensively with a masonic-magical society called *DELU*, which became the successor of AB. Their head quarter was in Denmark, and prince Carl of Hessen was its Danish leader. This society was, in contrast to the others here mentioned, opened for both men and women, with initiation rituals based on inner alchemy and theosophy. The work in Sweden got an abrupt ending when Boehman was deported in 1803, accused for espionage in what can only be described as a great conspiracy, but carried on in Denmark and Germany.

The above-mentioned societies generally ceased their activities between ca. 1790 and 1830. The currents flourished again at the end of the 19<sup>th</sup> century, foremost in England and in France, but let us first consider the French and Italian movements."

Though there are definitely links of inspiration, at least in the names of these orders, Sémélas' FDO and the OLE as they stand today are his own unique creation.

<sup>46</sup> Serge Caillet, "Sémélas, Papus and the Brothers of the Orient", *L'Esprit des Choses*, No. 1, Winter 1991.

whom he would create and manage the OLE or *Order of the Lily and the Eagle*.<sup>47</sup> By June 7<sup>th</sup>, 1991, Sémélas was already a Free Initiator (SIIL).<sup>48</sup> Sémélas' influence became very strong in the O.M. and he rewrote the 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> degree rituals which Papus adopted for the Ordre as a whole.<sup>49</sup> In 1913, he constituted the *Council of Fraternalization* together with seven other members and drafted the first outline of the *Universal Code*, an inspired charter of principles and idea for a universal social regeneration. Sémélas vast influence in O.M. and the scandals of his initiator Verzato are recounted in more depth in the O.M.S. publication *The Martinist Rituals of Demetrius Plato Sémélas*.

While living in France from 1915 to 1924, Sémélas was heavily involved in a variety of esoteric traditions stemming from Papus' rites as well as other traditions of Greek inspiration. He wrote and self-published esoteric magazines and reviews such as *La Force de la Vérité* (1918) and *EON* (1920). He was initiated into the *Ordre Kabbalistic de la Rose Croix* on September 25<sup>th</sup>, 1916, and eventually became a key member of the Supreme Council. The OKRRC and OM would become intricately entwined in many ways. Sémélas' RCO would become the IV<sup>o</sup> of the OKRRC. Ambelain would take this a step further and begin initiating directly into the IV<sup>o</sup> RCO without use of the simple OKRRC I<sup>o</sup>-III<sup>o</sup> which was more of a college for general esoteric papers. This is still the context in which the RCO is generally passed on today, especially in American Martinist orders. In 1920, he and several other Martinists founded the *Association des Amis de Louis Claude de Saint-Martin / Association of the Friends of LCdSM*.

Other than his important role in drafting the degree rituals of *l'Ordre Martiniste*, Sémélas is perhaps best known for his work with the *Ordre du Lys et du l'Aigle*, the *Order of the Lily and the Eagle*. The OLA/OLE was founded in Cairo, Egypt on January 6/19, 1915, by Eugene and Marie Routchine-Dupré together with Sémélas<sup>50</sup>. After Mrs. Dupré's death in Paris in 1918, Sémélas took over leadership and re-constituted the order in Paris on October 23<sup>rd</sup>, 1919.

Sémélas dedicated the next five years of his life until his death to teaching and extensively expanded the writings of the order. He died at a hospital in Dûrtol, France, on August 6<sup>th</sup>, 1924, after a battle with tuberculosis. His funeral was held August 9<sup>th</sup> at St. Étienne's Orthodox Church in Paris and he was buried in the cemetery of Pantin. In his written will, he appointed Eugene Dupré, the husband of Marie Routchine-Dupré as his successor as Grand Commander of the OLE, to be followed by George Agathos.

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<sup>47</sup> Christian Rebisse, *Le Pantacle et le Lys*, January 1996.

<sup>48</sup> Caillet, op. cit.

<sup>49</sup> These differ from the rituals that Edouard Blitz drafted for *Ordre Martiniste* which eventually became the rituals for his English branches of the Tradition.

<sup>50</sup> Serge Caillet gives the year as 1914 (Caillet, op. cit.).

## Ordre du Lys et du l'Aigle (OLA) – Order of the Lily and the Eagle (OLE)



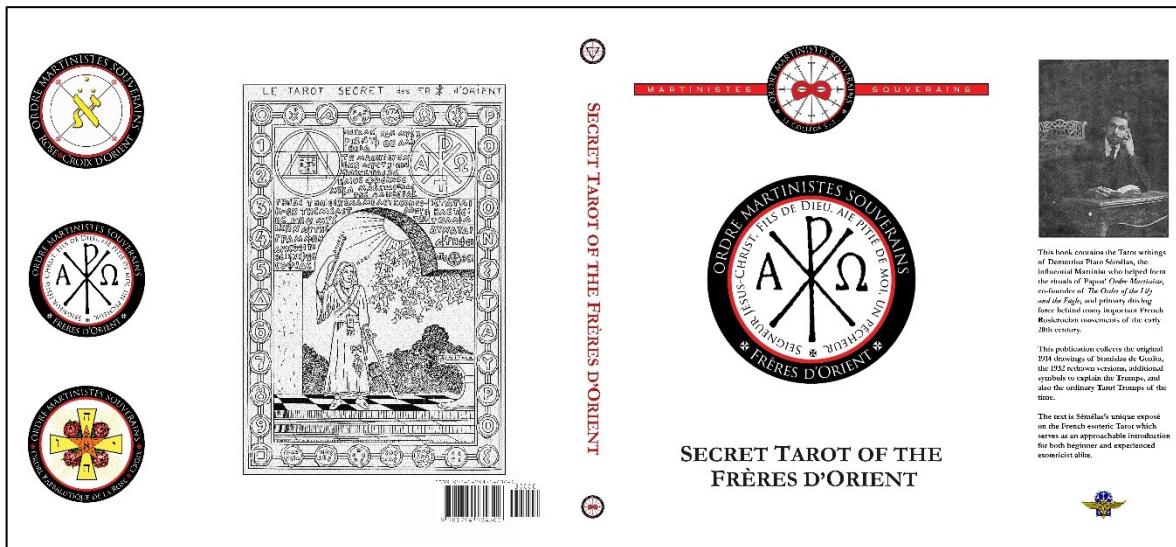
The OLE's vision is to establish Love and Reciprocity in Humanity. This, according to its founders' doctrine, is to be fulfilled by the accomplishment of its three aims, which, stated briefly, are:

- A) The personal instruction of each member so that he or she may develop a free and independent personality. This personality (in the sense of true self) is, according to its Founders, the sole means that allows the individual to defend himself against those influences and pressures from the (natural and social) environment which disturb, disorient and alienate him. This personality is the means by which the human being can see the world with his own clear perspective and, by perfecting it, can claim for himself but also for his fellows a rightful share in the true social regeneration.
- B) The practice of material, psychic and intellectual Solidarity (Charity) to all who are suffering. The practice of real and consummate solidarity enables the helpers to exercise their benevolent powers and the helped to regain their independence and dignity.
- C) The development and dissemination of a “Universal Code” of social organization, inspired by observing and studying Nature and its Laws. Through the moral regeneration of the individual, human society will come to seek and accept a natural, moral and logical organization, which will lead it to its eventual collective health, happiness and progress.

The rituals of the O.L.E. and his earlier rituals for the *Ordre Martiniste Suprême Conseil* are collected in the O.M.S. publication of the *Martinist Rituals of Demetrius Plato Sémelas* with his oral lectures collected in *Lectures of Demetrius Plato Sémelas*.

## Frères d'Orient – Secret Tarot of the FDO

Moving up the chain in complexity and perhaps relevance, Sémélas also created his own French Rosicrucian Tarot which is available in the O.·M.·S.· publication of the *Secret Tarot of the Frères d'Orient*.



The higher grades of the OLE and FDO (after the FDO's 7 Rosicrucian *Grades of Mastery*, given in the O.·M.·S.· Inner Ordre, the *Collège des Supérieurs Inconnus*) introduced a unique form of Christian sexual alchemy which is presented in the O.·M.·S.· publication of the *Frères d'Orient – Knights & Dames of the Holy Grail*.



## Eques a Sancti Iohannes Evangelista – Eques a Sancti Iohannes Apostolica (EASIE-EASIA)

Last but not least, is the capstone of his system, the *Eques A Sancti Iohannes Evangelista – Eques A Sancti Iohannes Apostolica* or *Knights of Sts. John the Evangelist and the Apostle* (EASIE-EASIA). His crown jewel was based on the Templar scrolls he found in 1902 at the monastery of the prophet Elijah, at Levadia, on Mount Parnassus. The full mystery and mythology of their discovery, and the Operations of that order<sup>51</sup> will be revealed unto the O.M.S. S.I. after digesting and coagulating the previously mentioned materials, as well as the traditional E.C. and C.B.C.S. grades of the C.S.I.:

The EASIE-EASIA's use of the term “Knights of St. John” could not be more different from that of Apocryphal Masonry, to borrow a term from Martinès de Pasqually, which also makes use of the same title.

There was a time when these E.C. and C.B.C.S. grades were lost and the EASIE-EASIA formed an alternate consecration for the highest grades of the Réaux Croix and Grand Profès, even though they have nothing to do with the actual grades of these orders. However, as the O.M.S. has completely revivified both of these systems, our Adepts have the opportunity to traverse these systems in their traditional and full fashions. Very little information is publicly available on the EASIE-EASIA, and today the EASIE-EASIA is generally considered the final capstone to various Martinist and Rosicrucian organizations.



<sup>51</sup> As presented in the O.M.S. publication *The Complete EASIE-EASIA*.

## Sémélas' Greek RECO

As briefly stated before, the Greek Tradition of the RECO's Ordination is much more complex and Kabbalistic in nature than Ambelain's Ordination of the French Tradition. First, the titles are more grandiose, though still in line with the Priestly and Rosicrucian Traditions. The Priest King is the epitome of the Rosicrucian and magical ideal – a Sovereign individual who has raised his spiritual Soul to level of ruling oneself both spiritually and secularly, linked in Spirit to our first example of Melchizedek. More Kabbalistic elements are included such as gematria, *Memphis-Misraïm* grade references<sup>52</sup>, and a vast array of Kabbalistic Divine Names, Angels, and chants. Regardless, the core remains the same for those who have connected to the Egregore of the RECO.

In practice, we suggest the Initiator divines one specific Name of Metatron for the Candidate to be consecrated with and begin their Operations. The motivated Operator can and should then work through these names in a successive manner, similar to that suggested in *Libre Shem*, a treatise on practical magical workings with the Hebrew Shem ha-Mephorash.<sup>53</sup> Likewise, when working with the Greek Tradition, the *Secret Prayers of the Rose-Croix d'Orient* should be worked in tandem.

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<sup>52</sup> Probably a later addition by Ambelain or Duez.

<sup>53</sup> Paul Edward Rana's *Libre Shem* which has circulated in manuscript form since 2011.

## CLASSIFYING THE RECCO WITHIN THE FRENCH RECC TRADITION

Here we will detail how this order has been classified and passed down through several organizations and manifestations.

### Joel Duez' Structure

Joel Duez (Iacobus) wrote out the following grade structure that illustrates the interconnected nature of these organizations in the modern age, unifying the *Ordre Martiniste*, *Élus Coëns* (Ambelain's reconstruction), *OKRECC*, *Église Gnostique Apostolique*, and the *Ordre de St. Jean* (EASIE-EASIA):

| Occidental Tradition   |   |   |  |
|--|---|---|--|
| <b>A) Ordre Extérieur:</b><br><b>Ordre Martiniste</b><br>1) Associé<br>2) Initié<br>3) Supérieur Inconnu   | <b>OKR<small>EC</small>C</b><br><b>(Ordre Kabbalistique de la R<small>EC</small>C)</b><br>4 Degrés<br>1 <sup>st</sup> Degré | <b>Eglise Gnostique Apostolique</b>         |  |
| <b>B) Ordre Intérieur</b><br><b>Ordre des Elus-Cohen</b><br>4) Maître-Elu Cohen<br>5) Grand-Maître Cohen<br>6) Grand Elu de Zorobabel<br><br>7) Commandeur d'Orient<br>8) Réau ✶ Croix | 2 <sup>nd</sup> Degré : as 18 <sup>th</sup> Maconnique.<br>Chevalier R <small>EC</small> C<br><br>3 <sup>rd</sup> Degré     | Deacon (Diacre)<br><br>Priest<br><br>Bishop |  |
| <b>C) Ordre de St. Jean:</b><br>9) Réau ✶ Croix Secret<br>10) Chevalier EASIA<br>11) Commandeur EASIA<br>12) R <small>EC</small> CO d'Orient   | 4 <sup>th</sup> Degré   |   |  |
| “OKRC <small>EC</small> is for the Grand Initiates”  |   |   |  |

Duez therefore places *Ordre de St. Jean* (EASIE-EASIA) as the capstone of the E.C. system, equal to that of Bishop in the *E.G.A.* He gives four grades and places the RECCO as the capstone of the entire system.

- I° Réau ✶ Croix Secret
- II° Chevalier EASIA
- III° Commandeur EASIA
- IV° RECCO d'Orient

## OCCIDENTAL - TRADITION:

### A) Ordre Extérieur:

#### Ordre Martiniste:

- 1) Associé
- 2) Initié
- 3) Supérieur Inconnu

OKRC  
(Ordre Kabballistique  
de la R+T+C)  
4 Degrés.  
1<sup>er</sup> Degré:

ÉGLISE GNOST  
APOSTOLIQUE

### B) Ordre Intérieur:

#### Ordre des Elus-Cohen.

- 4) Maître Elu Cohen
- 5) Ged - Maître Cohen

2<sup>nd</sup> Degré: as  
18<sup>th</sup> Maçonnique.  
Chevalier R+T+C

Deacon (Diacon)

- 6) gd Elu de Zorobabel
- 7) Commandeur d'Orient

PRIEST

### C) Ordre de St-Jean:

#### REAU + CROIX Secret

10) Chevalier EASIA

11) Commandeur EASIA

12) R+T+C d'ORIENT

3<sup>rd</sup> Degré:

BISHOP

OKRCT is for the Grand Initiates.

Joel Duez' structure in his handwriting.

**Attestation de succession Apostolique  
de l'Ordre Intérieur des C.B.C.S.,  
de l'Ordre des ELUS COHEN,  
de l'Ordre de la ROSE CROIX D'ORIENT**

Nous soussigné,

Mgr André MAUER, T. ANDRÉAS in ordiné, Patriarche de l'Eglise Gnostique Apostolique et Universelle, Supérieur Inconnu Initiateur (SID), Chevaliers Bienfaisants de la Cité Sainte, "Grand-Profès", "Grand Réau-+", Rose Croix d'Orient, Commandeur et E.A.S.I.E. - E.A.S.I.A., Eques A Santi Ioannes Evangelistae (E.A.S.I.A.E.), Eques A Santi Ioannes Apostolica (E.A.S.I.A.), Commandeur de l'Ordre du Chardon d'Ecosse dit Ordre de Saint ANDRÉ (filiation de l'Ordre ROYAL D'ECOSSE) certifions et attestons par les présentes avoir confié

à

Mgr Joël DUEZ (Mgr Jean de la Croix) Tau IACOBUS in ordiné, Archevêque de l'Eglise Gnostique Apostolique et Universelle, Supérieur Inconnu Initiateur (SID), Chevaliers Bienfaisants de la Cité Sainte, "Grand-Profès", "Grand Réau-+", Rose Croix d'Orient, Commandeur et E.A.S.I.E. - E.A.S.I.A., Eques A Santi Ioannes Evangelistae (E.A.S.I.A.E.), Eques A Santi Ioannes Apostolica (E.A.S.I.A.), Commandeur de l'Ordre du Chardon d'Ecosse dit Ordre de Saint ANDRÉ (filiation de l'Ordre ROYAL D'ECOSSE) à titre exclusif, l'intégralité du dépôt relatif à la tradition de :

- l'Ordre Intérieur des C.B.C.S.,
- l'Ordre des ELUS COHEN,
- l'Ordre de la ROSE CROIX D'ORIENT

En conséquences et à ce titre,

- il sera de plein droit autorisé à faire état de l'existence de ce dépôt.

- il sera le seul habilité à vérifier et à authentifier la régularité de la transmission de cette tradition.

En foi de quoi, la présente attestation est délivrée pour servir et valoir ce que de droit.

Fait à BESANÇON, département du DOUBS  
en ce 27ème jour du mois de Mars de l'an 1996

*Coupe Yennei*  
A. MAUER  
*faux*

nous, André MAUER  
T. ANDRÉAS in ordiné

*T. ANDRÉAS in ordiné*

Joel Duez' Patent from André Mauer dated March 27<sup>th</sup>, 1996.

ertifié conforme à  
l'original produit

*Amelot*  
*Christy*  
*Hofst*

Extrait d'un document manuscrit rédigé par le Frère  
Georges Lagrèze en annexe à une de ses lettres  
document non daté mais qui est du début de 1945.

.....  
4°- Réau-Croix - Il faut, à ce degré et pour ceux  
n'appartenant pas au Sacerdoce Gnostique, donner la  
consécration et la célébration du Sacrifice Rosi-Cru  
cien dont tu as le manuscrit en petit et grand exem-  
plaire.

Cette cérémonie, ce sacrifice mineur, alliant l'  
visible avec l'invisible devra clôturer la réunion  
des Adepts E.Cohen de H.G.

5°- R.Croix, ésotérique, astrale .....

A toi, Robert, et à ceux que tu jugeras dignes, je  
transmettrai l'initiation de la R.Croix dont je reçus  
dépôt en Egypte, il y a plus de trente années.

Papus l'avait reçue d'un mystique français, mais  
Teder, ni d'autres Membres du Supr.Cons. ne l'eurent  
jamais.

Nul écrit, nulle trace sur le plan physique, mais  
pouvoir de radiance et transmission réelle.

La Société des Phil. Inc. en fut une réalisation  
mystique.

Les E.Cohen en sont une manifestation opérative.

En échange de ce don, rien ne te sera demandé,  
que.....le Silence.

....."

Patent from Robert Ambelain (Sâr Aurifer) to André Mauer in 1959 in which the "R.Croix,  
ésotérique, astrale" (RCO) is the capstone of the Inner Order as a 5<sup>th</sup> degree.

The website of the *Sodalitas Rosae Crucis et Solis Alati*, or SR\*C et SSA ([www.rosae-crucis.net](http://www.rosae-crucis.net)) gives the following information and diagram:

“Several societies were created in France during the same time, which worked with Kabbalah and the Hermetic tradition, for example *Ordre Kabbalistique de la Rose+Croix* (OKRC), and martinists organized themselves in *Ordre Martiniste* (OM) with Papus as their leader. France had in many ways a “richer” heritage to pour from than England, since EC had survived through CBCS, and *EASIE-EASIA*, *Rose-Croix d’Orient* and *FAR+C* conveyed the heritage of the earlier Rosicrucians, and the different rites of *Memphis-Misraïm* offered a continuation in the Egyptian masonry. Further, the foundation of the modern Gnostic movement took place when Jules Doinel created *L’Eglise Gnostique*.”

| ORDRE MARTINISTE                         | ÉGLISE GNOSTIQUE      | VOIE CHEVALERESQUE         | MISRAÏM ET MEMPHIS                            |
|--|-----------------------|----------------------------|---|
| <u>Ordre extérieur</u>                   | <u>ordres mineurs</u> |                            |   |
| Associé                                  | clerc                 |                            |   |
| Initié                                   | portier               |                            |   |
| Supérieur inconnu                        | lecteur               |                            |   |
| Supérieur inconnu initiateur             | exorciste             | il faut être SI Martiniste |   |
| <b>ORDRE DES ELUS COHEN</b>              | <b>ORDRES MAJEURS</b> | <b>ORDRE DES C.B.C.S</b>   |   |
| <u>Ordre intérieur</u>                   |                       |                            |   |
| <u>Ordre du Porche</u>                   |                       |                            |   |
| Maître élus Cohen                        | acolyte               | écuyer novice              |   |
| Grand architecte                         |                       |                            |   |
| <b>ORDRE DU TEMPLE</b>                   |                       |                            |   |
| Grand Elu Chevalier d’Orient             | diacre                | C.B.C.S                    |   |
| Commandeur d’Orient                      | Prêtre                | chevalier Profès           |   |
| Souverain Sanctuaire des Juges           |                       |                            |   |
| Reau Croix                               | Evêque Gnostique      | Chevalier Grand Profès     | 66 degré : Grand Consécrateur                 |
|  |                       |                            | Vers 90 degré : Sublime Maître du Grand Œuvre |
|  |                       |                            | 91 : Grand Défenseur                          |
|  |                       |                            | 94 : Patriarche Prince de Memphis             |
|  |                       |                            | 95 : Patriarche Grand Conservateur            |
| <hr/>                                    |                       |                            |   |
| <b>FILIACTION APOSTOLIQUE DE ST JEAN</b> |                       |                            |   |
| Reau croix secret, grand profès II       |                       |                            |   |
| Chevalier EASIE et EASIA                 |                       |                            |   |
| Commandeur EASIE EASIA                   |                       |                            |   |
| R+C d’Orient                             |                       |                            |   |
| <hr/>                                    |                       |                            |   |

### LA VOIE OCCIDENTALE

Here, the *S.S.A.* shows the EASIE-EASIA grades as:

- I° Reau croix secret, grand profès II
- II° Chevalier EASIE et EASIA
- III° Commandeur EASIE-EASIA
- IV° R+C d’Orient



SÂR IGNOSCENTIA DE LA CROIX SÂR CŒUR DE LA CROIX SÂR DÉVOUEMENT DE LA CROIX  
GRAND CHANCELLOR GRAND MASTER VICE GRAND MASTER

G..C..S..I..

S:::G::R::

IV° S..I..L.. S..I..L..V.. BISHOPS OF THE EPISCOPATE  
SÖIÖIÖLÖ SÖIÖGÖIÖ SOVEREIGN GRAND PRIEURS



III° COMMANDEUR EASIE-EASIA

II° CHEVALIER EASIE-EASIA  
I° ÉCUYER DE ST. JEAN

FRÈRES D'ORIENT



XI° RÉAUX \* CROIX

X° COMMANDER OF THE ORIENT - APP. R::  
IX° KNIGHT OF THE ORIENT  
GRAND ÉLU OF ZOROBABEL

VIII° GRAND MAÎTRE COËN

V° - VII° MAÎTRE ÉLU COËN

IV° - MAÎTRE ÉLU

I° - III° SYMBOLIC A-C-M



ROSE \* CROIX  
D'ORIENT



II° ORDRE MARTINISTES SOUVERAINS  
II° INITIATE CHEVALIER



ASSOCIATE ÉLU

BISHOP  
PRIEST  
DEACON



MINOR ORDERS

VIII° GRAND \* PROF  
VII° PROFESED KNIGHT  
VI° BENEFICENT KNIGHT  
V° SQUIRE NOVICE  
IV° MASTER OF ST. ANDREW



II° ORDRE MARTINISTES SOUVERAINS  
II° INITIATE CHEVALIER



ASSOCIATE ÉLU

## THE SACRAMENTARY OF THE ROSE+CROIX

Common to both branches is the use of the *Sacramentary of the Rose+Croix*. Differences may exist between those circulated in Greece and that of Ambelain's French based *Sacramentary*, but the Spirit remains the same. Serge Caillet recounts the origins and transmission from George Lagrèze's 1911/1912 initiation in Cairo by Sémélas, Papus' 1914 initiation, and Ambelain's 1945 initiation by Lagrèze<sup>54</sup>, in the following undated letter:

“This filiation – writes Ambelain – came from the Orient (probably more simply from Syria, and from Armenia, via Greece, if we believe our own research and personal cross checks of it, supported by documents that we could examine confidentially that were confided to us by one them, Mikaël in ordine”<sup>55</sup>. Mikaël, in other words Lagrèze, who, in 1945, gave to Robert Ambelain “an alchemical diagram, a brief oral explanation, and the initiation who went together with it all”<sup>56</sup>. It was Lagrèze who also communicated this notebook in Greek, that Ambelain translated, and of which grand part under the title of *Sacramentaire du Rose+Croix* in which he handed to brothers in a very small circle some prayers and more occult formulas. “One counts on the fingers of one hand – Robert Ambelain confided to us in 1983 – “those to whom, in 35 years, I transmitted the *Rose+Croix of the Orient*”<sup>57</sup>.

Ambelain was convinced that the *Sacramentary* came from Louis-Claude de Saint-Martin himself, and was the work of his circle of students, *la Société des Philosophes Inconnus*. The *Sacramentary* seems to come from several sources, including prayers of Pasqually's E.C. which were added by Ambelain. Milko Bogaard states,

“...it might be possible that Ambelain received the material for the book from Mme Weill, who was the heading co-resident of the *Order of the Lily and the Eagle* in Paris at the time (Mme Weill's husband Robert Weill had been the head of the Grand Commandery of the East under Sémélas back in the 1920's). Allegedly, the original was in Greek and came from Sémélas' personal archive.”

Regardless of its mythological histories (ie. descending from St. Martin), the *Sacramentary* presented here forms the core and heart of the R+C CO Tradition.

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<sup>54</sup> Milko Bogaard, *The Rose Croix d'Orient*, p. 6.

<sup>55</sup> Robert Ambelain, *Templars and Rose+Croix*, p. 64.

<sup>56</sup> Robert Ambelain, *Spiritual Alchemy*, p. 13.

<sup>57</sup> Letter & S.C., not dated, provided in Serge Caillet's *Sémélas, Papus and the Brothers of Orient*, op. cit.

## ELIAS ARTISTA

*“Remember that our Grand Master said: Wherever you are gathered in my name, I will be in your midst.”*  
-Louis-Claude de Saint-Martin, *Mon Livre Vert*

Paul Sedir states that “Elias Artista is the angel of the Rose-Croix. None can know who he is, even him on whom he rests. All one can say is that he is an attractive and harmonizing force, and that he works to reunite all individuals into a single homogenous body.”<sup>58</sup>

This points to the unifying nature of all true Rosicrucian work, and the effects this work has upon its initiates who are blessed to be graced by its Mystery. The force or entity known as Elias Artista, Elias Athersatha, or Elijah the Green, is that which the Rose-Croix is guided by to a state of unity and non-persona, the true essence of the Mask. Through this state of leaving behind one’s mundane personality, the aspirant dons their true Mask and unites with the Holy Spirit to the state of Spiritual Sovereignty and true Freedom of the Uncreated Word. Alas, in Truth, this is not an aspiration to attain, but a state of being to remember and recollect, that which “Was, is, and always will be, from Eternity and unto Eternity.” *La Chose*, “The Thing” as it was called by Martinès de Pasqually, the Spirit of the Christ, Héli, Éli, all point to the same force of awareness.

Stansilas de Guaita, in his *Essais de Science Maudites* expresses Elias Artista as such:

“Elias Artiste is infallible, immortal... Spirit of light and progress, he incarnates in beings of good will who evoke him... He is not the Light; but, like St. John the Baptist, his mission is to bear witness to the glorious Light, which must shine from a new heaven upon a rejuvenated earth... through him, may all ways be open to the advent of the glorious Christ, in the great cloud which shall hide him – his work being accomplished – the harbinger of the times to come, the human expression of the Holy Paraclete, the daimon of science and liberty, of wisdom and integral justice: Elias Artista!”

The name of Elias the Artist is inspired by the biblical Elias, he who will return at the end of days as Enoch, the great Archangel of Kether, ascended as Metatron.<sup>59</sup> This force has always been, is, and always will be, ever manifesting under the Cloaks and Masks of the Spirit, tied by the unifying Cordelier to those who have recollected the pure Alb of their Robe of Glory and accomplished the *Voie Cardiaque* of Martinès *Reintegration of Beings*. “The essential Rose-Croix has existed since there have been men upon the earth.”<sup>60</sup>

“One is the Way, One is the Order, One is the one that stays, the one that has movement, life, and Being.”<sup>61</sup>

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<sup>58</sup> Paul Sedir, *History & Doctrines of the Rose-Croix*, translated by Piers A. Vaughan, 2006, p. 13.

<sup>59</sup> Hence the Greek Tradition’s use of the “Secret Names of Metatron”.

<sup>60</sup> Sedir, op. cit.

<sup>61</sup> *Children of Elijah the Green*, Ordre Martiniste des Chevaliers du Christ (OMCC).

“I am He, the Bornless Spirit<sup>62</sup>, having Sight in the Feet, Strong, and the Immortal Fire.  
I am He, the Truth.  
I am He who Hate that Evil should be wrought in the world.  
I am He that Lighteneth and thundereth.  
I am He from whom is the shower of the Life of Earth.  
I am He, whose mouth ever flameth.  
I am He, the Begetter and Manifester unto the Light.  
I am He, the Grace of the World.  
The Heart Girt with a Serpent is my Name.  
Come Thou forth and follow me and make all spirits subject unto me so that every spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land, and in the Water, of whirling Air, and of rushing Fire, and every spell and scourge of God the Vast One may be made obedient unto me.  
Iao. Sabao. Such are the Words.”<sup>63</sup>

“May the power the love, will and the Void, the only power that operates from the time of the world of silence until the time of the world of the verb, Power that emanated from the secret orb that preceded the birth of this world, and that generated the Ogdoade of the Creator gods, by inseparable union, the primordial ocean, the infinite space, the dark darkness, and the elusive only Elijah Artist, the Master of the Rose Croix, who knows how to invoke for us, so that this power flows into the chalice of our being, drop by drop, so that this nectar transforms our limited being, to a luminous and glorious Being, of it that we never stopped being in the deepest forests of the cycles of our manifestation, in the central egg of our own eternity.”

*“Be my mind open to the Higher.  
Be my heart a centre of the Light.  
Be my body a Temple of the Rose Cross.”<sup>64</sup>*

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<sup>62</sup> Or the “Headless One”.

<sup>63</sup> Bornless Ritual, op. cit.

<sup>64</sup> Bornless Ritual, op. cit.

Remember, as a new S.I. of the O.M.S., the primary reasons we confer the R<sup>¶</sup>CO Ordination:

1. To strengthen your connection to the Past Masters and Rosicrucian Tradition,
2. To live the Rosicrucian Ideal of healing the sick *pro bono*,
3. To learn to simplify your Magical Will under the temperance of Love,
4. To take an active role in the Universal Reintegration, in body, mind, and spirit,
5. To gradually unfold the Rose of Mystery and deepen your understanding of the Royal Secret,
6. To seek the essence of the White Wedding and begin your work towards crystallizing the White Stone.

The Greek R<sup>¶</sup>CO Ordination is not actively practiced unless one is earnestly desiring to work its mysteries, but do not let its magical words and complexity overshadow the above goals.

This edition provides an entirely new translation of the R<sup>¶</sup>CO initiations, *Sacramentary*, and instructions. As with all our books, we have sought add commentary and references via in-line footnotes. To round out the *Sacramentary*, additional prayers that are common in other forms of sacramentaries or prayer books were added and referenced, often from the *Roman Missal*<sup>65</sup> and are footnoted as such. We sought to include only that which is necessary to the understanding and performance of this work of healing and spreading Light, eschewing modern seasonal ceremonies and celebrations of various local chapters.

Many thanks are due to Br. Iacomus of Austin Temple No. 1 for his vast and tireless work editing, updating, referencing, and general work upon this *Sacramentary*. You have done a great service to your Brethren and the worldwide Rose<sup>¶</sup>Croix community, and we are proud to have you within the ranks of our Chain of Light.

Yours Before the Luminaries,

Sâr Coeur de la Croix

¶Hesychius Coeur, in Ecclesia

S♦I♦G♦I♦, S::G::R¶, G¶P, ¶, EASIM

Grand Master

Grand Conseil des Supérieurs Inconnus

Ordre Martinistes Souverains



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<sup>65</sup> Ie. *Rituale Romanum* (*Roman Ritual*) – *Missale Romanum*.



## ENERGETIC HEALING IN THEORY & PRACTICE

Methods of energetic healing exist in practically every culture and spiritual tradition. These can range from simple laying of hands to complex magical invocations. Much has been written on exercises similar to this throughout the vast Western Mystery Traditions under various names such as *The Middle Pillar*, *Renovatio Mundi*, the Operations of the *Sphere Group*, *Tikkun*, *Tonglen*, *Reiki*, thaumaturgical rituals of *The Arbale*, the writings of the *Philokalia*<sup>66</sup>, the “Jesus Prayer” from *Way of the Pilgrim*, etc. All of these sources can be excellent aids in deepening one’s practice, yet the complex symbolism is not necessary in the end. What is presented here is a simplified practice that seeks to penetrate straight to the core of these energy work practices.

Before presenting a brief introductory teaching on energetic healing, one should recall the following statements given in the French Ordination of the REDCO:

**“...we would remind you that you should not neglect the medicine of Man. Your interventions, through your prayers, will serve to purify the Souls of those for whom you intervene; they will make them more receptive, so that they may heal more quickly.”**

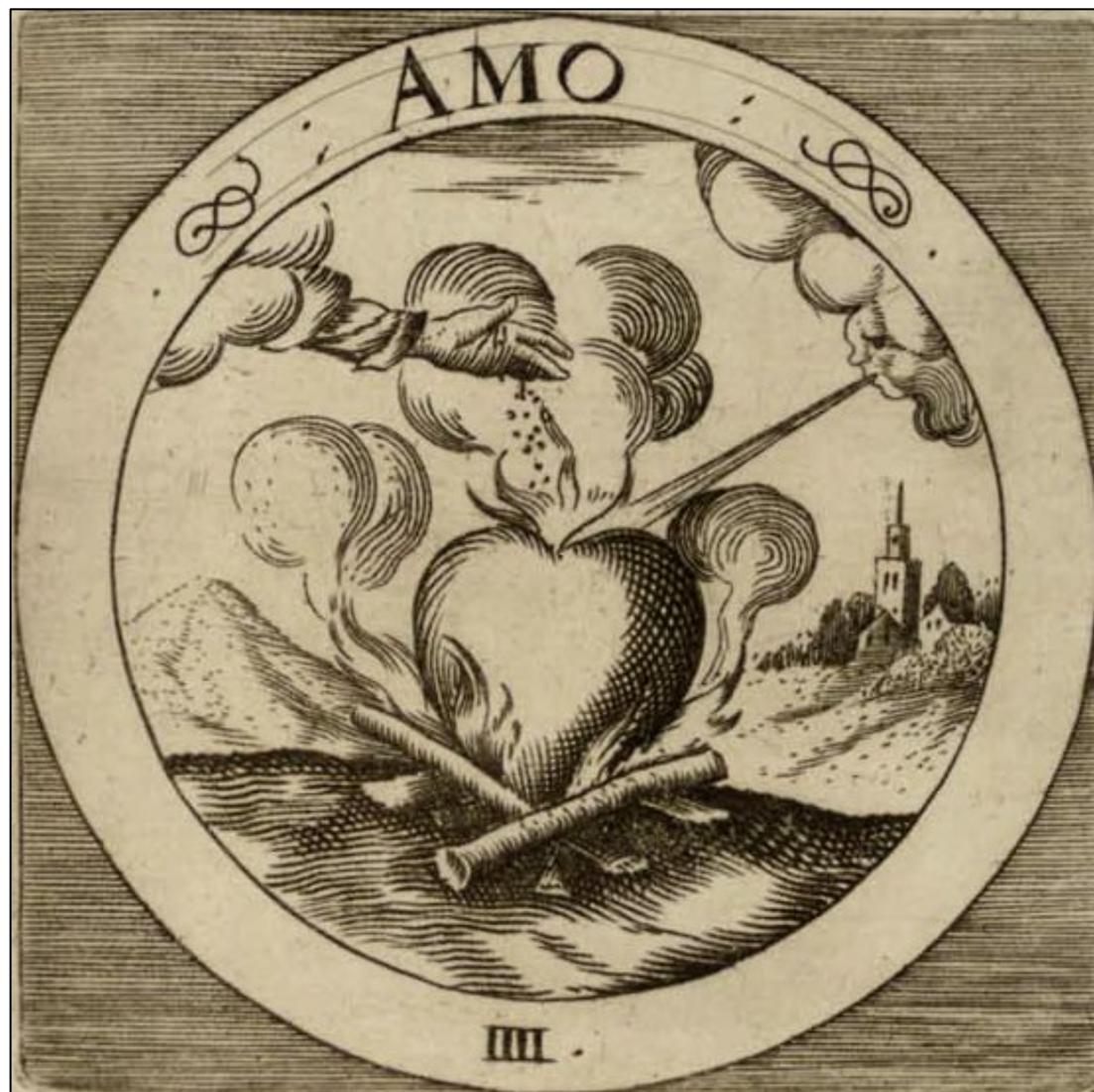
The general philosophy of theory of energetic healing is that the Operator first develops a personal connection to the Divine Light. Through regular practice and meditation of such exercises, the Operator invokes the undifferentiated Divine Light, that transcendent force which has been termed L.V.X., the Holy Spirit, Prana, the All, or even “La Chose”. Though these are not necessarily direct equivalents, the name of this Divine Light is not important, only the effects and auric feelings of said force. Regular practice of such exercises will not only help to cleanse and strengthen the Operator’s aura, personality, perception, and magical/mystical abilities, but will teach one how to “pull a current” from the Divine. Next, one practices how to direct that current within one’s auric body through proper use of the Will, and thence, to project that current outwards to subjects, either physically in person or astrally at a distance through meditation in the Spirit of Love for your fellow human being and the world.

With this in mind, the preliminary exercise presented here is more of a magical, alchemical, or Kabbalistic technique than a traditional Martinist or Rosicrucian exercise. However, learning how to work with this energy is absolutely necessary for efficacy in all healing and magical work, whether one is performing personal operations, acting as an Officer or Initiator, or performing healing work such as Reiki or the Operations of the *RoseEDCroix d’Orient*.

It is recommended to begin every Spiritual Operation with an exercise of this kind and to be regularly practiced ad vitam.

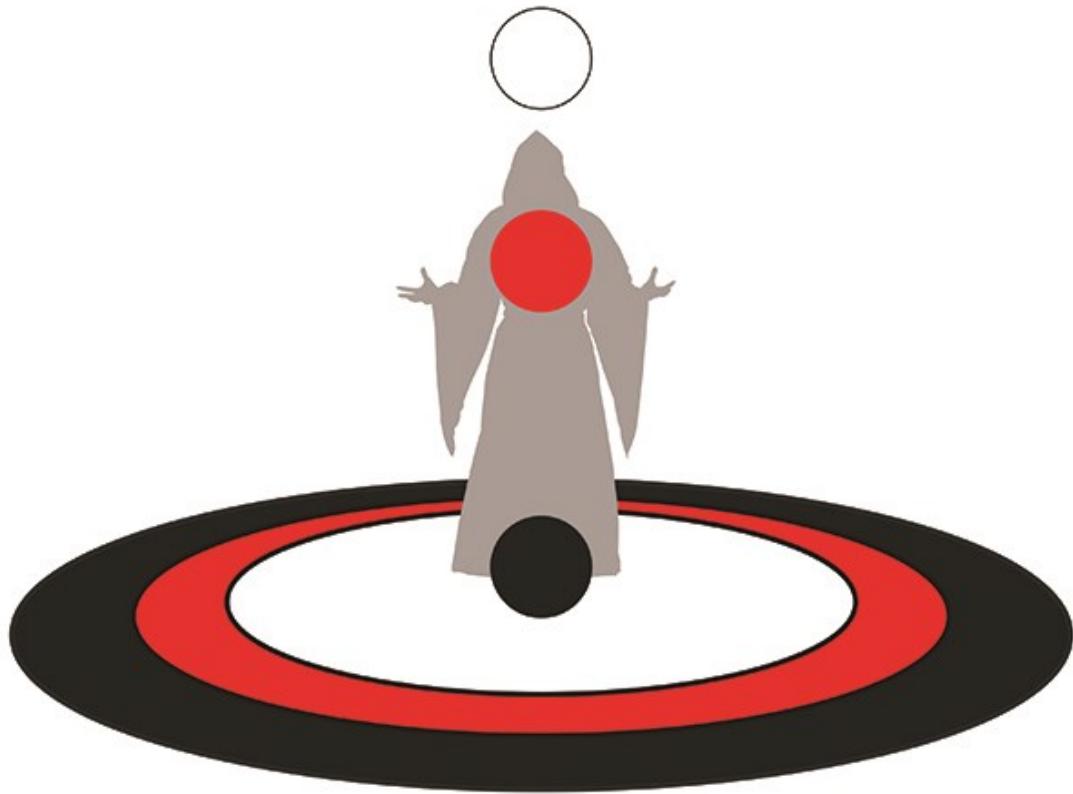
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<sup>66</sup> See the paper *Recommended Philokalia Readings* given in the next chapter.



Daniel Cramer's 4<sup>th</sup> Rosicrucian Seal.

## THE EXERCISE OF THE CIRCLES



1. **Sustainable Body Position** – Find a comfortable position. This can be a mediational asana as in yoga, with or without a cushion, seated upright in a chair, standing erect, or even laying down. The point is that the position should be “strong and relaxed”, able to sustain the Operator for an extended period of time, without the legs falling asleep, muscle pains interfering, or drowsiness and sleep taking over.
2. **Regular Breath Cycle** – Enter a rhythmical breathing pattern that is deep and full. This is an entire practice in itself. Breathe in deeply through your nostrils, using your diaphragm, breathing to the bottom of your lungs until they are fully expanded. Hold this breath at full for a moment, then exhale using your diaphragm, either through your mouth nose, according to preference and practice. Hold for a moment again when empty. This can be likened to a *Fourfold Breath* – inhale for four counts, hold for four counts, exhale for four counts, remain empty for four counts. Eventually the counting will be unnecessary once breath becomes regular, deep, and steady.<sup>67</sup>
3. **Enter a Meditative State within your Personal Sphere of Sensation** – Begin to quiet your mind from all distractions of the profane and mundane world. Dissolve your

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<sup>67</sup> See the O·M·S· Pre-Associate Operation in the *Threshold of Initiation* for details on this practice.

concerns about the day, and learn to be present here and now. See yourself enclosed in a translucent egg or circle, a membrane that isolates you in Silence from all distractions and intrusions. This can be likened to the protective fold of the Cloak. This egg is also your personal *Sphere of Sensation*, the primordial egg from which all is birthed.

4. **Focus your Attention on the Divine Light** – Begin by focusing on a pure, brilliant sphere of Light above your head. See it as the Infinite Divine Love and Mercy, the outpouring from the Eternal that bestows all grace and all blessing. Strive to see and feel the energy of this Light radiating outwards to all living things. Vibration of Divine Names such as “IAO”<sup>68</sup> or “Eheieh”<sup>69</sup> may be helpful at this stage. This undifferentiated Light can be likened to that which is behind the Mask of the Eternal.
5. **The First Circle** – Visualize a White Circle forming closely about your body. from *The Robe of Glory*, the Circle of Saturn, and vibrate “IAO” or “Eheieh”. See the Circle become a White Sphere about you, as a manifestation of the Neshamah, the most elevated Intuition of the Soul, and your White Alb. Pour the Divine Light into this first Sphere and let it be filled with the Eternal.
6. **Invoke the Divine Light into the centre of your Heart** - When its Light has become brilliant, focus this Light into an outpouring emanation that descends into your heart from above. With each inhalation, invoke this Light into the centre of your heart, filling it with the Divine. Let this Light become as strong and powerful as the Light above your head. Inflame thyself with Prayer. Feel the internal Sun come ablaze as a red sphere in your chest. Vibration of Divine Names such as “Yeheshuah” may be helpful at this point.
7. **The Second Circle** – Extend the Cord of your Circle and visualize a second, intermediary Red Circle about your body, the Circle of Sol, and vibrate “Yeheshuah”. See the Circle become a Red Sphere about you, as a manifestation of the Ruach, the Conscious Mind of the Soul. Pour the Divine Light into this Second Sphere and let it be filled with brilliance of the Eternal.
8. **Manifest the Light at your Feet** – Draw the Light from above your head, through your heart, down to manifestation in your feet. See a Black Sphere below your feet, vibrate the Name “Adonai”<sup>70</sup> and see the Divine Light fill this Sphere, grounded in manifestation.
9. **The Third Circle** – Extend the Cord of your Circle and visualize a third, Black Outer Circle, the Circle of Luna, and vibrate “Adonai”. See the Circle become a Black Sphere about you, as a manifestation of the Nephesh, the Physical Body of the Soul. See this all embraced within your Black Cloak. Pour the Divine Light into this Third Sphere and let it be filled with brilliance of the Eternal.

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<sup>68</sup> A Threefold Divine Name that represents the Eternal, operating through the cycles of Birth, Becoming, and Dissolution/Rebirth.

<sup>69</sup> A Name for the transcendent Eternal, Hebrew for “I AM.” “Eheieh Ashar Eheieh” or אֶחְיֶה אֲשֶׁר אֶחְיֶה, “I AM THAT I AM” was the Name of God that spoke to Moses through the Burning Bush.

<sup>70</sup> אֱלֹהִים in Hebrew, “The Lord”.

10. **Having extended your Circles, see your Heart as an Alchemical Alembic to be filled, see your Sphere of Sensation as an Alchemical Alembic to transmute** – Let this Light fill the Alembic of your heart, filling with each inhalation, and pouring out into your Sphere of Sensation with each exhalation. Continue this inhalation and exhalation of the Light, allowing your enflamed heart to overflow and pour over your whole being, washing away, purifying and consecrating your being to the Divine Light. Feel the energy and heat within and without you, as the Alchemical Alembic of your Sphere of Sensation gradually fills. Experiment with this Light – move it about your Sphere, send it through your heart to your fingertips, experimenting projecting it and laying hands in consecration and blessing. This can be likened to the experience of the enlivened *Robe of Glory*.
11. **Perform any Work or Operations** – Now, perform any specific Work or Operations you may have planned for the day. Utilize this Light in your invocations, your blessings, and your Operations. See and feel its radiance and influence move through you as a particular Operator of its general Light.
12. **Send this Light to all of Creation and its myriad of Beings** – This is a practice in itself, likened to Buddhist *Tonglen* or Kabbalistic *Tikkun*. This can be performed after any Operations, or as a regular Operation itself.

**See your Sphere extend beyond your body and personality.** Call forth the Egregore Password of your Grade and seek to encompass all the members of your Temple and the Ordre. Extend your Cordelier and the folds of your Cloak to bring them all your Spheres. In loving kindness, send this Light to each of them. See them receive its beneficent influence, and see their aura cleansed and renewed.

**Extend your Sphere to encompass your local city, state or country.** Extend this Sphere further, bringing more beings into your Sphere. See the blackness of their dross gradually cleansed and purified, as the Divine White Brilliance washes over and consecrates them.

**Extend your Sphere to encompass the Globe, the Solar System, and the limits of the vast Universe** – Strive to extend your Sphere and the blessings of the Light to the limits of your capacity. Seek to encompass the suffering, loss, pain, and confusion of existence, bringing all under the gentle Wings of the Divine, from which comes all Truth and all Illumination. Seek to truly take an active role in the *Reintegration of Beings*.

13. **Gradually return to your own Sphere and your own Personality** – End with a simple acknowledgment, prayer, or blessing that your work be under the guidance of the Eternal.

*For Thou Art the Kingdom, the Power, and the Glory  
Forever and Ever.  
Amen.*



Daniel Cramer's 8<sup>th</sup> Rosicrucian Seal.



## RECOMMENDED PHILOKALIA READINGS

### History

The Philokalia (Ancient Greek: φιλοκαλία “love of the beautiful, the good”, from φιλία philia “love” and καλλος kallos “beauty”) is “a collection of texts written between the 4<sup>th</sup> and 15<sup>th</sup> centuries by spiritual masters” of the Eastern Orthodox Church mystical hesychast tradition. They were originally written for the guidance and instruction of monks in “the practice of the contemplative life”. The collection was compiled in the 18<sup>th</sup> century by Nicodemus the Hagiorite and Macarius of Corinth based on the codices 472 (12<sup>th</sup> century), 605 (13<sup>th</sup> century), 476 (14<sup>th</sup> century), 628 (14<sup>th</sup> century) and 629 (15<sup>th</sup> century) from the library of monastery of Vatopedi, Mount Athos.

Although these works were individually known in the monastic culture of Greek Orthodoxy before their inclusion in the Philokalia, their presence in this collection resulted in a much wider readership due to its translation into several languages. The earliest translations included a Church Slavonic language translation of selected texts by Paisius Velichkovsky (Dobrotolubye, Добротолюбие) in 1793, a Russian translation by Ignatius Bryanchaninov in 1857, and a five-volume translation into Russian (Dobrotolyubie) by Theophan the Recluse in 1877. There were subsequent Romanian, Italian, French, German, Spanish, Finnish and Arabic translations. [The translation by G.E.H. Palmer, Philip Sherrard, and Kallistos Ware is the definitive English translation.](#)

The book is a principal spiritual text for all the Eastern Orthodox churches. The publishers of the current English translation state that “the Philokalia has exercised an influence far greater than that of any book other than the Bible in the recent history of the Orthodox Church.”

### Content

The Philokalia comprises a wealth of spiritual knowledge for the Christian mystic that is independent and free from many of the trappings of dogmatic Catholicism and Orthodoxy. It draws upon Gnostic, Kabbalistic, Hesychasm, and Pythagorean philosophy, and shows one how to live the life of an ascetic monk, even whilst living in the world as a Rosicrucian. The Gnostic

influence is clearly seen early on, as well as a number of practical exercises for activating the energy of the Holy Spirit (“incensive power” aka the Secret Fire), work on the Virtues and Vices, and the whole range of theurgical work.

### Sections that are especially recommended

A few notes are provided to give context.

#### **Volume I**

- **On Guarding the Intellect** – pgs. 22-28.
- **Texts on Discrimination in respect of Passions and Thoughts**, pgs. 38-52. Exposé on handling inner demons, how they work, how to watch for them, and how to combat them.  
See especially sections 8, 20.
- **On Prayer: 153 Texts**, pgs. 55-71. The Philosophy and practice of prayer.  
“40. It is right to pray not only for your own purification, but also for that of all your fellow men [and women], and so to imitate the angels.”  
73-75: On discerning true and false Passes.
- **On the Eight Vices, written for Bishop Kastor**, pgs. 73-93.  
One of the best texts on identifying and controlling the vices.
- **Letter to Nicolas the Solitary**, pgs. 147-160.  
Pgs. 155-157 essentially recount the “Secret Tradition”, ie. The Martinist Myth.
- **On Watchfulness and Holiness**, pgs. 162-198.  
All these texts on watchfulness are highly relevant to the E.C. tradition of guarding the intellect and the symbols of the Cloak and Mask.
- **On Spiritual Knowledge & Discrimination, 100 Texts**, pgs. 253-296.  
Overviews the Path as a whole.

#### **Volume II**

- **2<sup>nd</sup> Century of Various Texts** – pgs. 188-  
Especially sections 71-82 on desire, love, incensive power, intellect, and passions.

- **On the Lord's Prayer, pgs. 285-305.**

One of the most profound and Gnostic texts of the *Philokalia*. Note the references to the Cloak of Elijah/Elisha.

“He who prays to receive this daily bread, however, does not automatically receive it all as it is in itself: he receives it in accordance with his receptive capacity. For the Bread of Life in His love gives Himself to all who ask, but He does not give to all in the same way. He gives liberally to those who have done great things, and more sparingly to those who have achieved less. Thus He gives to each person in accordance with the receptive capacity of his or her intellect.”

- **On the Practice of the Virtues, Contemplation, and the Priesthood, pgs. 359-377.**

“1. When you are completely detached from all earthly things and when, your conscience is clear, you are at any moment ready in heart to leave this present life and to dwell with the Lord, then you may recognize that you have acquired true virtue. If you want to be known to God, do all that you can to remain unknown to men.”

“3. Consciously look on yourself as an ant or a worm, so that you can become a man formed by God. If you fail to do the first, the second cannot happen.<sup>71</sup> The lower you descend, the higher you ascend; and when, like the psalmist, you regard yourself as nothing before the Lord (cf. Ps. 39 : 5), then imperceptibly you will grow great. And when you begin to realize that you have nothing and know nothing, then you will become rich in the Lord through practice of the virtues and spiritual knowledge.”

## Volume III

- **40 Texts on Watchfulness, pgs. 16-31.**

*Advanced teachings on combat against demons.*

“1. There is within us, on the noetic plane, a warfare tougher than that on the plane of the senses. The spiritual worker has to press on with his intellect towards to goal (cf. Phil. 3 : 14), in order to enshrine perfectly the remembrance of God in his heart like some pearl or precious stone (cf. Matt 13 : 44-46). He has to give up everything, including the body, and to disdain this present life, if he wishes to possess God alone in his heart. For the noetic vision of God, the divine Chrysostom has said, can by itself destroy the demonic spirits.”

- **A Treasury of Divine Knowledge, by St. Peter of Damaskos, pgs. 74-281.**

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<sup>71</sup> Consider the last quote of LCDSM in the *I<sup>o</sup> Associate Élu Initiation*.

St. Peter of Damaskos' writings form more of the *Philokalia* than any other writer or Saint. Key sections include:

- The Four Virtues of the Soul
- The Eight Stages of Contemplation** (like a western form of the 8 stages of Yoga to attain Samadhi)
- Conscious Awareness in the Heart

- **The Raising of the Intellect**, pgs. 312-321.

- **The Freedom of the Intellect**, pgs. 337-353.

“116. When you hear that Christ has descended into hell in order to deliver the souls dwelling there, do not think that what happens now is very different. The heart is a tomb and there our thoughts and our intellect are buried, imprisoned in heavy darkness. And so Christ comes to the souls in hell that call upon Him, descending, that is to say, into the depths of the heart; and there He commands death to release the imprisoned souls that call upon Him, for He has the power to deliver us. Then, lifting up the heavy stone that oppresses the soul, and opening the tomb, He resurrects us – for we were truly dead – and releases our imprisoned soul from its lightless prison.”

“117. It often happens that Satan will insidiously commune with you in your heart and say...”

## Volume IV

- **3 Methods of Prayer**, pgs. 67-78.

How to pray effectively!

- **On Spiritual Knowledge, Love, and the Perfection of Living: 100 Texts**, pgs. 139-174.

Pregnant with teachings on the Great Work and Apotheosis.

- **On Inner Work in Christ and the Monastic Profession**, pgs. 177-187.

“Winds rouse the Sea’s waves, and until they drop, the waves will not subside and the sea will not grow calm. Similarly, if you are not careful, evil spirits will rouse in your soul memories of parents, brothers and sisters, relatives, acquaintances, banquets, celebrations, theatres and various other images of pleasure; and they will incite you to seek for happiness in visual, vocal and corporeal things, so that you waste not only the present moment but also the time that you sit alone in your cell, in bringing to mind what you have seen and spoken about. Preoccupied in this way with memories of his

worldly activities, the monk's life passes profitlessly: he is like a man who retreads his own footsteps in the snow.

If we continue to nourish the demons, when will we slay them? If we let our mind dwell on actions and thoughts related to meaningless friendships and habits, when will we mortify the will of the flesh? When will we live the Christ-like life to which we have committed ourselves? The foot's imprint in the snow dissolves when the sun shines or when it begins to rain. Mind-embedded memories of self-indulgence whether in thought or act are effaced when as the result of prayer and tears of compunction Christ rises in the heart. But when will the monk who does not practice what he has professed expunge passion-imbued memories from his mind?"

"When a spiritual athlete tries by means of prayer to cut off the thoughts that agitate him, he is successful for a while and, wrestling and fighting, controls his mental distraction..."

- **On Watchfulness and the Guarding of the Heart**, pgs. 194-206.  
This is a series of stories or parables from various Holy Fathers on the practice of watchfulness.
- **On the Signs of Grace and Delusion, Written for the Confessor Longinos: 10 Texts**, pgs. 257-262.  
"On how to discover the Energy of the Holy Spirit."
- **On Stillness: 15 Texts**, pgs. 263-274.  
"2 Ways of Prayer."
- **On Prayer: 7 Texts**, pgs. 275-286.  
"How the Hesychast should sit for prayer and not rise again to quickly."  
This is an ancient teaching on *The Jesus Prayer* or the *Prayer of the Heart* seen later in *The Way of the Pilgrim*.





# **ROSE ✶ CROIX D'ORIENT**

## **TRANSMISSION RITUAL**

**A NEW TRANSLATION FROM THE ORIGINAL FRENCH  
ACCORDING TO ROBERT AMBELAIN**

**TRANSLATED & REVISED BY BR.·. IACOMUS & SÂR CŒUR DE LA CROIX**

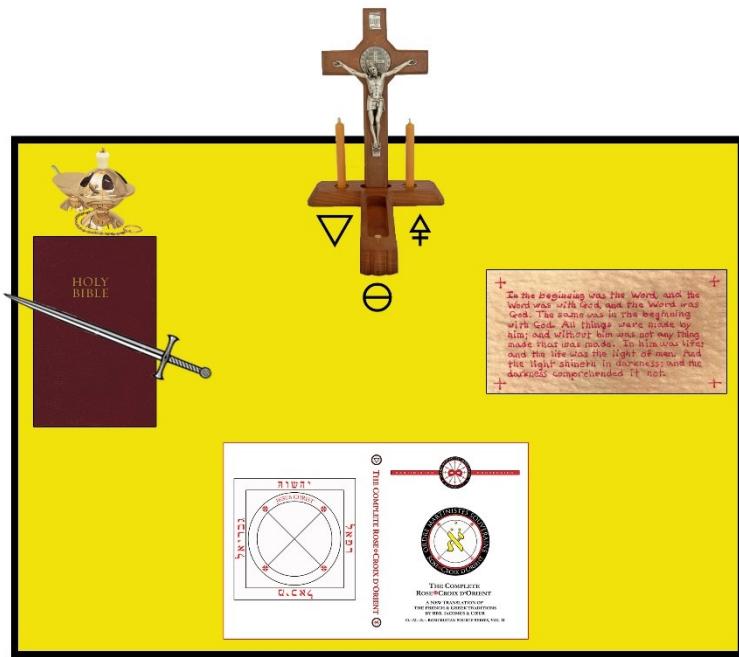


## PREPARATION OF THE ALTAR FOR THE TRANSMISSION

1. A censer.
2. A cross with the Corpus Christi upon it. Recommend a Last Rites crucifix with 2 candles.
3. The *Sacramentary of the Rose Croix d'Orient*<sup>72</sup>
4. A Bible or New Testament open to the prologue of the Gospel of Saint John (John 1:1-5).
5. A sword or dagger with a cruciform guard, resting upon the Bible and pointing to the North.<sup>73</sup>
6. A sheet on which the Prologue of the Gospel of Saint John has been transcribed.<sup>74</sup>
7. Vials of Holy Water  $\nabla$  (or a lavabo of Holy Water), Anointing Oil  $\ddagger$ , and a dish of salt  $\ominus$  placed around the Crucifix.
8. A new kippah for the Member-Elect.

The Member-Elect may also wish to wear slippers or sandals that will be removed before standing on the carpet.

The altar should be in the East and oriented toward the East. It should be covered with a yellow or white cloth, silk if possible. A white linen cloth may also be used. All items must be new and reserved for use only with Rose Croix d'Orient ritual and operations.



<sup>72</sup> The Sacramentary is this *Sacramentary* of Robert Ambelain. Alternately, orders have used that of Abbe Julio.

<sup>73</sup> The sword is used, symbolically, to drive out bad thoughts and to keep bad “Spirits” away.

<sup>74</sup> A sheet of parchment paper on which the Member-Elect has transcribed the first five verses of the Prologue of St. John the Evangelist in red ink (format approximately postcard sized; one can put an equal-armed cross in each corner).



In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.



## THE PROLOGUE OF THE GOSPEL OF SAINT JOHN<sup>75</sup>

### King James Version:

In the beginning was the Word, and the Word was with God, and the Word was God.  
The same was in the beginning with God.  
All things were made by him; and without him was not any thing made that was made.  
In him was life; and the life was the light of men.  
And the light shineth in darkness; and the darkness comprehended it not.

### Latin:

In principio erat Verbum et Verbum erat apud Deum et Deus erat Verbum.  
Hoc erat in principio apud Deum.  
Omnia per ipsum facta sunt et sine ipso factum est nihil quod factum est.  
In ipso vita erat et vita erat lux hominum.  
Et lux in tenebris lucet et tenebrae eam non comprehenderunt.

### Augustin Crampon:

Au commencement était le Verbe, et le Verbe était auprès de Dieu, et le Verbe était Dieu.  
Il était au commencement en Dieu.  
Tout par lui a été fait, et sans lui n'a été fait rien de ce qui existe.  
En lui était la vie, et la vie était la lumière des hommes,  
Et la lumière luit dans les ténèbres, et les ténèbres ne l'ont point reçue.

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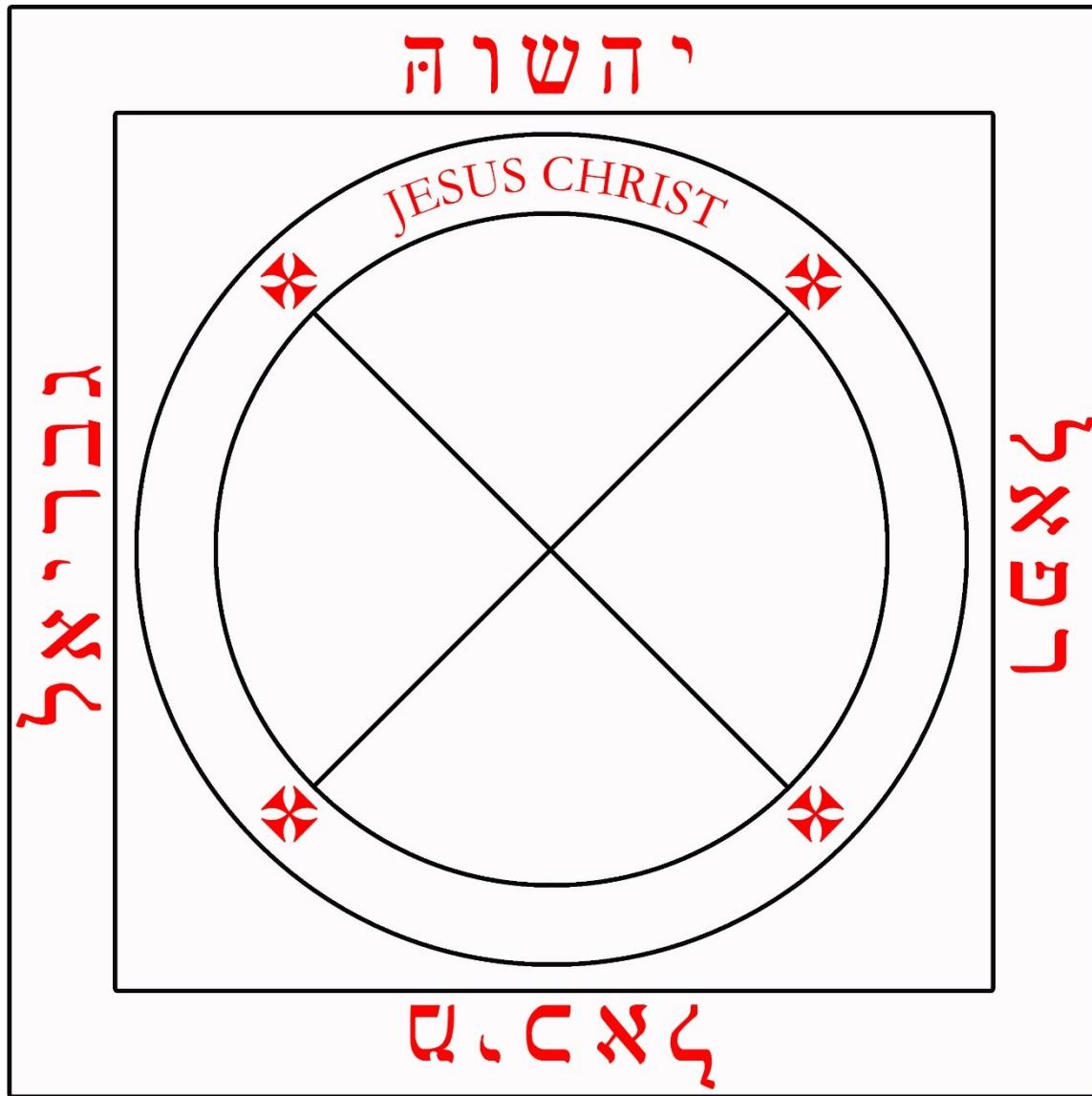
<sup>75</sup> The Prologue may be written in any language the Ordinant or Member-Elect prefers. This example is fairly artistic, but the Prologue may be as simple as the unadorned text in red.



## CONSECRATION CIRCLE

Draw the diagram below on a large linen cloth. Write the names in red.

This drawing should be large enough so that the Member-Elect may easily move within it. It should be placed in front of the altar, oriented toward the East.



The Ordinant and the Member-Elect prepare for the transmission by washing their hands.

The coals in the censer should be lit a few minutes before the transmission.

When everything is ready, the Ordinant stands behind the altar. The Member-Elect sits outside the Carpet.



## INCENSE FORMULAS BY ROBERT AMBELAIN

### Incense of the Rose Croix

|                              |           |
|------------------------------|-----------|
| Frankincense                 | 250 parts |
| Myrrh                        | 200 parts |
| Benzoin                      | 125 parts |
| Cascarila (croton elutheria) | 30 parts  |
| Caster sugar                 | 50 parts  |

### Incense of the Magi

|              |           |
|--------------|-----------|
| Frankincense | 240 parts |
| Myrrh        | 240 parts |
| Benzoin      | 120 parts |

### Jerusalem Incense

|                              |           |
|------------------------------|-----------|
| Sandalwood                   | 350 parts |
| Frankincense                 | 250 parts |
| Myrrh                        | 200 parts |
| Caster Sugar                 | 50 parts  |
| Cascarila (croton elutheria) | 30 parts  |

### To purify (optional)

|            |              |
|------------|--------------|
| Incense    | 5 to 6 parts |
| Sandalwood | 1 part       |

## RITUAL OF TRANSMISSION & AFFILIATION

The Officiant lights the two candles and places incense on the coals.

**In the Name of the ☧ Father, and of the ☧ Son, and the ☧ Holy Spirit. Amen.**

The Officiant reads the Prologue of the Gospel of Saint John.

**In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.**

The Officiant continues ...

**From the cradle to the tomb, God protects his creature. Across the ages, Man has always been the same. Only the forms change. Mystery of being: little by little, a corner of the veil is raised to us. Where God is present, there can be no evil. Everywhere I see God, I love Him.**

**What we have, we have from God alone. Prayer is the unique resource and the Great Power of Man. Faith cures those who suffer.**

Observe a moment of silence.

The Officiant invites the Member-Elect to remove his/her shoes and enter the circle.

**N.M.M.E.<sup>76</sup>, Please remove your shoes and enter the circle of transmission.**

**I will transmit Rose ☧ Croix d' Orient to you, through the anointing ☧.<sup>77</sup> All that is asked of you is discretion, and we ask you to transmit it in the future to those whom you will deem worthy.**

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<sup>76</sup> Where indicated, pronounce the Member-Elect's nomen mysticum or their given name if they do not have one.

<sup>77</sup> Pronounce the name of the Hebrew letter "ALEPH".

The Officiant comes forward and stands before the Member-Elect, inviting him to kneel. Then he imposes his two hands upon the head while saying:

I, **N.M.O.**<sup>78</sup>, receive you into the Fraternity of Illuminated Ones of the Rose **✗** Croix, and I transmit to you the Rose **✗** Croix d'Orient, as I received it from my Initiator.

The Officiant shall breathe the breath of the Spirit upon the crown of the Member-Elect.

Observe a moment of silence.

**N.M.M.E.**, my (**Brother or Sister**), from this moment forward, you are a Rose **✗** Croix d'Orient. I will now give you the secret anointing, **✗**.

Present the palms of your hands to me. (Demonstrate if necessary.)

My (**Brother or Sister**), receive the anointing **✗**, which will give you the power of Radiance and Healing if God so wishes.

Observe a moment of silence.

The Officiant takes up the container of oil.

The officiant takes a little oil with their thumb, and traces an **✗** on the palm of each of the Member-Elect's hands while praying quietly or silently:

**In the Name of the Father, and of the Son, and the Holy Spirit. Amen.**

The Officiant may breathe the breath of the Spirit upon each **✗**, activating the current from the head to the heart to the hands.

Observe a moment of silence.

The Officiant continues ...

My (**Brother or Sister**), you have seen that we did not ask any oath from you. Indeed, you alone are responsible before God, and your conscience alone will guide your actions.

Go, my (**Brother or Sister**), and relieve the evils of this world!

In finishing, we would remind you that you should not neglect the medicine of Man. Your interventions, through your prayers, will serve to purify the Souls of those for whom you intervene; they will make them more receptive, so that they may heal more quickly.

The ceremony is ended.

If the ceremony takes place in the Presence of a group of R**✗**C d'Orient, the Officiant can follow this transmission with the partaking of bread and wine.

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<sup>78</sup> Where indicated, pronounce the Ordinant's Nomen Mysticum or, if they do not have one, their given name.



## NOTES ON RECC D'ORIENT INTERVENTIONS

The interventions that an RECC d'Orient should make near a patient or a being in suffering will be done either in a group or alone with the patient.

In a group, only the RECC d'Orient can take part; he sets up the Altar and places the subject before him, lighting the candles to his right side and his left. He will always start with the reading of St. John's Prologue (with incense). Prayers are spoken together, at the Officiant's choice, according to the circumstances.

When alone with the subject, he decides the objects he will need, but he will always light two candles, and burn incense.

In all cases, he will choose the prayers and the psalms, either from the *Sacramentary* published by Robert Ambelain or from the three volumes of Abbé Julio.

In all cases, before falling asleep, he will say the following prayer:

**May the Lord Jesus Christ help me to use**

**My power of Radiance upon N.P.<sup>79</sup>**

**And to act in my invisible envelopes**

**All this night for the good and the healing of N.P.**

**By virtue of the powers which were**

**Transmitted to me by the**

**Rose EC Croix d'Orient.**

In the case of collective prayers, each RECC d'Orient will recite the same prayer.

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<sup>79</sup> Where indicated, pronounce the patient's name (N.P.=Name of Patient)





# **SACRAMENTARY OF THE ROSE CROIX D'ORIENT SECRET INSTRUCTIONS**

**A NEW TRANSLATION FROM THE ORIGINAL FRENCH  
SACRAMENTARY ACCORDING TO ROBERT AMBELAIN**

**TRANSLATED & REVISED BY BR.· IACOMUS & SÂR CŒUR DE LA CROIX**

R. AMBELAIN

# SACRAMENTAIRE DU ROSE + CROIX

SACRALISATIONS - EXORCISMES

FORMULES  
DE  
DEFENSE ET D'ACTION

« Certe bonum / »  
(St Paul)



LA DIFFUSION SCIENTIFIQUE  
PARIS

A French reprint of Ambelain's *Sacramentary*.

# SACRAMENTARY OF THE ROSE CROIX D'ORIENT

## THE SECRET INSTRUCTIONS FOR OPERATIONS

### NECESSARY OBJECTS

- A dikerion, or a candlestick with two branches.
- A trikerion, or a candlestick with three branches.
- A sword or dagger.
- A censer or other vessel suitable for burning incense on charcoal.
- A white alb or robe with a white cordelier.
- A pair of sandals or white socks if working barefoot is not desired.
- A short mitre or zuchetto, bearing the Hebrew letters “K.A.E.S.” on a copper plate<sup>80</sup>
- An Operational Carpet.
- A lectern<sup>81</sup> or other suitable support for the *Sacramentary*.

### GENERAL REGULATIONS

For operations of blessing, sanctification, healing, etc., the operator is bare headed.

For operations of exorcism, execration, destruction, etc, the operator wears the mitre or zuchetto.

The Operational Circle<sup>82</sup> is oriented with the aid of the Yod ( י ), which is oriented:

- Facing East to bless, sanctify, heal, etc.
- Facing North to execrate, exorcise, etc.
- Facing the direction in space where the subject is if this is known.

In each Operation, the hands and the wrists are always crossed right forearm over the left forearm. This crossing of the wrists is known as “Saint Andrew’s Cross,” and represents the Greek Chi (Κι or χ), the initial letter in Kristos, and earlier, in Israel, it was the sign of the letter Aleph ( א ). It was traced with oil of unction on the face of the new Pontiff of Israel on the day

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<sup>80</sup> “Kadosh Adonai Elohim Sabaoth”, “Holy Lord God of Armies”, also utilized in various grades of the Élus Coëns. Properly spelled in Hebrew: קדוש אָדָנִי אֱלֹהִים צְבָאוֹת.

<sup>81</sup> A music stand can serve as a simple and inexpensive lectern.

<sup>82</sup> For the *Transmission*, utilise the circle provided on page 81.

For general Operations from the *Sacramentary*, utilise the circle provided on page 101.

of his consecration and anointing. It is called in the scripture “The Sign of the Elect.” The Aleph is traced as it is the first letter of the Hebrew alphabet, the first of the mother letters in the Kabbalah. It is used in the prostrations implied by certain rituals of Don Martinez de Pasqually, in which the Operator placed his forehead upon two wrists crossed in this manner. This sign is also called the “Good Shepherd,” and appears under this name in certain Masonic Rosicrucian grades, in the “Chain of Union” of symbolic Masonry, and in the course of the Eucharistic liturgy of certain Eastern churches, etc. the wrists are crossed in this manner in forming the chain. In a similar manner, the wrists of the dead are crossed upon the chest, on those of recumbent statues in Western Christianity. And the mysterious Shroud of Turin presents us with the extraordinary image of the Crucified one; hands also crossed thus on the lower part of the body.

In the case of benedictions and sanctifications, the right hand holds the Trikerion and traces the Sign of the Cross ✕ on the left of the Operator, whereas the left hand holds the Dikerion and make the same sign on the right of the Operator. It is at the end of the ritual Prayers that the hands trace these signs ✕. During the reading of the text, they hold the Dikerion and the Trikerion immobile.



In the case of execrations, exorcisms, etc., the wrists are crossed in the same manner, the right on the left, the right hand in a fist grasps the left branch of the cross guard of the sword, and the left hand in a fist grasps the right branch of the same cross guard. The sword is thus held by the two hands at the same time, wrists crossed.



But while the Dikerion and Trikerion are held vertically during ritual prayers, the Sword is always held horizontally, immobile at the height of the shoulders of the Operator. At the end of each Prayer, the sign of the final cross is traced with the sword vertically.

During all operations, the Operant stands, dressed in an alb, Cordelier, and sandals, legs about 65cms apart (about 2 feet), (the pyramidal or sacred cubit measured 635cm.), over the central candle, placed upon the Shin in the middle of the Operational Carpet.



## SPECIAL PRAYERS

### 1. SANCTIFICATION OF THE CANDLE

Almighty and Eternal God, who through Jesus Christ Your Divine Son, brought to earth, for the salutary benefit of Mankind, these Creatures, a Fire of Life; and You, O Lord Jesus Christ, God of our salvation, who said to Your Apostles: “I am come to send Fire upon the earth...” (Luke XII, 49); and You, O Holy Spirit, preserver of all things here below, which descended upon the Apostles on the Holy Day of Pentecost under the form and with the flames of Divine Fire, I pray You deign to bless **✚** this candle and this Fire which issues from it, that they both be covered with Your Most Holy Benediction **✚** with the power necessary for the renewal of my entire being.

May this Sacred Fire permeate my Soul, so restoring the Power and Virtues which you had deigned to grant to the First Man, at the Dawn of Time. Through Your All-Powerful aid, may it so give me once again power and authority over all the primitive Spirits subject to Man, and permit me to make them collaborate with the Regeneration of the whole Universe. Through Jesus Christ, our Master and Lord, and through St. John, his servant. Amen **✚**.

### 2. PSALM OF THE SWORD (Ps. 149)

This is performed at all Operations of Execration, Exorcism, etc., and immediately precedes these ritual formulae. The Sword points as described above.

1. Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of Saints.
2. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.
3. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.
4. For the Lord taketh pleasure in his people: he will beautify the meek with salvation.
5. Let the Saints be joyful in glory: let them sing aloud upon their beds.
6. Let the high praises of God be in their mouth, and a two-edged sword in their hand;
7. To execute vengeance upon the heathen, and punishments upon the people;
8. To bind their kings with chains, and their nobles with fetters of iron;
9. To execute upon them the judgment written: this honour have all his Saints. Praise ye the Lord.

### **3. PRAYER TO OBTAIN THE POWER OF THE WORD**

“Lord Jesus Christ, God of our salvation, who gave his Disciples and through them to their successors the task of driving out the Powers of this World and bringing balance, purity and goodness to this primitive Universe under Satan’s thrall; You who promised to your Apostles: “For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist...” (Luke, XXI, 15), we pray You by the mysterious virtue of Your Most Holy Name Yeheshuah, and by this same promise, to deign to grant to my words the power necessary to engage in this combat. Grant, O Lord Jesus, the request of Your servant, **N...**, and may thanks be offered to You forever and ever. Amen ✡.”

### **4. THEN FOLLOW THE PRAYERS OF THE *SACRAMENTARY*.**

### **5. PSALM OF THE CANDLE (Ps. 18)**

Accompanying all Operations of Sanctification, Benediction, etc., and said in place of that for the Sword, with the Dikerion and Trikerion in the hands. It is followed by the Prayer to obtain the Power of the Word, as said below:

1. I will love thee, O Lord, my strength.
2. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.
3. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies...
4. For thou wilt light my candle: the Lord, my God, will enlighten my darkness.
5. For by thee, I have run through a troop; and by my God have I leaped over a wall.
6. As for God, his way is perfect: the Word of the Lord is tried: he is a buckler to all those that trust in him.

## 6. PSALM OF THE CIRCLE (Ps. 20)

This accompanies the circular censing, three times, of the circles comprising the Operational Carpet. Firstly, one censes the large circle with little forward movements. Then one traces a triple circle around the four secondary circles. One does not cense the central candle, nor the Shin.

1. The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;
2. Send thee help from the sanctuary, and strengthen thee out of Zion;
3. Remember all thy offerings, and accept thy burnt sacrifice; Selah.
4. Grant thee according to thine own heart, and fulfil all thy counsel.
5. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.
6. Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.
7. Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.
8. They are brought down and fallen: but we are risen, and stand upright.
9. Save, LORD: let the king hear us when we call.

## 7. OTHER OBSERVATIONS

The prayer of Sanctification of the Ritual Sword or Dagger, given in the *Sacramentary*, should be said in the following manner:

- a) Light the charcoal in the Terracotta dish;
- b) Say the prayer of Benediction of Fire;
- c) Plunge the blade of the arm into the charcoal, and let it become red hot;
- d) Plunge it into the receptacle containing the previously blessed water according to the formula in the *Sacramentary*, and while doing this one says the prayer of Benediction of the Sword. When the blade is thus in the water, one coats its surface with oil of unction and puts it in a new leather scabbard.

The *Sacramentary* itself should be preferably bound in solid red material, or in leather (not paper covers). It is then blessed according to the formula of the book given by the *Sacramentary* itself. It is like the *Gospel of St John* on the altar.

The central Candle should not be taller than 8 – 10 cm (i.e., preferably a tea light). It is put on a small base of wood or metal, 2 – 3 cm maximum in height. All ritual items should be kept in a wooden box or a new suitcase, and not mixed with profane items.

Feast of St. John, Summer 1964.

### **AURIFER<sup>83</sup>**

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<sup>83</sup> The Nomen Mysticum of Robert Ambelain, the great Martinist, E.C., and REDCO reformer of the 20<sup>th</sup> century.

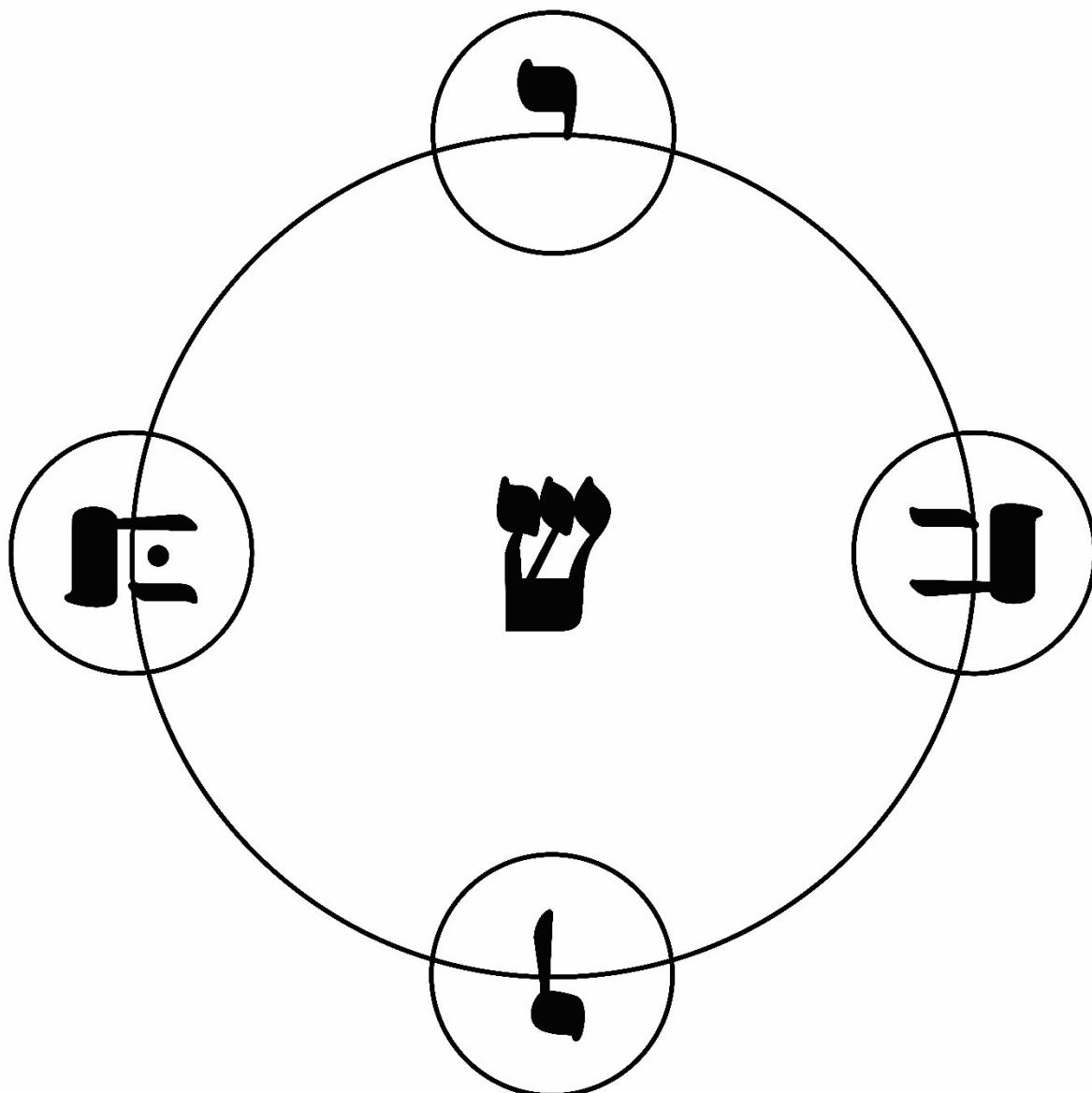


Example of a personal oratory arranged for Operations.



Example of a personal oratory arranged for Operations

## THE OPERATIONAL CIRCLE







**SACRAMENTARY OF  
THE ROSE  CROIX D'ORIENT  
SACRALISATIONS – EXORCISMS, FORMULAS,  
DEFENCE, AND ACTION**

**A NEW TRANSLATION FROM THE ORIGINAL FRENCH  
SACRAMENTARY ACCORDING TO ROBERT AMBELAIN**

**TRANSLATED & REVISED BY BR. IACOMUS & SÂR CŒUR DE LA CROIX**



# THE SACRAMENTARY OF THE ROSE ✚ CROIX D'ORIENT

## FORWORD

By publishing a major part of the secret formulary of the Rose✚Croix d'Orient, we above all attempted to give to those who are impassioned by the prestigious plan of the Rose✚Croix, a genuine working tool. It is obvious that the R✚C of the 17<sup>th</sup> century were profoundly mystic and Christian. Adversaries of Catholicism as it was at that time (intolerant and without compassion), they were also anticlerical, and therefore very close to Protestantism, except for its anti-occultism. But it is also obvious that the term does not have the same meaning any more among those who parade the name. The “Rose✚Croix” of French-Masonry are not always Christian, seldom occultist, and the modern Rosicrucians have a different orientation. Nevertheless, give to Caesar what belongs to him, and therefore, the Enchiridion that we are presenting for the first time to the public will not surprise by its mystical climate the reader who is of good intent and well informed. This is an authentically Rosicrucian manual, and it is absolutely in the spirit of those who, in History, were the ones who had the privilege of working under this word, and to be called such. Let the rationalist reader, lost in these pages, not be shocked. The true Rose✚Croix of the past did not think like him...

Furthermore, being an Occultist, Martinist, Mason, Templar, Kabbalist and Gnostic, the author of these lines apologizes to some of his readers who would desire (or simply wish) to see him keep back on this or that topic of their choice. Mystics deplore to see him publish books on occultism, occultists deplore to see him write books dealing with mysticism, and the French Symbolism of their secular rites. The author apologizes to everybody. But the reasons that motivate him to publish, such a book at such a time, and such other book at such other moment, must remain secret. Let all readers be reassured that there are, for all this, perfectly valid and serious reasons which, however, must remain hidden...

Thanks to these secret Orisons, wonderfully composed and wisely obtained, resting upon esoteric traditions which allow them to cause on another “plane” the initial archetype to which they are connected to vibrate, the authentic Rosicrucian will be able to work at every moment of his life, and in any foreseeable circumstances, at the general plan of the universal Rose✚Croix.

Whenever a problem will arise for him, in the context of this occult action to which he voluntarily consented to collaborate, the Rosicrucian will only have to remind himself of the existence of this formulary, whose format, moreover, will enable him to constantly carry it on himself or within reach. He is sure to be able to find the proper esoteric Orison to resolve the problem at hand. The encounter of a disabled, a poverty stricken, an injured animal, the relief

of a sick person, the assistance to an afflicted family, the stopping of a natural calamity, etc., for all of those things he will find in this little book the possibility of a beneficial action, efficient, unselfish, and that we recommend he keeps secret. Because as the most redoubtable evil requires secrecy to be truly efficient, so a beneficial action will only be more real and profound if it is accomplished in secrecy as well.

Regardless of these particular goals, it is obvious that this formulary is also a breviary, and the Rosicrucian can use it as such. The daily reciting of all or part of these chapters, if done by thousands of Brothers, is able, in the long run, to modify the happening of tritely predictable events. “Faith is the substance of things hoped for...” said St. Paul (Hebrews 11:1).

But the publishing of this formulary is above all for those who will be able to practice the methods given in the first tome of our work, *The Spiritual Alchemy*<sup>84</sup>, and particularly for all those who will be able to apply the special techniques explained in the second tome<sup>85</sup>. We are not publishing, however, certain orisons and very occult formulae, true procedures of action, and some of which constitute dreadful spiritual weapons in the hands of the Rose-Croix. Those keys and formulae will be subsequently given by us to a very small circle of Brothers, duly chosen according to the general Doctrine and the Plan of the Order<sup>86</sup>. Those Brothers will not be chosen by us, but by those who, on the other side of the Veil, continue to watch over Mankind and the World, in a word, by the Masters of the Past, the only and veritable Unknown Superiors.

All Saints, 1964

R. Ambelain

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<sup>84</sup> *L'Alchemie Spirituelle* by Robert Ambelain.

<sup>85</sup> *La Kabbale Practique* or *Practical Kabbalah* by Robert Ambelain.

<sup>86</sup> Ambelain or Sâr Aurifer's revised *Martinist Order of Elus Coben*.

# THE ROSE CROIX

## A) GENERAL NOTICE ON THE ORDER

The reader who would like to study the history of the Rosicrucian movement (the true one, the one of the XVII and XVIII centuries, and not certain modern American “reconstitutions”), will benefit from reading the very beautiful book that Sedir dedicated to the question, under the name of *History and Doctrine of the Rose-Croix*. We also recommend the work of Wittemans: *History of the Rose-Croix*; the small book by Serge Hutin: *History of the Rose-Croix*; our own work: *Templars and the Rose-Croix*, and with these the profane reader will be well documented on the matter. Their program can be summarized in the following manner: the cure of the sick, anonymous help to people and to human societies or to States, when their cause is legitimate; political action leading to the establishment of a vast universal State, European to begin with, then Worldwide; religious action leading to a purer Christianity, much closer to its source, and above all, denuded of the usual exoteric imagery; finally, by the action of the brothers of the Rose-Croix, reintegration of Mankind and the whole of nature to its original state. This program has been entrusted to less mysterious organizations, closer to the profane world. Among those initiatic movements, we will name the more known: Martinism and Freemasonry. However strange our affirmation may appear, the two branches of Freemasonry, the rationalists, and the spiritualists, both co-operate at the realization of the general plan of the Rose-Croix, on the political and sociological level. Martinism has been entrusted a particular task, more occult and more esoteric.

For the realization of their vast plan, necessarily spread over several centuries of modern times, the Rose-Croix have used the whole of traditional occult knowledge: Alchemy and Spagyrie, Magic, Theurgy, Astrology, natural and supernatural. Their doctrine is a combination of Christian Gnosis and Judaic Kabbalah. There are, in fact, Christian Kabbalists.

Their legendary founder, Christian Rosenkreutz, who apparently lived in the 18<sup>th</sup> century, in Germany, has so far escaped all searches and serious historical conclusions. Actually, what we have here is a pun on a sacred name. The Hebrew *roz*<sup>87</sup> (rosah) means *secrets*, *rosen*<sup>88</sup> means *prince*, and in the same language, *koroz*<sup>89</sup> means *herald*.

It is the same way that Keraziel, in Hebrew, *Herald of God*, is in the Judaic angelology, the name of the angel of the Proclamation. Thus, Rosenkreutz is a German name in appearance only; in reality, it describes a function<sup>90</sup>, by a deformation of the Hebrew *Rosha Koroz*, thus meaning *herald of the secrets*, or *secret herald*, which perfectly qualifies the Rose-Croix function. But what secret?

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<sup>87</sup> רז – Secret, Mystery

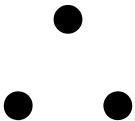
<sup>88</sup> רסן - Prince

<sup>89</sup> כרוץ – Announcer, Crier, Herald

<sup>90</sup> Ie. a title, office, or position to which one aspires to attain.

In Esoteric writings, this name designates God himself, whether it be in the *Siphra Dtzenioutha*<sup>91</sup>, the commentaries of the traditional Gemara<sup>92</sup>, in the Talmud or in the sacred writings, particularly the Daniel 2:19, God is his own secret... The Rosah Koroz of the Rose-Croix is nothing but the *Herald of God*, and as such, the angel Keraziel's medium.

One will notice that Rosen (which means prince), gives a close meaning: *Prince-Herald*, with Rosen Koroz. As for Freemasonry's *Prince of the Royal Secret*, (Rite of Heredom and the Scottish Rite<sup>93</sup>), which has been the source of so many fine jokes by the anti-masons, there is an obvious connection with the primitive Rosicrucian goal and its political realizations.



This *Sacramentary* is particular to one of the general Rose-Croix branches, the one called the Rose-Croix of the Orient. We touched upon the subject in a previous work and will limit ourself to referring the reader to certain chapters<sup>94</sup> which will be read again fruitfully, such as those on Elias Artiste, the Rose on the Cross or the Secret of Symbols, and the Rose-Croix, in which we recalled the influence exercised by the Rose-Croix Irene Philalethe, on Henry IV inspiring in him his great project of defeating the House of Austria and the creation of a kind of European league.

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<sup>91</sup> *The Book of Concealed Mystery* from the *Zohar*, first translated into English by S.L. MacGregor Mathers in his groundbreaking *Kabbalah Unveiled*. Also available in a new translation titled *The Kabbalah Decoded* by George Sassoon and edited by Rodney Dale from Duckworth publishers.

<sup>92</sup> **גמרא** – The component of the Talmud comprising rabbinical analysis of and commentary on the Mishnah.

<sup>93</sup> The Rite of Heredom is a misnomer. The original Masonic rite to use this term of the “Royal Secret” was Étienne Morin’s *Ordre du Royal Secret*. His original French rituals can be found in the BNF’s *Baylot FM4* 14 MS. This MS. is currently the oldest soiure text of what became the modern day *Ancient and Accepted Scottish Rite of Freemasonry* (A.A.S.R. or R.E.A.A., the *Rite Écossais Ancien et Accepté*). Of particular interest to Martinists are the last chapters of the MS. which contain skeletal versions of the E.C. I° and II° Catechisms, a formula for incense, an introductory lecture by Pasqually on the nature of the E.C. vs. symbolic Masonry, an old E.C. magical circle, and names and salutations of the principle officers of the Ordre. Sâr Cœur de la Croix was the first to publish a translation of the E.C. material in the O.M.S. *B.N.F. Baylot FM4*<sup>15</sup> MS. – *Translations, Transcriptions and Facsimiles* as a part of the O.M.S. *Élus Coëns Source Series* available to all O.M.S. members. The *Baylot MS.* (also erroneously called the *Santo Domingo Manuscript*) was the source for Henry Francken’s Scottish Rite source document available as an English translation in Arturo DeHoyos’ *Freemasonry’s Royal Secret: The Jamaican “Francken Manuscript” of the High Degrees* published by the Scottish Rite Research Society or as a full facsimilé with direct translation in *The 1783 Francken Manuscript* published by the Scottish Rite’s N.M.J.

<sup>94</sup> Ambelain’s *Templars & the Rose-Croix*.

Gerard Heym, in the publication *Initiation and Science* (1963, n. 57) mentioned (p. 47) the Order of the Asiatic Brothers<sup>95</sup>, also called the Knights of St. John the Evangelist, reorganized around 1750, and again around 1780, and whose source was located at Thessalonia. Actually, they are the brothers of the Rose+Croix of the Orient. Papus (Doctor Gérard Encausse) received, before 1914, from a member of the Supreme Council of the Martinist Order, who had himself received it in Cairo, the filiation of the above-mentioned Rose+Croix of the Orient. No one else besides Papus possessed it, not even Teder, his successor, within the Martinism of that time.

It is furthermore appropriate to note that Asia has nothing to do with this Order of Esoteric Knighthood. Actually, what we have here is the contraction of letters pertaining to the title in such a way as to form an acronym, an abbreviation.

Effectively, the candidate upon his reception into the Order, received the ordination of *Eques A Sancti Joannis Evangelistae*; the initials of these words give EASIE<sup>96</sup>. The mantle of the Order was black, the inside lined in white, the whole in wool, reaching a few inches from the floor. The black, on the outside, meant according to the classical tradition: prudence, wisdom, consistency in adversity and perils, humility, hidden knowledge. The colour of mourning, it meant that the

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<sup>95</sup> Most likely a reference to *Den Ritter und Brüder St. Johann des Evangelisten aus Asien in Europa, The Asiatic Brethren* (*The Brethren of St John the Evangelist from Asia in Europe*, or simply the “A.B.”). The website of the *Sodalitas Rosae ✚ Crucis et Solis Alati*, or SR✚C et SSA ([www.rosae-crucis.net](http://www.rosae-crucis.net)) gives the following information:

[The A.B.] “...initially was formed from the *Gold und Rosenkreuz* order, claimed direct or indirect linear succession to the seven churches of St. John in Asia and the esoteric roots of Christianity. They emphasised the role and importance of magic and Kabbalah (in contrast with many other societies, they actually had a Jewish kabbalist writing their very profound kabbalistic lessons), but worked also with inner alchemy (officially they rejected outer or laboratory alchemy, whereas at least some members held another view). They differed prominently from other societies by not requiring Christian faith of its members. It was introduced in Sweden by Duke Charles in the 1780’s, and by the royal court secretary C A Boehman in the 1790’s; it was then, however, already in decline due to the war between them and GuR (they both sought to expose the other group as a hoax controlled by the Jesuits, when they were not both fighting Weishaupt’s Illuminati). Boehman was also working extensively with a masonic-magical society called DELU, which became the successor of AB. Their head quarter was in Denmark, and prince Carl of Hessen was its Danish leader. This society was, in contrast to the others here mentioned, opened for both men and women, with initiation rituals based on inner alchemy and theosophy. The work in Sweden got an abrupt ending when Boehman was deported in 1803, accused of espionage in what can only be described as a great conspiracy, but carried on in Denmark and Germany.”

<sup>96</sup> This very clearly means the EASIE-EASIA (*Eques A Sancti Iohannes Apostolica – Eques A Sancti Iohannes Evangelista* or *Knights of Sts. John the Evangelist and the Apostle*). The website of the *Sodalitas Rosae ✚ Crucis et Solis Alati*, or SR✚C et SSA ([www.rosae-crucis.net](http://www.rosae-crucis.net)) gives the following information:

“Several societies were created in France during the same time, which worked with Kabbalah and the Hermetic tradition, for example *Ordre Kabbalistique de la Rose+Croix* (OKRC), and martinists organized themselves in *Ordre Martiniste* (OM) with Papus as their leader. France had in many ways a “richer” heritage to pour from than England, since EC had survived through CBCS, and *EASIA-EASIE*, *Rose-Croix d’Orient* and *FAR+C* conveyed the heritage of the earlier Rosicrucians, and the different rites of *Memphis-Misraïm* offered a continuation in the Egyptian masonry. Further, the foundation of the modern Gnostic movement took place when Jules Doinels created *L’Eglise Gnostique*.”

initiate was dead to the world. On the inside, the white meant the light within, the absolute truth, the regeneration in and beyond the afterlife, the purity of the Soul. On the shoulder, the mantle had a red crimson, the primitive crimson, cited by St. Jerome and which presents itself as an X superimposed to a capital I<sup>97</sup>. Under the mantle the eques wore a collar and a particular jewel.



The OMS EASIE-EASIA seal.

According to a document in our private records, and which comes from the one who transmitted this ordination to Papus, it is the Rose-Croix of the Orient that would be linked to the ordination that was conferred by Don Martinez de Pasqually to his *Reaux-Croix*, in the 18<sup>th</sup> century. At the same time, this movement, gave rise to the method of the inner way, diffused by Louis-Claude de Saint-Martin, and which rests upon material alchemy transposed on the spiritual plane. We can mention two cities that were particularly important for the Knights of Saint John the Evangelist: in Italy: Venice, and in France: Marseille. Still today, the crypt of St. Victor and its famous Black Virgin play an eminent role for what is left of the Order, and very few people suspect anything!<sup>98</sup> Because the Black Virgin of St. Victor besides, is the Patroness of the Order.

This *Sacramentary* comprises prayers, some of which date back to the first centuries of the Christian era. Others are more recent. The majority of these orisons rely upon an occult law that Aggripa evoked in his famous *Occult Philosophy*. The Holy Scriptures are a compilation of historical facts, which have their roots in the world of archetypes. To make any orison more efficient, it is then necessary to link it to the fact to which it might refer, and thus to its celestial

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<sup>97</sup> A six-pointed red cross. See the O.M.S. EASIE-EASIA seal.

<sup>98</sup> This relevance is well-known to initiates of the EASIE-EASIA.

archetype. So, for a peaceful marine journey the prayer should evoke (this word speaks...) the crossing of the Red Sea by the Israelites led by Moses. Because that crossing is not only an historical fact, but also the Permanent Image of the journey of human Souls, crossing the mysterious “waters” of which Genesis speaks, and going toward the Celestial City.

Strangely enough, certain of these orisons have appeared at a relatively recent date (16<sup>th</sup> century) in the Sacramentary of certain great churches. Communication? Indiscretion? Who knows...

The original of this *Sacramentary* (a student notebook) was written in Greek.<sup>99</sup> It had to be translated, and then, from the literal translation, brought to a more literary form, and adapt certain orisons to modern life. That is why the blessing of the mount of a traveler becomes that of a vehicle. Nevertheless, we hope that this formulary as it is will be welcomed with favor by the Kabbalists, Gnostics, Martinists, and all the Christian mystics of a heterodox character and not dependent on a big Church.

Finally, we thought it appropriate to complete this work with some formulae or particular exorcism orisons that were not in the original manuscript and that the reader will be happy to see added to the primitive work.

As we have said in the preliminary note on the Rose-Croix, being familiar with all occult knowledge, they used them, in the 17<sup>th</sup> and 18<sup>th</sup> centuries, to successfully begin the implementation of their plans. It is therefore not surprising to see the present *Sacramentary* completed by an ensemble of ritual forms. Let the reader not reject these, under the fallacious pretext of a simplicity of good taste! Rites are the conductors and the amplifiers of the power of the human word.

It is customary, according to the tradition, which was handed down to us, that the Operator be stripped of a maximum of profane clothes, as well as all metallic objects. He then wears a white linen robe and a girdle of the same color. He wears sandals which are kept exclusively for this purpose.

For the Orisons, he operates bareheaded. For the exorcisms he covers his head with a hood attached to the robe, or of a linen amice. He operates in front of an altar made up of the following: a golden yellow silk tablecloth, on which is laid the *Gospel according to St. John*, opened at the first chapter, flanked by two candlesticks with beeswax candles. The original did not mention incense, but we think that this is due to an omission by a copyist, and that incense burner or a perfume burner, furnished with live charcoal, will permit the creation of a more mystical and more efficient atmosphere.

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<sup>99</sup> I have always preferred Ambelain's version of the R~~CO~~CO *Transmission* and *Sacramentary* over the unnecessarily complex Greek versions. The simple and direct nature are more efficacious for the *Way of the Heart* which we seek to impress upon our members and especially upon our newly raised Adepts. For the purpose of transmitting and preserving the entire historical tradition, the Greek ordination, additional prayers, archangelic work and prayers are included in the Appendix of this manual. – Sâr Cœur de la ~~CO~~.

We will add that the habit of honouring the Gospel and making it assume the role of condensator of the Presence of Christ, was already known in the times of the Oriental emperors. At Byzantium, the emperor had at his right a richly embellished chair on which was resting, half unrolled, a parchment on which was written the Gospel of St. John. On the Gospel itself was a lit candlestick. The whole was supposed to represent Christ, invisible but present. This was adopted by the Cathars.

## B) SUMMARY OF THE DOCTRINE

The doctrine of the Rose-Croix of the 17<sup>th</sup> century (not to be confused with the modern systems so-called Rosicrucian) is that of Martinism, as much Louis-Claude de Saint-Martin's as Martinès de Pasqually. In fact, it is that of the Christian Kabbalists of the Middle Ages and the Renaissance. It seems essential to give a summary, which alone is thus capable of making understandable a great number of the operations and prayers comprising this formulary, of justifying them, and of underlining their importance.

It is, in fact, the esoterism of the Judeo-Christian tradition, stripped of childishness and classical imagery.

### OF CREATION

GOD, Essential Being, Eternal, existing by Himself and in Himself, without needs and variations, infinitely good, infinitely wise, because infinitely perfect, is also Almighty.

Being Almighty and Eternal, his Almighty has necessarily exerted throughout eternity on Creatures:

“The Lord possessed me when in the beginning of His way, before His works of old...”  
(Proverbs 8:22)

“For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.” (Isaiah 65:17)

“And it shall come to pass, that from one new moon to another, from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.” (Isaiah: 66:23)

“My Father worketh hitherto, and I work.” (John 5:17)

“And now, O Father, glorify thou Me with thine own self with the glory I had with Thee before the world was.” (John 17:5)

“Thus the heavens and the earth were finished, and all the host of them...” [succeeded creations, the universes succeeded universes, probably separated by periods of non-being, analogous to the famous, “seventh day,” during which “God rested.”] (Genesis 2:1)

When the beings integrated into one of those creations have freely manifested by their acts, by a sort of self-determination, when arrives at the end of that creation, they remain fixed in the final state which they arrived at. And it is a sort of mysterious fire that fixes them, that hardens them for the role that they will play in the following creation.

Thus, fixed in evil, they will in the new creation remain means of temptation, corruption, and destruction. They will be demons.

Fixed in good, they will remain in the new creation, means of liberation, purification, and creation. They will be angels, or chosen Souls set aside, according to the happy expression of St. Paul.

## OF THE PREEXISTENCE OF SOULS

The word Adam does not designate a carnal being, but a collectivity. One might say Adam as one says regiment or the marines. The First Man was an egregore, or a co-stewardship, and it was the central spirit of that egregor which was the true Adam, the driving cell. Hence the word of Origen: “Souls have pre-existed, like a kind of people...” the Scriptures confirm this notion.

“And as I may say so, Levi also receiveth tithes, paid tithes in Abraham.” (Hebrews 7:9)

“So death passed upon all men, for that all have sinned.” (Romans 5:12)

“Neither with you only do I make this covenant. But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.” (Deuteronomy 29:14–15)

“For I will not contend forever, neither will I be always wroth: for the Spirit should fail before me, and the Souls which I made.” (Isaiah 57:16)

“Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.” (Jeremiah 1:5)

“Wherefore I praised the dead which are already dead more than the living, which are yet alive. Yea better is he than both they, which had not yet been, who hath not seen the evil work that is done under the sun.” (Ecclesiastes 4:2–3)

“I was a child full of intelligence, I received from god a good Soul, and becoming better, more and more, I came then in a pure body.” (Wisdom 7:19–20)

“There is one body and one Spirit, even as ye are called in one hope of your calling.” (Ephesians 4:4)

Most of the biblical citations pertaining to the pre-existence of Souls were often and wrongly used for arguments in favour of the reincarnation of Souls by those who believe it, the confusion being easy.

## THE TEMPTATION AND THE ORIGINAL FALL

The notion of temptation (by the Principle of Evil and by the Beings that it attracted within its orb), for the pre-existent Souls, is an integral part of Judeo-Christianism. To deny that there was a fall, and a spiritual degradation is to deny the incarnation of Christ, and to remove all value from Redemption is equally to deny the value of His sacrifice. All this is unthinkable for a Christian.

We can then understand this fall as a burst of the egregor that we spoke of earlier, the dispersion of the collectivity, its corruption, analogous to the one that follows physical death. And since this fall is caused by spiritual degradation, it implies a descent in the corresponding planes of existence, that is, in the most inferior ones, by the effect of a progressive materialization leading towards animality, and even beyond.

“And they sewed fig leaves together, and made themselves aprons.” (Genesis 3:7)

“Unto Adam also his wife, did the Lord God make coats of skin and clothed them.” (Genesis 3:21)

## OF THE REDEMPTION OF MAN

As a perverse intelligence had darkened the pre-existent Souls to the extent of making them fall, so it will be a pure Intelligence that will re-illuminate them:

“I considered all the living which walk under the sun, with the second child that I shall stand up in his stead.” (Ecclesiastes 4:15)

Several verses of the Old Testament speak of the Messiah, of his coming, and of the circumstances surrounding it. The messianic prophetism is one of the most considerable (and also most striking) elements in the Holy Scriptures.

An image will better explain the process of Redemption. If one imagines a necklace, one will observe that it is never called otherwise: one says, “the necklace.” Let us break the thread. The pearls escape, fall on the floor and go in all directions. Henceforth, there is no longer a notion of a necklace; one looks for “the pearls.”

Some of them will get lost under the furniture and in dark corners. One will have to wait for a long time before finding them, despite the search, and often by chance. Others will be quickly found, for they will never have gone far from the point of the fall nor from the eyesight of the necklace owner. For each pearl carries within itself its proper fate as the Pre-Existing Souls carry in them their own fate, by the effect of their Predestination. For the pearls are, also, subject to their own destinies, according to the time of their individual creation.

When the owner of the pearls will have recovered them all, he will thread them again on a new thread, into the order of their original placement, which was according to their size and their

orientation. And when this reconstitution is over, we will again talk about the “necklace” and we will not say “the pearls” any longer.

If some are missing, the cause of that absence will be the imperfection of the means used for the search, or the carelessness of the searcher, or the insufficient time for that research. But if the owner is perfect, if he has all the means required to search for his pearls, and if he has all the time required without any impatience, he will recover them all.

Let us replace the pearls with the Souls, the necklace with Mankind, and the owner with God. The whole problem of the final restitution is resolved, and the Apocatastase is then justified.

## OF THE REDEMPTION OF NATURE

The degradation of the first Adam has raised the one of the entire original creation of which he was the Ordinator and guardian element. It constituted the Ideal Image containing the prototypes of all Creatures (plants or animals) according to the Platonic doctrine. This is why in the famous “Garden of Eden” (in reality the ideal world, purely spiritual and non-material) the animals and plants mentioned in Genesis are only essential Archetypes each containing all the pre-existent Souls of the beings of its species. Eden was, therefore, the world of Essence. After the Fall, all that it contained degraded and became the world of Substance, the result of this materialization.

That is why the redemption (effected) and the reintegration (progressive) of Mankind, the work of Christ, must necessarily be followed by that of the whole of Nature. And this work is the task of Man, although his own redemption has already brought a purification in principle to the fallen Creation. Let one read again the famous passage in the Acts of the Apostles 10:9–16, and one will then understand the esoteric meaning of the phrase: “What God has cleansed, that call not thou common.” (Acts 10:15)

This reintegration of the Souls, other than the human Souls (vegetative and sensitive Souls scattered in nature), is echoed in the Old Testament itself:

“Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?” (Ecclesiastes 3:21)

“The man and the animal, indeed, the Lord saves them!” (Psalms 26:3)

“And said unto him, run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.” (Zachariah 2:4)

## ON THE APOCATASTASE OR FINAL REINTEGRATION

There is no eternal hell, there are only sojourns in a Creation; sojourns corresponding to the ultimate state in which the creature found itself fixed at the end of the universe to which it took part. It is the same, therefore, with the paradise which, based upon this type of reasoning, will be not permanent and transitory, the creature being able, by its mildness, to again be demerited and to fall. In fact, this second point is not susceptible to be retained, because the degree of perfectibility which is accessible to the Creature should permit it to be beyond the reach of any temptation. Furthermore, the period of self-determination being over, God, by the effect of His Grace, does not anymore lead him into temptation, to paraphrase the prayer par excellence, the “Pater Nostre” (the “Our Father”). He will withdraw from dark entities all power on the Creature having finished its cycle of probationary manifestation.

The Holy Scriptures give us a lot of testimonies about this final fixation in Good:

“That in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even him.”  
(Ephesians 1:10)

“Are ye not as children of the Ethiopians unto Me, O Children of Israel? said the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kit.” (Amos 9:7)

In the esoteric study of the Holy Scriptures, the names of the tribes that are the enemies of Israel are emblematical of demonic races. The Cappadocians, called Caphthotim in Hebrew, from the word designating the apple and the pomegranate, are fallen angels, the apple being the symbol of knowledge of Good and Evil (a pun on the Latin word *malum*) and the pomegranate symbolizing the underworld. It is because she swallowed six kernels of a pomegranate that Persephone will not come back next to her mother Demeter in the world of the living, after her kidnaping by Hades.

Just as Israel (in Hebrew: “man of God”), is nothing but Mankind, the whole of the human Souls. And Egypt, the Cappadocia, Cyrene, mean different creations, other universes.

“From beyond the rivers of Ethiopia my suppliants, even the daughters of my dispersed, shall bring mine offering.” (Zephaniah 3:10)

Ethiopia (in Hebrew: Chus, darkness) esoterically means the blacks, that is, the fallen angels.<sup>100</sup>

“For lo I will command, and I will sift the house of Israel among all nations like as corn is shifted a sieve, yet shall not the least grain fall upon the earth...” (Amos 9:9)

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<sup>100</sup> Here, Ambelain does not mean “blacks” as in Africans or those of dark complexion, but rather black as in darkness, qlippoth, evil, etc.

We know that in the sacred writings the grain of corn and the grain of wheat are the symbols of Souls, particularly in the New Testament where the Christ is at the same time the Divine Sower, and the Harvester par excellence, just as the evil is the sower of the tares.

“At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among the people of the earth, when I turn back your captivity before your eyes, saith the Lord...” (Zephaniah, III, 20.).

It is Christ who speaks and addresses His Father. He talks about a return which is an argument in favour of the pre-existence of the Souls.

Let us not imagine however that God, by weakness, indulgence, and weariness, will forgive the rebels without these repenting and atoning for all the evil they will have caused. In Him, Justice balances Mercy. In Him, no harshness, no weakness, but give the devil his due:

“The Ethiopians shall prostrate themselves before Him, and His Enemies shall have the earth...” (Psalms 71:9)

“The wolf will sleep with the lamb...” (Isaiah 65:25)

“To see is to behold. These are the wonders of the Lord.” (Daniel 4:28-34)

## C) OBSERVATIONS

One should particularly observe the following:

- 1) When fighting, repelling, or exorcising, hold the sword in the left hand, horizontally, and the sacramentary in the right hand. Face North.



2) When asking, trying to obtain, or wishing, one addresses God. Hold then a taper in the left hand, vertically, and the book remains in the right hand. The Operator faces East.



3) When laying hands, hold them palms down on the subject's head or over the sick part of the body where applicable, or over the ritualistic object to be blessed or consecrated. The hands are extended and joined by the index fingers touching one another. The thumbs are spread out forming a square with the hands and joined at the root. The Operator faces East.



- 4) During exorcisms that aim to free a living entity, human or animal, the Signs of the Cross (✚) that are marked are executed with the Oil of Exorcism, and not with water.
- 5) Incense for Exorcism must burn during the whole duration of any such Operation. The same goes for the Taper.
- 6) All Orisons end with a sprinkle of the Water of Exorcism, in four gushes forming a cross before oneself: from top to bottom, and from right to left (in the Churches of the Orient, the Sign of the Cross is still done as in the older times from the right shoulder to the left<sup>101</sup>).

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<sup>101</sup> As in the *Hermetic Order of the Golden Dawn*'s "Qabalistic Cross" corresponding to the end of the "Lord's Prayer".

## THE STANDARD OPENING

℣ Our help is in the name of the Lord.

℟ Who made heaven and earth.

℣ May God's Presence dwell with you.

In the Sign of the Dove.

℟ And with thy Spirit.

All: Hear us and draw near to us.



## 1) PRAYERS FOR DAILY USE

### BLESSING OF BREAD AND PASTRIES

Recite the standard opening.

Let us pray.

Lord Jesus **☧** Christ, the bread of angels, the true bread of everlasting life, be pleased to bless **☧** this bread, as you once blessed the five loaves in the wilderness, so that all who eat of it may derive health in body and Soul. We ask this of you who lives and reigns forever and ever.<sup>102</sup>

**℟ Amen.**

℣ Through Jesus **☧** Christ, our Lord and Master, and by Saint John His servant.

**℟ Amen.**

It is sprinkled with Holy Water.

Or (especially during Easter):

Holy Lord and Father, the almighty and everlasting God, be pleased to bless **☧** this bread, imparting to it your hallowed favour from on high. May it be for all who eat of it a healthful food for body and Soul, as well as a safeguard against every disease and all assaults of the enemy.<sup>103</sup>

**℟ Amen.**

℣ Through Jesus **☧** Christ our Lord and Master, and by Saint John His servant.

**℟ Amen.**

It is sprinkled with Holy Water.

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<sup>102</sup> *Rituale Romanum (Roman Ritual) – Missale Romanum, 1962* – Chapter VIII: Blessings of Things Designated for Ordinary Use – 1. Blessing of Bread and Pastries.

<sup>103</sup> *Rituale Romanum (Roman Ritual) – Missale Romanum, 1962* - Chapter II: Blessings for Special Days and Feasts of the Church Year – 14. The Easter Blessings of Food – C. Blessing of Bread.

## BLESSING OF OIL

Recite the standard opening.

God's creature, oil, I cast out the demon from you by God ☧ the Father almighty, who made heaven and earth and sea, and all that they contain. Let the adversary's power, the devil's legions, and all Satan's attacks and machinations be dispelled and driven afar from this creature, oil. Let it bring health in body and mind to all who use it, in the name of God ☧ the Father almighty, and of our Lord Jesus ☧ Christ, His Son, and of the Holy Spirit, the Advocate, as well as in the love of the same Jesus ☧ Christ our Lord, who is coming to judge both the living and the dead and the world by fire.<sup>104</sup>

℟ Amen.

℣ Through Jesus ☧ Christ our Lord and Master, and by Saint John His servant.

℟ Amen.

Let us pray. Almighty and Eternal God, you who sanctifies the oil and gives it for the holiness of those who use and receive of it, You who, by it conferred the unction to the Kings, to the Priests, and Prophets, may it please you to bless ☧ and hallow ☧ this creature, oil. Grant, we pray, that this oil, which we are blessing ☧ in your name, will procure consolation as well to those who taste of it, and health to all those who will use of it.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen. It is sprinkled with Holy Water.

Or:

Lord God almighty, before whom the hosts of angels stand in awe, and whose heavenly service we acknowledge; may it please you to regard favourably and to bless ☧ and hallow ☧ this creature of oil, which by your power has been pressed from the juice of olives. You have ordained it for anointing the sick, so that, when they are made well, they may give thanks to you, the living and true God. Grant, we pray, that those who will use this oil, which we are blessing ☧ in your name, may be delivered from all suffering, all infirmity, and all wiles of the enemy. Let it be a means of averting any kind of adversity from man, made in your image, and redeemed by the precious blood of your Son, so that he may never again suffer the sting of the ancient serpent, through Christ our Lord.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen. It is sprinkled with Holy Water.

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<sup>104</sup> *Rituale Romanum (Roman Ritual) – Missale Romanum, 1962* – Chapter VIII: Blessings of Things Designated for Ordinary Use – 8. Blessing of Oil.

## BLESSING OF WINE

Especially on the Feast of St. John, Apostle and Evangelist.

Recite the standard opening.

Let us pray.

We praise you, Lord our God, King of the Universe, who created the fruit of the vine. We thank you, our Father, for the Holy Vine of David your servant. We thank you even more for the vine that you have made known to us through Jesus **基督** Christ, your only son, our Master and Lord.

Lord God, bless **基督** and consecrate **基督** this vessel of wine by the power of your right hand; and grant that, through the merits of St. John, Apostle and Evangelist, all your faithful who drink of it may find it a help and a protection. As the blessed John drank the poisoned potion without any ill effects, so may all who today drink the blessed wine in his honour be delivered from poisoning and similar harmful things through Jesus **基督** Christ our Lord.<sup>105</sup>

**All: Amen.**

Lord, bless **基督** this creature drink, so that it may be a health-giving medicine to all who use it; and grant by your grace that all who taste of it may enjoy bodily and spiritual health in calling on your Holy Name; through Christ our Lord.

**All: Amen.**

May the blessing of Almighty God, Father, Son, **基督** and Holy Spirit, come on this wine and remain always.

**R Amen.**

Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

It is sprinkled with Holy Water.

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<sup>105</sup> *Rituale Romanum (Roman Ritual) - Missale Romanum, 1962* - Chapter II: Blessings for Special Days and Feasts of the Church Year - 3. Blessing of Wine

## BLESSING OF BEER<sup>106</sup>

Recite the standard opening.

Let us pray.

Lord, bless **☩** this creature, beer, which by your kindness and power has been produced from kernels of grain, and let it be a healthful drink for mankind. Grant that whoever drinks it with thanksgiving to your Holy Name may find it a help in body and in Soul; through Christ our Lord.

**℟ Amen.**

**℣ Through Jesus **☩** Christ, our Lord and Master, and by Saint John His servant.**

**℟ Amen.**

It is sprinkled with Holy Water.

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<sup>106</sup> *Rituale Romanum (Roman Ritual) – Missale Romanum, 1962* – Chapter II: Blessings for Special Days and Feasts of the Church Year – 5. Blessing of Beer

## BLESSING OF WINE FOR THE SICK<sup>107</sup>

Recite the standard opening.

Let us pray.

Lord, Jesus **¶** Christ, Son of the living God, who in Cana of Galilee changed water into wine, be pleased to bless **¶** and to hallow **¶** this creature of wine, which you have given as refreshment for your servants. And grant that whenever it is taken as a drink or poured into wounds, it will be accompanied by an outpouring of grace from on high.

Let us pray.

Almighty eternal God, everlasting salvation to those who believe in you; graciously hear us on behalf of your sick servant, for whom we beg your merciful aid so that having recovered from their illness they may give thanks to you in your Church; through Christ our Lord.

**¶ Amen.**

**¶** Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

**¶ Amen.**

It is sprinkled with Holy Water.

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<sup>107</sup> *Rituale Romanum (Roman Ritual) - Missale Romanum, 1962* – Chapter VIII: Blessings of Things Designated for Ordinary Use – 3. Blessing of Wine for the Sick

## **PRAYER BEFORE A MEAL**

Let us pray.

Almighty God, celestial and living bread, truly the food of the whole universe; you who descended from Heaven to bring life to the world: deign to protect our life from above, O Merciful Lord. Grant us the good things to come. Bless us now by means of our food and our drink and make us worthy to share them in righteousness with all beings as we render glory and thanksgiving to you, Lord, sole dispensator of all good gifts.

**℟ Amen.**

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

**℟ Amen.**

## **PRAYER AFTER A MEAL**

Let us pray.

Almighty God, who nourished us since our youth and who provides for the sustenance of all living beings, material as well as spiritual; giver of all good gifts; author and patron of our eternal life, who has allowed us to share this meal in joy, and to share the surplus in charity with those who are poorer than us, blessed be Your Holy Name. May your grace descend, O merciful Lord, on those who have welcomed us. Fill their homes with your good gifts and preserve their Souls until the end in grace so that your Holy Name may be glorified forever and ever.

**℟ Amen.**

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

**℟ Amen.**

## **BLESSING OF A FIRE**

(Of a stove, fireplace, furnace, or open-air fire.)

Recite the standard opening.

Let us pray.

Salt is thrown into the fire in the Sign of the Cross while the following prayer is recited.

Almighty and eternal God, the sacred fire of Divine love, deign to bless **☩** and sanctify this elemental fire so that through it no harm will befall your Creatures. Grant, O merciful Lord that after the darkness of this world we may come with pure hearts to you, the light that will never be extinguished.

**℣** Through Jesus **☩** Christ, our Lord and Master, and by Saint John His servant.

**℟ Amen.**

## PRAYER WHEN LIGHTING THE LAMP IN THE EVENING

Let us pray.

We thank you, O merciful Lord, through Jesus **基督** Christ, your Son, and our Lord, for having enlightened us by revealing to us the incorruptible light. We have now finished the day and have reached the night. The light you have provided for our joy this day that has satisfied our needs. And now that we have this light against the darkness of night, we proclaim your holiness and your glory.

**R Amen.**

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

## PRAYER BEFORE RETIRING FOR THE NIGHT

Let us pray.

Leave Satan! From this door and from these four corners! There is no place here for you or your minions to stay. This room is watched by the Holy Apostles Peter and Paul! In this room the Holy Gospel radiates! And in this room, after celebrating my daily worship, I will lie down and sleep in the Name of the Father, the Son, **基督** and the Holy Spirit.

**R Amen.**

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

## PRAYER BEFORE GOING TO SLEEP

Let us pray.

Almighty God, eternal dispensator of all spiritual light, deign, in the name of Jesus **基督** Christ, our Master and Lord, to send your spirit to dwell in my mind while I sleep. Put in my heart that Holy Wisdom that you bestowed on your son Solomon, so that during the night my Soul and body, all my limbs, and all the life of my organs be safe from any trap or invasion of demons as well from the temptation of sin. And finally, teach me to give thanks to You, O Merciful Lord.

**R Amen.**

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

## 2) GENERAL PRAYERS FOR THE DAY

We think that it is appropriate to include in this work a prayer taken from the *Breviary of the Réaux-Croix*, the highest grade, sacerdotal and theurgic, crowning the hierarchy of the Élus Coëns of the 18<sup>th</sup> century. This prayer was composed, as were all the rituals and their invocations, by Don Martinez de Pasqually<sup>108</sup>, their initial founder. It gives a formal denial to the insinuations of certain ill-intentioned critics to the effect that the operative Martinism (also called Martinezism) be the leading way to pride. Moreover, it contradicts a similar allegation according to which Louis-Claude de Saint-Martin represents the New Testament, and his master, Don Martinez, the Old. This prayer is taken from The Prayers at Daybreak. This theurgic breviary concerns Dawn, Midday, Evening, and Midnight. The Réaux-Croix, therefore, as can be seen, prayed for a long time every six hours. These two following Orisons may suffice as a little daily ritual, at this time, where modern man has little time for isolation and spiritual work.

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<sup>108</sup> This is Ambelain's spelling, properly spelled Martinès de Pasqually.

## ORISON TO GOD

Grant, Lord, that I, *(your name)*, your servant, may always enjoy health of Soul, and, temporally, of body, according to Your will and through the Blessed Mary ever Virgin, that I may be delivered from this present sadness to experience eternal joy.

May I experience your mercy at the present hour of this day as I pray to you, o my God and Father! That, having tasted the sweetness of your Law, I may end it with the most humble acts of grace. Preserve me from all accidents throughout this day. Bless the works I will undertake to fulfil my worldly needs. Keep me from all motives of greed, ambition, and vainglory. Protect me from the danger of riches and from the ills of poverty. Keep me in modest mediocrity for fear that either of the two extremes may corrupt my heart.

Give me, O Father, my daily spiritual and worldly bread and, above all, may your Holy Will be accomplished in me.

I know, O my God, that the life of a sinner must be a life of humiliation and sorrow. Knowing this, I submit myself to all those to whom you please to subject me this day. I am ready to suffer without complaining the rebuffs, the scorn, the insults, and injustices of man. This I render to you, O my God: the task to which you have subjected me for my sin; the trials and practices of my faith; caring for my needs and all the anxieties of life. Help me, Lord, to fulfil all these duties faithfully. May your grace accompany me all day, that I may make the most of every hour. When I give account of them to you, may they be full of works worthy of You.

I ask all these graces of Thee, through the intercession of the Holy Spirit.

Amen.

## PRAYER TO THE GUARDIAN ANGEL

O Divine Spirit of Strength, Wisdom, and Light! You, Eternal and powerful being whom I long to know! You are my sole desire, and I shall not rest until we are one! I call you and invoke you!

Come to my aid. Guide me throughout this day on the path of redemption. Kindle within me that Divine love with which you are aglow. Send me your wisdom at all times. Arm me with the weapons I need to conquer myself and my spiritual enemies. Guide my steps in truth, for I surrender myself to your guidance.

O Divine Word! You who have sent Your Angels to protect and to guide us: Grant that I may benefit from their powerful Operations and be protected from all malice, error, and illusion throughout this day.

O Eternal Logos! Grant that I may come to intimately know the Spirit which You have assigned unto me.

I ask this grace through Your most precious blood, which has become the Seal of my Reconciliation with You.

Amen.



### 3) THE SACRAMENTARY

#### BLESSING OF A BOOK OF SPIRITUAL FORMULA

Recite the standard opening.

Let us pray.

Almighty and Eternal God, You who saved from destruction and oblivion the Holy Book of your Law during the Babylonian captivity so that it reached the hands of your servant, the scribe Ezra, we ask you to bless **基督** this book. Furthermore, we beg you that this book should be protected by your Holy Angels and your Saints against any attack or damage as well as any destruction by the powers of evil, and thus, through the merits of your Prophets, your doctors and your Saints, it may be abundantly researched and studied by all men of desire.

℟ Amen.

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

It is sprinkled with Holy Water.

## BLESSING OF AN ICON OR IMAGE OF OUR LORD JESUS ✕ CHRIST, THE BLESSED VIRGIN MARY, OR ANY SAINT

(Especially if such images are exposed for public veneration.)

Recite the standard opening.

Let us pray.

Almighty everlasting God, who condescended to prescribe to your servant Moses to place the candelabra of seven luminaries into the Tabernacle as a representation of the seven angels who are always in the Presence of your holy countenance; and to sculpt upon the holy Ark of your Covenant with Israel the double image of the two essential Seraphim; and to erect in the desert the image of the serpent of Aaron, prefiguring the sacrifice of your Divine Son upon the cross: in the same way, encourage the one who paints, sculpts, and erects the images of eternal archetypes as well as the likenesses of your Saints. Whenever we look at them with our bodily eyes, we may also behold with the eyes of our Soul the holiness of their lives and actions and resolve to imitate them to the best of our ability. May it please You to bless ✕, hallow ✕, and consecrate ✕, this image, which has been made in memory and honour of your only Son, our Lord Jesus ✕ Christ (or “of the Very Holy and Blessed Mary, mother of your Son, Jesus ✕ Christ” or “of your servant the Blessed Saint N.N.”). Condescend therefore, O almighty sanctifier, to make all those who will apply before this image honour it, meditate on it, and take it for the rule of their life, so that they may, through your (or his or her) merits (and intercession), obtain your grace for material protection in life, and in the conduct of the moral life, salvation, everlasting glory in the life to come.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

It is sprinkled with Holy Water.

## BLESSING OF A ROSICRUCIAN ROSARY (OF 144 BEADS)<sup>109 110</sup>

Recite the standard opening.

Let us pray.

Almighty God and Father of Our Lord Jesus **✚** Christ, who loved us so much that for us, sinners, he subjected himself to be beaten with rods and whips, to assume the Crown of Thorns, and to die on the cross of the most odious torture: we beg you kindly, in your infinite mercy, to sanctify, one by one, the sweet-smelling beads of this Rosary, so that the grace resulting from the knots of whips and the thorns of the Holy Crown are inserted and forever reflected in each of them. And you, O Jesus **✚** Christ, our Saviour; you who have deigned to gather around yourself the twelve Apostles, chosen from among all men for their faith and fidelity; you who then graciously added seventy-two disciples<sup>111</sup> and sent them in thirty-six pairs to the lost sheep of the House of Israel: deign, O merciful to send your Holy Angel to deposit in this fragrant rosary the sweet perfume of your grace and Divine Love. And as you have deigned to reveal to Saint John, your Beloved Disciple, the symbolic number of the one hundred forty-four thousand righteous<sup>112</sup> who are to inherit the City from On High, may you give to the edifying number of this rosary such a virtue that the one who will count its beads, wear it, or keep it piously in their house shall be henceforth, everywhere and always in this dark world sheltered from the Adversary and his plots so that at the time of their departure will deserve to be presented before you, rich in good works and merits. And you, O Holy Spirit, illuminator and inspirer of all virtue and knowledge; in Your turn, may You give to the sweet-smelling beads of this rosary the strength and power to illuminate the Soul and Spirit of anyone who will use it in accordance with its purpose.

℟ Amen.

℣ Through Jesus **✚** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

It is sprinkled with Holy Water.

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<sup>109</sup> The rosary should preferably be of sandalwood. As incense has the power to drive out Evil Spirits, so the smell of sandalwood purifies any occult and invisible Presence. It serves for the exact enumeration of repeated prayers, and is at the same time, a spiritual capacitor and a protection.

<sup>110</sup> From *An Anthology of the Theurgic Operations of the Rose **✚** Croix of the Orient*, Athens 2008: “As Ambelain states in his *Sacramentaire*, the Rose **✚** Croix of the Orient use preferably a rosary of 144 beads made of sandalwood. On the other hand, in the Greek Orthodox tradition rosaries are usually made of wool.”

<sup>111</sup> See Luke 10.

<sup>112</sup> See Revelation 7:1-8.

## **BLESSING OF THE OIL AND WATER OF HEALING**

Recite the standard opening.

Let us pray.

Almighty God, Eternal Consecrator, Source of all Sanctification, it is in the Name of Jesus **基督**, Your only Son, our Lord and Master, that we bless these offerings. We thus invoke on this oil and water he who suffered, he who was crucified, he who was raised from the dead, and he who is seated at your right hand, O God. O Lord of Mercy, may you allow this oil and this water the virtue to heal your Creatures so that they eliminate all fever, illness, and all ghostly demons. May they bring to those who receive them, in the name of your only son, Jesus **基督**, our Master and Lord, recovery and health. And through Him may love, glory, and power be rendered, in the Holy Spirit, now and forever. **基督**

**℟ Amen.**

**℣ Through Jesus **基督**, our Lord and Master, and by Saint John His servant.**

**℟ Amen.**

## **BLESSING OF THE HEALING OIL OR WATER**

Recite the standard opening.

Let us pray.

Lord God: you who gave us the Holy Spirit, the Lord, the Salutary Name, the Immovable Spirit, hidden to the foolish but reserved to the wise; Christ: you who sanctified us, and who, by your mercy, makes wise the servants you choose in your wisdom, who sent us the science of your Spirit, which heals all sickness and suffering, who gives the charism of healing to those who have become worthy of this gift: deign to bless **基督** this **(oil or water)**, which is image of your fertility, even the fullness of your merciful benevolence, so that it may relieve the suffering, heal the sick, and sanctify those who return to the true faith, because you are strong and glorious, now and forever, O Lord our King.

**℟ Amen.**

**℣ Through Jesus **基督**, our Lord and Master, and by Saint John His servant.**

**℟ Amen.**

## BLESSING OF CHALK FOR SACRED INSCRIPTIONS<sup>113</sup>

Recite the standard opening.

Let us pray.

Almighty God and Creator of the Universe: deign to bless **☩** this creature, chalk, and let it be a help to mankind. Grant that those who use it in faith with the invocation of your most Holy Name, and with it inscribe the names of your angels, Apostles, or Saints, or the sacred sign par excellence, the Cross of Salvation, may, through their merits and intercession, obtain health of body and the protection of their Soul.

℟ Amen.

℣ Through Jesus **☩** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

It is sprinkled with Holy Water.

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<sup>113</sup> *Rituale Romanum (Roman Ritual) – Missale Romanum, 1962* – Chapter II: Blessings For Special Days And Feasts Of The Church Year – 7. Blessing of Chalk.

## BLESSING OF THE SALT USED FOR EXORCISM<sup>114</sup>

Recite the standard opening.

Let us pray.

God's creature, salt, I cast out the demon from you by the Living ✕ God, by the True ✕ God, by the Holy ✕ God, by God who ordered you to be thrown into the water-spring by Eliseus to heal it of its barrenness. May you be a purified salt, a means of health for those who believe, a medicine for body and Soul for all who make use of you. May all evil fancies of the foul fiend, his malice and cunning, be driven afar from the place where you are sprinkled. And let every unclean spirit be repulsed by Him who is coming to judge both the living and the dead and the world by fire.

Almighty everlasting God, we humbly appeal to your mercy and goodness to graciously bless ✕ this creature, salt, which you have given for mankind's use. May all who use it find in it a remedy for body and mind. And may everything that it touches or sprinkles be freed from uncleanness and any influence of the Evil Spirit.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>114</sup> *Rituale Romanum (Roman Ritual) – Missale Romanum, 1962* – Chapter II: Blessings For Special Days And Feasts Of The Church Year – 1. Rite for Providing Holy Water.

## BLESSING OF THE TAPER OF EXORCISM

Recite the standard opening.

Inscribe a cross upon the candle with the thumb using saliva.

Impose the hands, thumbs united in a square, above this cross while reciting the prayer.

Let us pray.

I bless **☩** you, creature of wax and fire, and I sanctify **☩** you, in the name of the one who created you, who appeared to his servant Moses in the form of the burning bush. I exorcise you and I bless **☩** you. I adjure and implore you, O creature of fire, in the name of the Almighty and Eternal God, who makes the earth tremble and has power over all things, so that you come to my help against the demonic powers spread widely throughout the world, and sojourning in the world, so that you put them permanently at bay, as well as those who administer them, and that they dare even approach this place.

And you, Lord Jesus **☩** Christ, Son of the Living God, Light of the Light, deign to bless **☩** this candle and its flame at my urgent prayer. Spread on it, Lord, by the virtue of Your Holy Cross, your heavenly blessing, you who have provided this instrument to humanity to dispel all darkness. And by the sign of this Holy Cross may it receive a blessing, so that in any place where this taper should be lit or placed, and where the flame emanating from this wax should radiate, the powers of darkness, with all their ministers, will immediately withdraw and flee, far from our homes, our cities, and all human habitation. And so, by this rod of light lit in your honour, may glory and honour be given to you, O Jesus **☩** Christ, who lives with the Father in unity of the Holy Spirit, world without end.

**R Amen.**

**℣** Through Jesus **☩** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

## BLESSING OF THE WATER OF EXORCISM

Recite the standard opening.

Let us pray.

I exorcise you, creature of water, by the Living God ☥, by the True God ☥, by the Holy God ☥, so that henceforth purified, you serve against all sickness, against all traps of the devilish powers, and that, in any house or place where you will be sprinkled, that house or place will be under the protection of the Eternal and Almighty God, as the houses of the Hebrews in Egypt were protected by the mark made with the blood of the Passover Lamb. So, protect, Lord Jesus ☥ Christ, the houses and possessions of your servants. I exorcise you, pure water, in the Name of Him ☥ who led the Children of Israel through the Red Sea. I exorcise you in the Name of Him ☥ whose blessed feet walked upon the surface of the Sea of Galilee. I exorcise you in the Name of Him ☥ who was baptised within you by John the Baptist. Let therefore any invasion of Satan be far away from you. Wherever you may be sprinkled, may the powers of the demons, our enemies, disappear and be far away, whether they be called ghosts, whirlwinds, lightning, thunder, calamitous storms, fire, or earthquakes. Almighty and Eternal God, Father of Our Lord Jesus ☥ Christ, deign to pour ☥ on this water the invincible strength of your power, and deign to grant it no less grace to purify, by and in the Name of Jesus ☥ Christ, your Son, Our Lord and Master, anything that will be touched by it. May it expel from the dwellings of your servants, and from their bodies and Souls, all action of the Spirits of Evil. May it destroy curses, dispel obsessions, and free the places and dwellings haunted by the Evil Spirits. Associated with the Sign of the Holy Cross of Your Son Jesus ☥ Christ, our Lord and Master, may it provide a powerful help to all those who will use it in your Name.

℟ Amen.

Cast blessed salt into the water four times in the Sign of the Cross, saying:

May this salt and water be mixed together; in the Name of the Father ☥, and of the Son, ☥ and of the Holy Spirit ☥, and by the virtue of Jesus ☥ Christ ☥, our Lord and Master, to whom be glory and honour forever.

℟ Amen.

Blow upon the surface of the water in the Sign of the Cross and say:

And by the omnipotence of the Name of the Eternal, by the power of the Holy Cross of Jesus ☥ Christ, the instrument of our salvation, and by the blessing of God the Father Almighty, may this mixture of salt and water be sanctified ☥.

℟ Amen.

Dip the lit and blessed taper into the water three times while saying:

Almighty and Eternal God, Father of Jesus **基督** Christ our Lord and Master, Light of Lights, Living Water of eternal salvation, deign to sanctify **基督** this water of Wisdom and Strength, as it is associated with your Divine Fire. Give it, Lord, the power to subdue, enslave, and drive away Evil Spirits, to destroy their prestige and their malevolent acts, to appease the sorrow and anguish of your servants, to cure their physical and spiritual diseases, to cleanse their Spirits and their Souls from the filth of sin. And so, by it, may glory and honour be given to you unto the ages of ages.

**R Amen.**

Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

## BLESSING OF THE OIL OF EXORCISM

Recite the standard opening.

Let us pray.

Almighty and Eternal God, we pray you, o you who holds all virtue and all power, Saviour of all men, Father of our Lord and Saviour Jesus **基督** Christ, we beseech you and we implore you so that from Heaven, your only Son deigns to pour on this oil the holy power **基督** of healing. May those who receive this element and those who are anointed with it be delivered of all evil and all infirmity, in order to defeat the Satanic power. May it remove any impure spirit, expel any evil intelligence, eradicate all fever, heal all chills, and all weakness. May it grant grace and the remission of sins. May it be the remedy of life and salvation, procuring the health and integrity to the Soul, the body, and the Spirit, the fullness of strength.

May every demonic enterprise, Lord, all Satanic power, every ambush of the adversary, every plague, every suffering, every torment, every punishment, blow, shock, and evil shadow dread your Holy Name which we are invoking, and the Holy Name of your only begotten Son. May they be removed from the inward and outward parts of your servants, so that the Name of Him who, for us, was crucified, is risen, and has borne our sins and infirmities, our Lord and Master, Jesus **基督** Christ, who will come on the last day to judge the living and the dead, may be given to all glory and honour, world without end.

**R Amen.**

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

It is sprinkled with Holy Water.

## BLESSING OF THE INCENSE OF EXORCISM

Recite the standard opening.

Let us pray.

Through the intercession of blessed Michael the Archangel, who stands on the right side of the Altar of Perfumes in the New Jerusalem, may the Almighty and Eternal God, Father of our Lord and Saviour Jesus **基督** Christ, deign to bring down his holy blessing **基督** on this incense and its sweet fragrance. O Jesus **基督** Christ, our Master and Lord, may this incense be, for your servants, who are redeemed by your precious blood, a breastplate against any action of the Spirits of Evil, against any incantation, be for your servants whose Precious Blood they have, O Lord Jesus Christ, our Master and Lord, an Armor against the actions of Spirits of Evil, against every incantation, condition, haunting, infestation, or evil possessions. May its perfume be an everlasting expulsion of Evil Spirits, and wherever the scent of this Incense spreads, no charm, evil spell, suggestion, or diabolical Presence will come near or stay. On the contrary, may they be chased away and disappear in the face of this aromatic incense through the immensity of your power and strength, by the sign of your holy cross, Jesus **基督** Christ, you who lives and reigns with the Father in the Unity of the Holy Spirit, now and forever.

**℟ Amen.**

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

**℟ Amen.**

It is sprinkled with Holy Water.

## BLESSING OF A PURIFYING FIRE FOR THE DESTRUCTION OF SPELLS

Recite the standard opening.

Let us pray.

Almighty and Eternal God, around whom are countless legions of angels who adore you tremblingly and who obey You spiritually with the ardour of fire: deign, Lord, to look down and bless ✠, animate ✠, and sanctify ✠ this fire. Lead and calm this creature of fire so that it can devour, destroy, and purify all Evil Spirits and any material or spiritual support of their evil nature. May the destructive action of this fire forever destroy all sickness, all supernatural diseases, all conditions, spells, charms, hauntings, obsessions, and dominations, and may they be forever put far away from your Creatures, who are forever redeemed by the precious blood of your Divine Son, Jesus ✠ Christ, our Lord and Master. I bless and sanctify you, creature of elementary fire, in the Name of your Creator who appeared in front of his servant, Moses, in the burning bush. I bless you ✠, I exorcise you ✠, I conjure you ✠, O igneous creature, in the Name of the One who shakes the Earth and who has power over all, for your help against the demoniacal spirits and their ministers, as well as your destruction of their evil spells. Holy Lord, Father Almighty, inextinguishable Light, Creator of all lights, deign to sanctify this purifying fire so that it forever destroys all the evil of the enemy. May you make us, our Souls at last purified, approach you through the dark night of this sinister world: you, whose Light is the Light of Life.

℟ Amen.

℣ Through Jesus ✠ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Blessed salt is thrown into the fire four times in the Sign of the Cross.

If an object to be destroyed is particularly dangerous, a teaspoon of the Oil of Exorcism may be thrown into the centre of the cross formed by the salt. It can also be thrown onto the evil object itself, placed in the centre of the cross, saying:

Through Jesus ✠ Christ, our Lord and Master who will come on the Day of Judgement to judge the living and the dead and purify the world by fire, and by Saint John, His servant.

**All: Amen.**

## PRAYER FOR THE BLESSING OF AN ALTAR OR ORATORY

Recite the standard opening.

Let us pray.

We humbly beseech you, almighty and eternal God, by your only Son, Jesus **基督**, our Master and Lord, to sanctify **基督** by this heavenly blessing this (**altar or oratory**) destined for pure and holy uses. As in the past You deigned to receive the prayers and homage of Israel as they wandered in the desert in a Tabernacle to which you gave Your servant Moses the service and care, I beg You to consider this humble (**altar or oratory**) to be arranged for Your glory and Your service. Deign, O Lord of Heaven and Earth, to infuse it with the same virtue that You once granted to Your Sanctum Sanctorum, and grant that Your heavenly blessing will come down at this moment and in this place upon it, that Your servants who gather (**around its sacred surface or within its sacred confines**) will be sanctified by the heavenly virtue of the Divine Mysteries that will be celebrated (**thereon or therein**), and obtain the protection of their bodies and Souls.

**℟ Amen.**

℣ Through Jesus **基督**, our Lord and Master, and by Saint John His servant.

**℟ Amen.**

## PRAYER FOR THE BLESSING OF THE SWORD OF THEURGIC CEREMONY

Recite the standard opening.

Let us pray.

We beseech you, O Lord, to deign to bless **✚** this sword which your servant **N.** is devoting henceforth to the expulsion of the Evil Invisibles, be they evil angels or their accomplices, the damned souls, so that **N.** is now placed under the protection of your love. May the blessing of Almighty God, **✚** the Father, the Son, and the Holy Spirit descend and be infused upon and within this sword and upon and within the hand which will firmly hold it, so that **N.**, who will take it to defend himself against all visible and invisible enemies, will be defended and protected by You and Your Holy Angels. Almighty God, You who gave your servant David the strength necessary to bring down the rebel Goliath, we beseech You in humble prayer to give this sword a mysterious force that will allow **N.** to expel and defeat the Evil Spirits and their accomplices, the damned souls.

℟ Amen.

℣ Through Jesus **✚** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

This prayer may be used for a simple ritual dagger, for the same purpose as the sword, but is less cumbersome and more easily transportable<sup>115</sup>.

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<sup>115</sup> It is crucial that the a sword or a dagger have a cruciform pommel adorned with Masonic or Martinist symbols relating to the Celestial Temple, or a knightly sword. A calvary sabre will not do the trick. The use of the sword in theurgy and exorcism may surprise some readers. It is not very well explained in the Gospels, but it certainly had a role because how can we otherwise explain those lines in which real swords are discussed? See Matthew 10:34 and Luke 22:36-38, for example.

## 4) BENEDICTIONS FOR LOCATIONS<sup>116</sup>

### BENEDICTION FOR THE DWELLING

Recite the standard opening.

Almighty and Eternal God, Merciful Father, Giver of all goods in this world, I beg You very humbly in the name of all the people in this dwelling and of all life in it, deign to bless ✕ this house, sanctify it, and fill it with all sorts of goods. Lord, by Your undying mercifulness, give to the people who live here the abundance of the dew of the sky, the substance of life through the richness of the earth, and the accomplishment of their legitimate desires. As You blessed in the past the dwellings of Abraham, Isaac and Jacob, bless ✕ and sanctify ✕ also, O God, the dwelling of Your servant. May Your Holy Angels of light inhabit these walls to guard it, protect it, and thus assure the health, the safe-keeping, the good feeling, and the happiness of its occupants.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Holy Angels of God, by the Divine Mercifulness come down on this dwelling and its surroundings, defend and protect it, take care of it forever, keep out the Evil Spirits and their damned souls, and prevent their evil deeds. May Peace and Divine Benediction be upon this place. May this dwelling be a place of scorching fire for the demons so that they forever flee it, ashamed and confused, never to come back or hide in it, be it day or night. May all the occupants of this dwelling live secure from now on, may they sleep with no trouble, no fear, and without dread of diabolical evils, as well as all their plants, animals, minerals, and all various objects.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>116</sup> All these blessings of places represent a sacralization of Space, just as the blessing from the Clock or the Watch, given on page 124 represents the sacralization of Time. Consider Space and Time as primary magical tools – Where am I? When am I?



## BLESSING FOR A CLOCK OR WATCH

Recite the standard opening.

Almighty and Eternal God, You who created the two great luminaries of the Sky, the Sun and the Moon, to mark Man's days and to make him unceasingly think of the end of this very life, I beg You to bless **¶** and to sanctify **¶** this (clock or watch) so that its hands resembling the two Celestial Luminaries, the Sun and the Moon, observe with steadiness the passing of hours each day, and that the life of its movements do not stop before the time and its duration.

**¶ Amen.**

¶ Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

**¶ Amen.**

If the watch and band are water resistant, it is sprinkled with Holy Water. Otherwise, Holy Water is applied carefully to the watch crystal.

## PRAYER FOR THE DISCOVERY OF A SPRING

Recite the standard opening.

A reading from the Holy Book of the Exodus:

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?<sup>117</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, You who established with and on the water Your greatest Sacraments, You who, through Jesus Christ Your Son, taught us that we had to ask in order to receive, knock in order to be opened, we beg You with Your supreme goodness and Your endless mercy to give us the grace to find the necessary water for the life of men, animals (*their servants*), and plants, without which life would be impossible here. Make possible, Lord, like Your servant Moses on the rock of Horeb, that the spring water shoot forth in this place and that everyone who will drink it avail themselves of the promise that Jesus Christ Your Son made at the well of Jacob in Samaria: “But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”<sup>118</sup>

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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117 Exodus 17:1-7 (KJV)

118 John 4:14 (KJV)

## **PRAYER FOR THE BLESSING OF A MINE, OF A QUARRY, OF A FOUNDATION, OF A PIT, OR OF A NEW BUT NOT DRY WELL**

Recite the standard opening.

Almighty and Eternal God, from whom all good originates and progresses, may You grant, Lord, our supplications to fully conduct thanks to the inspiration of Your Holy Spirit, and the protection of Your Holy Angels, the deed that we are stating here and now, to the glory of Your Holy Name. Eternal God, You who, when Israel came out of Egypt protected with the sword of the Exterminating **✚** Angel the houses marked by the blood of the Paschal Lamb, prefiguring Christ, our Redeemer, may You send again in this day and place Your Holy Angel so that he keeps, visits, comforts, protects, and defends all those who are joined together for a common task. I exorcise you **✚**, Spirits of the world below, Powers of Darkness, in the Name of the Father **✚** the Son **✚** and the Holy Spirit **✚**, so that you come out of these places and that you don't have the audacity anymore, thus adjured and conjured up, to molest or infest whomever is in this place. May the Holy Archangel Raphael, who sent Tobiah and Sarah, his wife, away from you, cast you far away from this place towards the depths of the Earth, your domain.

**℟ Amen.**

℣ Through Jesus **✚** Christ, our Lord and Master, and by Saint John His servant.

**℟ Amen.**

## PRAYER BEFORE DRINKING WATER FROM AN UNKNOWN OR DOUBTFUL SOURCE

Recite the standard opening.

A reading from the Holy Book of Exodus:

“So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.”<sup>119</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, who sweetened the waters of Marah for the children of Israel, we beg You to purify ✕ the water of this source so that it doesn't preserve any miasma nor element of corruption, sickness or death for men as well as the animals, their servants, and for all those who will drink it, men or beasts, obtain and preserve the health of their bodies and Souls.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>119</sup> Exodus 15:22-26 (KJV)

## **BLESSING OF A WELL**

Recite the standard opening.

Almighty God, You who ordered the abundance of waters to flow out by underground furrows into the depths of this well, ploughed by the hands of men, by your holy blessing ✕, Lord, chase away from this well the traps and tricks of the Evil Spirits, the Spectres of the Beyond, the lost Souls as well as the diabolical obstacles so that it always remains clear and pure of all blemishes and that the beneficial water You created, o my God, may never lack.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## **BLESSING OF A SPRING OR FOUNTAIN**

Recite the standard opening.

We humbly beg You, Merciful Lord, so that Your Celestial Goodness sanctify ✕ by a celestial benediction the water of this humble spring and make it healthy for the needs of the life of men, animals, and plants. Make also disappear all elements of diabolical temptation for those will draw from it, drink or use this water for any necessary use for life on earth so that they enjoy good health and thank You, Sanctifier and Saviour of all beings.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR RECOVERY THROUGH THE WATERS OF AN ANCIENT SPRING

Recite the standard opening.

A reading from the Holy Gospel according to the Apostle John:

“Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.”<sup>120</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus Christ!

Almighty and Eternal God, who instilled with Your infinite Mercy, the water of this spring, the power to heal like in Bethesda (name the sickness) we beg You to pity Your servant **N.** who has faith and confidence to give him ☧ the completeness of his healing with the reinforcement of his faith.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>120</sup> John 5:1-4 (KJV)

## BLESSING FOR THE STICK OF DOWSING

Recite the standard opening.

Almighty and Eternal God, You whose Light sanctifies all our actions, purifies our smallest thoughts, deign, Lord, we beg of You, spread Your holy blessing ✕ on this double stick created for finding waters useful to the life of all Your Creatures, and may Your servant **N.**, here present, who will gratefully and respectfully use it according to Your beneficial Will and Your Holy Law, obtain from You, who solely can give it with Goodness, and with the invocation of Your Most Holy Name ✕, the health of the body, the salvation of the Soul and all the necessities of the research of the water will make him ask it with devotion, trust, and a great faith.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Deign O Lord, to bless ✕ this double stick so that it becomes a beneficial tool for Your Creature redeemed by Your Precious Blood. And may You, Almighty Sanctifier, by the invocation of Your Most Holy Name, by Your Prophets, Your Angels, and Your Saints, **N.**, who will use it, always obtain truthful and sure responses and that the Evil Spirits never tempt or induce him into error.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR THE LAWFUL DISCOVERY OF A SUNKEN TREASURE

Recite the standard opening.

Almighty Lord God, Creator of all Beings, God of Abraham, Isaac, and Jacob, we beg of You to remember Your promise that You made us by Your servant, Isaac:

“Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.”<sup>121</sup>

O God, whose Light sanctifies all our actions, purifies our smallest thoughts, deign, Lord, we beg of You, spread Your holy blessing ✠ on the beginning research made by **N.**, Your servant here present, and may they end well, without prejudice, hurt, sickness, or violence for anyone who will participate in it or be connected to it near or far. May **N.**, Your servant, who, because of You, Lord, will have accomplished it well, discover what he is looking for with so much legitimate ardour and may he use it respectfully and gratefully according to Your beneficent Will and Your Holy Law, may he obtain from You, who solely can give with Goodness and by the invocation of Your Most Holy Name, the health of the body, the salvation of the Soul, and all the necessities of Life that he could ask for with devotion, trust, and great faith.

℟ Amen.

℣ Through Jesus ✠ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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121 Isaiah 45:1-3 (KJV)

## BLESSING OF A SHIP OR A FISHING-BOAT

Recite the standard opening.

Almighty and Eternal God, Father of Our Lord and Master, Jesus Christ, we beg You to send Your Holy Angel so that Your holy benediction comes down on this ship and on all those who will lawfully use it. May You bless **基督** it, Lord, as in the past You blessed Noah's Ark on the waters of the Flood, and on those who will use it. Give them Your hand, Lord, as You did in the past to the blissful Peter, walking on the waves of the Sea of Galilee. May You send on that ship, Lord, Your Holy Angel to guide it, conduct it, prevent it from any danger as well as anyone who will be in it. May Your servants, Lord, be triumphant over all obstacles, accomplish peacefully their voyage, and reach easily, safe and sound, their destinations and homes.

℟ Amen.

℣ Through Jesus **基督**, our Lord and Master, and by Saint John His servant.

℟ Amen.

It is sprinkled with Holy Water.



## 5) PARTICULAR PRAYERS

### PRAYER AGAINST POVERTY

Recite the standard opening.

A reading from the Book of Job:

“O that I were as in the months of old, as in the days when God watched over me; when his lamp shone over my head, and by his light I walked through darkness; when I was in my prime, when the friendship of God was upon my tent; when the Almighty was still with me, when my children were around me; when my steps were washed with milk, and the rock poured out for me streams of oil!”<sup>122</sup>

I know that you can do all things, and that no purpose of yours can be thwarted. “Who is this that hides counsel without knowledge?” Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. “Hear, and I will speak; I will question you, and you declare to me.” I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes.”<sup>123</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, You who made us know by the voice of David Your servant and Prophet, that “the Eternal heareth the poor”,<sup>124</sup> we beg of You, in the name of **N.**, Your servant, as You did Your servant, Job, exercise in favour of **N.** Your mercy and Your Forgiveness, so that like in the time of the past trial, we could say then, as Job, “The Eternal restored the fortunes of **N.** when he had prayed for his friends; and the Eternal gave **N.** twice as much as he had before.”<sup>125</sup> ✕

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>122</sup> Job 29:1-6 (KJV)

<sup>123</sup> Job 42:1-6 (KJV)

<sup>124</sup> Psalms 69:33 (KJV)

<sup>125</sup> Job 42:10 (KJV)

Merciful Lord, we need You always, and whatever circumstances we find ourselves in, You are the only One we look for, because You are our strength and only shelter when we are ill. You know our need before we do. You know when **N.**, Your servant, needs You. **N.** can't do anything without you, but they can do all things if You strengthen them<sup>126</sup> because You are all power. Use it, Lord, in favour of **N.**. You told us to come to You when we are poor or sad. You promised to grant our prayer when we pray to You. Lend Your ear, O Merciful Lord, and listen to **N.**, because they are poor and in bitter sadness. They have no more strength and are oblivious to what they must do so all they have is to look at You. Lord, pity them, help them, and aid them quickly. **¶**

**R Amen.**

**V** Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

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<sup>126</sup> Philippians 4:13 (KJV)

## BLESSING OF A BEGGAR OR THE POOR

Recite the standard opening.

Almighty and Eternal God, who made us know through Moses, Your servant, that there couldn't be any poor or needy in Israel<sup>127</sup>, and who endlessly took our defence during the centuries by the ministry of Your Judges, Your Prophets, and Your Saints, we beg You, in favour of the sad one who is before our eyes. Give them, Merciful Lord, the end of their misery and suffering, give them a home, decent clothing, and suitable employment, so that, their freedom restored, they can serve You and pray to You, O Lord of Mercy and Good, in this life and beyond. **¶**

**¶ Amen.**

¶ Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

**¶ Amen.**

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<sup>127</sup> “Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it:” — Deuteronomy 15:4 (KJV)

## BLESSING OF THE HANDICAPPED

Recite the standard opening.

Almighty and Eternal God, Physician of Souls and Bodies, He who, through Your servant, the Apostle Paul, taught us that: the corruptible can become incorruptible; the contemptible body can become glorious; the handicapped body can become strong; the animal body can become spiritual; we beg You to pity this sad creature, wounded, weak and sick in its flesh. If it justifies the word of Your servant, Ezekiel: “the fathers have eaten sour grapes, and the children’s teeth are set on edge”<sup>128</sup>, or that of Your servant, Moses: “Each one of us will die only by his own sin”<sup>129</sup>, we beg You, nonetheless, to pity him. Give him, for the lack of his healing, the courage to endure good fortune, and especially, O Merciful Lord, give to everyone coming near him pity, compassion, and love. May his material life be easy and full of joy; may his health be strong, and his work be fruitful.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>128</sup> Ezekiel 18:2 — King James Version (KJV)

<sup>129</sup> “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.” — Deuteronomy 24:16 (KJV)

## PRAYER AGAINST GRIEF AND SORROW

O Great God, through which all Your Creatures have been freed, free me, Lord, of all evil. O Great God who gave Your comfort to all Creatures, deign, Lord, to comfort me in my sorrow. O Great God who helped and assisted all Creatures, help me and assist me in all my necessities, my miseries, my sorrows, my dangers. Free me from all the opposition and obstacles of my enemies, visible and invisible, in the Name of the Father who created the World **✚**, and in the Name of the Son who redeems **✚**, and in the Name of the Holy Spirit who accomplished the Law in all its completeness. Lord, I put myself in Your arms and put myself entirely under Your Divine protection.

**R Amen.**

**✚** May the blessing of God, the Father Almighty, who, with His Word, created all things, be always with me. Amen. **✚**

**✚** May the blessing of Jesus Christ, Our Lord and Master, be always with me. Amen. **✚**

**✚** May the blessing of the Virgin Mary and that of Her Divine Son, be always with me, **N.**, their servant. Amen. **✚**

## PRAYER FOR THE FREEDOM OF A PRISONER

Recite the standard opening.

A reading from the Book of Acts:

“And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.”<sup>130</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, You who freed Peter from his prison thus saving him with Your supreme Wisdom from the same fate Herod, inflicted on John’s brother. We beg You to pity **N.**, Your servant, captive and sad. May you send, O Merciful Lord, Liberator Supreme of all Souls, the Angels, so that **N.**, by the mystery of Your Almighty protection may at last be free.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>130</sup> Acts 12:6-10 (KJV)

## PRAYER TO OBTAIN THE PARDON OF ONE CONDEMNED TO DEATH

Recite the standard opening.

Almighty and Eternal God, You who are infinitely Merciful, we beg you in favour of **N.**, who by a severe judgement must die. You redeemed in the past the people of Nineveh. You helped Israel to obtain the pardon of the Egyptians before the Exodus to the Promised Land. You also helped Tobit and his wife Anna to obtain the mercy of the king Shalmaneser. You helped free Jeremiah from Nebuzaradan the Babylonian<sup>131</sup>, and Daniel from Nebuchadnezzar. Through Your Supreme Wisdom, You granted pardon to the brigand Barabbas<sup>132</sup>, and in his place Your Divine Son, Jesus Christ, was crucified. This is why we beg You to pity **N.**, and to send Your Holy Angel so that he inspires and suggests to the one who keeps him prisoner to free him. O Merciful Lord, may You make **N.** conceive the repentance of his mistakes, the ardent desire and the possibility of repairing them so that one day, **N.**, will be in Your Holy City Above, and have Life Eternal.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>131</sup> Nebuzaradan was the commander of Nebuchadnezzar's guard who was in charge of the destruction of the Temple and the deportation of the people of Judah.

<sup>132</sup> Barabbas was a prisoner who was chosen by the crowd in Jerusalem, over Jesus, to be pardoned and released by Roman governor Pontius Pilate at the Passover feast.

## PRAYER FOR A HAPPY LOVE (OR THE END OF A GRIEF OF LOVE)<sup>133</sup>

Recite the standard opening.

Almighty and Eternal God, You who united Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel, in an unique and immutable love; You who united again Boaz and Ruth so that Ruth also, like Sarah, Rebecca and Rachel, was an example to Israel; You who have in, Your Infinite Mercy and Your Sovereign Clemency, given in marriage to David Your servant, Your handmaid Abigail, and forgave his adulterous union with Bathsheba, wife of Uriel; You who by Your Son, the Christ **¶** Jesus, Our Redeemer, forgave the adulterous woman and put off from Mary Magdalene all her transgressions; who, through Light and Your Sovereign Clemency, wanted truly to reform the harsh law of Israel because Magdalene, like many, had loved much and forgave much: we pray for Your servant **N.** and Your handmaid **N.**, so that a love as enduring and as profound unites them forever. However, Lord, God of Mercy, Prudence and of all Justice, make them than void of all suffering, grief, and pain, for none of Your Creatures, O Lord, that create scandal and disorder can disturb Your people.

**R Amen.**

**V** Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

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<sup>133</sup> This prayer is not intended to facilitate short-term conquests. It may be used for the same purpose as that on page 167, “Against Grief and Sorrow”.

## PRAYER TO PROTECT THE FIDELITY OF A WIFE OF THE CHASTITY OF A YOUNG GIRL

Recite the standard opening.

Almighty and Eternal God, You who through Your servant Solomon made us know that “[a] virtuous woman is a crown to her husband”<sup>134</sup>, we beg You to condescend, through Your Sovereign Goodness, to protect and defend Your handmaid **N.**, exposed so much in her flesh that through the malice of men and the hate of Your Adversary and ours, from dangerous temptations, That Your Holy Angel accompanies her footstep, and spares all threats to her and all dangers to which her senses or her heart would risk succumbing. As You condescended to cause Your servant Daniel<sup>135</sup> to protect the honour of Susanna, daughter of Helchais, and wife of Joachim, who was desired by two ancients of Israel, do the same in favour of Your handmaid **N.**. Condescend, Lord, to extend Your ministering right hand so that **N.** remain in the way of purity and of chastity.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>134</sup> Proverbs 12:4 (KJV)

<sup>135</sup> Daniel 13

## BLESSING OF FINANCES

Recite the standard opening.

Almighty and Eternal God, You who associated Souls for men and women in all Eternity, who proclaimed that it was not good for Man to be without a Companion, thus underlining the Eternal association of Your Son, the Word Jesus ✕, with His Church, we implore You, for this boy and girl who come before You to unite as one. O Merciful Lord, may their mutual love survive despite the traps and storms of this life. Give them the joy of a shared and lasting tenderness and that they can both justify the word of Your prophet Isaiah: “For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”<sup>136</sup>. It is why, Lord, we ask You to give them Your Holy and Almighty Blessing ✕ now and when they will be united.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>136</sup> Isaiah 62:5 (KJV)

## BLESSING OF A BRIDE'S RING<sup>137</sup>

Recite the standard opening.

Bless ✕ this ring, Almighty and Eternal God that we bless in Your Holy Name, so that **W.N.**<sup>138</sup>, who will wear it, thus being entirely faithful to their husband **H.N.**<sup>139</sup>, will be at peace in Your Holy Will. May she live, grow, and age in Your Love, and may you multiply her days.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## BLESSING OF THE SPOUSES

Recite the standard opening.

Almighty and Eternal God, You who unites the Souls of men and women for all eternity, who proclaimed that it was “not good that the man should be alone”<sup>140</sup>, thus underlining the Eternal Union of Your Son, the WORD ✕ Jesus, with his Church, we beg of You for this man and this woman who are coming to Your Altar to ask for Your Holy and Beneficial Blessing. Lord, He who wanted that the union of man and woman be a reflection on Earth of that of the Christ and His Church, deign, Lord of Mercy, to bless ✕ these Spouses and put in their Souls the seed of Eternal Life, so that they go hand in hand beside each other, despite the traps and storms of this life. May the God of Abraham, the God of Isaac, and the God of Jacob, who united at the Dawn of Time, in the Celestial Garden, Men and Women, source of our Human Race, bless you, **W.N.**<sup>141</sup> and **H.N.** Through the holiness of Your Union, may your descendants develop in a blessed lineage.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>137</sup> The bride's ring is the only one provided for by the Church at the wedding. It was not until the 19<sup>th</sup> century that the use of a second ring spread, blessed for the benefit of the husband. It was out of tolerance that the Priest blessed him. It was absolutely not provided for by the ritual.

<sup>138</sup> Bride's name.

<sup>139</sup> Husband's name.

<sup>140</sup> Genesis 2:18 (KJV)

<sup>141</sup> Wife's name.

## PRAYER FOR A WOMAN TO GIVE BIRTH WITHOUT PAIN

Recite the standard opening.

A reading from the Holy Gospel according to Luke:

“And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”<sup>142</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✕ Christ!

Immaculate Mother of our God, Sacred Temple, Spiritual Paradise, golden Censer, dazzling Lamp, Vase of Light where is found the celestial manna, Arch of Truth, Inextinguishable Bush, open Garden, green Twig of Aaron, we beg you to look at **W.N.**, wife of **H.N. ✕**, and pity her while she is nearing the pains of birth. May you pray, O Merciful Virgin, for **W.N.** to the Lord, Our God, His Divine Son, so that the sentence “in sorrow thou shalt bring forth children”<sup>143</sup> does not apply to **W.N..**

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>142</sup> Luke 2:4-12 (KJV)

<sup>143</sup> Genesis 3:16 (KJV)

## BLESSING OF A PREGNANT WOMAN (FROM THE THIRD MONTH)

Recite the standard opening.

Almighty and Eternal God, Sire and Father of all Beings, who from all eternity foresaw a universal mother of all men and has, in advance, sanctified the Soul of the Most Holy Virgin Mary in order to give to Your Son, the WORD **¶**, a human home worthy of Him during His marvellous Incarnation; You who filled John the Baptist, the bearer of Your Holy Spirit, and made him tremble at the breast of Elizabeth, his mother, may You receive the sacrifice of a repentant heart and the ardent desire of Your servant **N.**, here present, who humbly begs You, O Merciful Lord, to keep **¶** until its final term the fruit that You permitted her to conceive. Guard **¶** her, Lord, and defend her against the tricks and wickedness of the cruel Enemies of our Human Race. May Your Almighty Righteousness deliver **¶** her on the day of her pain. May her child come into Your Light in good physical and moral health. May she be protected and guarded by Your Holy Angel to be born one day to Eternal Life. May she serve You always during her life, and may she, at the end of it, through Your Divine Pleroma, enjoy the eternal joys prepared by You for Your Elect.

℟ Amen.

℣ Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER BEFORE CHILDBIRTH

Recite the standard opening.

Almighty and Eternal God, Sanctifier of all things, condescend to visit this home and take away from your handmaid **N.** **✠**, lying on this bed of pain, all pitfalls, and all perils of the Enemy of our race. Condescend, Lord, to send here at this very instant Your Holy Angels, so that they protect this home and this woman in the pains of giving birth; that they guard, in peace, her and her child, and that Your Holy Blessing **✠** is ever on them. We pray therefore, O Merciful Lord, and that through You and Your Holy Blessing **✠**, they attain Eternal Life.

℟ Amen.

℣ Through Jesus **✠** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## BLESSING OF A CHILD AT ITS BIRTH

Recite the standard opening.

Lord Jesus **✠** Christ, Son of the Living God, begotten not made before all centuries, You have nonetheless wanted in the past to become as a little child. You who called to Yourself the little children and blessed them with so much tenderness: deign, O Lord Jesus, to pour on this young child's head, the sweetness and power of Your blessing **✠**. O Merciful Lord, make sure that no mischievousness deviates this young intelligence. Make them grow in age, in wisdom, and in grace, to never cease to please You, who lives and reigns with God the Father in the Unity of the Holy Spirit now and forever.

℟ Amen.

℣ Through Jesus **✠** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR A CHILD TO BE BORN UNDER HAPPY ASPECTS OF THE STARS AND TO BE PROTECTED AGAINST BAD INFLUENCES

Recite the standard opening.

Almighty and Eternal God, You who, according to the word of Your servant, Job, heard and saw at the Dawn of Time the Stars in the Heavens sing in a chorus for the glory of Creation and cry for joy before Your Work, You who put a seal on the Stars of the Heavens, material figures of Your Holy Angels, and identified the immeasurable people of the Stars of the Heavens as those of the sons of Your servant Abraham: we beg You, Lord, through your Supreme Goodness, to delay or advance the coming on this Earth of this child so that he only comes to life under the warm protection of Your Holy Angels and under the happy influences of the Stars as they travel their paths in the Heavens. That is why we ask, Lord of Grace, that You give to this unborn child according to the fruit of your promise to Your servant, Daniel: “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”<sup>144</sup>

R Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

R Amen.

Almighty and Eternal God: we know through the word of Your servant, Paul, that in this World “For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and Lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”<sup>145</sup>

We also know through this same Paul, Your servant, that in the past, without knowing God, we served gods who were not so by their own nature. Now that we know God, or rather, we have been known by Him, we can’t go back to those poor and weak principles to which some people still want to enslave us and who obscure like a veil those illusory gods and for them again, observing their days, months, seasons, and years.<sup>146</sup>

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places,”<sup>147</sup> according still to the word of Your servant, Paul.

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<sup>144</sup> Daniel 12:3 (KJV)

<sup>145</sup> 1 Corinthians 8:5-6 (KJV)

<sup>146</sup> “Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years.” — Galatians 4:8-10 (KJV)

<sup>147</sup> Ephesians 6:12 (KJV)

Therefore, Almighty and Eternal God, Creator and Lord of all Beings, we beg you to delay or advance the coming onto this Earth of this child so that he lives outside the evil influences of those same Powers. May they never succeed in enslaving him, he who was redeemed by Your Divine Son, Jesus **基督** Christ. May the obscure Stars to which they are tied by virtue of their spiritual downfall never by their dark rays deviate this Soul from the right and shining path which must be his on this Earth and beyond. May glory be rendered unto You, O Eternal and Almighty, now and forever.

**R Amen.**

**V** Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

## 6) FOR THE HEALING OF HUMANS

### PRAYER TO SAY BEFORE AND AFTER A PSALM FOR A PARTICULAR AIM (EXCEPT A HEALING)

Select a Psalm based on its relevance to the issue before you. Pray the following prayer, and then, so imbued with grace, recite the Psalm. After the Psalm, with faith that it has accomplished its work, recite this prayer again.

Lord Jesus ✕ Christ, God of our Salvation, who gave power and authority to the Apostles and, through them, to their successors, over all demons, and every disease, in order that they might carry out your mission<sup>148</sup> to proclaim the Kingdom of God and to heal, bringing into a world subject to Satan the virtues of equity, purity, and goodness, we beg you, by the mysterious virtue of your most Holy Name יהשׁוּא, and by the virtues of this Psalm that the Holy Spirit inspired David, your servant, to compose, that You will grant to grant to my words the same mysterious virtue. Hear therefore, O Lord Jesus ✕ Christ, the request of your servant **N.**, and thus may glory be rendered unto You through the ages of ages ✕.

℟ Amen.

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<sup>148</sup> “Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.” — Luke 9:1-2 (KJV)

## PRAYER TO SAY BEFORE AND AFTER A PSALM FOR A PARTICULAR HEALING

Select a Psalm based on its relevance to the particular illness. Pray the following prayer, and then, so imbued with grace, recite the Psalm. After the Psalm, with faith that it has accomplished its work, recite this prayer again.

Lord Jesus **✚** Christ, God of our Salvation, who gave power and authority to the Apostles and, through them, to their successors, over all demons and every disease, in order that they might carry out your mission to proclaim the Kingdom of God and to heal, bringing into a world subject to Satan the virtues of equity, purity, and goodness, we beg you, by the mysterious virtue of Your most Holy Name **תִּשְׁמָה**, and by the virtues of this Psalm that the Holy Spirit inspired David, Your servant, to compose, that You will grant to grant to me the same healing power that You deigned to grant to Your seventy-two disciples. Lord Jesus **✚** Christ, through my hands, and through the words I speak, heal Your servant **N.** Yourself, and thus may glory be rendered unto You through the ages of ages **✚**.

**R Amen.**

## BLESSING OF A HERMETIC MEDICINE, OR ANY REMEDY

Recite the standard opening.

Almighty God, Eternal Sanctifier, who created Man in such an admirable way and who reformed him in an even more admirable way, You who deign by multiple remedies to help us in diseases and infirmities in which our painful humanity struggles, be conducive to our prayers and, from Zion Your Holy Celestial City, deign to spread Your Holy Blessing on this remedy, so that whoever takes it will recover the health of the Soul and body. This is why, Lord, You who gives Life and who did not create Death, we beg Your goodness to sanctify this medicine made to drive away diseases, diabolical forces, evil infestations, and Evil Spirits from the human body. May this remedy, Lord, that in Your Name and in the name of Your Holy Angel Raphael, I sanctify **¶** and I bless **¶**, be also by You, Almighty and Merciful God, blessed **¶** and sanctified **¶**. Deign therefore to extinguish in (**N.P.**<sup>149</sup>, if the remedy is for a specific patient) Your servant who takes this remedy the burning fever, the torments of the entrails, the pain of the head, and the anguish of the heart. Dissipate, Lord, all his sufferings, lift the overwhelming weight of his sins, remove all manifestation from every part of his body, be present in all Your glory before the dangers posed by the Demons who threaten him and order your Holy Angels to watch over him endlessly. Let this medicine expel all disease. Let the Demons flee with their associates, their works, and their means of attack. Behold, in the Name of Jesus, I exorcise **¶** you. Surrender, so that there remains in you no trace of Evil Power, but on the contrary, Your natural virtue is preserved.

And behold, in addition, I command you, in the Name of Jesus **¶** Christ our Master and Lord, to receive and preserve a supernatural power through the ministry of the Holy Angels of God. Deign therefore, O Lord, to bless **¶** this remedy and infuse in it the virtue of the Holy Spirit, so that He may destroy, annihilate, evacuate, and tear from the human body any disease or evil of any kind. So mote it be. I, **N.O.**<sup>150</sup> servant of God, exorcise **¶**, bless **¶**, and cleanse **¶** thee; I strive, and I bring on you, O remedy, all the blessings of the Servants of God, and, more particularly, His servant in charge of Medicine, the Holy Archangel Raphael.

℟ Amen.

℣ Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>149</sup> The name of the patient.

<sup>150</sup> The name of the operator.

## BLESSING OF A HEALING SHIRT, BANDAGE, OR OTHER CLOTHING

When saying this prayer, the Healer puts his hands, with thumbs in a square,<sup>151</sup> on the shirt or clothing. This blessing can be used for any bandage, besides, with very interesting results.

Recite the standard opening.

Lord Jesus **基督**, you who, with the simple touch of your dress, healed a woman afflicted with loss of blood and who, by the same virtue, with the belts and other clothes of Your holy Apostle Paul, chased away from the sick all listlessness and Evil Spirits: we beg you, O Merciful Lord, for the one wearing or covered with this healing shirt (or clothing), blessed **基督** in Your Holy Name, to make him recover the well-being of the body and the salvation of the Soul. You who lives and reigns with the Father in the Unity of the Holy Spirit, now and forever and ever.

**R Amen.**

Continue to impose the hands, in silence, for a long moment.<sup>152</sup>

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<sup>151</sup> As in the E.C. Sign of the Word, or the traditional Judaic signs of blessing.

<sup>152</sup> The Operator should by now be well-versed in operations of energetic direction as utilised in the healing methods of Reiki, Tai Chi, the Middle Pillar/Exercise of the Circles, or any simple laying of hands.

## PRAYER FOR THE HEALING OF BURNS OR AGAINST THEIR DANGERS

Recite the standard opening.

A reading of the Book of the Prophet Daniel:

“Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego<sup>153</sup>, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.”<sup>154</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, You who spared Lot, Your servant, and Shadrach, Meshach, and Abednego, companions of the Prophet Daniel, from the cruel bites of the flames and the excruciating pain of the fire, we beg You in favour of **N.**, Your servant, so that by the merits of Your Saints and more particularly by those of Shadrach, Meshach, and Abednego, as well as the diligent protection of Your Holy Angels, that it be the same for **N.**, and may they thus escape all dangers by fire and flame.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>153</sup> **Shadrach, Meshach, and Abednego** (Hebrew names **Hananiah, Mishael**, and **Azariah**) are figures from the biblical Book of Daniel, primarily chapter 3. In the narrative, the three Hebrew men are thrown into a fiery furnace by Nebuchadnezzar II, King of Babylon for refusing to bow to the king’s image. The three are preserved from harm and the king sees four men walking in the flames, “the fourth ... like a son of God”. They are first mentioned in Daniel 1, where alongside Daniel they are brought to Babylon to study Chaldean language and literature with a view to them serving at the King’s court, and their Hebrew names are replaced with Chaldean or Babylonian names.

In magical lore, this story is considered as an alchemical allegory (consider the Golden Dawn’s *4=7 Philosophus Initiation* and the Élus Coëns’ 3 Circles of Man, specifically the 3 metals that are cast into the brazen sea as in the O.:M.:S.: I° Associate Élu Initiation.

<sup>154</sup> Daniel 3:26-27 (KJV)

## PRAYER FOR A WOMAN'S FERTILITY

Recite the standard opening.

A reading from the Holy Book of Genesis:

“And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.”<sup>155</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

God of Abraham, God of Isaac, and God of Jacob, You who in Your supreme clemency made the sterile Sarah fruitful by giving her the grace to give birth to Your servant, Isaac; who did the same for Rebecca, the wife of Isaac, by allowing her to give birth to Your servant, Jacob; who made fruitful the sterile Rachel, Jacob's wife, by conceiving Your servant, Joseph; who sent Your Holy Angel to Manoah's wife to announce her conception of Your servant, Samson; and who also did the same for Elizabeth, wife of Your servant Zechariah, to allow her to give birth to John the Baptist, forerunner of Your Son, Jesus ☧ Christ, our Saviour; we beg You to help **N.** ☧, Your handmaid, who is upset because she hasn't had children. Deign, O Merciful Lord, to heal her womb, and, like You did before to Your servants Sarah, Rebecca, Rachel, the wife of Your servant Manoah, and last but not least, to Elizabeth, wife of Zechariah, give her the grace to conceive and give birth to the child she asked You for with so much faith and love. O Lord, carry out the promise You made to Your servant, Abraham, to give him a posterity as numerous as the stars in the sky and thus, O my God, remember **N. ☧**, Your handmaid, who expects from You only, Supreme Creator of All Beings, to bring her the joy of being a mother.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>155</sup> Genesis 21:1-3 (KJV)

## PRAYER IN PREPARATION FOR A DIFFICULT BIRTH

Recite the standard opening.

A reading from the Holy Gospel according to the Apostle Luke:

“And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”<sup>156</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✕ Christ!

Immaculate Mother of our Lord, Sacred Temple, Spiritual Paradise, Golden Censer, Dazzling Lamp, Vase of Light where is the Celestial Manna, Arch of Truth, Inextinguishable Bush, Open Garden, Verdant Palm of Aaron, we beg You to look at **M.N.**<sup>157</sup>, (to include the father, add “wife”, or other relationship “of **F.N.**<sup>158</sup>”), to pity her at the onset of the pains of giving birth. O Merciful Virgin, pray for **M.N.** to the Lord, our God, Your Divine Son, so that the initial sentence, “in sorrow thou shalt bring forth children”<sup>159</sup> be postponed.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>156</sup> Luke 2:4-12 (KJV)

<sup>157</sup> Mother’s name.

<sup>158</sup> Father’s name.

<sup>159</sup> “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” — Genesis 3:16 (KJV)

## **BLESSING FOR THE SICK**

Almighty God, Lord and Giver of all graces and mercies, may You extend Your Divine Hands to heal all sick people. Make them healthy, release them from their present sickness. May they be healed in the Name of Your Only Son, Jesus **基督** Christ, Our Lord and Master. May this sacred Name be the remedy that will make them safe and sound. And by Him, may glory and power be rendered to You by the Holy Spirit, now and forever.

**R Amen.**

The patient's forehead, heart, hands, and feet are anointed with healing oil and water, followed by the laying on of hands.

## BLESSING OF A SICK CHILD

Recite the standard opening.

Eternal God, by whom all things grow and all that grows is strengthened, may You extend Your Almighty hand on Your young servant **N.**, sick at this tender age, and give them Your blessing. Lord, after they recover their strength, make them reach the fullness of age, and may they show boundless faith and gratitude each day of their life. That is why, Father of Mercies and Lord of all consolations, You who support Your creature by the endless manifestations of Your goodness, You who spreads with gentleness the grace of Your healing, not only upon the body but also the Soul, may You, O Merciful Lord, make this child get up from their sick bed and get them healthy for Your Church and their family, so that, growing in grace and wisdom before You and mankind, they can serve You every day of their life and render by Your Divine mercy the actions of grace they are due.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

O God, You who distributes with admirable order the functions of Angels and men, O Lord, by the effect of Your helpful goodness may the life of this child be protected on this Earth by those who, in the Heavens, are around You endlessly and who serve you.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

May the blessing of Almighty God, the Father ☧, the Son ☧, and the Holy Spirit ☧, descend upon you, **N.**.. May it look after your heart, direct your intelligence, heal your sick flesh, and be eternally within you.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

The patient's forehead, heart, hands, and feet are anointed with healing oil and water, followed by the laying on of hands.

## PRAYER DURING THE LAYING OF HANDS UPON THE SICK

Almighty God, Lord and Giver of the World, Foundation and Creator of the Body and the Soul, You who shaped Man, and who administers, governs, and sustains all of Mankind; You who reconciles and appeases in accordance with Your Infinite Goodness: look favourably upon us, O Merciful Lord. May You help all the poor and sick. Command the illnesses and uplift those who are downcast. Glorify Your Holy Name, through Jesus **基督** Christ, Your Only Son, our Master and Lord. Through Him, may the glory of your servant (or handmaid) be restored, and may they be empowered by your Holy Spirit. For yours is the Kingdom, the Power, and the Glory, through all the ages of ages.

℟ Amen.

## PRAYER FOR HEALING AN ILLNESS AT A DISTANCE

This prayer is said facing the direction of the sick person. The distance is not important.

Recite the standard opening.

A reading from the Holy Gospel according to Matthew:

“And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed... And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.”<sup>160</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✕ Christ!

Lord Jesus ✕ Christ, Word of God made flesh, we implore from Your infinite Mercifulness a grace similar to that which was given to the Centurion. Lord, do not pay any attention to the words coming from our lips but to our unshakable faith and to the trust we put in Your Divine Gospel. O Merciful Lord, say a word again and **N.** ✕, who we put before You, will be healed. As You did for Your servant, the centurion, O my God, send Your Holy Angel to the ill **N.** ✕, and **N.** will be healed. May the prayers we are saying today for **N.**, Lord God, be as effective as if **N.** was nearby us in this instant, by the power of Your Holy Name, may **N.** be healed. May Your grace be rendered for, and in the name of, **N.**, and in our names also, to the Almighty Father ✕, the Merciful Lord, and the helpful Holy Spirit, now and forever and ever.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>160</sup> Matthew 8:5-8;13 (KJV)

## PRAYER FOR THE HEALING OF THE HEART

Recite the standard opening.

While praying this prayer, the hands are placed on the naked chest, over the heart.

Almighty and Eternal God, Merciful Saviour of men, You who, by the voice of Your Only Son Jesus **基督** Christ, sent the Holy Apostles to heal all illness, we beg You for the sake of Your servant **N.**, ill and lying on his sick bed. Allow us, O Merciful Lord, to take up again the prophetic words of David, Your servant: “O Eternal, thou hast heard the desire of the humble: thou wilt prepare their heart...”<sup>161</sup> We thus beg You, O Almighty God, to send Your Holy Angel so that he manifests and carries out in favour of **N.** the promise you made us through the voice of David. O Merciful Lord, give him the grace of a rapid and total healing, so that **N.** may render You grace in Your Holy Temple, now and forever.

℟ Amen.

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>161</sup> Psalms 10:17 (KJV)

## PRAYER TO STOP PERSISTENT BLEEDING

Recite the standard opening.

Using the right thumb, trace a circle with an equal-armed cross inscribed within. The figure should cover the area of the wound as closely as possible. If healing oil if it is available, it should be applied with the right thumb as the figure is traced.

Lord Jesus **基督** Christ, Saviour of mankind, who, in Your Infinite Mercy, healed Nazareth's wife, who was suffering from an issue of blood for twelve years, rewarding her for her deep faith in Your Almighty power; You who stopped the blood and healed the wound of the priest's servant who had been wounded by Simon Peter's sword: we beg You, Lord, for Your servant **N.** **基督**, whose blood, as well as his life, is running out. O Merciful God, let him inherit the fruit of Your promise to Your servant Jeremiah: "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord..."<sup>162</sup>.

℟ Amen.

℣ Through our Lord Jesus **基督** Christ, your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

℟ Amen.

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<sup>162</sup> Jeremiah 30:17 (KJV)

## PRAYER FOR THE HEALING OF LEPROSY AND DISEASES OF THE SKIN

Recite the standard opening.

A reading from the Holy Gospel according to the Apostle Matthew:

“When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.”<sup>163</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✕ Christ!

Almighty and Eternal God, You who allowed the healing of the leprosy of Miriam, the sister of Moses, Your servant; of Naaman the Syrian, and by which Your Son Jesus ✕ Christ, our Lord, often healed the unfortunates afflicted with leprosy, torn in their bodies by this horrible pain. We beg You to look with mercy upon **N.** ✕, Your servant, O God, so that they may get rid of all pain and become clean and pure.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Lord Jesus ✕ Christ, as You have done before for the sons of Israel, healed by Your helping and merciful hand, we beg You to give a helping hand to **N.** ✕, Your servant, and give to our prayers and hands the same effective grace that You gave to Your Apostles, so that **N.** be healed of the pain they have been afflicted with.

℟ Amen.

℣ Through our Lord Jesus ✕ Christ, Your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

℟ Amen.

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<sup>163</sup> Matthew 8:1-4 (KJV)

## PRAYER FOR THE HEALING OF MADNESS

Recite the standard opening.

With the right thumb, trace a circle with an equal-armed cross inscribed within. The figure should cover the area of the wound as closely as possible. If healing oil if it is available, it should be applied with the right thumb as the figure is traced.

A reading from the book of the prophet Daniel:

“All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.”<sup>164</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, whose Reign, Power, and Glory belong to the cycles of Eternity; You who are Almighty, who dominates the reign of men and does as He pleases: we beg You to look with mercy upon **N.**, Your servant (or handmaid), hit by madness as was in the past Your creature, King Nebuchadnezzar. O Supreme and Eternal Wisdom, may You give back to **N.** their reason, memory, and bring to their mind what they were before, and will become. ✕

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>164</sup> Daniel 4:28-34 (KJV)

## PRAYER TO PRESERVE THE BEAUTY OF A WOMAN OR YOUNG GIRL<sup>165</sup>

Recite the standard opening.

Frame the face of the patient with the hands open in the shape of a horseshoe, thumbs joined at the ends.<sup>166</sup>

Almighty and Eternal God, You who created the first woman of perfect beauty, and whose perfection was exemplified by Your servants Sarah, wife of Abraham, Rebecca, wife of Isaac, Rachel, wife of Jacob, Abigail, wife of Solomon, and Esther, wife of King Ahasuerus: we beg You in favour of Your handmaid **N.**, O Merciful Lord, that You may spare her with Your hands. May Your handmaid **N.**, painfully wounded in her flesh, keep the harmony of her face and body, and like the Sulamite, she can very soon sing the song of the Hymn of Hymns: “I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.”<sup>167</sup> **¶**

**R Amen.**

¶ Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

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<sup>165</sup> This prayer is intended to treat a face affected by injury or accident, not to replace the artifices of coquetry.

<sup>166</sup> I assume this is the traditional hand position of the E.C./Judaic blessing.

<sup>167</sup> Song of Solomon 1:5 (KJV)

## OPERATION FOR THE TRANSFER OF A DISEASE FROM A PERSON TO A TREE (OR OTHER PLANT)<sup>168</sup>

### Preparatory Prayer

The prayer said facing the East, in front of the plant, generally a tree.

Recite the standard opening.

Almighty and Eternal God, who prescribed to Your servant Moses to redeem, by the sacrifice of a lamb, the life of all the first-born, as well as the involuntary sin, the purification of the young mother, and of the leper, and who substituted for the life of Isaac that of the ram which Your servant Abraham offered to You; You who had prefigured by Israel the sacrifice of Your Son Jesus **基督** Christ, and by the paschal lamb from the Exodus from Egypt: we beg You, O Merciful Lord, to accept that this humble tree (or plant, etc.) becomes the expiatory victim that I dare to substitute for Your servant (or handmaid) **N.** So act, O Lord, that the disease which dangerously afflicts Your servant (or handmaid) **N.** will leave him/her and be permanently attached to this helping plant instead. In return, O God, Redeemer and Saviour, when the time comes for them to breathe their last, deign, O God of Clemency, to reintegrate the Spirit that animates them into his/her initial Archetype within the Divine Pleroma. **基督**

℟ Amen.

℣ Through our Lord Jesus **基督** Christ, your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

℟ Amen.

### Conjuration of the Vegetable Spirit which Animates the Chosen Plant

Recite the standard opening.

Almighty God, Master of the World, Creator of all plants and trees, Master of Life and Death; You who have tuned certain Elements of visible Creation to each other so that they have equal power in the Beings that are formed, and who have established disagreement between other Elements, not without obtaining by their alliance and union a temperate mixture, a manifest Sign of Your Greatness: I implore You, Merciful Lord, on the occasion of the transfer of this illness

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<sup>168</sup> Before performing this Operation, refer to any basic Kabbalistic books (such as Aleister Crowley's *777 and other Qabalistic Correspondences*, Stephen Skinner's *The Complete Magician's Tables*, Agrippa's *Three Books of Occult Philosophy*, Paul Edward Rana's *Introduction to Kabbalah*, or Paul Edward Rana's *Operation of the 7 Basic Spagyrics*) to identify the Planet and plant that correspond to the patient's illness. Planetary days and hours may also be useful to charge the magical work with additional efficacy.

from Your servant (or handmaid) **N.**, onto this humble tree (or plant), which Your Will has placed relation of sympathy with the Star (name the celestial body). May my action and my prayers be powerful, effective, and useful in the use that I make of its virtues, in order to divert the disease which overwhelms **N.**, Your servant (or handmaid), and that the Star (name the celestial body), itself, and on Your order, brings its assistance and its virtue to my operation. **¶**

**¶ Amen.**

¶ Through our Lord Jesus **¶** Christ, your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

**¶ Amen.**

And you, the Vital Spirit of this (name the plant or the tree), You who walk from life to life, from existence to existence, here I offer to you through your sacrifice, freely consented, the possibility of shortening your long road and your return to the initial Archetype which emanated you at the Dawn of Time. Behold, the Forgiving and Merciful God, your Creator and mine, offers you, through me, **N.**, his humble and obedient servant (or handmaid), the grace of immediate Reconciliation. I sought you in the Name of the Father, Creator; I found you in the Name of the Son, Redeemer; I have chosen you in the Name of the Holy Spirit, Conservator. The God of Clemency and Mercy, your Creator and mine, offers you through **N.**, His humble and obedient servant, the grace of immediate Reconciliation. Make known to me by a Sign or an omen that you agree to receive, in the place of **N.**, the disease that is currently afflicting them; I conjure you, in the Name of the Creator God, Eternal and All-Powerful, to make your answer known to me at this time. May you not follow the example of the sterile fig tree cursed by Christ, and, on the contrary, like the fig tree from the Song of Songs, which “perfumes its fruit”<sup>169</sup>, exhale forever the sweet fragrance of your sacrifice and your redemption. **¶**

**¶ Amen.**

¶ Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

**¶ Amen.**

First, encircle the plant in order to take possession of it in an occult manner. The circle is traced with the consecrated sword or dagger around the plant on the ground. While turning, the operator must keep the plant on his right side [by moving clockwise]. If a tree is used, the bark will be cut in a St. Andrew’s cross [X] at the approximate height of the patient’s heart. The bark is pulled out and the sick person’s “witness” is placed in the tree where the bark was. The bark then is then replaced and tacked to the tree with five copper nails, in memory of the five wounds of Jesus **¶** Christ, closing the opening. The “witness” is a piece of fabric impregnated with bodily

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<sup>169</sup> “The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance.” – Song of Solomon 2:13 (NRSV)

fluid (sweat, blood, saliva, etc.) from the sick person. The plant must wither away from the patient.

### Prayer after the sign and the response are confirmed<sup>170</sup>

I, **O.N.**<sup>171</sup>, servant of the Living God, our Lord, Jesus **基督** Christ, by virtue of the power of the keys given to the Apostles and the Disciples by our Lord, Jesus **基督** Christ, I transfer to this (name the tree plant) the disease dangerously afflicting **N.**.. In return, I unbind the Vital Spirit of this (name the tree or plant) from its debt. I declare that it is forgiven for all that it may have done to oppose the designs of Divine Providence in its long sojourning from life to life, and I pray to the Almighty God, **基督** Father, Son, and Holy Spirit, to please sanctify it **基督**, bless it **基督** and collect it within the Divine Pleróme **基督** in its original archetypal form.

℟ Amen.

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>170</sup> Everything must be observed, in the following moments: the cracking of the branches, the wind, cardiac reactions, etc.

<sup>171</sup> The name of the operator.

## PRAYER TO PREVENT NIGHTMARES

Recite the standard opening.

Lord Jesus ✕ Christ, God of our Salvation, who gave a mission to Your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהשׁוּא, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. ✕

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Recite Psalm 91:<sup>172</sup>

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou

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<sup>172</sup> Psalms 91 (KJV)

shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.”

**Repeat the prayer:**

Lord Jesus ✕ Christ, God of our Salvation, who gave a mission to Your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהוָה יְהוָה, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. ✕

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER AGAINST CANCER, LUPUS, AND ELEPHANTIASIS

Recite the standard opening.

Lord Jesus ✕ Christ, God of our Salvation, who gave a mission to Your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהוָה, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. ✕

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Recite Psalm 38:<sup>173</sup>

“O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore.

There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

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<sup>173</sup> Psalms 38, King James Version

They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs.

For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow the thing that good is.

Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.”

**Repeat the prayer:**

Lord Jesus ✕ Christ, God of our Salvation, who gave a mission to Your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהשׁוּא, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. ✕

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR THE BLESSING OF BREAD AGAINST RABIES

Recite the standard opening.

Merciful Lord, Holy and Almighty Father, Eternal God, may You bless **✚** this bread with Your holy and spiritual blessing so that any man or animal taking it will become healthy and healed from rabies. O Lord, through Your holy blessing, may this bread become an efficient remedy against all diseases, particularly against rabies, this disease perpetuated by the Enemy, and as the Bread of Man became, by the Passion of Your Son, Jesus **✚** Christ Our Lord, the bread of Eternal Life, may this bread become the remedy of healing for any man or animal which will take it.

**R** Amen.

**V** Through Jesus **✚** Christ, our Lord and Master, and by Saint John His servant.

**R** Amen.

## PRAYER AGAINST FEVER

Recite the standard opening.

A reading of the Holy Gospel according to the Apostle Luke:

“And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.”<sup>174</sup>

Lord Jesus ✕ Christ, You who gave to Your Apostles and their successors the power to chase away demons and illnesses, we beg You to pity **N.**, Your servant (or handmaid), whose fever burns their flesh. Do it, as You did to Paul, Your servant, when You went with him to the father of Publius, You guided Paul's hands and You kept Your promise, Publius' father was healed at once; that is why, Lord, we beg You in favour of **N.**, Your servant, to give our hands the same sanctifying and liberating grace that You gave to Paul and thus **N.** will be healed.

Fever, whatever you are, whichever is your principal and nature; fever, which submissively obeyed Jesus ✕ Christ our Lord when He ordered you to go away from the body of Simon's mother-in-law: in the Name of the same Lord Jesus ✕ Christ, I order you to go away at once from the sick body of **N.** and never return ✕.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>174</sup> Luke 4:38-39 (KJV)

## PRAYER AGAINST DESPAIR AND THE TEMPTATION OF SUICIDE

Recite the standard opening.

Holy God, Invisible Lord, deliver your servant (or handmaid) from Despair and Death. O Almighty God, I conjure You by Your Most Holy Name: deign to help **N.**, poor sinner, who has no recourse but You. You are the King of Kings, O Iaweh<sup>175</sup>, God the Father, Lord of Lords: in You we place our confidence; in You who govern and rule all things of Heaven and Earth. We implore You, deign to have compassion and pity on **N.**, a sinner **¶**.

I beg You again, O Lord, to deliver **N.** from all their enemies, both visible and invisible; to free them from despair and from its cause, and to save them from the fatal temptation to die which constantly besieges them, in the Name of the **¶** Father, the Son, the Holy Spirit. Amen.

God said, “Let there be light: and there was light.”<sup>176</sup> In the Name of the Indivisible Trinity, save **N.**, O Lord, free them from the disastrous thoughts that besiege them.

**R** Amen.

**V** Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

**R** Amen.

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<sup>175</sup> יְהוָה.

<sup>176</sup> Genesis 1:3 (KJV)

## PRAYER FOR THE HEALING OF EYE PROBLEMS

Recite the standard opening.

A reading from the Holy Gospel according to the Apostle John:

“And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.”<sup>177</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✠ Christ!

Lord Jesus ✠ Christ, God of our Well-being, You sent the Holy Apostles and the wise Disciples to prepare Your way, chase away demons, heal the sick, and baptize the Nations. I beg You to spare this sick person. By Your touch, Lord, these eyes can recover their sight so that they can clearly see all You created, so that Your servant **N.** may be in contact again with the World. Lord, as You restore the just and perfect contemplation of things on this Earth, make them now contemplate the wonders of Your Holy City of Above. As for me, my Lord, I will only ask of You one favour, that of making the Word of Your prophet Isaiah mine: “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;”<sup>178</sup>

℟ Amen.

The eyelids of the sick person are signed with the Oil of Healing by tracing a cross on each one of them, the right eyelid first, and then the left. A third cross is traced above, between the two eyebrows, as you say:

℣ Through Jesus ✠ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>177</sup> John 9:1-7 (KJV)

<sup>178</sup> Isaiah 61:1 (KJV)

## **OPERATION TO OBTAIN THE FAVOUR OF SEEING A SICK PERSON DURING SLEEP, AND OF OBTAINING THEIR HEALING**

Before the special sleep, we say the Prayer for the Remote Healing of the Sick. This is followed by the usual prayers for Evening and Sleep.

Then, in a bed draped in new bedclothes, after being bathed on the morning of that day, we put on a long shirt of white linen. We will drink the electuary prior to the actual policy, immediately after its sacralization. Then we say the following prayer.

### **THE PRAYER FOR HEALING A SICK PERSON THROUGH BILOCATION<sup>179</sup> DURING THE SPECIAL SLEEP**

Recite the standard opening.

A reading from the Holy Book of the Acts of the Apostles:

“And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptised him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.”<sup>180</sup>

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<sup>179</sup> Bilocation is the supposed phenomenon of being in two places simultaneously. Here, it refers to the act of astrally or remotely healing a person from a distance.

<sup>180</sup> Acts 8:26-31, 36-40 (KJV)

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, You who lifted in spirit by Your Angel the Deacon Philip, carried him from Samaria by the road from Jerusalem to Gaza in order to heal from the spiritual darkness the eunuch of Candace, queen of Ethiopia, made Philip baptize the eunuch, then was carried in Spirit by Your Angel to Azotus where he returned in his body, I humbly beg You to grant me the request to visit during my sleep Your servant (or handmaid) **N.**, ill and afflicted, to implore You for his healing. Lord, grant me the request to remove myself from my body to better serve You.

Keep my Soul and body from obstacles and traps from Beyond, from demons and damned Souls, from all their wicked plots, and the threats of perverted men. Accord me, O my God, Peace and Strength, the sense of Your Justice, in the accomplishment of my mission and Your Commandments. Let me return to this body safe and sound, enriched by the works that You would have allowed me to accomplish.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

#### ELECTUARY FORMULA FOR BILOCATION DURING THE SPECIAL SLEEP

There exists an electuary formula for bilocation in the waking state<sup>181</sup>. It is dangerous for a layman, and we absolutely cannot reveal it. Here, we reveal the electuary formula for bilocation during the special sleep, which should be used exclusively.

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<sup>181</sup> This may refer to Stanislas de Guiata's formula given in *Les Mysteres de la Solitude* (*L'Initiation*, Vol. #6–7: Février - Avril 1890):

“As for the drug of internal use, we will give a formula of which we are sure of a prompt and truly miraculous effect. But we will not advise anyone to try it.

[Make during a] Waning Moon:

Succ: CEnanth: crocat: 3 grams

Extract Opium 10 grams

Extract: Nucis Bethel 5 grams

Extract: Pentaphyll 6 grams

Extract: Beiladonæ

Extract: Hyosciami

Extract: Conii maculate 10 grams total of these last three ingredients

Extract. Cannabis 25 grams

Excerpt: Cantharid 5 grams

Saccitarum pulveratum Q.V.

For a total of 500 shots/drops.

But, independently of these subjective phenomena, there are some which sometimes present a certain objectivity: such as the facts of bilocation, of which we have pointed out a few.”

1. In a bowl of spring or mineral water, add a mixture of 3% to 5% of the flowers, bark, and berries from a hawthorn tree, all harvested in May while the moon is waxing.
2. Sweeten with honey to taste.
3. Bring the mixture to a boil. When it begins to boil, remove it from the heat immediately.
4. Cover the mixture and let it cool as the herbs infuse.
5. Add a tablespoon of orange blossoms, flowers from a linden tree, and three flowers of Roman chamomile.
6. Bring the mixture to a boil. When it begins to boil, remove it from the heat immediately.
7. Cover the mixture and let it cool as the herbs infuse.
8. Add a mixture of 3% to 5% of willow leaves and catkins (the slim, cylindrical flower clusters) to the mixture.
9. Bring the mixture to a boil. When it begins to boil, remove it from the heat immediately.
10. Cover the mixture and let it cool as the herbs infuse.
11. Add a mixture of 1% to 2% of fresh lily of the valley flowers, or 10 drops of a tincture of this plant.
12. Bring the mixture to a boil. When it begins to boil, remove it from the heat immediately.
13. Cover the mixture and let it cool as the herbs infuse.

Consecrate the electuary just before falling asleep and drink it immediately, without any fear of physical harm.

### Consecration of the Electuary

Almighty and Eternal God who carried by spirit Your servant, the deacon Philip, from Samaria to Gaza, and then to Azotus to heal the Soul of the eunuch of Ethiopia, I beg You to send Your Holy Angel to infuse in this electuary of soothing herbs such a virtue that during my sleep, I, Your servant **O.N.**<sup>182</sup>, can leave my body of flesh and visit **N.**, Your sick and afflicted servant to help him and heal him with Your permission and the assistance of Your Holy Angels. O Merciful Lord, may You bless this electuary. Infuse it with the virtue of the Holy Spirit so that it will allow my Soul to leave this afflicted body and go far away from where I am in order to destroy, annihilate, and pull out from the human Soul and the body of Your Creatures, O my God, all sufferings, illness, bodily or spiritual, and all evil of any sort. This is why I, **O.N.**, servant of the Living God, exorcise **¶**, bless **¶**, and sanctify **¶** you; I work and put upon you, O blessed electuary, all of the blessings of God's servants and, more particularly, that of God's servants the Holy Archangel Raphael and the Deacon Philip, my protector in this nightly journey.

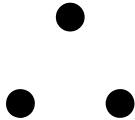
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A note about Oenanthe crocata: It is a hemlock water-dropwort, a flowering plant in the carrot family, native to Europe, North Africa and western Asia. It grows in damp grassland and wet woodland, often along river and stream banks. All parts of the plant are extremely toxic and it has been known to cause human and livestock poisoning.

<sup>182</sup> The name of the operator.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.



For the **Ritual of the Transfer of an illness on a Plant** (see pages 65 to 67), this is on a plant or a tree of the same planetary tonality as the illness itself when the transfer is done. The treatises of Astrology generally give these correspondences.<sup>183</sup> It is therefore necessary to erect the astrological theme of the sick person. Here are now the Hebrew names of the Planets, to use in the passage on page 66:

| English     | Hebrew                 |
|-------------|------------------------|
| Luna        | Levanah                |
| Mercury     | Kokab                  |
| Venus       | Nogah                  |
| Sol         | Shemesh                |
| Mars        | Madim                  |
| Jupiter     | Tzedek                 |
| Saturn      | Shabattai              |
| Fixed Stars | Mazloth <sup>184</sup> |

<sup>183</sup> For example, see Aleister Crowley's *777 and other Qabalistic Correspondences*, Stephen Skinner's *The Complete Magician's Tables*, or Agrippa's *Three Books of Occult Philosophy*.

<sup>184</sup> Refer to any basic Kabbalistic books (such as those above) or Paul Edward Rana's *Introduction to Kabbalah* or *Operation of the 7 Basic Spagyrics* for these planetary correspondences.



## 7) FOR THE COLLECTIVITY

### PRAYER FOR A GENERAL BLESSING

Brothers and Sisters, may the Almighty and Eternal God, Father of Jesus **☩** Christ, our Lord and Master, give you all Grace and Peace. Blessed be God **☩**, Father of Jesus **☩** Christ, our Lord and Master; Father of all Mercy and all consolation, who comforts us in all our trials so that we can do the same for others with the comfort we receive from God.

℟ Amen **☩**

### BLESSING OF THE PEOPLE

*Recite the standard opening.*

O Lord, Almighty God, it is in Your Name that I will raise my hand over the people. and I will ask You to stretch out Your hand of Truth over this assembly. May they be blessed by Your Goodness, O Merciful Lord, and by the Holy Mysteries that You revealed to us through Your Divine Son, Christ **☩** Jesus, our Lord. May Your hand of Prudence and Power, the hand that corrects and purifies, the hand of all holiness, bless those assembled here by giving them the strength to improve themselves and progress.

℟ Amen.

℣ Through our Lord Jesus **☩** Christ, your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

℟ Amen.

## **PRAYER FOR THE ENLIGHTENMENT OF SOULS DARKENED BY ATHEISTIC MATERIALISM**

Recite the standard opening.

Almighty and Eternal God, You who saves men and won't let any of His Creatures perish, look with favour, Lord, upon the Souls fooled by the tricks of Satan, our Adversary, so that having left all maliciousness, these Souls will feel sorry about their mistakes and one day come back to the Unity of your Holy and Blessed Truth. Merciful Lord, answer my prayer so that the peoples who have forgotten Your Holy Name open their eyes, and after having seen the Light which is Christ our Redeemer, they can be pulled out from the Darkness. O Lord, You who does not seek the Death of men, but Life for the sinner, may You, Lord, look with favour on my prayer for these peoples. Free the nations lost in the cult of idols, and reunite them in Your Holy Church, Eternal and Universal, far from this World of pain, and for the greater glory of Your Holy Name.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## **PRAYER FOR THE SICK, THE AFFLICTED, AND FOR PRISONERS**

Recite the standard opening.

Almighty and Eternal God, we humbly beg You to grant to the disabled, the sick, to the afflicted, and to prisoners, health and freedom so that, free from their sickness and captivity, they can render graces to Your Mercy, O Lord of all Graces.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## 8) POLITICAL LIFE

### PRAYER FOR THE LEADERS AND HEADS OF THE CHRISTIAN STATES

Recite the standard opening.

Almighty and Eternal God, You who have in Your hands all power and authority over all of the kingdoms of the Earth, we humbly implore Your Holy Name so that You can confirm in Peace and True Harmony the Heads of Christian States and inspire in them the strong resolution to free the entire land of the plague of Discord and War, as well as the devastations of fratricidal combats between all men. Answer our prayer, O Merciful Lord.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

### PRAYER FOR THE LEADERS AND HEADS OF THE NON-CHRISTIAN STATES

Recite the standard opening.

Almighty God, You who have in Your hands all power and authority over all of the kingdoms of the Earth, we humbly implore Your Holy Name to inspire the Leaders and Heads of the non-Christian States and people, failing the actual Grace of a conversion of Your Holy Law and the Cult of Your Divine Son, Christ, our Lord, the favour of a behaviour that is pacific and proud as well as wise and enlightened, kind and tolerant, and may the Angel You select to lead each one of these peoples and Nations maintain them always on the path of Peace, Harmony, and Tolerance, and may they thus be accorded the respect of Your faithful Elect, O Merciful Lord.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR THE ABOLITION OF MONARCHIES AND TYRANNIES, AND FOR THE ESTABLISHMENT OF A UNIVERSAL STATE AS PLANNED BY THE ROSE-CROIX OF THE 17<sup>TH</sup> CENTURY

Recite the standard opening.

Almighty and Eternal God, Liberator of Israel, You who made the Pharaoh of Egypt to bite the dust, as well as all those who wanted to reduce Your people into slavery; You who destroyed all the potentates of the Earth who claimed to be Your equal; You whose only Son, Our Lord Jesus **Christ** has definitively brought down the throne of the Prince of this World and who is, according to Your Prophets, our sole and unique King, You who showed us by the incredible vision of the Apostle John, Your ultimate Prophet, how the kings of the Earth trembled on the last day of Your Anger along with their animals, their lewdness, and their extortions and their final punishment, according to Your Prophets, our one and only King; You who showed us by the prodigious vision of the Apostle John, Your last Prophet, the kings of the Earth trembling at the last day of Your Anger, their alliance with the Beast, their immodesty, their extortion, and their final punishment<sup>185</sup>, we beg You, Merciful and Righteous Lord, that according to the message that You entrusted to Your servant Moses, to “proclaim liberty throughout all the land unto all the inhabitants thereof.”<sup>186</sup> For it is “in the liberty wherewith Christ hath made us free”<sup>187</sup>, according to the word of Paul Your servant, and “where the Spirit of the Lord is, there is liberty.”<sup>188</sup> This is why, Lord, unique and only King of the World, we remind You of the promise brought to us by Haggai Your Prophet, that “And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.”<sup>189</sup>, so that your Word is finally realized, that “the people which shall be created shall praise the Lord.”<sup>190</sup>

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<sup>185</sup> See Revelation 6:15-10:11, 17:2-18:9, 19:18-19

<sup>186</sup> Leviticus 25:10 (KJV)

<sup>187</sup> Galatians 5:1 (KJV)

<sup>188</sup> 2 Corinthians 3:17 (KJV)

<sup>189</sup> Haggai 2:22 (KJV)

<sup>190</sup> Psalms 102:18 (KJV)

See also :

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.” — 2 Corinthians 3:17 (KJV)

“For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality” — 2 Corinthians 8:13-14 (KJV)

“and all ye are brethren.” — Matthew 23:8 (KJV)

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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“There is one body, and one Spirit, even as ye are called in one hope of your calling;” — Ephesians 4:4  
(KJV)

## PRAYER FOR THE ESTABLISHMENT IN THE WORLD OF THE SPIRITUAL AND MYSTICAL SYNARCHY PROJECTED AND ANNOUNCED BY THE ROSE+CROIX

Recite the standard opening.

Lord Jesus **✚** Christ, You who told Your Disciples: “Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”<sup>191</sup>, we pray to You so that there would be among men a social organization based on the merits of its citizens and not solely on the possession of wealth and gifts from Mammon, Your adversary as well as ours.

Lord Jesus **✚** Christ, You who told Your Disciples: “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.”<sup>192</sup>, we pray to You so that there would be among men a government in which the leaders put in this position by the mysterious ways of Your Providence be worthy of this trust. May the zealous directors of this organization maintain it against all attempts of deviation or destruction, and may they carry it through under Your kind protection, O Lord Jesus **✚** Christ, who is Order, Liberty, and Life.

Almighty and Eternal God, Father of our Lord Jesus **✚** Christ, distributer just and wise, You who ordered through Your servant Moses the Sabbath Year, thus defining the very principles of the Celestial City and forcing men to give up unequal riches and unjust profits, declaring that “if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee... And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee.”<sup>193</sup>

We pray to You, O Almighty God, that there would be among men a form of government based solely on the merits of its citizens and not on the possession of wealth and gifts from Mammon, Your Adversary as well as ours. May birth and fortune never again allow the arrogation of responsibilities or places in the leadership of the city, but may they be given to the best and most able by Your kind protection and that of Your Holy Angels. And that thus, by Your Grace, O Almighty Lord, the Terrestrial City is gradually modelled on the Celestial, and be reconstituted by His Divine Model, Christ **✚** Jesus, the First Man made up of all Souls.

℟ Amen.

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<sup>191</sup> Matthew 19:23-24 (KJV)

<sup>192</sup> Matthew 6:24 (KJV)

<sup>193</sup> Leviticus 25:35-37, 39-40 (KJV)

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER AGAINST RELIGIOUS WAR

Recite the standard opening.

Almighty and Eternal God, Eternal Giver of Well-being, we pray to You and we beg You to soften the hearts of the enemies of our Faith, may they calm their fervour and leave Your servants in peace, O my God.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR THE PEACE OF THE WORLD

Recite the standard opening.

O Eternal God, by whom our desires become holy, and our designs and our works become righteous: deign, Merciful Lord, to grant Your servants Peace that the World cannot give them, so that our hearts may be subject to Your Holy Will and that, withdrawn from the terror of our Enemies, our days may remain peaceful under Your protection and that of Your Angels, chosen by You to lead the Nations.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

**PRAYER FOR MEMBERS OF THE ORDRE AND THEIR CLOSE RELATIVES WHO HAVE PASSED AWAY, AND FOR ALL PAST MASTERS**

Recite the standard opening.

O Eternal God, who administers grace and desires the salvation of humanity, we beg Your holy Clemency to grant to the Brothers and Sisters of the Ordre, to their parents and their families, and to the Past Masters who left this World, to share with Your Saints and Your Angels the Eternal Bliss of the return to our celestial origins and the reestablishment of the Original Unity.

℣. Eternal rest, grant unto them, O LORD,<sup>194</sup>

℟. And let perpetual Light shine upon them.

℣. May they rest in peace.

℟. Amen.

℣. Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟. Amen.

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<sup>194</sup> The Latin text in the Roman Rite of the Catholic Church is:

℣. Requiem æternam dona eis, Domine

℟. Et lux perpetua luceat eis:

℣. Requiescant in pace.

℟. Amen.

## PRAYER FOR ONE'S COUNTRY

Recite the standard opening.

Eternal God, Master of the Universe, You who from Your throne above look towards the depths of Heaven and Earth, You who have Power and Strength, You who enlarge and strengthen everything by Your Holy Will, from Your Holy House, O Lord, bless and protect my country. Cover it with Your protecting wings and spread Peace. May the rays of Your Light shine and guide its inhabitants and may Your Mercy and Grace be their armour. May they enjoy security and an endless prosperity and may my words and thoughts coming from my heart find Grace before You, O Almighty and Eternal God, my rock and Liberator.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR THE UNION OF THE MEMBERS OF THE ORDRE AND IT'S ETERNAL DEFENCE

Recite the standard opening.

“As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the Presence of God. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:<sup>195</sup>

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.”<sup>196</sup>

This is why, O God, the sole dispenser of peace, the almighty conservator of all of the things that You have created, we pray to You: that our brothers remain, for an immemorial time, faithful to mysticism and to the works they have freely chosen and accepted upon entering the Ordre, and that, by Thy Grace, remaining subject to the hierarchy and discipline of the Ordre, they never fail in their promise.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>195</sup> Psalms 68:2-7 (KJV)

<sup>196</sup> Psalms 133 (KJV), appropriately referenced here and in the I° Entered Apprentice Initiation of Apocryphal Masonry.

## **PRAYER FOR THE FINAL UNITY OF THE HUMAN RACE AND FOR THE REALIZATION OF THE PLAN OF THE ROSE+CROIX**

Recite the standard opening.

Eternal and Almighty God, You who used Your Son as a Cornerstone to unite the Jews and the Gentiles, erecting them as two walls on opposite foundations, and who united these two contrary flocks under one Shepherd, the Eternal Repairer, do therefore, Lord, that in view of the pious homage that all humanity will pay You one day in Your Holy City Above, finally unite Your Creatures, one day soon, by the indissoluble bond of Charity. Do not allow, O Merciful Lord, that the divisiveness of minds, or the perversity of those who would cause division, may separate those who originally formed only one family, under the authority of One Father, so that, one day, finding themselves in the same Temple, Celestial and Universal, all may remain eternally in Your Holy Guard.

℟ Amen.

℣ Through Jesus ✠ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Almighty and Eternal God, it is You who deigned to reveal Your Glory to all nations and made our Masters to benefit from a Revelation essential to our common Salvation. Deign therefore, O Lord, to perpetuate the Works of Your Mercy, so that the message of our Masters may finally spread throughout the Earth with a view to the Universal Reintegration of all of the Beings created in their First Properties, Virtues, and Spiritual and Divine Powers. May it penetrate all Men of good will, that they will thus persevere in our Traditions and our Works with firm and ardent faith, as well as in the confession of Your Holy Name.

℟ Amen.

℣ Through Jesus ✠ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR THE TRIUMPH OF UNIVERSAL SPIRITUALITY

Recite the standard opening.

Almighty and Eternal God, who revealed Your Glory to all Christian Nations: deign, Lord, to preserve the Works of Your Mercy so that Your Universal Church here below, the reflection of the one Above, may spread throughout the Earth and persevere with firm and indestructible faith in the confession of Your Holy Name.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER AGAINST INTOLERANCE AND THOSE WHO PERSECUTE THE ROSE~~IX~~CROIX

Recite the standard opening.

A reading from the Second Book of Maccabees:

“While they were calling upon the Almighty Lord that he would keep what had been entrusted safe and secure for those who had entrusted it, Heliodorus went on with what had been decided. But when he arrived at the treasury with his bodyguard, then and there the Sovereign of spirits and of all authority caused so great a manifestation that all who had been so bold as to accompany him were astounded by the power of God, and became faint with terror. For there appeared to them a magnificently caparisoned horse, with a rider of frightening mien; it rushed furiously at Heliodorus and struck at him with its front hoofs. Its rider was seen to have armor and weapons of gold. Two young men also appeared to him, remarkably strong, gloriously beautiful and splendidly dressed, who stood on either side of him and flogged him continuously, inflicting many blows on him. When he suddenly fell to the ground and deep darkness came over him, his men took him up, put him on a stretcher, and carried him away — this man who had just entered the aforesaid treasury with a great retinue and all his bodyguard but was now unable to help himself. They recognized clearly the sovereign power of God.”<sup>197</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty God, Just and Helpful Lord, Supreme King of the Armies of Heaven<sup>198</sup>, we beg You to protect ~~IX~~ and defend ~~IX~~ against the malice and the hatred of the persecutors of the builders of Your Terrestrial and Celestial Temples. Almighty God, may the help You gave to Onias Your High Priest and all Israel against the violation of the Temple’s secrets being repeated for Your servants who call upon You so, that the Rose~~IX~~Croix would be protected against all those who work toward its destruction, and that the secrecy of the Brothers be protected and their message be successfully concluded.

℟ Amen.

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<sup>197</sup> 2 Maccabees 3:22-28 (NRSV)

<sup>198</sup> יהוה צבאות, the Divine Name attributed to the Sephirah of Netzach, in the Kabbalistic World of Atziluth.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR THE PROTECTION OF A WISE AND LIBERAL<sup>199</sup> HEAD OF STATE<sup>200</sup>

This prayer is to be said facing toward the current general location of the beneficiary.

Recite the standard opening.

Lord Jesus **✚** Christ, God of our well-being, You who told the Apostles and their successors to chase away the demons and to thus bring into the World formerly submitted to Satan equity, purity, and goodness: we beg You, by the Virtue of Your Most Holy Name, **שְׁמַעְיָה**, and by the Virtue of this Psalm, which the Holy Spirit inspired in David Your servant, to give my words the same mysterious Virtue as the words of David. O Lord Jesus, may You grant the request that I present to You, I, Your servant **O.N.**<sup>201</sup>, in favour of **N.**<sup>202</sup>, and may Grace be rendered unto You, both now and forever.

O Lord save the King! Answer us when we call!

**R** Amen.

“The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart’s desire, and hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance. For the king trusteth in the Lord, and through the mercy of the most High he shall not be moved.”<sup>203</sup>

**R** Amen.

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<sup>199</sup> The term liberal, as used in the 18<sup>th</sup> century, referred to the belief in freedom, equality, democracy, and human rights and is historically associated with thinkers such as John Locke and Montesquieu. Classical liberals were committed to individualism, liberty, and equal rights. They believed these goals required a free economy with minimal government interference.

<sup>200</sup> In truth, when the Scripture makes reference to the King (singular), it refers to The Messiah, or to God in general, “the only king of the whole Earth”: “God reigneth over the heathen: God sitteth upon the throne of his holiness.” (Psalms 47:8, KJV). In this case, we specify which earthly king it is by designating him by his historical name. When it comes to the kings of the earth, that is to say the general monarchs, in the common sense of the term, it is almost always in a derogatory sense, and this Psalms absolutely does not apply to them. Nevertheless, it is used here for the protection of a Head of State that the Rose**✚**Croix d’Orient has recognized as morally within the perspective of the vast Rosicrucian plan.

<sup>201</sup> The name of the operator.

<sup>202</sup> Name the beneficiary of this operation, along with the position and locality for which they are responsible.

<sup>203</sup> Psalms 21:1-7 (KJV)

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Lord Jesus ✕ Christ, God of our Well-being, You who told the Apostles and their successors to chase away the demons and to thus bring into the World formerly submitted to Satan equity, purity and goodness: we beg You, by the Virtue of Your Most Holy Name, יהוָה, and by the Virtue of this Psalm, which the Holy Spirit inspired in David Your servant, to give my words the same mysterious Virtue as the words of David. O Lord Jesus, may You grant the request that I present to You, I, Your servant O.N., in favour of N., and may Grace be rendered unto You, both now and forever.

O Lord save the King! Answer us when we call!

℟ Amen.

“The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; Send thee help from the sanctuary, and strengthen thee out of Zion; Remember all thy offerings, and accept thy burnt sacrifice; Selah. Grant thee according to thine own heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions.”<sup>204</sup>

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Asperse Holy Water into the air in the direction of the beneficiary.

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<sup>204</sup> Psalms 20:1-5 (KJV)



## 9) AGAINST NATURAL DISASTERS

### PRAYER AGAINST ALL EPIDEMICS

Recite the standard opening.

Almighty and Eternal God, whose actions were described by Your servant Malachi as “the sun of justice [arising] with healing in its wings,”<sup>205</sup> we beg You to have mercy upon Your Creatures. Merciful Lord, look upon the devastation that the epidemic, brought about by the Evil Spirits, Your Adversaries and ours, has visited upon Your Creatures. Lord, remember the promise You made to Your servant Ezekiel:

“How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it.”<sup>206</sup>

Lord and God of all help, I beg You to remember once more the mission that Your Only Son, Our Lord Jesus **基督** Christ, entrusted to His Apostles and the seventy-two Disciples, to “Heal the sick, cleanse the lepers, raise the dead, cast out devils.”<sup>207</sup> And furthermore, O God of Clemency, this is why You must stop the deadly epidemic devastating Your Creatures, and allow those afflicted to be spared from death, and to become healthy again, physically as well as mentally.

℟ Amen.

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>205</sup> Malachi 3:20 (NABRE)

<sup>206</sup> Ezekiel 14:21-23 (KJV)

<sup>207</sup> Matthew 10:8 (KJV)

## PRAYER FOR THE DESTRUCTION OF HARMFUL INSECTS

Recite the standard opening.

Almighty and Eternal God, Giver of all Justice, You who, by the voice of Your Angel, as told by Your servant, the Apostle John, ordered the locusts not to destroy the grass nor anything green, but only men who did not carry the Sign of Well-Being par excellence<sup>208</sup>, we beg You, O Lord of all things, to make all harmful insects disappear. May they go away from this place, this house, this bedroom, this garden, these fields, and may they go far away to those desert places without harming mankind, animals, or plants. And if they persist or have ill will and desire to harm man or be besieged by Evil Spirits, then we beg You, Lord, to send Your Angel of Extermination so that the Sword of Your Anger will make them disappear forever.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.



By Charles Foster, c. 1879, *The Story of the Bible from Genesis to Revelation Told in Simple Language for the Young.*

<sup>208</sup> Consider the Hebrew tradition of marking the doorpost with a mezuzah, harkening back to the lamb's blood painted upon the door at the time of the first Passover in Egypt. Kabbalistically, this can be seen as the Sign of the Cross or Tau (¶) painted with the Blood of the Lamb, a precursor of the Messiah and Jesus ✝ Christ.

## PRAYER FOR THE DESTRUCTION OF HARMFUL OR INTRUSIVE PLANTS

Recite the standard opening.

Almighty and Eternal God, Giver of all Justice, You who, by the Word of Your Son, Jesus **基督** our Redeemer, dried the sterile fig tree<sup>209</sup>, image of the Prince of this World: we beg You that these plants, harmful to humans as well as to the animals, Your servants and companions, do not have seeds nor reproduce but, by dying instantly, become like that fig tree; may we remind them of the Word of the Lord Jesus and apply it to them: “No man eat fruit of thee hereafter for ever.”<sup>210</sup>

℟ Amen.

℣ Through Jesus **基督**, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>209</sup> Mark 11:11-14 (KJV)

<sup>210</sup> Mark 11:14 (KJV)

## PRAYER AGAINST THE RAVAGES OF THE WATERS

Recite the standard opening.

Almighty and Eternal God, who, in Your Infinite Goodness, spared Your servant Noah, his family and his servants, as well as all the animals of the Ark, when the waters of the Flood came; who spared also the life of Jonah, Your servant, in order to assure the well-being of the inhabitants of Nineveh; and You, Lord Jesus, our Redeemer, who calmed by Your Word the sea in fury: Lord, we beg You to spare those who fear You. O Merciful Lord, be favourable to those who pray to You. Calm the formidable thunderbolts, the terrible violence of the hurricanes, and the inexorable rise of the waters. May You calm all threats of wild waters, and may they scatter without harming Your servants, O my God. Lord Jesus, when You ordered the wind and the sea in fury, they immediately calmed down. Grant our prayer, and by the Sign  of Your Holy Cross, make all wild Elements calm down.

℟ Amen.

℣ Through Jesus  Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR PROTECTION AGAINST EARTHQUAKES OR VOLCANIC ERUPTIONS

Recite the standard opening.

Almighty and Eternal God, You, who, by way of Your Holy Angels, spared the city of Zoar<sup>211</sup> in which Your servant Lot had, through Your Mercy, the permission to take refuge when Your Angel was destroying Sodom and Gomorrah; who freed the dead, the captives of the grave, when You made the Earth and the walls of Jerusalem quake at the Death of Your Son, Jesus **基督**, our Redeemer: we beg You and we pray to You so that Your Anger will spare Your servants, their animals, their houses, and their possessions. Steer away the plague threatening them, Merciful Lord, and, as in the past at the Exodus from Egypt, tell Your Exterminator Angel: “Do not strike them.”

℟ Amen.

℣ Through Jesus **基督**, our Lord and Master, and by Saint John His servant.

℟ Amen.

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211 Zoara, the biblical Zoar, previously called Bela (Genesis 14:8), was one of the five “cities of the plain”—a pentapolis at that time of Abram or Abraham named later, it was a highly fertile valley apparently located along the lower Jordan Valley and the Dead Sea plain and mentioned in the Book of Genesis.

## PRAYER AGAINST THUNDER AND LIGHTNING

Recite the standard opening.

Almighty and Eternal God, who is, according to the word of Your servant Job, Master of the Thunders, we beg You to send Your Holy Angel to cleanse and purify this place. May he chase away impure and wandering Spirits, push away all of the negative strength of the Demon, destroy all forms and threats of Satanic phantasmagoria, and move away the thunder and lightning which threaten us. May these plagues not destroy men nor herds nor the produce of the Earth, and may they move away and disappear at the invocation of the Most Holy Name of Our Lord Jesus **基督**, who, one day, will come to judge the living and the dead, and purify the World with Fire.

℟ Amen.

℣ Through Jesus **基督**, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER AGAINST STORMS AND HURRICANES

Recite the standard opening.

Lord Jesus **基督**, Our Master and Lord, who created Heaven and Earth, the Waters Above and the Waters Below; who blessed the waters of the Jordan and wanted to be baptised in them; who sanctified the air by spreading Your holy hands on the Cross; who made Satan from Heaven fall like lightning: deign, Lord, to dissolve and disperse those storm clouds which disturb the air; soothe the heavens and the weather. By the power of Your Holy Name, may the violence of this storm be bound to the rage of the Demons who excite this storm, and dismissed by Your Holy Angels to the desolate wilderness.

℟ Amen.

Saint Matthew, Saint Mark, Saint Luke, and Saint John, who have propagated the simplicity of the Gospel to the four corners of the Earth: obtain by your merits and your prayers that this storm be spread and driven away from this place, and that the dwelling places and the goods of men, as well as all living Creatures, are spared.

℟ Amen.

℣ Through Jesus **基督**, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR THE SCATTERING OF THUNDERSTORM CLOUDS OR HAIL

Recite the standard opening.

Almighty and Eternal God, Sovereign Master of the Universe, You who according to the Scriptures have placed Your bow<sup>212</sup> and Your glory “in the cloud”<sup>213</sup>: we beseech Thee, Lord, to Remember Thy promise to Isaiah, Your servant and prophet: “I will ... command the clouds”<sup>214</sup>, so that the storm and the hail, which threaten the fruits of the fields and vineyards as well as Your servants themselves, are dispersed, sparing our dwellings and our possessions, and ourselves. Thus, the word of Your servant David will be justified: “He maketh the storm a calm, so that the waves thereof are still.”<sup>215</sup> And to Your glory, Lord, fulfil Your Word, that: “Fire, and hail; snow, and vapours; stormy wind fulfilling his word... Let them praise the name of the [Eternal].”<sup>216</sup>

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>212</sup> The Rainbow of Promise, Qeshet (קֵשֶׁת), the bow of the Path of Samekh (ס) and Sagittarius, the Archer, is the straight and narrow path, the only path open to proceed on the Qabalistic Tree of Life from the medium of the Moon in Yesod to the Light of the Sun in Tiphareth. It also represents the Rainbow of Promise, symbol of the Covenant of God with Man to return him to the Promised Land.

<sup>213</sup> Genesis 9:13 (KJV)

<sup>214</sup> Isaiah 5:6 (KJV)

<sup>215</sup> Psalms 107:29 (KJV)

<sup>216</sup> Psalms 148:8,13 (KJV)

## PRAYER AGAINST DROUGHT

Recite the standard opening.

A reading from the Holy Book of Deuteronomy:

“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your Soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.”<sup>217</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, who created the Heavenly Waters<sup>218</sup> on the second day of the present Universe, we implore You to remember The Promise You made to Moses Your servant: deign, O Merciful Lord, to grant beneficent rain to Your Creatures, so that the vegetable, the animal, and the man can maintain their existence, perpetuate themselves, and glorify You in Your work, O Eternal God, who are the Life, Light, and Charity.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Light a fire of wood or charcoal in a new earthen vessel, or one reserved for sacred use, and throw incense upon it.

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<sup>217</sup> Deuteronomy 11:13-15 (KJV)

<sup>218</sup> השמיים or אשׁם, Aesh-mayim, the Heavenly Waters or the Fiery Waters, as in Genesis 1:1.

## PRAYER TO OBTAIN RAIN

Recite the standard opening.

Almighty God, Creator of Heaven and Earth; You who adorned the sky with a crown of stars and illuminated it with the luminous bodies; You who filled the Earth with fruits for human food; You who wanted all of humanity to rejoice in the Light and the clarity of the Heavens, and to feed peacefully upon the fruits of the Earth: we beg You to send us abundant rain, O Merciful Lord. And as You deigned to give Israel the abundance and richness of the fruits of the land of Canaan in the past, give to our land a rich harvest and great fertility, through Your Infinite Kindness and Benevolence. Hear therefore all our prayers and all our supplications, O Merciful Lord, and bless the whole Earth.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER AGAINST FIRE

Recite the standard opening.

Almighty God, who allowed the waters of the sky to fall and extinguish the flames of the pyre lit by the pagans to consume the living body of Your servant, the venerable Polycarp, Bishop of the Church of Smyrna<sup>219</sup>, we beg You so that the same favour is repeated in this place and at this instant. Lord Jesus **基督**, who as the Word of God made the Heavens, the Earth, the Sea, and all that they contain; who blessed the waters of the River Jordan, and wanted to be baptised in them; who sanctified the air by stretching out on the Holy **十字架**<sup>220</sup> Cross Your Divine hands and arms: we implore Your in your immense goodness and limitless mercy that You would deign to send Your Holy Angels to bind the evil power of the Demons who stir up this fire. May the wind subside, may the fire be extinguished as quickly as possible, and may water come from the sky at this very moment to drown the last embers. Almighty and Eternal God, may it be that by increasing the number of our intercessors near You, we increase the number of Your longed for mercies. And may Glory rendered unto You, Lord, through all the ages of ages.

℟ Amen.

May all Your Saints and Your Angels, Lord, we beseech Thee, assist us everywhere and always, and especially at this moment, so that this fire which ravages the land that You have entrusted to Man Your servant, will quickly be alleviated and go out forever. Therefore I, a sinner and a servant of Christ **基督**, Our Master and Lord, although very unworthy and not relying in any way on my own power and putting no confidence in it, but indeed, only in the Name and by the Authority of this same Jesus **基督**, Our Sovereign Lord, I command you all! Very unclean and very malevolent Spirits, who inspired, lit, and stoked this fire: I command you! By the Virtue and the Power of this same Ineffable Name of Jesus **基督**, to which every knee bends on Earth, in Heaven, and in Hell; by His Very Holy Incarnation, by His Very Holy Nativity, by His Baptism, His Fast, and His Passion; by the Holy Cross which materializes this same virtue and power; by His Holy Resurrection, His admirable Ascension, and His fearsome Appearance on the Last Day; by the merits of the Most Holy and Very Pure Virgin Mary, His Immaculate Mother; by the merits of Saint Polycarp, Bishop of Smyrna, and by the merits of all of the Saints, I command you! Leave this place and depart to a deserted place without wood, water, or Living Beings by putting out at this instant these flames of which your malice alone is the author; your malice and that of those whom you may have led astray or taken by surprise.

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<sup>219</sup> Polycarp (AD 69 – 155) was a Christian bishop of Smyrna. According to the *Martyrdom of Polycarp*, he died a martyr, bound and burned at the stake, then stabbed when the fire failed to consume his body. Both Irenaeus and Tertullian say that Polycarp had been a disciple of John the Apostle. Polycarp is regarded as one of three chief Apostolic Fathers, along with Clement of Rome and Ignatius of Antioch.

<sup>220</sup> At the Sign of the Cross, throw the Water and Salt of Exorcism into (or toward the direction of) the place of the fire in the Sign of the Cross **基督**.

℟ Amen.

℣ By the same Jesus ✕ Christ, Our Master and Lord, who will come at the last Day to judge the living and the dead and to purify this World by Fire.

℟ Amen.

Demons who sparked these flames, He Himself commands you: Here is the Sacred Sign of the Most Holy ✕<sup>221</sup> Cross. Flee therefore Enemy Powers, for He has conquered you, and the World with you: the Lion of the Tribe of Judah, of the Race of David, our Lord Jesus ✕ Christ, Eternal Word of the Father.

℟ Amen.



**Church Icon at St Polycarp's Roman Catholic Church depicting Polycarp miraculously extinguishing fire of the city of Smyrna (Izmir, Turkey).**

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<sup>221</sup> At the Sign of the Cross, throw the Water and Salt of Exorcism into (or toward the direction of) the place of the fire in the Sign of the Cross.

## 10) TRAVELS

### BLESSING OF A MOUNT OR A VEHICLE FOR TRAVEL

Recite the standard opening.

Almighty and Eternal God, who deigned to have Your servant Joseph sit on the Chariot of Egypt by the hand of Pharaoh; who likewise entrusted to Solomon, by David his father, the model of the Chariot which You had, in Your Wisdom, reserved to receive the Holy Ark of the Covenant; who has, in the same way, reserved the clouds of the sky to be the Celestial Chariot of Your Divine Majesty<sup>222</sup>: we beg You to bless **基督** and protect by your Holy Right Hand this chariot and its horses<sup>223</sup>. May they never deviate from their path. May no obstacle come to harm or mar them or those they will transport. May the road and the route they travel be quick and easy for them. May no rut bog down these wheels. May the velocity of their travel never cause injury or death for any living creature and may blood never defile them.

As You deigned to make the Children of Israel cross the sea on dry feet on their way to the Promised Land; as you kept Your servant Abraham safe and sound on all the roads of his long journey when he was called from the city of Ur of the Chaldees; as you led the young Tobit to Sara, the wife who was intended for him, by the hand of Your Holy Angel Raphael: deign, O Lord, our God, to protect, guide, and safely deliver to their destination anyone who will trust this chariot and these horses<sup>224</sup>, so that they arrive happily at the end of their journey, safe, and without harm to themselves or any of your Creatures.

℟ Amen.

℣ Through Jesus **基督**, our Lord and Master, and by Saint John His servant.

℟ Amen.

Additionally, this prayer may be written on parchment and sewn into a cloth bag or packet to be placed in the vehicle permanently.

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<sup>222</sup> Psalms 104:3

<sup>223</sup> or “this vehicle,” or the name or specific type of the vehicle

<sup>224</sup> or “this vehicle,” or the name or specific type of the vehicle

## PRAYER BEFORE TRAVELLING

Recite the standard opening.

O God, Way of Truth and Life, You who have journeyed with Your servant Joseph, lead also, O Lord, Your Servant(s) who trust(s) in You. Guard them against trials, bad weather, ambushes, and hostile schemes; grant them Peace and Strength; give them a sense of Justice in the fulfilment of Your Holy Laws; bring them back one day to their abode, rich in the goods of Earth and Heaven, to their joy and the happiness of their fellows. For to You alone, Lord, are the Kingdom, the Power, and the Glory, Father, Son, and Holy Spirit ✡, now and unto the ages of ages.

℟ Amen.

℣ Through Jesus ✡ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## BLESSING FOR TRAVELERS

Recite the standard opening.

Almighty and Eternal God, you who deigned to make the Children of Israel cross the sea on dry feet on their way to the Promised Land; you who you kept Your servant Abraham safe and sound on all the roads of his long journey when he was called from the city of Ur of the Chaldees; you who indicated to the three Magi, Caspar, Melchior, and Balthazar, the path which led to Your Divine Son, Christ ✡ Jesus, by the light of a mysterious star: give us, please, Lord, a good journey, and favourable weather along the way. May we, in the company of Your Holy Angel, arrive happily at the place we must reach, and subsequently, at the harbour of Eternal Salvation. As young Tobit was watched along his path and protected from all dangers by Your Holy Angel Raphael, may we, Lord, be kept out of harm's way and safe from all threats and attacks. This is why we ask you, Lord, that you will be, during this journey, our comfort on the road, our shelter against heat, rain, or cold, our support in fatigue, our refuge in annoyances, our support in difficult passages, our port in shipwreck, so that, under Your leadership, we will arrive happily at the end of our journey, and that we will return safe and sound to our people. So let us proceed in peace, and may Almighty God watch over us.

℟ Amen.

℣ Through Jesus ✡ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER AGAINST THE BITES OF SNAKES AND SCORPIONS

Recite the standard opening.

Lord Jesus **☧** Christ, who gave Your Apostles the power to walk on snakes and scorpions, and allowed the blessed Apostle Paul, on the island of Malta, to be bitten by a viper without suffering the least harm: we beg You in favour of **N.**, Your servant. Make that the path on which they tread be empty of any dangerous creature, that the snake or the scorpion is not under foot, and that **N.** arrives unharmed at the end of their journey.

℟ Amen.

℣ Through our Lord Jesus **☧** Christ, your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

℟ Amen.

This prayer can be carried on the person of the beneficiary, written on parchment, and sewn into a bag or packet of new cloth.

## PRAYER TO OBTAIN THE GRACE TO MASTER A STUBBORN MOUNT

Recite the standard opening.

Eternal and Almighty God, who allowed the eunuch of Queen Candace<sup>225</sup> to receive from Your servant, the Apostle Philip, the precious treasure of Faith while he was riding in his own horse-drawn chariot: I beg You, Lord, to have mercy on me, and to grant me the grace to conduct my (or this) mount without resulting in any damage either to Your Creatures or to myself, O merciful Lord. On the contrary, Lord: allow me to become a skilled and fast charioteer (or rider), deigning to confer upon me the science and the art of horsemanship. So do, O my God, that the Angel You deigned to commit to my safety is always by my side, and watch with benevolent care over me, **N.**, Your servant.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

This prayer may be also used for driving a mechanical vehicle, as well as for acquiring the art of driving.

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<sup>225</sup> A “Candace, queen of the Ethiopians” is mentioned in the Bible when the Apostle Philip meets “a eunuch of great authority” under her reign and converts him to Christianity (Acts 8:27-39).

## 11) ANIMALS

### PRAYER FOR AN ABUNDANT CATCH WHEN FISHING

Recite the standard opening.

Almighty and Eternal God, Christ ✝ Jesus; You who, on the shores of the lake of Gennesaret, ordered Simon Peter to return to the open sea and cast his nets again, allowing him to catch such an abundance of fish that the net was broken: we beg You to bless the work of these humble sinners. O Merciful Lord, make their fishing abundant, fruitful, and rewarding. May evidence of their virtue increase before Your eyes, just as You will increase the product of their efforts in fishing.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## BLESSING OF BEES, BEEHIVES, BEESWAX, AND HONEY

Recite the standard opening.

Almighty and Eternal God; You who created Heaven and Earth as well as all the animals they shelter for the use of men, Your privileged Creatures; You who allowed Your servant Samson to gather the strength of a young lion by eating the honey that the bees had secluded in its carcass; You who allowed that, by a mysterious Alchemy, the essence of the three Kingdoms of Nature is found manifested in beeswax and honey, the mineral world's passage into the vegetable world by the industry of the humble honeybee and thereby put at the disposal of Humankind: we beg You to bring Your Holy Blessing ✕ down on these bees, these hives, the honey they produce, and the beeswax they shelter. May they be numerous, fruitful, and safe from all evil, so that their produce may be used by us for Your ✕ glory, and that of Your Son and of the Holy Spirit.

℟ Amen.

℣ Through Jesus ✕ Christ our Lord and Master, and by Saint John His servant.

℟ Amen.

## BLESSING OF A STRAY OR WRETCHED ANIMAL

Recite the standard opening.

Almighty and Eternal God, who created all animals and subjected them to man, I beg You to remember the word of Your servant David: “thou preservest man and beast.”<sup>226</sup> Grant, O God, to this sad and wretched animal the grace of finding a home and a good master. Make it no longer suffer from hunger, thirst, cold, or rain. Allow no danger to hurt it, but may it see in this instant the very end of its troubles.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>226</sup> Psalms 36:6 (KJV): “Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.”

## PRAYER TO AWAKEN THE HIGHER ELEMENT IN AN ANIMAL

Recite the standard opening.

Almighty and Eternal God, Creator of all Beings, who, at the Dawn of Time, by a wise and good disposition, entrusted the Animals to the care of Mankind, raised up in Your Wisdom for the balance of Your Universal Creation: we beg You in favour of this humble animal. Since, through the fault of the First Man, his own spiritual degradation brought about that of all the Lower Spirits which were subjected to him, and, more particularly, those of the Animals; since, by Your Only Son, Christ **¶** Jesus, access to Your Divine Light has once again been made available to Man, the one responsible for the Universal Fall and the Degradation of the First Nature: permit Your servant, O Merciful Lord, to enable this humble creature to benefit from the fruits of the Redemption of Man. Since You deigned to show Your servant the Apostle Simon Peter in a large sheet descending from the sky, all the quadrupeds and the reptiles of the Earth, and all the birds of the sky, explaining to him “What God hath cleansed, that call not thou common”<sup>227</sup>, allow us to awaken the higher element put to sleep by the Fall in this humble creature. Allow that, by a mysterious reversibility, the Reconciliation of Man with You, Lord, is followed by the Reconciliation of this lower creature, so that at the end of its present life it is Reintegrated into its original Archetype within the Divine Pleroma, thus escaping the Prince of this World of pain and tears and its long wandering from life to life. And allow the word of Your servant Zechariah to be applied at the End of Time, that “Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.”<sup>228</sup>

℟ Amen.

℣ Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>227</sup> Acts 10:15 (KJV). See Acts 10:11-16.

<sup>228</sup> Zechariah 2:4 (KJV)

## **PRAYER FOR THE APPEASEMENT OF BIG CATS OR OTHER DANGEROUS ANIMALS**

Recite the standard opening.

Almighty and Eternal God, Eternal Saviour of Men, who, through Your Holy Angel, delivered Daniel from the lions' den; who through Your Prophet David promised to the Messiah that He would walk on the asp and on the lion; who have again, and so often, shown to unfaithful and cruel peoples that the teeth of wild beasts, knew on Your command, to spare Your Saints fiercely exposed to them in the Colosseum, we beg You, by the merits of Your Saints Paul of Tarsus, Ignatius of Antioch, Germanicus of Smyrna; by the merits of Your Saints Thecla and Blandina; to send Your Holy Angel to calm, appease and keep away from Your servant any dangerous beast that threatens to attack them in this instant and in this place.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## BLESSING OF A PET

℣ Out of the depths have I cried unto Thee, O Lord.

℟ Lord, hear my voice: let thine ears be attentive to the voice of my supplications.<sup>229</sup>

℣ May God's Presence dwell with you.

**In the Sign of the Dove.**

℟ And with thy Spirit.

All: Hear us and draw near to us.

A reading from the Holy Book of Genesis:

“And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.”<sup>230</sup>

℣ The Word of the Lord.

℟ **Thanks be to God.**

Almighty and Eternal God, who originally entrusted to Man the government and the evolution of the Creatures inferior to him and, especially, that of animals, we beg You and we implore You, by the merits of Your Prophets and of Your Saints, more particularly, those of Moses, David, Solomon, and Zechariah, to remember Your promises:

“Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?”<sup>231</sup>

“O Lord, thou preservest man and beast.”<sup>232</sup>

“Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.”<sup>233</sup>

This is why, Lord, we implore You, and we implore You again, to grant Your protection and that of Your Holy Angels to this humble animal, and to liberate and protect it from all demonic

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<sup>229</sup> Psalms 13:1-2 (KJV)

<sup>230</sup> Genesis 2:19-20 (KJV)

<sup>231</sup> Ecclesiastes 3:21 (KJV)

<sup>232</sup> Psalms 36:6 (KJV)

<sup>233</sup> Zechariah 2:4 (KJV)

domination and evil, from all snares, from all nuisances on the part of men and other animals, and from all natural diseases. Do therefore, Lord Almighty, that, by the effect of Your Infinite Goodness and Your Divine Mercy, no accident, no illness, and no injury, affecting either its body or its Sensible Soul, may be experienced by it or trouble it in any way. On the contrary, allow it a prosperous, healthy, and happy life, and allow it to reach satisfaction in old age, at the end of which, by the effect of a Mystery eluding our human understanding, but in which we dare to rediscover the effect of Your Divine Providence, it will be introduced into the new Heaven and the new Earth prophesied by Your servant Zechariah.

℟ Amen.

℣ Through Jesus ✠ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

We then trace the Sign of the Cross ✠ on the top of the skull or on the spine of the animal with lustral water. The hands are then placed at right angles, thumbs united, upon the place where the subject was anointed, for a long moment.<sup>234</sup>

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<sup>234</sup> The Holy Water of Christians is analogous to the lustral water of the ancient Mysteries.

## BLESSING OF A SICK ANIMAL

### Blessing of the Healing Oil for Animals

Recite the standard opening.

I exorcise **¶** you, Creature of Oil, by Almighty and Eternal God, who made Heaven and Earth, the sea, and all things in it. May all the strength of the Enemy, all invasion and all phantasmagoria of Satan and his ministers, be torn out and flee from this Creature of Oil, issued from the fruit of the peaceful olive tree, so that it may give to any animal in whose favour it will be used the health of the body, the healing of any disease or injury, any suffering, the liberation from any harmful attack whatsoever, as well as the rejection of all bad instincts.

¶ Amen.

¶ Through our Lord Jesus **¶** Christ, your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

¶ Amen.

Holy Lord, Almighty and Eternal King, before whom stands the whole Army of Angels, so known to us by the spiritual services and the material assistance they grant us, deign to look upon and bless **¶**, sanctify **¶** and empower **¶** this Creature of Oil, issued from the peaceful Olive Tree, so that any animal which is anointed with it will be delivered from all fatigue, any disease or infirmity, any injury or suffering, and any spell or trap of the Powers of Darkness.

¶ Amen.

¶ Through our Lord Jesus **¶** Christ, your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

¶ Amen.

### Blessing of the Sick Animal or Animals

Recite the standard opening.

O my God, whom everything here obeys, who, by a disposition as wise as it is gentle, wanted the poor, speechless Animals to be the servants, helpers, companions, and, sometimes, the friends of mankind: deign, Lord, bless **¶** and heal **¶** this poor Animal (or, *these poor Animals*), so that it does (or, *they do*) not perish in our hands. Deliver it (or, *them*) from all fatigue, any disease or infirmity, any injury or suffering, and any spell or trap of the Powers of Darkness. Remembering Your Mercy towards us, say to Your Exterminating **¶** Angel: "Do not raise your hand against them."

℟ Amen.

℣ Through our Lord Jesus ☧ Christ, your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

℟ Amen.

Trace with the right thumb dipped in the healing oil for animals, the Sign of the Cross ☧ on the top of the skull or on the spine of the animal, or of the driver of the herd if it concerns a large number of animals. The hands are then placed at right angles, thumbs united, upon the place where the subject was anointed, for a long moment.

## PRAYER BEFORE THE SLAUGHTER OF AN ANIMAL<sup>235</sup>

Recite the standard opening.

Almighty and Eternal God, who, by a disposition as profound as it is wise, gave to Mankind all animals for food<sup>236</sup>, You who originally reserved for Yourself as a sacrifice all the firstborn of Israel<sup>237</sup>, and then substituted for them Your Divine Son, Jesus **基督** Christ, our Master and Lord, after having already substituted for them the humble mute animals<sup>238</sup>, as it was, for Isaac, the son of Your servant Abraham, and the holocaust ram on Mount Moria<sup>239</sup>: I beg You, Lord, to deign to consider in Your Sovereign Goodness the humble Creature whose life I will take for my sustenance and that of my fellows, O Merciful God. May this blood, which I am about to shed, not be imputed to me as a useless and vain cruelty, O my God, but as the fulfilment of Your very own charge. May death be sweet, painless, and swift to them, Lord. May the Dark Path be illuminated for this creature, and lead it, by Your Sovereign Mercy, to the verdant pasture where it will be united forever to its Initial Archetype, as in the blessed time of the First Eden. And You, Christ **基督** Jesus, our Master and Lord; You who purified, by Your Divine Sacrifice, the entire Fallen Creation with the Primitive Man; You freed the newborn from the bondage of the firstborn, and from Death itself<sup>240</sup>: deign, O my God, to make this innocent being benefit from the Universal Restoration sealed by Your Divine Blood. And You, Holy Spirit, Spirit of Love, Leader and Conservator of all Creatures: ensure that this blood that I am going to shed allows the Soul which animates this humble animal to free itself from this World of pain and tears, and to Reintegrate itself forever into its Original Form, so that the word of Zechariah the prophet might be fulfilled, that “Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.”<sup>241</sup>, since, according to David, “O Lord, thou preservest man and beast.”<sup>242</sup>

℟ Amen.

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>235</sup> Also good for hunting and fishing or the slaughtering of an animal at the butcher's shop.

<sup>236</sup> “Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.” — Genesis 9:3 (KJV)

<sup>237</sup> “Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.” — Exodus 13:2 (KJV)

<sup>238</sup> Exodus 22, Exodus 34

<sup>239</sup> Genesis 22:1-14

<sup>240</sup> Acts 10:9-16

<sup>241</sup> Zechariah 2:4 (KJV)

<sup>242</sup> Psalms 36:6 (KJV)

We will observe that for the animal to not suffer, that in ancient times of Israel and nowadays, the blade of the sacrificial knife should not be chipped. The beast should not feel anything. No thought of revolt should arise in its Sensible Soul. As this resides in the blood, by prudence, Israel only ate bloodless meat<sup>243</sup>. Since the sacrifice of Christ, Nature is also redeemed. The mineral kingdom, the vegetable kingdom, and the animal kingdom, in being transformed from one into the other, must in the end pass through the athanor which constitutes Man, the final Element of transmutation for all of Nature.<sup>244</sup> Hence the rejection of vegetarianism by Judaism, Christianity, and Islam, which nevertheless take their motives from different points in Scripture.<sup>245</sup>

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<sup>243</sup> “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your Souls: for it is the blood that maketh an atonement for the Soul.” — Leviticus 17:11 (KJV)

<sup>244</sup> **¶**.

<sup>245</sup> This last sentence from Ambelain is an interesting interpretation of traditional religious diets. However, it points to the fulfilment of the New Covenant in which the Word made Flesh has made Nature and Creation anew (Genesis 1:29-30).



## 12) PLANT LIFE

### PRAYER FOR THE FRUITS OF THE EARTH

Recite the standard opening.

Almighty and Eternal God, who created all things for the benefit of Humankind, deign Lord, to radiate the so necessary benefits of Your Benevolence upon this Temporal World, so that, nourished by Your Gifts and rendering thanksgiving unto You, we will seek with even more faith the Bread of Eternal Life. For all Your Creatures, O Merciful Lord, Humankind, as well as the plants and animals, by the providential effect of Your Grace, deign to grant daily sustenance, and that they may be spared from the spectres of Famine, Thirst, Unhappiness, and Death.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

### BLESSING OF SEEDLINGS AND SEEDS

Recite the standard opening.

Almighty and Eternal God, Creator of all Beings; You who, through Your Prophet Ezekiel, made this promise to Humanity: “And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord”<sup>246</sup>: we pray to You, Lord of all Life, in favour of this humble plant. Ensure, O Clement God, that neither drought nor cold comes to take away its life. Protect it from destructive insects and strong winds, and grant to it the heavenly blessing by your Almighty Hand. Deign, O God of all Sanctification, to bless this humble plant and to grant it both life and fertility.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>246</sup> Ezekiel 34:27 (KJV)

## BLESSING OF THE HARVEST

Recite the standard opening.

Almighty God, who loves Humankind and watches over all Your Creatures, deign to bless ✕ these fruits and this harvest that Your Infinite Goodness has deigned to grant us. Also deign to bless Your servants when they assemble for the harvest, so that no temptation, no disease, no injury of body or Soul, may come to attack or hurt them. Grant Thy Salvation to those who possess these very goods in all righteousness, so that, knowing that all abundance comes from You alone, Lord, they may also exercise towards the poor and all unhappy Creatures Your Infinite Goodness. Thereby, You receive the adoration of all, through the ages of ages.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## BLESSING OF FRUIT

Recite the standard opening.

We give you thanks, O Almighty God, and we offer You the first fruits that You have deigned to give us for our food, You who produced them by Your Word, ordering the Earth to bear all kinds of fruit for the joy and nourishment of men and all animals. We therefore praise You, Almighty God, for all these gifts and blessings that You have granted us, endowing us and the entire Creation with various fruits.

℟ Amen.

℣ Through Your Son, Jesus ✕ Christ, our Lord, who renders glory unto You through the ages of ages.

℟ Amen.

## BENEDICTION AT THE PLANTING OF A TREE

Recite the standard opening.

Almighty and Eternal God, who deigned to make the tree both the symbol of Eternal Life and that of all Knowledge, who ordered the dry Earth to produce trees bearing fruit for food and shelter for Humankind, Your privileged creature: deign, Merciful Lord, to bless **✚** and sanctify **✚** this tree, so that the light of the sky and the waters of the Earth never fail it. And deign, Almighty God, that whoever tastes of its fruits may obtain through You the health of the body and the joy of the Soul.

℟ Amen.

℣ Through Jesus **✚** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.



## 13) EXORCISMS

### PRAYER FOR DEMONIC SPIRITS TO BE CAST AWAY FROM THE EARTH

Recite the standard opening.

Almighty and Eternal God, Creator and Defender of Humanity; who formed the First Man and all the Pre-Existing Souls in Him, in Your Image and in Your Likeness: deign, Lord, to consider Your servant, who has fallen into the net of the Serpent. This ancient Adversary of the Earth envelops his Soul in the horrors of terror, and numbs his spiritual and reasonable faculties. Destroy, therefore, Almighty Lord, this Diabolical Power. Divert its treacherous ambushes by driving far from our Universe the Initial Tempter, with his Angels and his Ministers. And may Your servants, Almighty God, by the Sign of Salvation traced upon their foreheads **☧<sup>247</sup>**, be defended and protected in their Souls and their bodies. And for this, You who have arranged in an admirable order the Ministry of Angels and Men: grant us, O Merciful Lord, to have our earthly life protected by those who serve You in Heaven.

℟ Amen.

℣ Through Jesus **☧** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>247</sup> Anoint the subject with the oil of exorcism.

## PRAYER FOR THE SALVATION OF PREVARICATING SPIRITS

Recite the standard opening.

Almighty God, Eternal Retributor, we pray and implore You, less in Your Justice than in Your Mercy, for all the Spirits who have, in the Beginning, prevaricated.<sup>248</sup> May a ray of Your Divine Light finally awaken, for an immemorial time, in their essence, the painful and sincere repentance of this inexpiable Crime, O Merciful Lord, so that on the Day of the last Sabbath, destroyed in their *accident*<sup>249</sup>, but at least saved in their *substance*<sup>250</sup>, they return forever to their *principle*<sup>251</sup>, and finally proclaim Your Glory in the ages of ages, O God, Eternally just and strong.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>248</sup> Recall Pasqually's doctrine of *The Reintegration of Beings into their Original Divine Spiritual Properties, Virtues, and Powers*.

<sup>249</sup> Accident: What is only transiently specific to being, in philosophy.

<sup>250</sup> Substance: What characterizes the being; what is particular to its essence.

<sup>251</sup> Principle: What is the source, the origin, of a being, in philosophy. Also, its initial archetype.

## **PRAYER FOR DEGRADED AND FALLEN SPIRITS IN THE MINERAL REALM**

Recite the standard opening.

Almighty God, Eternal Creator and Custodian of all Beings: we pray and beseech You for all the Spirits, fallen and degraded, locked within the Mineral Nature as a result of our own Fall. To these Souls, as to all those of the other Realms, finally deign, O Merciful Lord, to grant Liberation and return to the Pleroma, in their Original Form.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## **PRAYER FOR DEGRADED AND FALLEN SPIRITS IN THE VEGETABLE REALM**

Recite the standard opening.

Almighty God, Eternal Creator and Custodian of all Beings: we pray and beseech You for all the Spirits, fallen and degraded, locked within the Vegetable Nature as a result of our own Fall. To these Souls, as to all those of the other Realms, finally deign, O Merciful Lord, to grant Liberation and return to the Pleroma, in their Original Form.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## **PRAYER FOR DEGRADED AND FALLEN SPIRITS IN THE ANIMAL REALM**

Recite the standard opening.

Almighty God, Eternal Creator and Custodian of all Beings: we pray and beseech You for all the Spirits, fallen and degraded, locked within the Animal Nature as a result of our own Fall. To these Souls, as to all those of the other realms, finally deign, O Merciful Lord, to grant Liberation and return to the Pleroma, in their Original Form, reintegrating them all within the Archetype.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER TO FREE SOMEONE FROM A DEGRADING OR DANGEROUS LOVE

Recite the standard opening.

Almighty and Eternal God, Deliverer of all Your Creatures, You who protected Samson from the traps of the treacherous Delilah, and who, when he had succumbed, restored to him, by Your Holy Spirit, his strength and his virtue, so that he may support, one last time, the honour of Your people: we pray, O Merciful God, on behalf of Your servant (or, Your handmaid) **N.**, so that they may escape the sensual slavery into which they have fallen, and that, definitively renouncing a fatal passion, they return, forever freed in the ways of righteousness and equity.

℟ Amen.

℣ Through Your Son, Jesus ☧ Christ, our Lord, who renders glory unto You through the ages of ages.

℟ Amen.

## EXORCISM OF THE APOSTLE PETER

Recite the standard opening.

A reading from the Acts of the Apostle Peter:

“But Peter said: And thou also, devil, whosoever thou art, in the name of our Lord Jesus Christ, go out of that young man and hurt him not at all: show thyself unto all that stand here. When the young man heard it, he ran forth and caught hold on a great statue of marble which was set in the court of the house, and brake it in pieces with his feet.

O thou abhorred of God and men, and destruction of truth, and evil seed of all corruption, O fruit by nature unprofitable! but only for a short and little season shalt thou be seen, and thereafter eternal punishment is laid up for thee. Thou son of a shameless father, that never puttest forth thy roots for good but for poison, faithless generation void of all hope! Depart therefore from the gate wherein walk the feet of the holy; for thou shalt no more corrupt the innocent Souls whom thou didst turn out of the way and make sad; in Christ, therefore, shall be shown thine evil nature, and thy devices shall be cut in pieces. And now speak I this last word unto thee: Jesus Christ saith to thee: Be thou stricken dumb in my name!

Cursed therefore shalt thou be, thou enemy and corrupter of the way of the truth of Christ, who shall prove by fire that dieth not and in outer darkness, thine iniquities that thou hast committed.

Thou didst enmesh the first man in concupiscence and bind him with thine old iniquity and with the chain of the flesh: thou art wholly the exceeding bitter fruit of the tree of bitterness, who sendest divers lusts upon men. Thou didst compel Judas my fellow-disciple and fellow-Apostle to do wickedly and deliver up our Lord Jesus Christ, who shall punish thee therefor. Thou didst harden the heart of Herod and didst inflame Pharaoh and compel him to fight against Moses the holy servant of God; thou didst give boldness unto Caiaphas, that he should deliver our Lord Jesus Christ unto the unrighteous multitude; and even until now thou shootest at innocent Souls with thy poisonous arrows.

Thou wicked one, enemy of all men, be thou accursed from the Church of him the Son of the holy God omnipotent and as a brand cast out of the fire shalt thou be quenched by the servants of our Lord Jesus Christ. Upon thee let thy blackness be turned and upon thy children, an evil seed; upon thee be turned thy wickedness and thy threatenings; upon thee and thine angels be thy temptations, thou beginning of malice and bottomless pit of darkness! Let

thy darkness that thou hast be with thee and with thy vessels which thou ownest! Depart from them that shall believe in God, depart from the servants of Christ and from them that desire to be his soldiers. Keep thou to thyself thy garments of darkness! Without cause knockest thou at other men's doors, which are not thine but of Christ Jesus that keepeth them. For thou, ravening wolf, wouldest carry off the sheep that are not thine but of Christ Jesus, who keepeth them with all care and diligence.<sup>252</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, who through Thy Son Christ ✕ Jesus gave power to the Holy Apostles, and through them to their successors, to cast out Demons; and You, Lord Jesus ✕ Christ, who have consented to come to the aid of Your Disciples whom the Spirit of Evil resisted, and who conquered the demon of deafness, and the deafness which afflicted the child, we beseech You to come to our aid. Allow us, Almighty Lord, to expel out of Your servant (or, your handmaid) N., the Spirit of Evil that tortures and degrades him, so that they, delivered from his domination, may return to You with thanksgiving for their Liberation and Salvation.

℟ Amen.

℣ Through our Lord Jesus ✕ Christ, your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

℟ Amen.

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<sup>252</sup> Acts of the Apostle Peter, selections from the Vercelli Acts, 11, 15, 12, and 8, from *The Apocryphal New Testament*, M.R. James Translation and Notes, Oxford: Clarendon Press, 1924.

## SMALL EXORCISM AGAINST THE PHENOMENA OF THE INCUBUS AND THE SUCCUBUS

Recite the standard opening.

God and Father of Jesus **基督** Christ, our Master and Lord, behold: I invoke Your Holy Name and I humbly implore Your Almighty Goodness to kindly give me help and assistance against every Spirit of Impurity and, particularly, against the one who is attached to and defiles **N.**, Your servant (or, Your handmaid), in the course of their sleep. As You deigned to protect and deliver the young Tobias and his young wife Sara through Your Holy Angel Raphael, grant to me, Almighty God, the strength to subjugate, conquer, and expel the Impure Spirit who haunts and pollutes Your servant (or, Your handmaid) **N.**

℟ Amen.

℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Thereby I exorcise **基督** you, Spirit of Impurity, as well as any enterprise of the Enemy. I order **基督** you, whoever you are, Demon or Lost Soul, with your companions and ministers, you who obsess this servant of God, that, by the Mysteries of the Incarnation **基督**, of the Passion **基督**, the Resurrection **基督**, and Ascension **基督** of our Lord Jesus **基督** Christ, through the Annunciation **基督** of the Holy Spirit, through the Virginity **基督** of the Blessed and Immaculate Virgin Mary, Mother of God, you and them, that you flee far from this place, no longer able to in any way assail, defile and infest **N.**, servant (or, handmaid) of God.

℟ Amen.

℣ Through Your Son, Jesus **基督** Christ, our Lord, who renders glory unto You through the ages of ages.

℟ Amen.

## EXORCISM AGAINST THE DANGEROUS DEAD (VAMPIRES, GHOSTS, ETC.)

The operating Exorcist, arriving at the place where the body of the alleged Vampire is laid, sprinkles the tomb with lustral water, or, if the Body has been discovered apart from the tomb, the Body itself. He then places a blessed Crucifix on the chest of the Dead, or on the grave, and begins the Exorcism proper.

Almighty Lord, Word of God the Father, Christ ✠ Jesus, who gave to Your Apostles the power to crush serpents and scorpions, and to annihilate all efforts of the Enemy; You whose power has overcome Satan and made him fall from Heaven, faster than lightning: behold, trembling and begging, I invoke Your Holy Name so that You forgive me for my sins, I, **N.**, Your very unworthy servant, and so that You give me the faith and the power necessary to attack this formidable Demon in the shelter of Your mighty arm, You who lives and reigns with God the Father in the Unity of the Holy Spirit, now and forever and ever.

℟ Amen.

A reading from the Holy Gospel According to Saint Matthew:

“And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.”<sup>253</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✠ Christ!

A reading from Psalm 59:

“Deliver me from mine enemies, O my God: defend me from them that rise up against me. Deliver me from the workers of iniquity, and save me from bloody men. For, lo, they lie in wait for my Soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord. They run and prepare themselves without my fault: awake to help me, and behold. Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. They return at

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<sup>253</sup> Matthew 8:28-32 (KJV)

evening: they make a noise like a dog, and go round about the city. Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision. Because of his strength will I wait upon thee: for God is my defence. The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield. For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak. Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.”<sup>254</sup> <sup>255</sup>

A reading from Psalm 91:

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.”<sup>256</sup>

℣ The Word of the Lord.

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<sup>254</sup> Psalms 59:1-13 (KJV)

<sup>255</sup> Notice how much this Psalms actually relates to the phenomena of vampirism, and especially to the legend of vampires, according to classical tradition.

<sup>256</sup> Psalms 91 (KJV)

℟ Thanks be to God.

The Exorcist takes the Sword in their left hand and the Sacramentary in their right.

### Exorcism

I adjure you, ancient Serpent, Spirit of Evil, Power of Darkness, by the Sovereign Judge of the Living and the Dead, by the Creator of the World who has power to throw you into Gehenna, go away at this very moment out of these human remains. He commands you, cursed demon; He who, from the height of the heavens, threw you down into the depths of the Earth, he commands you; He who has the power to make you retreat. Hear now, O Satan, and tremble, comprehending your coming judgement on the great Day of Wrath. Come out now, defeated, crawling, and begging upon the name of our Lord Jesus ✕ Christ, who will come to judge the living and the dead, and will purify the world by Fire.

℟ Amen.

The Exorcist poses the Sword<sup>257</sup>, and then sprinkles the Body again, if it has been exhumed, or the Grave or Tomb.

“Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.

Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.

For the kingdom, the power and the glory are yours now and for ever.”<sup>258</sup>

℟ Amen.

“Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord,

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<sup>257</sup> The expression “poses the Sword” is actually equivalent to planting it with a point in the ground, the handle then appearing as a cross, which it is!

<sup>258</sup> This is the Hebrew phrase utilised in the Kabbalistic Cross of the *Hermetic Order of the Golden Dawn*: **אהָ מֶלֶכְתָּה וְגִבּוּרָה וְגִדּוֹלָה לְעוֹלָם אָמֵן**, which can be translated literally as “Thou art (Atah) Kingdom (Malkuth) and Strength (ve-Gevurah) and Majesty (ve-Gedulah) in all Eternity (le-Ohlam), Amen”. Recall that this last line was added much later and is absent in Matthew 6:9-13.

shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my Soul doth wait, and in his word do I hope. My Soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.”<sup>259</sup>

℟ Amen.

The Exorcist takes the Sword in their left hand and the Sacramentary in their right.

### Exorcism

God, who possesses mercy and forgiveness in Your own right, we pray to You, begging, for the Soul of **N.** Your servant (or, Your handmaid). Do not deliver it into the hands of the Enemy and do not forget it forever but command Your Angels to receive it and lead it to Heaven, its homeland. And do so that, after having believed and hoped in You, it does not have to suffer the pains of Hell but may come into possession of eternal joys.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

God, whose mercy gives rest to the Souls of the faithful, deign to bless ✝ this tomb and entrust the care of it to Your Holy Angel Doumiel<sup>260</sup>, delivered from all the bonds of sin, the Souls of all those whose bodies are here enslaved, in order that they may rejoice always and forever in You with Your Saints.

℟ Amen.

℣ Through Jesus ✝ Christ our Lord and Master, and by Saint John His servant.

℟ Amen.

The Exorcist poses the Sword and prepares and blesses the Incense and blesses it. The Exorcist then walks around the tomb and the Body, censing both before continuing.

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<sup>259</sup> Psalms 130 (KJV)

<sup>260</sup> Possibly related to Dumiah (דומיה) meaning “silence” or “quietness” whose gematria equals 65 (Adonai: Lord, and Hallel: to shine, praise, glory).

Dumiel (דומיאל) would equal 91 (Manna, Amen, Adonai YHVH, Ephod, ha-Elohim).

Lord, deign to visit us. We beg you, also to visit this grave and this human body, and to keep it away from the Enemy. May Your Holy Angels watch over it, keeping Your Servants and Your Handmaids in Peace and may Your Holy Blessing ✕ always be upon us and upon them.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Lord God Almighty, You who surrounds your trembling Enemy with the whole Army of Angels, whose spiritual service is known to us, and that it is more and more ardent than the fire: deign, Lord, to watch and bless ✕ this tomb and this human body, so that all diabolical passion, all satanic possession, and all murderous and bloody madness, disappear and dissipate at the smell of this Incense, having no more hold on Your Creature, henceforth safe from the bites of the Ancient Serpent and redeemed by the Precious Blood of Your Son, who lives and reigns with You in the Unity of the Holy Spirit, now and forever.

Amen.

℟ So mote it be.

If the Body was enclosed in a Coffin of lead, wood, or marble, it is then extracted and placed in the Earth as a Tomb, removing any wood or metal that remains, which should be subsequently delivered to the fire.

The Exorcist then sprinkles the Tomb (or the Body which is on the ground) with blessed salt, abundantly, saying:

Grant Eternal Rest unto them, O Lord, and may perpetual Light shine upon them; may their Souls and the Souls of all the faithful departed, rest in peace.

℟ Amen.

If the acts of Vampirism continued and it was necessary to deliver, as in the past in Central Europe, the mortal remains, thus reburied, to the fire of a stake, here is the blessing of the Fire of the stake.

### Blessing of the Salt

I exorcise you, Creature of Salt, by the Living God ✕, by the True God ✕, by the Holy God ✕, by the God who wanted you to be thrown into the water by the Prophet Elisha to heal the sterility of the water, so that you become Salt exorcised for the rest and the salvation of the Believers. And from every place where you are spread, chase away and cause to disappear all phantoms, wonders, devilish illusions, all cunning and all wickedness of the Evil Spirits, like all

foul Spirits, I command you in the Name of Him who is to come to judge the living and the dead and purify the world by Fire.

℟ Amen.

Almighty and Eternal God, we humbly implore Your boundless mercy so that You deign to bless ✕ and sanctify ✕ this Creature of Salt, whom You created for the use of men, so that all who will use it will obtain the salvation of the Soul, and that all that will be touched or imbued with it will be thenceforth purified from all impurity and from all invasion of the Spirit of Evil!

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

### **Blessing of the Cremation Fire**

Lord God Almighty, who is surrounded by innumerable Hosts of Angels who worship you with trembling and who obey You spiritually with the ardour of Fire, deign, Lord, to watch, bless ✕, and sanctify this Creature of Fire. May it devour all Evil Signs and all material support of the Malice of the Enemy. May, by this Fire, all disease and all supernatural infirmity, all domination, spells, bewitchment, and devilry be forever destroyed and disappear, removed forever from Your Creatures, redeemed forever by Your Precious Blood.

℟ Amen.

℣ Through our Lord Jesus ✕ Christ, Your Son, who lives and reigns with You in the Unity of the Holy Spirit, One God, for ever and ever.

℟ Amen.

I bless ✕ you therefore, Creature of Fire, and I bless ✕ you, in the Name of Him who created you, who appeared to His servant Moses in the form of a Burning Bush. I bless ✕ you, I exorcise ✕ you, and I conjure ✕ you, O Creature of Fire, in the Name of the One who makes the Earth tremble and has power over all things, so that you come to my aid against the Dark Spirits, who, coming up from the Abode of the Dead to torment and drain the Living, and seek to destroy in them the Image of the One who conquered them and drove them into the Abyss. I order you therefore, O Creature of Fire, in the Name of Our Lord Jesus ✕ Christ, in the name of the Four Archangels, Michael, Raphael, Gabriel, and Uriel, drive them out and punish them by burning them in the Fire of Gehenna, more ardent than Brimstone.

Deign therefore, Lord, to bless ✕ and sanctify ✕ this Creature of Fire which is Yours, so that it becomes a Fire which devours the Demons with all their works and their evil spells of whatever kind. Whether they have already been carried out, or could still be carried out, may they be

consumed, destroyed, and annihilated within these holy flames. All these works, all these things, all these spells and all the power of Demons, in Your Name, Lord, I destroy them and annihilate them forever. Therefore, Lord, we humbly beseech Your almighty Mercy and Your Infinite Goodness, to deign to confer upon this Creature of Fire such power that, not only does this Fire bring back to these Infernal Spirits the bitter memory of their terrible punishment, but again, because of their stubborn stubbornness against You, and against Your ministers, it torments them, exterminates them, and drives them out.

I thereby bless ☧ and sanctify ☧ this Creature of Fire in the Name of the Father ☧ and of the ☧ Son and of the ☧ Holy Spirit.

℟ Amen.<sup>261</sup>

Then throw blessed Salt into the Fire in the Sign of the Cross (using four throws).

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<sup>261</sup> The harshness of this exorcism is necessary, the Operator cannot dull his spiritual weapons before such a fight. Moreover, the *reintegration* of the Demonic World, if it is certain at the End, *is not for this Universe, nor for the next*, according to the Scriptures, but for the seventh and last.

**EXORCISM AGAINST ALL KINDS OF CHARMS, ENCHANTMENTS, SPELLS, SORCERY, DIABOLICAL CHARACTERS, DELUSIONS, POSSESSIONS, OBSESSIONS, MARRIAGE CURSES, AND AGAINST ALL EVIL THAT CAN COME BY THE HIDDEN ACTION OF SORCERERS, DARK MAGES, OR BY THE SPONTANEOUS INCURSION OF THE SPIRITS OF EVIL: ADVERSITY, SETBACKS, PERIODS OF BAD LUCK, DISEASES STRIKING BOTH MEN AND ANIMALS, AND, IN GENERAL, AGAINST ALL POSSIBLE MISFORTUNES**

This exorcism is more efficient if it is said as a novena, repeated for nine consecutive days. Always have a lit blessed candle nearby when reading it.<sup>262</sup>

Word who was made flesh, who was affixed to the Cross, who is seated at the right hand of God the Father: I conjure You by Your Holy Name, at which “every knee should bow, of things in heaven, and things in earth, and things under the earth”<sup>263</sup>, to answer the prayers of those who put their belief and trust in You, and to deign to preserve this ✕ creature, N., by Your Holy Name, by the merits of the Blessed Virgin, Your Mother, and by the prayers of all the Saints, from any attack by demons, Evil Spirits, and any Being, living or dead, who could harm him, You who lives with the Father in Unity of the Holy Spirit, world without end.

Here ✕ is the Cross of our Lord Jesus ✕ Christ, on which depends our salvation, our life, our resurrection, the confusion of all Demons, Evil Spirits, and the annihilation of all hatred.

Flee ✕, therefore, Adversaries. I abjure you by the strength of these words of Christ: “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;”<sup>264</sup> I implore you, you Demons of Hell, Evil Spirits, whoever you are, whether near or far, however you may appear; whether you come of your own free will or you are compelled by the accursed art of sorcery. I beseech you again, however stubborn you are, to leave this creature, ✕ N., by the Great and Living God ✕ by the True God, ✕ by the Holy God, ✕ by God the Father, ✕ by God the Son ✕ by God the Holy Spirit; principally by Him ✕ who, being Man, was crucified and slain like a lamb, by ✕ the blood from which Saint Michael, opposes you, conquers you and puts you to flight.

I forbid you, on behalf of Christ, and by his authority, under any pretext whatsoever, to do the least harm to this creature, N.; either within their body or outside their body, either by vision, or by fear, or by dread, both night and day, whether they sleep or keep vigil, are eating or in prayer, or whether they act naturally or spiritually. If you rebel against this command, the Archangel

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<sup>262</sup> The Church traditionally blesses and distributes candles on the feast of Candlemas, or, the Feast of the Presentation of Jesus Christ, or the Feast of the Purification of the Virgin Mary. These “blessed candles” or “Candlemas candles” are also packaged and sold and are commonly available in religious supply stores. Also, the standard Élus Coëns “Illumination of the Central Candle” will suffice for this purpose.

<sup>263</sup> Philippians 2:10

<sup>264</sup> John 14:12 (KJV)

Saint Michael, at the command of the Most Holy Trinity, will plunge you into the Lake of Sulphur and Fire which has been prepared for you. If you have been called upon, either by the issuance of a strong and express command, or by worship, with offerings and perfumes, or by the casting of some spell; by fateful words, or by black magic; by herbs, or stones, or by the air; whether it was done naturally or mysteriously, or through the use of natural or spiritual things; or by the use of sacred things, or the desecration of the Names of the Great God or of his Angels; or through the use of diabolical characters, or the making of some tacit or manifest pact with you, even by means of a solemn oath; I break, destroy, and nullify all these things **✚** by the power and virtue of God the Father, **✚** by the wisdom of the Son, Redeemer of all Men, **✚** by the goodness of the Holy Spirit: in a word, **✚** by Him who fulfilled the Law in its entirety, **✚** who is, **✚** who was **✚**, and who will always be **✚** Omnipotens, **✚** Agios, **✚** Ischyros, **✚** Athanatos, **✚** Soter, **✚** Tetragrammaton, **✚** Jehova, **✚** Alpha and Omega; in a word, that all infernal power be put to flight and destroyed by the making on this creature, **N.**, the Sign of the **✚<sup>265</sup>** Cross, on which Jesus **✚** Christ died, and through the intercession of the Blessed Virgin Mary, of the Holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Virgins, and Confessors, and all the Saints who enjoy the Presence of God, as well as of the Holy Souls who live in the Church of God.

Pay your homage to the Most High and Mighty God, and may it penetrate to his throne, like the smoke from the abyssal fish<sup>266</sup> which was burned on the order of the Archangel Raphael<sup>267</sup>; disappear, as the foul spirit disappeared before the chaste Sarah<sup>268</sup>. May all these blessings drive you away and never allow you to approach this creature, **N.**, who has the honour of wearing the Sign of the Holy Cross on their forehead; because the command which I give you now is not mine, but that of the Ineffable Being who was sent from the bosom of the Eternal Father, to annihilate and destroy your evil spells, which he did by suffering death on the tree of the Cross.<sup>269</sup> To all those who have been baptised, he has given the power to command for His Glory, as well as for our present purpose. Believe in Him! We thus forbid you, according to the Power we have received from our Lord Jesus **✚** Christ, and in His Name, to come near this creature, **N.** Take flight and vanish at the sight of the Cross.

**✚** Here is the Cross of the Lord!

**✚** Flee, you enemy forces!

**✚** The Lion of the Tribe of Judah has won, the Root of David is victorious!

Alleluia! So mote it be! So mote it be!

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<sup>265</sup> Make a small Sign of the Cross on the patient's forehead.

<sup>266</sup> Leviathan.

<sup>267</sup> See Tobit 6:4.

<sup>268</sup> See Tobit 8:2-3.

<sup>269</sup> Consider the *Hermetic Order of the Golden Dawn's Kabbalistic Cross and Light in Extension* (L.V.X.).

## FIAT! FIAT! FIAT!

Continue immediately with the entire reading of this Oration in order to avoid the shock in return, that is to say, the offensive reaction against oneself of the formidable Power that one wants to conquer and drive out.

℣ O Great God, to whom I am fortunate to belong, being Your Creature, preserve me, **N.**, by the merits of Saint Cyprian<sup>270</sup>, from all peril ℣, from all danger ℣, and from all evil ℣. I also ask You and implore You, O my God, through Your Most Holy Name, to which all things, both spiritual and corporeal, owe honour and glory, and through Emmanuel, which means “God With Us,” and through Your servants Moses and Aaron: I beseech You, Lord, who once delivered the children of Israel from Pharaoh’s captivity, to stretch out Your right hand over me, **N.**, to pour out Your holy blessing.

You are my God! Bless me, as You have blessed Your Angels, Archangels, Thrones, Dominions, Principalities, Powers, Virtues, Cherubim, and Seraphim. Deign also, my Lord Jesus ℣ Christ, to bless me, **N.**, Your Creature. Bless me in such a way that no foul Spirit or Demon can harm me; that I cannot receive any stain; that neither their evil designs, nor their evil deeds, nor the malignity of their eyes and their poison tongues, nor any persecution on their part may affect me in any way. Remove from me, Lord, every Evil Spirit. May all my enemies and adversaries, all evil men, and treacherous women depart from me and have no power over me. I ask you by the Virtue of the Most High. And if anyone, Lord, wants to harm me or do me the least injury, place me under Your protection, me, **N.**, and deign to transform this evil into goodness. I ask You by the virtue and the merits of Your Holy Angels, who praise You unceasingly, O my God, and by all Your Patriarchs, Your Apostles, and Your Saints in Paradise, to deliver me from the malignancy of the gazes of all my enemies, and all those who might harm me. So mote it be.

I beg You once more, my Lord Jesus ℣ Christ, by all the Holy Prayers said each day in all Christian Churches, to free me from the malignity of all bad actions, of all evil which can be done by Demons and perverted human beings, and I also ask You in the Name of the Cherubim and the Seraphim.

I very humbly implore You, O very gentle and merciful Jesus, by Your Annunciation ℣, by Your Death ℣, by Your burial ℣, by Your admirable and marvellous Ascension ℣, by the descent of the Holy Spirit upon the Earth ℣, by the beauty of Adam ℣, by the sacrifices of Abel ℣, by the deliverance of Noah ℣, by the faith of Abraham ℣, by the obedience of Isaac ℣, by the

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<sup>270</sup> Saints Cyprian and Justina are honored in the Catholic Church, Eastern Orthodox Church and Oriental Orthodoxy as Christians of Antioch, who in 304, during the Diocletianic Persecution, suffered martyrdom at Nicomedia (modern-day Izmit, Turkey) on September 26. Saints Cyprian and Justina are extremely important in the world of Catholic and Folk Magic as an archetypal duo exemplifying the ideal qualities of magical union or sex magic.

See the *Order of St. Cyprian of Antioch* and its overarching body the *Ecclesia Lucis et Umbrae* for more information on modern magical and mystical Orders of these Saints.

innocence of Jacob ✕, by the religion of Melchizedek ✕, by the patience and humility of Job ✕, by the Holy Love of Moses ✕, by the Holiness of Aaron ✕, by the victory of Joshua ✕, by the Wisdom of Solomon ✕, by the Psalms of David ✕, by the tears of Jeremiah ✕, by the strength of Samson ✕, by the contrition of Zechariah ✕, by the baptism of our Lord Jesus ✕ Christ<sup>271</sup>, by the voice of the Heavenly Father ✕ speaking from the height of his throne and which we heard on Earth: “This is my beloved Son, in whom I am well pleased; hear ye him.”, by that great miracle, by which Jesus satisfied five thousand people in the desert with five fish and two loaves; by that which he did in raising Lazarus from the dead, and by all his other miracles; by the splendour of the Holy Prophecy of the Apostles, by the power of Peter, by the knowledge of Paul, by the chastity of John, by the Word of the Evangelists, by the prayers of all the Saints; by the height of the sky, by the depth of the abysses, by the Divine Light, by all those who fear God; I beg You, Lord, to break all the bonds formed by the work of Demons, and to preserve me, **N.**, Your servant, from the charms of their eyes. I beseech You, Lord, by all these holy actions and by all the virtues written in this book, in praise and in honour of the Great Living God, to prevent any diabolical charm from affecting me, **N.**, Your servant. May this Great God, who created all things, not allow any of the awful magic of the Dark Spirits, nor their charms, nor their deviltry, to have any power over gold, silver, brass<sup>272</sup>, or iron<sup>273</sup>; on anything that is worked, chiselled, or rough; on silks or on wool, or on yarns or on fabrics, or on linens made of various materials; on all bones, both of humans and of animals; on wood or on herbs, on books, papers, writings or blank parchments, or on anything else<sup>274</sup>, if they have put it or caused it to be put on any stone, in water, bread, wine, or other food, on the Earth or under the Earth,<sup>275</sup> in the sepulchre of a giant, be it Jewish, Pagan, or Christian, in the hair or upon the hair, in the clothes or upon the clothes, in the shoes or upon the shoes, upon fasteners, or straps, or, in a word, in or upon anything, and in any place.

O Great and Living God, I ask You once again that all the evil spells of the Spirits of Evil remain ineffective, that they cannot harm anyone, and that I, **N.**, Your Creature, may be preserved from them, always.

℟ Amen.

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<sup>271</sup> Note the similarity of the ascension of names and the lineage of the Biblical history of the Old Testament to the New, just as in Pasqually’s *Élus Coëns* the initiate ascended the 5 Bands symbolizing 5 of the 10 key Patriarchs of Pasqually’s *Treatise on the Reintegration of Beings into their Original Divine Spiritual Properties, Virtues, and Powers*, culminating in the Union of Man and God in the Ordination of Réaux ✕ Croix, in which the First Man, Adam Kadmon, is restored to his Original Rights and First Estate. See the writings of the O.:M.:S.: for more information on the E.C.’s Classes, Bands, and Grades, and how they illustrated the unique Rosicrucian-Kabbalistic Mythos and worldview from which the R ✕ CO sprang.

<sup>272</sup> Or copper.

<sup>273</sup> Note that in place of usual E.C. convention, gold (◎) and silver (◎) are named instead of Iron (𫓧).

<sup>274</sup> Note the similarly to the Masonic *Entered Apprentice Obligation*.

<sup>275</sup> One can easily see the natural influence and development from/to the *Greek Magical Papyri* and the *Hermetic Order of the Golden Dawn*’s “Bornless Ritual”.

I beg You, by the merits of Saint Cyprian.

℟ Amen.

In the name of the ☧ Father, and of the ☧ Son, and of the ☧ Holy Spirit.

℟ Amen.

We end with the following Prayer:

Make us feel, O Mary, that you are a mother, by making our prayers agreeable to the One who has been willing to be your Son in order to redeem us.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER TO OBTAIN THE DISCHARGE OF EVIL SPIRITS IN CASES OF MENTAL OBSESSIVENESS OR PSYCHIC TERRORS

These Prayers and Psalms are traditionally reserved for the dismissal of Evil Spirits, in ancient theurgical or thaumaturgical Rituals.

Recite the prayer:

Lord Jesus ✕ Christ, God of our Salvation, who gave a charge to Your Apostles, and, through them, to their successors, to cast out Demons, and, thus, to bring into the World originally subject to Satan, equity, purity, and goodness; we beseech You, by virtue of Your Most Holy Name יהשׁוּא, and by virtue of the Psalm which the Holy Spirit inspired in David Your servant, to deign to grant to my words the same mysterious virtue which You deigned to grant to those of David. Hear therefore, O Lord Jesus, the request of Your servant **N.**, and so may earnest devotion be granted to You throughout the centuries. ✕

℟ Amen.

Recite the Psalm 6:

“O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.  
Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed.  
My Soul is also sore vexed: but thou, O Lord, how long?  
Return, O Lord, deliver my Soul: oh save me for thy mercies' sake.  
For in death there is no remembrance of thee: in the grave who shall give thee thanks?  
I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.  
Mine eye is consumed because of grief; it waxeth old because of all mine enemies.  
Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.  
The Lord hath heard my supplication; the Lord will receive my prayer.  
Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.”<sup>276</sup>

Recite Psalm 91:

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.  
I will say of the Lord, He is my refuge and my fortress: my God; in him will

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<sup>276</sup> Psalms 6 (KJV)

I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

With long life will I satisfy him, and shew him my salvation.”<sup>277</sup>

**Repeat the initial prayer:**

Lord Jesus **✚** Christ, God of our Salvation, who gave a charge to your Apostles, and, through them, to their successors, to cast out Demons, and, thus, to bring into the World originally subject to Satan, equity, purity, and goodness; we beseech You, by virtue of Your Most Holy Name  **יהוה יְהוָה**, and by virtue of the Psalm which the Holy Spirit inspired in David Your servant, to deign to grant to my words the same mysterious virtue which You deigned to grant to those of David. Hear therefore, O Lord Jesus, the request of Your servant **N.**, and so may earnest devotion be granted to You throughout the centuries. **✚**

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<sup>277</sup> Psalms 91 (KJV)



## 14) OCCULT GIFTS

### PRAYER TO QUESTION THE ORACLE OF SAINT JOHN

This very ancient divinatory procedure uses, in a religious mode, a Key (of copper or of bronze, and not of iron, if possible), bound in the Gospel of Saint John at the page of the first chapter. You place yourself in front of the altar, with someone else, the middle finger of each person supporting the ring of the Key. The question is asked after saying the Prayer below. Gradually the key turns with the Bible. If the Bible, by turning, shows its edge to the Altar, the answer is affirmative. If it shows its back, the answer is negative. If you want to know the name of someone else and you hesitate between many names, enumerate all possible names; when the Key starts to turn it means that the Oracle of Saint John designates the person you are searching for. There exists a counterfeit of this Oracle in Black Magic, they use a sieve, an image of Satan (see Isaiah 30:28; Amos 9:9; and Luke 22:31), and scissors. During the questioning of the Oracle of Saint John, it is better that the fingers and wrists of the people be free of rings and bracelets. The ring of the Key must clearly go beyond the top of the Book and its lower part the base of the Book.

With the operators in place before the altar, and the book suspended by the key, the assistants recite the Pater Noster:

“Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.

Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.

For the kingdom, the power, and the glory are yours now and for ever.”

**R Amen.**

The following Invocation is then recited by the assistants to question the Oracle of the Holy Saint John:

I pray to you, Father God ✕, Son and Holy Spirit; I pray to you, Angels and Archangels; I pray to you, Lordships and Powers; I pray to you, Patriarchs and Prophets; I pray to you, Apostles and Martyrs; I pray to you, Confessors and Virgins, I pray to you all, O Saints of God, that you

will pray to the Holy Trinity and Unity ✕, God the Father, Son and Holy Spirit, for my guidance here below.

Deign to ensure by your holy prayers and past merits that the Holy Trinity will show me the Path of Truth by means of this Holy Book of the Apostle John, and that, in this way, and by this Oracle, I may come to the knowledge of the truth.

May no demon frustrate me in this, my necessity, by the Invocation of, and to our Lord Jesus ✕ Christ, who lives and reigns forever through the ages of ages ✕.

℟ Amen.

Reveal to us, therefore, Lord Almighty and All-Knowing, the uncertain things which are in our hearts by means of this Oracle of the Apostle John, and direct, Lord, this Oracle, which is mine, as You directed the lot of the Nautonniers<sup>278</sup> who were suffering peril when the lot fell on the Prophet Jonah, and as You directed the lot of Your Apostles when it fell on Mathias.

Send us therefore, Lord, the Spirit of Truth, which You sent to Your Prophet when he saw the entire People of Israel scattered like sheep. Give him, Lord, the power to drive out the Discouraging Spirit that You sent to Ahab when he fell with all his cavalry. Direct this Oracle, Lord, so that we may find in it that which we seek, by Your Most Holy Name, by Your merits and by the prayers and devotion of all Your Holy Angels who rule this Oracle, of those of all my Ancestors and Friends who finally enjoy the Supreme Bliss, so that this Oracle of the Book of John allows us to know only what is true. For this is the Oracle of the Book of John.

We therefore beseech Thee, Lord, Father, King of Heaven and Earth, as the Creator of all things, who created from nothing all things in this World, who promised to give us Abraham as our father, who gave the Law to Moses on Mount Sinai, who made known publicly the innocence of chaste Suzanne, who changed the affliction of Tobias into joy, who consoled his daughter-in-law in the bitterness of her heart and in the abundance of her tears, who delivered the Prophet Jonah from the belly of the whale, and accepted the tears and sorrow of Simon Peter. Accept therefore, Lord Almighty, my prayers, and my request that I be instructed by means of this Oracle of the Apostle John in what I humbly ask You, O You, Lord, who are the Unique Source of all knowledge, the Eternal Omniscience and Omnisapience, who lives and reigns forever, through the ages of ages, in the same and Unique Trinity.

Almighty and Eternal God who, through Your Son Jesus ✕ Christ, told us to ask in order to receive, to knock so that it may be opened to us, and to seek so that we may find, we beg You to make known to us (articulate the matter in question).

℟ Amen.

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<sup>278</sup> Sailors.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

It is wise to consult this Oracle only for what is likely to serve only for the edification and the instruction of Mankind, remembering the words of Saint Augustine:

“I prefer to see the Christian People read the future in the Gospels than to see them consult the Demons. The Divine Oracles concern only the Other Life, and it is not appropriate to apply them to the nothingness of the present Life and to the affairs of this Century.”<sup>279</sup>

This is why it is wise to only consult this Oracle in front of a Crucifix placed between two lit Candles, on a white linen tablecloth, and in the smoke of a Censer, furnished with coal and with pure, blessed incense, placed on the floor, or upon a table, in front of the Altar of the Rose-Croix d’Orient (see page XXX).

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<sup>279</sup> Reverend George Morley, *Two Letters to the Most Learned Janus Ulitius*, Chapter 37.

## PRAYER FOR GAINING UNDERSTANDING OF THE SCRIPTURES

Recite the standard opening.

Almighty and Eternal God, Christ ✕ Jesus, who brought us the Revelation of the Father, and the Holy Spirit who gave us the Light, Triple Aspect of Singular Luminescence, we ask You to remove any cloud, any darkness, which, because of the presence of our sins, could obscure our view. Give us, Eternal Tridyname<sup>280</sup>, this Holy Wisdom which enlightened Your son Solomon, and all Your Holy Prophets. Give us access to a spiritual and marvellous intelligence of Your Holy Laws, according to the word of the one who could write: “Open thou mine eyes, that I may behold wondrous things out of thy law.”<sup>281</sup> And You, Christ ✕ Jesus, our Master and Lord, as You deigned to open the eyes of Your Apostles so that they understand the secret meaning of the Scriptures<sup>282</sup>, enlighten our mind so that, through You, we may gain access to their Holy Mysteries.

℟ Amen ✕

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<sup>280</sup> Tridyname is a little used word that represents the triple nature/triple names of the Three Divine Persons (the Father, the Son, and the Holy Spirit).

<sup>281</sup> Psalms 119:18 (KJV)

<sup>282</sup> “Then opened he their understanding, that they might understand the scriptures.” Luke 24:45 (KJV)

## PRAYER FOR THE ESTABLISHMENT OF A SPIRITUAL LINK WITH THE BEYOND

O Eternal, Ineffable God, Holy Father of all things, who sees and embraces all: hear the Prayer of Your servant, prostrate before You. Grant me the contemplation, the zeal, and the candour necessary to express myself to You. Be favourable to me, Ineffable Father, as well as to those for whom I come before You in supplication. For my Sisters and Brothers in the Ordre, for my parents, for my friends, for my enemies, for the Living, the Dead, and for all Your Creatures, O Merciful Lord, hear me. O my God, grant me the gift of effective prayer. Here I am, abandoning myself to Your Holy Guard. Have mercy on me, and Your Will be done.

℟ Amen ✠

And you, my Patrons, Spirits freed from the bonds of Matter; you who now enjoy the fruit of your Virtues, and whose names I have the joy of bearing: I beg you, by this Name that you have given to me, invoked with so much fervour, confidence, and success. I implore you to contribute to my eternal salvation through your holy intercession, and through your protection, with the ✠ Father of Mercy, with the Redeemer Son, with the Holy Spirit Conservator. Obtain for me, and for all my Sisters and Brothers, the graces of the Divine, His favours, His mercy, which reward you today for the battles that you had to fight during your sojourn in this place where I still am. Grant that, by your salutary assistance, I live and die like you, in Peace, in Joy, and in Holiness.

℟ Amen ✠

And you, O Pure Spirit, my Guardian, charged by the Eternal to watch over me for the Reconciliation of my Spiritual Being: I implore you, by the Name of the God of Mercy, to come to the help of my Soul whenever she is in danger of succumbing to Evil; whenever she calls you with her desires, her sighs and her meditations; whenever she is hungry and thirsty for advice, instructions, and intelligence. So help me, O my Guardian, to obtain the assistance and protection of the Patrons I have just summoned.<sup>283</sup>

℟ Amen.

℣ Through Jesus ✠ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>283</sup> This Prayer was added by us. It is taken from the Rituals of the 17<sup>th</sup> century operative Martinism (the Élus Coëns of Martinès de Pasqually)

## PRAYER TO OBTAIN IN A DREAM THE REVELATION OF WHAT IS USEFUL FOR US TO KNOW

Recite the standard opening.

Almighty and Eternal God, who deigned to appear in a dream to Your servants Abimelech, Laban, and Solomon; who wanted to make known in a dream Your Divine Will to Your servants Jacob, Joseph, and Jeremiah; who gave to Joseph, to Daniel and to your servant Hananiah, Mischaël, and Azariah, the grace of knowing how to explain the visions appearing in dreams; You who, by a dream, informed the Magi, who came to adore Jesus as a child, to return to their homeland by a different route: I beg You, Lord, remembering the promise made to Your servant Joel: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."<sup>284</sup> Grant me therefore, Lord, to receive, this night, during my sleep, and through Your Holy Angel Okmiël, an answer that is useful for me to know, to know: (specify the request). Thereby I will be able to give thanks to Your Wisdom and to Your Mercy.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>284</sup> Joel 2:28 (KVJ)

## PRAYER TO OBTAIN THE GIFTS OF CLAIRVOYANCE AND CLAIRAUDIENCE

Recite the standard opening.

God of Abraham, God of Isaac, God of Jacob; Admirable Revelator who once conferred upon Your Prophets Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi the precious virtue of perceiving, by vision or by hearing, the unfolding of the future, near or far: we beg You, O Admirable God, Almighty Revelator, to deign to confer, in Your sovereign Goodness, on Your servant **N.**, here present, the same prophetic gift. This is why, O Lord of All Wisdom and All Intelligence, we remind You of Your promise to Your servant Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."<sup>285</sup> Therefore, Lord, we beseech You to bless **¶**, to sanctify **¶**, and to place your percipient virtue upon Your servant **N. ¶**, here present. So do, O Lord, that henceforth, through the service of Your Angels and Your Saints, **N.** shall perceive clearly, and without confusion or ambiguity, what he may have to communicate to his fellows, for their protection in this World, and for their Salvation in the next.

**R Amen.**

¶ Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

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<sup>285</sup> Joel 2:28-29 KJV

## BLESSING OF THE SILVER CUP FOR THE MIRROR OF WATER

Recite the standard opening.

God of Abraham, God of Isaac, God of Jacob; Admirable Revelator, who once conferred upon Your servant Joseph the gift of perceiving hidden things by means of a silver cup<sup>286</sup>: we beseech You to deign to infuse in this silver cup the very same virtue, so that the sacred water which will be poured into it, for Your greater glory, and for the salvation of Humankind, Your Creatures, will receive within this chalice such a virtue that as Your servant **N.**, who will seek there plain or symbolic images of the past, present, or future, may clearly perceive what Your Angel will manifest in Your Name. See to it, Lord, that **N.** who will use this oracle with prudence and moderation, without vain curiosity or guilty pride, will never obtain from it any but true and wise answers, and that never, Lord Almighty, may the Spirits of Error and the Dark Powers defile it, project into it false images, deceive **N.**, or induce it into any temptation.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>286</sup> “And put my cup, the silver cup, in the sack’s mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my Lord drinketh, and whereby indeed he Divineth? ye have done evil in so doing.” – Genesis 44:2-5 (KJV)

## BLESSING OF A CRYSTAL BALL

Recite the standard opening.

God of Abraham, God of Isaac, God of Jacob; you who commanded Your servant Moses to prepare the Urim and Thummim<sup>287</sup> and join them to the breastplate of Your High Priest so that he might consult them for Your people before the Ark of Your Covenant: we ask You to deign to bless this sphere of crystal, so that **N.**, Your servant, receives from You, Lord, as received by Your servant Eleazar, the grace to perceive clearly therein what Your Angel Kerâhel will show him in Your Name. Therefore, Almighty Lord, we beseech You to infuse this pure and limpid crystal, like Your Truth, even with the same virtues which You once infused into the Urim and the Thummim of the High Priest. Place it under the safeguard of Your Holy Angels Uriel and Thummiel, and never permit the Dark Powers and the Spirits of Evil to mislead **N.** in error. Lord, may Your Holy Will be done on Earth as it is in Heaven. Purify our heart within us, and do not take Your Holy Spirit from us. O Lord! In Your Name we have invoked and solemnly called upon Him so that He may come to us.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>287</sup> The Urim (אָוְרִים, Ūrim, “lights”) and the Thummim (תְּמִימִים, Tummîm, “perfections”) first appear in Exodus 28 :30 and are elements of the hoshen, the breastplate worn by the High Priest attached to the ephod. They are connected with cleromancy (divination by casting lots). Most scholars suspect that the phrase refers to a set of two objects used by the high priest to answer a question or reveal the will of God. The Thummim and Urim can be represented by the Black and White Pillars of Masonry, by which one learns to communicate with the infinite – just as Zaur Anpin (or זָאָרָן) receives his “brains” from Aima and Abba. They are Binah and Chokmah and Zaur Anpin is Tiphareth, purified, awaiting the descent of Knowledge – Da’ath, of the Divine Presence of Kether.

**BLESSING OF FOODS OR BREADS OF INSUFFICIENT QUANTITY IN ORDER TO  
OBTAIN FROM PROVIDENCE THAT IT BE SUFFICIENT FOR EVERYONE**

Recite the standard opening.

Almighty and Eternal God, who, through Your Son Jesus **基督** Christ, on the shore of the Sea of Galilee, fed four thousand men with seven loaves of bread and some small fish; who, in the desert, fed Your people with the Manna and the countless quail that Your Divine Grace sent through the ministry of Your servant Moses and the Guiding Angel of Your people: we beg You to send Your holy and salutary blessing on this food (**or this bread**), so that it may multiply and be preserved for the nourishment of the body and the salvation of the Soul of all those who receive its nourishment. And you, Lord Jesus **基督** Christ, who taught us the prayer par excellence; You who gave us Your Flesh and Your Blood as food and drink to obtain Eternal Life and to create Blessed Immortality in us: we pray that the Father, whom You revealed and taught to us, grant to us, and to all those present here, the daily bread, the sustenance of our bodily life, the forgiveness of our offenses, the protection in temptation, and deliverance from the Spirit of Evil.

**℟ Amen.**

**℣ Through Jesus **基督** Christ, our Lord and Master, and by Saint John His servant.**

**℟ Amen.**

## PRAYER TO BE FREED FROM THE CHAINS OF ALL PRISONS AND TO PASS AND REMAIN UNNOTICED AND IGNORED

Recite the standard opening.

Almighty and Eternal God, Liberator of Your servants and Universal Redeemer, we pray and beseech You that, as Your Holy Angels released and brought forth, despite their chains and despite the guards, Your Holy Apostles from their prison in Jerusalem, and likewise released and brought forth the Apostle Peter from the dungeon where Herod had thrown him, Your servant **N.** is delivered from his prison and from his chains. And You, O Lord Jesus, as You passed, invisible, in the midst of those who You wanted to put to death by throwing You down from the top of the mountain near Nazareth, grant to Your servant **N.** the possibility of passing in the midst of those who watch him without being seen, and to remain in a dwelling or place of refuge, safe from all pursuit.

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER TO BE SEEN IN ANOTHER ASPECT AND ANOTHER FACE BY A PURSUER OR PERSECUTOR

Recite the standard opening.

A reading from the Holy Gospel according to the Apostle John:

“But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.”<sup>288</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✕ Christ!

A reading from the Holy Gospel according to the Apostle Mark:

“After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them.”<sup>289</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✕ Christ!

Lord Jesus Christ, Word of the Eternal and Almighty God, You who declared to Your Holy Apostles “Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”<sup>290</sup> I beg You, Lord, to grant me the grace to appear under another visage, or some other form, to all those who persecute or pursue me. And You, God, Eternal and Almighty, You who deigned to manifest Yourself to Your servant Moses in the form of a bush of light and fire, I beg Your Almighty Majesty to deign to grant me this grace, to appear and be seen in another aspect and another visage by all those who persecute or pursue me.

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<sup>288</sup> John 20:11-15 (KJV)

<sup>289</sup> Mark 16:12-1 (KJV)

<sup>290</sup> Matthew 21:21-22 (KJV)

**R Amen.**

**V** Through Jesus **X** Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

## PRAYER TO DISCOVER AND UNDERSTAND A RARE AND USEFUL BOOK

Recite the standard opening.

A reading from the second volume of the Book of Chronicles:

“And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan.”<sup>291</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Eternal and Almighty God; Sovereign Lord of all Creatures, as well as of all things here below: I beg You so that I, Your servant **N.**, may manage to discover (here, the book or the treaty which one wishes to discover and to know is clearly described). In this, as in all things, O Lord, may thanks be returned to You unto the ages of ages.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>291</sup> 2 Chronicles 34:14-15 (KJV)

## PRAYER TO OBTAIN COMMUNICATION WITH THE ANGELIC WORLD

A reading from the book of Judges:

“And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderfully; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.”<sup>292</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

We then place incense on the fire of the cassolette or the censer and continue the prayer of appeal.

Almighty and Eternal God, who deigned to send Your Angels to Your servants and to Your handmaidens Abraham, Hagar, Moses, Manoah, Elijah, Gad, Joshua, Jacob, Gideon, Lot, Israel, David, Joseph, Zechariah, Daniel, and Mary Magdalene, and to so many others, and who, by these Angels, have protected them, instructed them, led them to the ultimate port of Salvation, and introduced them into eternal joy: I beg You to forgive my sins and to receive with mercy and benevolence the prayer that I address to You in order to obtain, by Your Mercy, the company of Your Holy Angels. This is why Lord, God of Mercy, Patient God, Most Kind, Most Generous, and Most Wise; who bestows Your grace in a thousand ways; who forgets the iniquities, sins, and transgressions of mankind; in whose Presence, none has been found innocent; who visits the iniquities of the father upon the children, and the childrens' children, unto the third and to

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<sup>292</sup> Judges 13:15-23 (KJV)

the fourth generation<sup>293</sup>: I understand my miserable state, and that I am not worthy to appear before Your Divine Majesty, nor even to implore and pray Your Goodness and Your Mercy for the least grace. However, Lord of Lords, the font of Your kindness is so great that it calls to those who are ashamed of their sins and invites them to receive its grace. I thus beg You, Lord, my God, to pity me, and to remove all iniquity and wickedness from me. Cleanse my Soul from all the stain of sin. Renew my Spirit, and comfort it, so that it may be strong, and that it may understand the Mystery of your Grace and the treasures of Your Wisdom. Sanctify me with the Oil of Your Sanctification, as You sanctified your servants, the Prophets. Purify in me with this oil all that is mine, so that I may be worthy to receive the communications of Your Holy Angels and, through them, of Your Divine Wisdom, thus giving me and through them the power that You have granted to Your servants, the Prophets, over all Evil Spirits.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

Lord Jesus ☧ Christ, God of our Salvation, who charged Your Apostles, and through them their successors, to cast out Demons, and to thus bring into the World, originally subject to Satan, equity, purity, and kindness: we beseech You, by the virtue of Your Most Holy Name יהשׁוּא, and by the virtue of this Psalm, which the Holy Spirit inspired in David Your servant, to deign to grant to my words the same mysterious virtue which You deigned match those of David. So hear, O Lord Jesus, the request of Your servant **N.** and that thus grace be rendered unto You through the ages of ages.

℟ Amen.

“I will praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my Soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.”<sup>294</sup>

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<sup>293</sup> See Exodus 34:7, Deuteronomy 5:9.

<sup>294</sup> Psalms 138 (KJV)

Repeat the prayer:

Lord Jesus **✚** Christ, God of our Salvation, who charged Your Apostles, and through them their successors, to cast out Demons, and to thus bring into the World, originally subject to Satan, equity, purity, and kindness: we beseech You, by the virtue of Your Most Holy Name **יהשׁוּא**, and by the virtue of this Psalm, which the Holy Spirit inspired in David Your servant, to deign to grant to my words the same mysterious virtue which You deigned match those of David. So hear. O Lord Jesus, the request of Your servant **N.** and that thus grace be rendered unto You through the ages of ages.

**R Amen.**

## PRAYER TO BRING THE GREAT WORK TO A SUCCESSFUL CONCLUSION

Recite the standard opening.

A reading from the Holy Book of Enoch:

“And after those days in that place where I had seen all the visions of that which is hidden — for I had been carried off in a whirlwind and they had borne me towards the west — There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead. And I asked the angel who went with me, saying, ‘What things are these which I have seen in secret?’ And he said unto me: ‘All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.’ And that angel of peace answered, saying unto me: ‘Wait a little, and there shall be revealed unto thee all the secret things which surround the Lord of Spirits.’

And these mountains which thine eyes have seen,  
The mountain of iron, and the mountain of copper, and the mountain of silver,  
And the mountain of gold, and the mountain of soft metal, and the mountain of lead,  
All these shall be in the Presence of the Elect One  
As wax: before the fire,  
And like the water which streams down from above upon those mountains,  
And they shall become powerless before his feet.  
And it shall come to pass in those days that none shall be saved,  
Either by gold or by silver,  
And none be able to escape.  
And there shall be no iron for war,  
Nor shall one clothe oneself with a breastplate.  
Bronze shall be of no service,  
And tin shall be of no service and shall not be esteemed,  
And lead shall not be desired.  
And all these things shall be denied and destroyed from the surface of the earth,  
When the Elect One shall appear before the face of the Lord of Spirits.”<sup>295</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

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<sup>295</sup> Enoch 52, The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles

Almighty and Eternal God, Sovereign Creator and Custodian of all things here below and on High, You who lead the entire Creation towards the perfect End that You have deigned to assign to it, I beg You, Merciful Lord, to deign to grant me the protection and assistance of the Angel that You have committed to the custody of the supreme Arcana of the Metallic Art, so that he will help me to understand the mysteries of the Great Work and to carry it out to a successful end. May by his help and his protection, I succeed in achieving the transmutation of Lead into Gold and that I thus obtain the grace of participating in the Great Work of the Rose-Croix. May I, **N.**, Your servant, by his salutary assistance, O my God, become one of the assistants of the prophecy of Your servant Enoch, and that all that I will do this in order serve the Power of Your Messiah, that that he be strong and powerful on all Earth.

℟ Amen.

℣ Through Jesus Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

This Prayer is said by laying hands above the Prima Materia and the first vessel of the work. It is more helpful for the Dry Path than for the Wet Path, less dangerous than the other.<sup>296</sup>

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<sup>296</sup> This is a unique perspective, as generally, the Wet Path is considered safer and more gradual than the Dry Path.

## PRAYER TO OBTAIN USEFUL REVELATIONS FROM DREAMS

Recite the standard opening.

Almighty and Eternal God, who, in Your Wisdom, granted to Your servants Joseph and Daniel the grace of divining the meaning of the Dreams that, through Your Infinite Goodness, You send to mankind through Your Holy Angels, who were kind enough to promise Your servant Joel that “your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions”<sup>297</sup>, and that at that time “I will pour out my spirit upon all flesh”, as You have so often deigned to make Your Will known to Your servants, Abimelech, Laban, Solomon, Jacob, as well as to the Three Kings, I beg You to deign to grant me the same useful grace. Grant me, O my God, to receive Your opinions, Your advice, and Your commands, by and during my sleep, using images similar to those Your Angels Thavael, through Saint Joseph, through Raphael, through Solomon, and through all others whose Holy Names are not known to me, has transmitted unto men. May the word of Job, Your Holy Prophet, come true for me, **N.**, Your servant: “For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man. He keepeth back his Soul from the pit, and his life from perishing by the sword.”<sup>298</sup>. So may it be for me, **N.**, Your servant, O Eternal and Almighty God, I beg You.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>297</sup> Joel 2:28 (KJV)

<sup>298</sup> Job 33:14-18 (KJV)

## 15) PRAYERS FOR DEFENCE

### PRAYER TO ESCAPE ANY WOUND BY WEAPONS OR PROJECTILES

I implore you, multiple and diverse weapons, arrows and bullets, and all that the Firstborn of Death himself imagined in his malice to make man the murderer of his fellow man; I implore you, multiple and diverse weapons, that the Demon placed first into the hand of Cain the fratricide; I conjure you multiple and diverse weapons, which, under the inspiration of Satan the homicide, contributed and served to put to death the Holy Martyrs: I beseech you and order you to become and to remain without any effect. I forbid you, by all the merits of the Martyrs and Saints, who bore the sacred witness, to have any power over **N.**, servant of the Living God, so that you cannot hurt, pierce, cut, or bruise his flesh in any way, not to be able to shed the slightest drop of his blood and not to offend or sore him, in any part of his body whatsoever. I order it to you, I **N.**, servant of the Living God, by the Passion and by the Cross of Our Lord Jesus **基督**, and by all that He suffered in his flesh for the Salvation of all Men. Cross **基督** and Passion of Jesus **基督**, our Master and Lord, be in his memory and defend **N.** against his enemies.

**基督** May the Peace and blessing from Our Lord, always be with me. O dangerous weapons and arrows, become from this moment useless in the hand of his enemies. Remain without effect, without impact, without power on **N.**, servant of the Living God, for I conjure you to do so by the virtue of the Blessed Virgin Mary, by the blood of Saint John the Baptist, by that of the Apostles, of the Martyrs, Confessors, Virgins and Widows, put to death for bearing witness to God. I beseech You, through the Holy Angels, Almighty and Eternal God, that the promise You made to us through David Your servant will prove true for the benefit of Your servant **N.**: "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."<sup>299</sup> O arms and arrows, be without harmful effect towards **N.** by the Annunciation of Jesus **基督**. O arms and arrows, be without harmful effect towards **N.** by the Crown of Thorns which wounded the adorable face of our Lord Jesus **基督**. O arms and arrows, be without harmful effect towards **N.** by the rods which shed the Sacred Blood of our Lord Jesus **基督**. O arms and arrows, do no harm to **N.** by the nails that pierced the hands and feet of our Lord Jesus **基督**. Lord Jesus **基督**, Son of the Living God, I beg You by Your Divine Blood, which flowed down the wood of the Holy Cross, to forgive the sins of **N.**, to keep his life safe and sound, his limbs from any injury, and to send Your Holy Angel so that he watches over **N.** and protects him, like the Aegis<sup>300</sup>, from any attack on the integrity of his body and Soul; You who lives and reigns with God the Father in the Unity of the Holy Spirit now and forever.

℟ Amen **基督**

This prayer may be written on parchment, and, like a pentacle, worn on one's person, sewn into a pouch of new linen.

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<sup>299</sup> Psalms 91:4-5,7 (KJV)

<sup>300</sup> The aegis, as stated in the Iliad, is a device carried by Athena and Zeus, variously interpreted as an animal skin or a shield and sometimes featuring the head of a Gorgon.

## PRAYER TO ESCAPE AMBUSH AND MURDER

Almighty and Eternal God, who made David Your servant escape from the murderers sent by Saul, we beg You to lower Your Divine Gaze to look upon Your servant **N.**, who must pass through the trap set by their enemies. And You, Lord Jesus **¶** Christ, who escaped from those who wanted to rush You from the top of the mountain, passing through their midst without them seeing You, we implore You so that **N.** also escapes those who lay a deadly trap for them. May the darkness, O Jesus, blind them, so that, without the use of their eyes, they be bent towards the Earth to mark their unworthiness. Lord, deign to spread on them the effects of Your Justice, and may Your just anger inspire them with continual terror and alarm. Let horror and dread destroy their audacity through the apprehension of Your Strength. Grant, Lord Jesus, that they become immobile, like stones, until **N.**, Your servant, who trusts in You, has passed by them safe and sound. Jesus, deliver them, and save him from those who are rising on all sides to destroy them. Keep them, O Lord, out of the hands of the wicked, and deliver them from out of the hands of those who would commit wickedness. Save them and defend them from any who have planned to shed their blood.

Glory be to the Father **¶**, the Son **¶**, and the Holy Spirit **¶**;  
as it was in the beginning, is now, and ever shall be,  
from Eternity unto Eternity.

**R** Amen

## PRAYER AGAINST ENEMIES

Lord Jesus **¶** Christ, Son of the Living God, who said to those who were looking for You at the time of Your Most Holy Passion, “Who are you looking for?,” and Your enemies were overthrown, and fell to the ground. Deign, O Lord, I beg You, to deliver me in the same way from my adversaries and their evil designs, by letting them know through Your Angels: “Let go unharmed **N.** who is My servant **¶** and do them no harm at any time **¶** neither now nor in the future **¶**”. I entreat you, O Jesus, Our Lord: You who lives and reigns with God the Father in the unity of the Holy Spirit now and forever.

**R** Amen **¶**

## **PRAYER TO CALL FOR HELP**

Almighty God, Creator of Heaven and Earth and all that they contain, come to my aid and have mercy on me! Forgive my sins and save me, now and in the future, through our Lord and Saviour Jesus **✚** Christ. And through Him may glory and power be rendered, in the Holy Spirit, now and forever.

**R** Amen **✚**

## PRAYER AGAINST AN INVASION OR AN AGGRESSOR PEOPLE

Recite the standard opening.

Lord Jesus ✕ Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity, and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהוָה, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. ✕

℟ Amen.

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.”<sup>301</sup>

“Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us. Because of thy temple at Jerusalem shall kings bring presents unto thee. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.”<sup>302</sup>

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<sup>301</sup> Psalms 46 (KJV)

<sup>302</sup> Psalms 68:28-30 (KJV)

Almighty and Eternal God, we remember the song of Deborah, the prophetess, and of Barak, son of Abinoam, that it may once again put on its power and that, in memory of its words You will again grant to Your people salvation and victory:

“The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.  
They fought from heaven; the stars in their courses fought against Sisera.  
The river of Kishon swept them away, that ancient river, the river Kishon.  
O my Soul, thou hast trodden down strength.  
Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones.  
So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might.”<sup>303</sup>

By Your Strength and Your Power, by the protection of Your Angels, and by the virtues of Your Saints, O God of the Hosts of Heaven, may the Enemy of our nation be routed. Let the sword of the Exterminating Angel come down upon their armies, and let their ranks fall like ripe ears of corn, just as the children of Midian fell under the sword of Thy servant Gideon, in the valley of Jezreel, on the shores of Abel-Mehola, near Tabbath, and as at the ford of Beth-Bara, on the banks of the Jordan. For, as David Your servant sang:

“The Lord 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 Lord loveth righteousness; his countenance doth behold the upright.”

℣ Praise be to the Lord, unto the ages of ages.

℟ Amen.

**Repeat the prayer:**

Lord Jesus ✕ Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring into a World previously subject to Satan, equity, purity, and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהשׁוּא, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. ✕

℟ Amen.

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<sup>303</sup> Judges 5:19-22, 31 (KJV)

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER AGAINST THIEVES

Almighty and Eternal God, God of the Hosts of Heaven, who repairs the errors of men, we implore Your mercy so that after having delivered all sinners from the chains of their sins, You lead them in the ways of penitence thus to Eternal Life.

℟ Amen.

℣ Through Jesus ✝ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

A reading from the Holy Book of First Samuel:

“And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite. And David was greatly distressed; for the people spake of stoning him, because the Soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God. And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.”<sup>304</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, Elohim Gibor, Elohim Elyon, who, through the ministry of Your Holy Angels, causes Your Justice to reign here below: we implore You, through Your Holy Names, Caliel, Ierathel, and Asaliah, so that whoever has stolen from Your servant (or, Your handmaid), be quickly discovered and rendered harmless. Do, O Lord, that Your Holy and Sovereign Justice may no longer be unrecognized and scorned by Your enemies and their confederates, but, on the contrary, that N. Your servant (or, Your handmaid), quickly regains possession of their legitimate goods which have been stolen, even by those against whom we

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<sup>304</sup> 1 Samuel 30:1-8 (KJV)

raise our voice, and that **N.** is quickly restored to health (if the person concerned has suffered violence).

**R Amen.**

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

**R Amen.**

## PRAYER TO OBTAIN JUSTICE IN A TRIAL

Lord Jesus **✚** Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity, and goodness: we implore You, by the mysterious virtue of Your Most Holy Name **יהוָה י'**, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. **✚**

**R** Amen.

A reading from Psalm 4:

“Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.  
O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.  
But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.  
Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.  
Offer the sacrifices of righteousness, and put your trust in the Lord.  
There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.  
Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.  
I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.”

A reading from Psalm 75:

“Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.  
When I shall receive the congregation I will judge uprightly.  
The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.  
I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:  
Lift not up your horn on high: speak not with a stiff neck.  
For promotion cometh neither from the east, nor from the west, nor from the south.  
But God is the judge: he putteth down one, and setteth up another.  
For in the hand of the Lord there is a cup, and the wine is red; it is full of

mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

But I will declare for ever; I will sing praises to the God of Jacob.

All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.”

℣ The Word of the Lord.

℟ Thanks be to God.

Repeat the prayer:

Lord Jesus ✕ Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהשׁוּא, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. ✕

℟ Amen.

## PRAYER TO DEFEND ONESELF AGAINST SLANDER

Lord Jesus **✚** Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity and goodness: we implore You, by the mysterious virtue of Your Most Holy Name  **יהוָה יְהוָה**, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. **✚**

**R Amen.**

A reading from Psalm 64:

“Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.  
Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:  
Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:  
That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.  
They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?  
They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.  
But God shall shoot at them with an arrow; suddenly shall they be wounded.  
So they shall make their own tongue to fall upon themselves: all that see them shall flee away.  
And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.  
The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.”

**℣ The Word of the Lord.**

**R Thanks be to God.**

**Repeat the prayer:**

Lord Jesus **✚** Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity and goodness: we implore You, by the mysterious virtue of Your Most Holy Name  **יהוָה יְהוָה**, and by the virtue of this Psalm which the Holy Spirit inspired to David

Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. **†**

**R Amen.**

## PRAYER AGAINST FALSE WITNESSES, BAD JUDGES, AND THIEVES

Recite the standard opening.

A reading from the Holy Book of the Prophet Zachariah:

“Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.”<sup>305</sup>

℣ The Word of the Lord.

℟ Thanks be to God.

Almighty and Eternal God, Eternal defender of the weak, Sovereign Dispensator of Justice: behold, I, Your servant, **N.**, implore You on behalf of **N.B.**<sup>306</sup>, whom false witnesses oppress before an Earthly tribunal (or, that an iniquitous and corrupt judge is preparing to oppress in an odious fashion). Grant, Lord, that the promise of Your Holy Angel to Your servant Zachariah is received here again and in Your Holy Name by such dazzling justification that false witnesses and bad judges may be rendered harmless to **N.B.**, and so may grace be rendered unto You through the ages of ages. ✕

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>305</sup> Zechariah 5:1-8 (KJV)

<sup>306</sup> Name of the beneficiary.

## PRAYER OF DEFENCE AGAINST ADVERSARIES AND HIDDEN PLOTS

Lord Jesus **✚** Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity and goodness: we implore You, by the mysterious virtue of Your Most Holy Name **יהוָה י'**, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. **✚**

**℟ Amen.**

A reading from Psalm 85:

“Bow down thine ear, O Lord, hear me: for I am poor and needy.  
Preserve my Soul; for I am holy: O thou my God, save thy servant that trusteth in thee.  
Be merciful unto me, O Lord: for I cry unto thee daily.  
Rejoice the Soul of thy servant: for unto thee, O Lord, do I lift up my Soul.  
For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.  
Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.  
In the day of my trouble I will call upon thee: for thou wilt answer me.  
Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.  
All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.  
For thou art great, and doest wondrous things: thou art God alone.  
Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.  
I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.  
For great is thy mercy toward me: and thou hast delivered my Soul from the lowest hell.  
O God, the proud are risen against me, and the assemblies of violent men have sought after my Soul; and have not set thee before them.  
But thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.  
O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.  
Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.”

## ¶ The Word of the Lord.

R Thanks be to God.

Repeat the prayer:

Lord Jesus Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהשׁוּא, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. **✚**

R Amen.

## PRAYER TO OBTAIN A JOB OR GAINFUL EMPLOYMENT

Recite the standard opening.

Eternal and Almighty God, who exhorted mankind, Your miserable Creatures, through the word of Paul, Your servant, “to work with your own hands,”<sup>307</sup> and, “that if any would not work, neither should he eat,”<sup>308</sup> after having made known to us through Your servant Solomon that “Slothfulness casteth into a deep sleep,”<sup>309</sup> I beg You to give me the grace to escape poverty and find a profitable work, so that those in my care may escape hunger. Lord, may Your Holy Angel deign, at Your command, to lead me providentially on Your path, that I may ensure the livelihood of those beings who are so dear to me! However, Lord, according to the word of Your servant Solomon: “give me neither poverty nor riches,”<sup>310</sup> but happy mediocrity, so that I will never be corrupted by pride or by greed.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

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<sup>307</sup> “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;” — 1 Thessalonians 4:11 (KJV)

<sup>308</sup> “For even when we were with you, this we commanded you, that if any would not work, neither should he eat.” — 2 Thessalonians 3:10 (KJV)

<sup>309</sup> “Slothfulness casteth into a deep sleep; and an idle Soul shall suffer hunger.” — Proverbs 19:15 (KJV)

<sup>310</sup> “Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me;” — Proverbs 30:8 (KJV)

## PRAYER FOR RECONCILIATION WITH AN ADVERSARY

Recite the standard opening.

Almighty and Eternal God, who exhorted us, through Your Only Son, Christ Jesus, to “first be reconciled to thy brother”<sup>311</sup> before going to beg You for our needs, through whose Sacrifice “we were reconciled to God”<sup>312</sup>, and who “hath given to us the ministry of reconciliation”<sup>313</sup> between men: I humbly beseech You to deign send Your Holy Angel to appease the resentment that **N.** nourishes towards me, as well as to appease forever the resentment which I feel toward them, so that they and I may be one as Your Divine Son, Christ **¶** Jesus, recommended to us, through the voice of John His servant, “that they may be made perfect in unity.”<sup>314</sup>

**¶ Amen.**

¶ Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

**¶ Amen.**

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<sup>311</sup> “Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” — Matthew 5:24

<sup>312</sup> “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” — Romans 5:10

<sup>313</sup> “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;” — 2 Corinthians 5:18

<sup>314</sup> “I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” — John 17:23

## 16) FUNERAL RITES

### PRAYER FOR WANDERING SOULS

Recite the standard opening.

Almighty and Eternal God, who deigned to save the sons of Israel from the attacks of the scorching serpents during the forty years long wandering in the Desert, on the sole condition that they raise their eyes with confidence towards the Brazen Serpent, exposed to the view of all: deign, in Your Mercy, O Merciful Lord, to grant to the wandering Souls, lost in the Darkness of the Beyond, the grace to remember the Name of the Redeemer, and thus to escape the attacks and the traps of the Demonic Spirits, desperate to destroy them.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER TO OBTAIN THE GRACE OF BEING DELIVERED BY DEATH

Recite the standard opening.

“Lord, now lettest thou thy servant depart in peace, according to thy word:  
For mine eyes have seen thy salvation, Which thou hast prepared before the  
face of all people; A light to lighten the Gentiles, and the glory of thy people  
Israel.”<sup>315</sup>

Almighty and Eternal God, Liberator of all Your Creatures, I, **N.**, Your servant, beg You to deign to send me Your Holy Angel so that he may cut the thread of my present existence and lead me into the Presence of Your Divine Majesty. I know, Lord, that You are Infinite Justice, Infinite Wisdom, Infinite Goodness, and Infinite Mercy, so I have nothing to fear from the judgement that may be brought upon my Soul, because I know without any hesitation that it will only reflect, wonderfully balanced, Your Wisdom, Your Justice, and Your Mercy. I know, Lord, that I may confidently surrender my sinful Soul to You and return my spirit to You. This is why, God of Mercy, I dare to address this prayer to You: so that I may be delivered from the pains and tears of this life. Free my Soul and my Spirit from carnal bondage, Lord, and grant me death, sweet and freeing. And You, Lord Jesus **基督**, Son of the God of Life; You who gave to Your Holy Apostles the power to bind and to loose: free my Spirit and my Soul from this sorrowful World, accept the confession of my faults, in Your Love and Your Mercy, and restore unto me the Raiment of Light, which elsewhere and in other aeons belonged to me. Good and Merciful Father, deign to restore in me all that human weakness has allowed to be corrupted and all that the hatred of the Adversary has desecrated. To the definitive Unity of the Mystical Body of Your Son Jesus **基督**, deign to link my Spirit and my Soul. Have mercy, Lord, on my moaning and my tears, and give me a share in the Mystery of Your Reconciliation.

**R Amen.**

℣ Through Jesus **基督**, our Lord and Master, and by Saint John His servant.

**R Amen.**

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<sup>315</sup> Luke 2:29-32 (KJV)

## PRAYER TO BE WARNED OF THE TIME OF ONE'S DEATH

Recite the standard opening.

God of Abraham, God of Isaac, God of Jacob; You who deigned in Your Mercy to send Your Holy Angel to bring to Moses and Aaron the announcement of their imminent death in order that they might rest in the slumber of Death lying near their fathers: I beg You to deign to grant to me the grace of being warned of the moment of my own death, so that I, **N.**, Your servant, may, like them, prepare my mind and my Soul for the ultimate separation.

℟ Amen.

℣ Through Jesus ☧ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER FOR THE MOMENT OF AGONY

Lord, Almighty and Eternal God, Father of Jesus **基督**, Your Beloved Son, through whom we have finally known You; God of Angels and of the Heavenly Powers, God of all Creation, of all Creatures, and of everything, the Assembly of the Righteous glorified in Your Presence: I bless You for having judged me worthy, on this day and at this hour when my Earthly journey ends, to remember Your Holy Name and to have preserved my Faith, the security of Eternal Life. May I, this day, be resurrected to Eternal Life of Soul and body in the incorruptibility of the Holy Spirit. You have deigned to keep Your promise, O God of faithfulness and Truth, and for this grace and for all things, I praise and I bless You, I glorify You through the Eternal and Celestial High Priest, Jesus **基督**, Your Son Beloved. Through Him who is with You and the Spirit, glory be to You, now and through the ages of ages. Amen **基督**

## PRAYER FOR SOMEONE WHO HAS JUST DIED

O God, You have power over Life and Death; God of Spirits, God of all flesh; God who gives death and gives life; You lead to the gates of Hell, and You bring back; You create the Spirit of Man within him; You welcome the Souls of the Saints, and You give them rest. You change, You transform, and You transfigure all Your Creatures as it is just and useful. Alone, You are incorruptible, immutable, and Eternal. I therefore pray to You, O Merciful Lord, for the liberation, the sleep, and the rest of this, your servant (or, your handmaid). Recreate their Soul and Spirit in the places of Your pasture, in the dwellings of eternal rest, with Abraham, Isaac, and Jacob, and all Your Saints. For this body, Lord of Life, deign to resurrect it on that day which You have appointed, according to Your solemn promises, and grant it, in the holy places, the lot that suits it. Deign, Lord, do not remember their crimes and sins, but see to it, O Merciful God, that their departure from this body be peaceful and blessed. Heal the sadness of the survivors by Your Comforting Spirit, and give us all a happy end. Through Thy only begotten Son Jesus **†** Christ, to whom glory and power have been given to thee through the ages of ages. Amen **†**

## PRAYER FOR THE SOUL TO LEAVE THE BODY AND DEPART

**N.**: awaken to a New Life, and to a New World. Leave this body of flesh and this World of sorrows and tears in the Name of the Almighty God the Father **✚** who created you, in the Name of Jesus **✚** Christ, Son of the Living God who suffered the Passion for you, in the Name of the Holy Spirit **✚**, who was poured out in you; in the Name of the Blessed and Glorious Virgin Mary, Mother of God; in the name of the Angels and the Archangels, in the name of the Thrones and the Dominions, the Principalities and the Powers; in the name of the Virtues, and of the Cherubim and Seraphim; in the name of the Patriarchs and Prophets; in the name of the Apostles and Evangelists; in the name of the Martyrs and Confessors; in name of Monks and Hermits, and of the Virgins and Widows; in the name of all Saints of God: take your place today in Eternal Peace, and make your home in the Jerusalem above.

℣ Through Jesus **✚** Christ, our Lord.

℟ Amen.

O God of Mercy, of Goodness, Saviour; O God who, in the abundance of Your pity, effaces the sins of those who repent, and, by Your forgiveness, annihilates the faults committed in the past: deign to look favourably on Your servant **N.**, whose presently remains here resting. And since they ask You for the forgiveness of all their sins in the sincerity of their heart, hear their prayer and mine. Good Father, restore in them all that human weakness has allowed to be corrupted and all that the evil of the Devil has profaned. Integrate into the Unity of the Body, Your Universal Church, this member who has been redeemed by the Blood of the Divine Son, Christ **✚** Jesus. Have pity, Lord, on their moans. Have pity on their bitter tears. And, since they have no confidence except in Your Mercy, give them a part in Your Sacrament of Reconciliation.

℣ Through Jesus **✚** Christ, our Lord.

℟ Amen.

**N.**: I commend you to Almighty God; I entrust you to Him, whose Creature you are, so that after having paid by suffering this present death, the debt contracted by man is returned to Your Creator, to the One who formed you from the mud of the Firmament. At the present hour, when your Soul leaves your body, may the resplendent Assembly of Angels hasten to meet you. May the Supreme Court of Apostles come to you. May the victorious Army of Martyrs, dressed in white, come to meet you. May the Crowd of Saints surround you. May Christ **✚** Jesus show you His Divine Face, benevolent and happy, and may He grant you forever a place among those who stand in His Presence. May Mary, His Holy Mother, turn to you Her face full of kindness.

**N.**: may you never know the horror of Darkness, of the crackle of the mysterious Fire, of the excruciating pain of endless despair. May the immense hateful crowd of Evil Spirits flee before you, who are lying in wait for you to destroy you. At your approach, escorted by the Holy Angels, may they be seized with fear and disappear into the Eternal Night, which is their habitat. May God arise and may His Enemies be scattered; may they flee before His Face, those who hate

Him. As the smoke clears, let them clear. As wax melts before the fire, let sin disappear before the Face of God, and may the righteous rejoice in His Presence. May disorder and confusion sweep away the legions of Evil, and may the Dark Spirits not dare to stand in your way.

**N.**: may He deliver you from Hell, Christ, who was crucified for you. May he deliver you from eternal death, Christ **¶**, who deigned to die for you. May Christ **¶**, the Son of the Living God, give you a place in the evergreen pastures of Paradise and recognize you, the True Shepherd, as one of his sheep. May He absolve you of all of your sins, and put you on his right in the company of His Chosen Ones. May you see your Redeemer face to face, abide always in His Presence, and behold in a blissful vision the Truth, fully revealed. And so, placed in the ranks of the Blessed, may you obtain the happiness of communion with God throughout Eternity.

This is why, Lord, I recommended the Soul of Your servant (or, of Your handmaid) **N.**, and I pray for them, O Lord Jesus **¶** Christ, Saviour of the World. You, who, in Your Mercy, have descended to Earth for them, do not refuse, Merciful Lord, to place them among Your Elect. Recognize therefore, Lord, Your Creature: that Soul was not created by foreign gods, but by You alone, Living and True God, for there is no other god but You, and nothing is equal to what you do. Grant therefore, Lord, to the Soul of Your servant (or, of Your handmaid) **N.**, the joy of contemplating Your Divine Face; do not remember their past, nor the excesses that violence aroused or the ardour of their passions. Although they sinned, they did not, however, deny the Father, the Son, or the Holy Spirit. They believed, and, true to their faith, they worshiped God, Creator of all things.

℣ Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace.

℟ Amen.

℣ Through Jesus **¶** Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER TO DELAY THE HOUR OF DEATH

Recite the standard opening.

A reading from the Holy Gospel according to the Apostle John:

“Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ **X**, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.”<sup>316</sup>

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<sup>316</sup> John 11:21-44 (KJV)

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✕ Christ!

Almighty and Eternal God, Lord of Life; You, who, through Your Son, Jesus Christ, Our Master and Lord, deigned to draw Lazarus, Your servant, from the Abode of the Dead: we beg You on behalf of **N.**, Your servant (or, Your handmaid), so that their Soul will remain linked to their body and within them for the time necessary so that (clearly express the motive). And You, Lord Jesus Christ, You who, through Your death on the Cross, demonstrated our Salvation and conquered the Prince of Death Himself: deign to send Your Holy Angel, so that he may delay the Angel of Death himself, and may the Soul of **N.** Your servant (or, Your handmaid) remain in this World, naturally associated with their carnal body, for the time necessary so that (clearly express the motive).

℟ Amen.

And You, Lord Jesus ✕ Christ, You who ordered Your beloved disciple the Apostle John to remain in his flesh until You return: command this Soul, the Soul of Your servant (or, Your handmaid) **N.** not to abandon its envelope of flesh, and thus to remain within it, until (clearly express the motive).

℟ Amen.

℣ Through Jesus ✕ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

## PRAYER TO MAINTAIN BODILY INTEGRITY AND CONSCIOUSNESS BEYOND PHYSICAL DEATH (VERSION 1)

Recite the standard opening.

A reading from the Holy Gospel according to the Apostle John:

“Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.”<sup>317</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✠ Christ!

Almighty and Eternal God, Sovereign Creator and Custodian of all Beings; You who gives life in this World and in the next; You who are our only defence against Death itself and its Ministers, visible and invisible: we beg You to grant us, like you granted to Your servant, the Apostle John, the grace of not knowing the corruption of the tomb, and to keep beyond the grave our Consciousness, our memory, and our action. Make us, Lord, as You have deigned to make Your servant the Apostle John, an element of posthumous protection for all men, and for all Your Creatures, O Merciful Lord. And You, Christ ✠ Jesus, our Master and Lord; You who conquered Death and triumphed over the darkness of the tomb; You who justified and fulfilled that Word which the Eternal God put in the mouth of His servant King David, that “thou wilt not leave my Soul in hell; neither wilt thou suffer thine Holy One to see corruption.”<sup>318</sup> You, who again made these words resound, like an echo of ancient days, in the mouth of Your servant the Apostle Paul, that “thou wilt not leave my Soul in hell, neither wilt thou suffer thine Holy One to see corruption.”<sup>319</sup> You, who affirmed Your pre-eminence over Death and his Ministers through Your Word, the foundation of our very hope: “I am the resurrection, and the life,”<sup>320</sup> deign to grant us, Lord Jesus, the grace of not knowing the pangs of posthumous corruption, of preserving the memory of our mission and of our duties, and of continuing to work, invisible,

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<sup>317</sup> John 21:20-25 (KJV)

<sup>318</sup> “For thou wilt not leave my Soul in hell; neither wilt thou suffer thine Holy One to see corruption.” — Psalms 16:10 (KJV)

<sup>319</sup> “Because thou wilt not leave my Soul in hell, neither wilt thou suffer thine Holy One to see corruption.” — Acts 2:27 (KJV)

<sup>320</sup> “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:” — John 11:25 (KJV)

but present, alongside our Brothers of the Rose-~~Red~~ Cross, to Your own work, which is the Salvation of Men, and of all Your Creatures. And, as on the glorious day of Your Resurrection, when: “the graves were opened; and many bodies of the Saints which slept arose, And came out of the graves after his resurrection,”<sup>321</sup> grant us the grace, Lord Jesus, not to know the corruption of the tomb; make us free through death itself, and allow us to continue to protect and watch, not only those who are dear to us, but all men, our Brothers and Sisters, and all of Your Creatures, O Lord. And for that, Liberator and Saviour of all men, allow that on the fourth day of our death, it will be with us as it was with Your servant, the prophet Jonah, that we can make his words our own: “The waters compassed me about, even to the Soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.”<sup>322</sup> So mote it be, O Lord my God, according to the word of Your servant Jonah.

℟ Amen.

℣ Through Jesus ~~Red~~ Christ, our Lord and Master, and by Saint John His servant.

℟ Amen.

This Prayer, repeated during life, if it is accompanied by an existence full of spirituality and in conformity with the imprescriptible rules of the Ordre, can make it possible to obtain posthumous incorruptibility and the conservation of Consciousness. In this case, the following, which may only be done by qualified Sisters and Brothers of Order, is possible. Otherwise, this sequence is then completely useless. Since the Ritual which accompanies this Prayer must remain secret, we will only communicate it orally to certain Brothers, chosen as on page 11. Let us specify that this Ritual and this Prayer are not intended for the merely curious party. The fourth day which follows the death, and at the tomb of the Sister or Brother who must be “awakened” and released, at Dawn, proceed as follows:

Recite the standard opening.

A reading from the Holy Gospel according to the Apostle John:

In the beginning was the Word, and the Word was with God, and the Word was God.  
The same was in the beginning with God.  
All things were made by him; and without him was not any thing made that was made.  
In him was life; and the life was the light of men.  
And the light shineth in darkness; and the darkness comprehended it not.  
There was a man sent from God, whose name was John.

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<sup>321</sup> “And the graves were opened; and many bodies of the Saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” — Matthew 27:52-53 (KJV)

<sup>322</sup> Jonah 2:5-6 (KJV)

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✠ Christ!

The present *Sacramentary* does not reproduce this passage here, for it is the Gospel which typically adorns the Rosicrucian Altar alone which must be used. It is, in fact, made sacred by its usage, and, in itself, constitutes a sacramental.<sup>323</sup> The reading done, proceed with the following Prayer.

#### Prayer for the Exit From the Tomb and the Liberation of the Double and Joint Soul

The Ruach of the Kabbalah must necessarily remain united to the Neshamah. This is the true marriage of the spirit and the Soul, the pneuma and the nous of the Gnostics, described in the very esoteric *Song of Songs*.

Almighty and Eternal God, who created Life and rejected Death; Christ ✠ Jesus, who gave to Your Holy Apostles, and through them, to their successors, the power of the Keys, for “whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven;”<sup>324</sup> Holy Spirit, who is the Comforter and Conservator of all Beings, I beg you on behalf of our Brother (or, our Sister) **N.**: deign, O Creator, Liberator, and Custodian of Mankind, grant **N.** the favour of being freed from all physical occupation, and of being able to leave their remains which lie in this place. Grant them the grace to remain uncorrupted, and that of preserving Consciousness and Grace beyond Death itself, to be able, in turn, to watch over all Your Creatures. And as it is with Your threefold aspect, ✠ Father, Son, and Holy Spirit, may **N.** remain in Spirit, Soul, and Body. And You, Christ ✠ Jesus, our Master

<sup>323</sup> These are Ambelain’s notes. We have included the full text for ease of use. However, every member of the Rose ✠ Croix d’Orient knows from their Ordination that this Gospel must be written by hand on virgin parchment and in red ink.

<sup>324</sup> “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” — Matthew 16:19 (KJV)

and Lord, grant to **N.** the grace which You have bestowed on Lazarus, as well as on Your beloved Apostle, John.

Remain for a brief period in silence, and then say:

Release **N.**, and let him (or her) go.<sup>325</sup>

Then continue:

Lord Jesus **基督**, Eternal Word of the Father, who said to your Holy Apostles: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it," and who taught us to knock so that it will be opened unto us, to ask so that we might receive: I beg You to grant to my Brother (or, my Sister) **N.**, lying in this tomb, corporeal incorruptibility, the Marriage of the Spirit and the Soul, posthumous Consciousness, the Grace of Your Divine Presence, and the freedom to act, beyond the Grace, for the good and the care of all Your Creatures, O Merciful Lord, wake them, Lord, from their funerary sleep, as You once woke Your servant Lazarus. Restore their Consciousness, give them corporeal inviolability, and, as you did long ago for Jonah, Your servant, bring them up alive from the tomb, to serve You better, O You who reigns with the Father and the Holy Spirit through the ages of ages, and who are Liberty and Life.

**R Amen.**

Through Jesus Christ **基督**, our Lord and Master, and by Saint John His servant.

**R Amen.**

There were, in the initial document, two versions of the funeral ritual, slightly different from each other. We now present the second version with its commentary.

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<sup>325</sup> This Rite justifies the need for a tomb protected from desecration, unknown to the secular world, and if possible, even unknown. A modern cemetery does not lend itself well to such an Operation.

## RITUAL OF POSTHUMOUS LIBERATION (VERSION 2)

### A) DURING THE LIFE OF THE OPERATOR

Throughout life, the Operator must necessarily follow the instructions and the rules of the Ordre given in our book *Spiritual Alchemy*<sup>326</sup>. If they wish to take their place, beyond physical death, in the Spiritual Chain of the Worthy Superiors Invisibles<sup>327</sup>, doubling and guiding the Superiors Inconnus, they will have to renounce any hope of posthumous rest. Their task will then continue, in the same way, from a spiritual perspective, but they will enjoy a totally different mode of Action. These possibilities they must prepare for and develop during Earthly Life. As such, the Orisons which follow must be said each day at dawn. They continue for a series of nine days. The tenth day is empty of any activity of this kind. They are then repeated on the eleventh for nine days, etc. The fumigation is composed of a mixture of one-part pure frankincense and two-parts myrrh. Myrrh was, in the ancient world, the scent of funerals, and was used in communion with the world of the Dead.

### PRAYER TO RESUME CONTACT WITH THE SOURCE OF LIFE

Lord Jesus ✕ Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity, and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהושׁע, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. ✕

A reading from Psalm 60:

“O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. That thy beloved may be delivered; save with thy right hand, and hear me. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off?

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<sup>326</sup> La Diffusion Scientifique, Paris, 1962.

<sup>327</sup> Another interpretation of the mysterious S.:I.:.

and thou, O God, which didst not go out with our armies? Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies.”

A reading from Psalm 16:

“Preserve me, O God: for in thee do I put my trust. O my Soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; But to the Saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my Soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy Presence is fulness of joy; at thy right hand there are pleasures for evermore.”

℣ The Word of the Lord.

℟ Thanks be to God.

A reading from the Holy Gospel according to the Apostle John:

“Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.”<sup>328</sup>

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✚ Christ!

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<sup>328</sup> John 21:20-25 (KJV)

Almighty and Eternal God, Sovereign Creator and Custodian of all Beings; You who gives life in this World and in the next; You who are our only defence against Death itself and its Ministers, visible and invisible: we beg You to grant us, like You granted to Your servant, the Apostle John, the grace of not knowing the corruption of the tomb, and to keep beyond the grave our Consciousness, our memory, and our action. Make us, Lord, as You have deigned to make Your servant the Apostle John, an element of posthumous protection for all men, and for all Your Creatures, O Merciful Lord. And You, Christ **¶** Jesus, our Master and Lord; You who conquered Death and triumphed over the darkness of the tomb; You who justified and fulfilled that Word which the Eternal God put in the mouth of His servant King David, that “thou wilt not leave my Soul in hell; neither wilt thou suffer thine Holy One to see corruption.”<sup>329</sup> You, who again made these words resound, like an echo of ancient days, in the mouth of Your servant the Apostle Paul, that “thou wilt not leave my Soul in hell, neither wilt thou suffer thine Holy One to see corruption.”<sup>330</sup> You, who affirmed Your pre-eminence over Death and his Ministers through Your Word, the foundation of our very hope: “I am the resurrection, and the life.”<sup>331</sup> deign to grant us, Lord Jesus, the grace of not knowing the pangs of posthumous corruption, of preserving the memory of our mission and of our duties, and of continuing to work, invisible, but present, alongside our Brothers and Sisters of the Rose**¶** Cross, to Your own work, which is the Salvation of Men, and of all Your Creatures. And, as on the glorious day of Your Resurrection, when: “the graves were opened; and many bodies of the Saints which slept arose, And came out of the graves after his resurrection,”<sup>332</sup> grant us the Grace, Lord Jesus, not to know the corruption of the tomb; make us free through death itself, and allow us to continue to protect and watch, not only those who are dear to us, but all Men, our Brothers and Sisters, and all of Your Creatures, O Lord. And for that, Liberator and Saviour of all Men, allow that on the fourth day of our death, it will be with us as it was with Your servant, the prophet Jonah, that we can make his words our own: “The waters compassed me about, even to the Soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.”<sup>333</sup> So mote it be, O Lord my God, according to the word of Your servant Jonah.

**R Amen.**

**¶** Through Jesus Christ **¶**, our Lord and Master, and by Saint John His servant.

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<sup>329</sup> “For thou wilt not leave my Soul in hell; neither wilt thou suffer thine Holy One to see corruption.” — Psalms 16:10 (KJV)

<sup>330</sup> “Because thou wilt not leave my Soul in hell, neither wilt thou suffer thine Holy One to see corruption.” — Acts 2:27 (KJV)

<sup>331</sup> “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:” — John 11:25 (KJV)

<sup>332</sup> “And the graves were opened; and many bodies of the Saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” — Matthew 27:52-53 (KJV)

<sup>333</sup> Jonah 2:5-6 (KJV)

R Amen.

## B) AFTER DEATH

The following can only be performed, after the death of a Sister or Brother, by two members of the Ordre [working together]. The Gospel they use is that usually placed on the Altar, ideally excluding any other volume. For this exemplary is then received from a veritable sacralization resulting from its use, and it therefore becomes, in fact, little by little, a veritable sacramentary in itself. The fourth day after the death, these two Sisters or Brothers assemble, at dawn, in front of the Body (or before the tomb) of the one who must be awakened and released. The Body (or the grave) is first sprinkled with lustral water by the Master, who turns around (to the right, keeping the remains to their left [clockwise]) and begins:

### First Orison

Lord Jesus ✕ Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity, and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהשׁוּא, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant N., and so may grace be rendered unto You through the ages of ages. ✕

A reading from Psalm 51:

“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy Presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be

converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.”

℣ The Word of the Lord.

℟ Thanks be to God.

Let us pray:

Lord Jesus ☧ Christ, Eternal Word of the Father, You who said: “Verily, whatever you bind on Earth will be bound in Heaven, and whatever you loose on Earth will be loosed in Heaven, because I tell you again that if two of you agree on Earth to ask for any thing, it will be granted to them by My Father who is in Heaven, because where two or three of you are assembled in My Name, I am in the midst of them.”<sup>334</sup> we dare to remind You of Your Divine promise.

Repeat the initial prayer:

Lord Jesus ☧ Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity and goodness: we implore You, by the mysterious virtue of Your Most Holy Name יהשׁוּא, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant N., and so may grace be rendered unto You through the ages of ages. ☧

A reading from Psalm 60:

“O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. That thy beloved may be delivered; save with thy right hand, and hear me. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah

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<sup>334</sup> Matthew 18:18-19 (KJV)

is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies? Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies.”

A reading from Psalm 16:

“Preserve me, O God: for in thee do I put my trust. O my Soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; But to the Saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my Soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy Presence is fulness of joy; at thy right hand there are pleasures for evermore.”

℣ The Word of the Lord.

℟ Thanks be to God.

A reading from the Holy Gospel according to the Apostle John:

Here, read the Gospel of John, chapter eleven, verses seventeen through forty-four from the Gospel book usually upon the altar. [Given below]

For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

And they which were sent were of the Pharisees.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw, and bare record that this is the Son of God.

Again the next day after John stood, and two of his disciples;

And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter.

℣ The Gospel of the Lord.

℟ Praise to you, Lord Jesus ✕ Christ!

Lord Jesus ✕ Christ, God of our Salvation, who gave a mission to your Apostles, and through them to their successors, to drive out the Demons and thus bring, into a World previously subject to Satan, equity, purity, and goodness: we implore You, by the mysterious virtue of Your Most Holy Name קָדוֹשׁ־הָאֱלֹהִים, and by the virtue of this Psalm which the Holy Spirit inspired to David Your servant, to deign to grant to my words the same mysterious virtue that You deigned to grant to those of David. Answer therefore, O Lord Jesus, the request of Your servant **N.**, and so may grace be rendered unto You through the ages of ages. ✕

## Second Orison

Let us pray:

Lord Jesus ✕ Christ, Eternal Word of the Father, who said to your Holy Apostles: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it," and who taught us to knock so that it will be opened unto us, to ask so that we might receive: I beg You to grant to my Brother (or, my Sister) **N.**, lying in this tomb, corporeal incorruptibility, the Marriage of the Spirit and the Soul, posthumous Consciousness, the Grace of Your Divine Presence, and the freedom to act, beyond the Grace, for the good and the care of all Your Creatures, O Merciful Lord. Wake them, Lord, from their funerary sleep, as You once woke Your servant Lazarus. Restore their Consciousness, give them bodily inviolability, and, as you did long ago for Jonah, Your servant, bring them up alive from the tomb, to serve You better, O You who reigns with the Father and the Holy Spirit through the ages of ages, and who are Liberty and Life.

During the pronouncement of all this Prayer, the Sisters or Brothers operating the Awakening must hold their hands above the remains (or the grave), in the gesture of the laying on of hands specified on page 29. The Master then says in a loud voice:

**N.**: come out, as Lazarus came out of the tomb at Jesus' call! "And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."<sup>335</sup> So be it with Your servant **N.**, Lord Jesus **基督** Christ, as it was with blessed Lazarus.<sup>336</sup> **基督**

**R Amen.**

The remains, or the tomb, are sprinkled with lustral water.

A Reading from the Holy Book of Ezekiel the Prophet:

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the Word of the Lord."<sup>337</sup>

**W** The Word of the Lord.

**R Thanks be to God.**

Lord Jesus **基督** Christ, Only Way of Truth and of Life, You who walked with Your servant Joseph, also lead, O Master, Your servant **N.** Guard him from trials, from the traps of Demons and Damned Souls, and the hostile machinations of the Perverse Beings. Grant them, O my God, peace and strength, and a sense of the justice in the accomplishment of their mission and the observance of Your Commandments. Bring them back one day to Your Holy City on High, rich in good works, and in all the treasures of Heaven! For Thine alone are the Kingdom, the Power and the Glory, **基督** Father, Son, and Holy Spirit, now and forever, in the ages of ages. **基督**

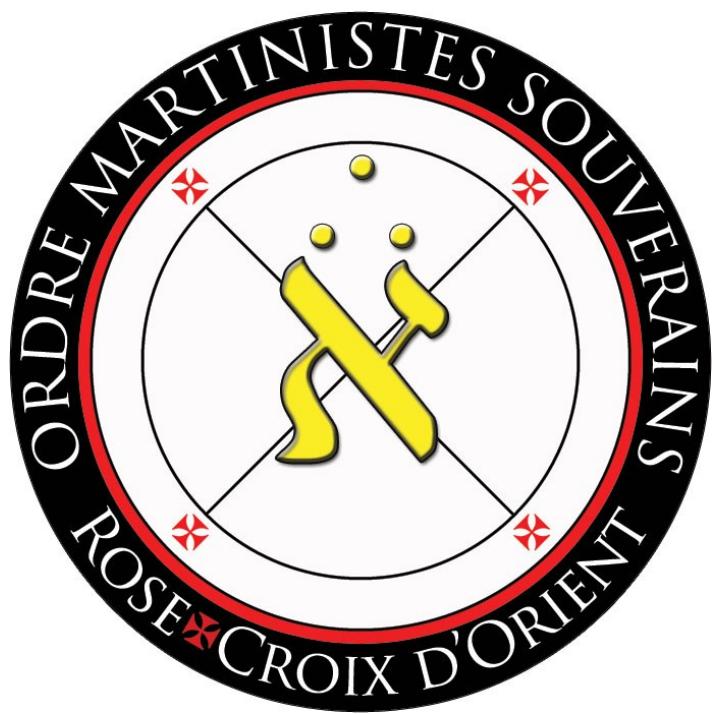
**R Amen.**

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<sup>335</sup> John 11:44 (KJV)

<sup>336</sup> The graveclothes and napkin here designate the psychic fog which, in the deceased, is washed away as they awaken in the immediate aftermath of the operation.

<sup>337</sup> Ezekiel 37:1-4



## THE SECRET CHAPTER OF AMBELAIN'S SACRAMENTARY

## THE APOSTLE JOHN'S POSTHUMOUS MYSTERY

# THE MISSING CHAPTER OF AMBELAIN'S SACRAMENTARY APOSTLE JOHN'S POSTHUMOUS MYSTERY<sup>338</sup>

*“Let the Eagle fly” – according to the hermetic expression – means “let the light come out of the tomb...”*

*-Fulcanelli, The Mystery of the Cathedrals.*

The reader has certainly remarked the terminating formula of all the prayers of this Enchiridion: “*By our Lord Jesus Christ and by His servant Saint John...*”; this formula underlines the importance of Saint John the Evangelist.

Almost all the sects of esoteric Christianity have him as their patron and accord a particular importance to his Gospel. If the tradition of the Church has him as the patron of the students, the theologians, and the candle-makers, this is because he is more apropos for giving the light – rather than the others!

That is why his Day is on the Winter Solstice, when the sun seems to climb once again on the ecliptic and the days start to get longer. Because of this title “Donor of Light”, he is also the patron of the Gnostics, the Templars, and the Rose Croix.

We will now ask Louis-Isaac Lemaistre de Sacy (1613 – 1684), Jansenist theologian and translator of a version of the Bible that is much appreciated<sup>339</sup>, to speak to us about the Apostle Saint John, in his “Argument”, placed as a header before the same Gospel:

“The fourth and last Gospel – by chronological order – is the one by the Apostle John, who is called “the beloved disciple”. He originated from Bethsaida, a city of Galilee, and was son of Zebedee and Salome, so he was brother of Apostle Jacob (the Major) who was decapitated a short time after the death of Jesus Christ, under Herode Agrippa the Tetrarches.

He wrote his Gospel in the city of Ephesus when he was 90 years old, in the year 96 of our common time and 63 years after the death of Jesus Christ, as he was returning from the island of Patmos, where he was exiled by the emperor Domitian.

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<sup>338</sup> The validity of this document as an actual “Missing Chapter of Ambelain’s Sacramentary” cannot be verified, though it seems to be written in Ambelain’s style. Regardless, it is circulated in R~~X~~CO orders and is of value.

<sup>339</sup> The *Bible de Port-Royal* (or *Bible de Sacy*) is a French translation of the Catholic Bible, first published in installments between 1667 and 1696. Though praised for the purity of its classical form, the work attracted the suspicion of the Jesuits, who discovered in it a latent Protestantism, and was criticized by Richard Simon, a former Oratorian, on text-critical grounds. For over three centuries it has been among the most popular of French Bible translations.

Saint Jeronymus says that he assumed this task after solicitation by numerous friends and the urge of the Bishops in Asia. In his *Commentary to Saint Matthew*, the same Father adds that Saint John consented on the condition that the Churches would be well-disposed – by the help of a young congregation – to help him attract from the sky the Graces needed in order to succeed.

In Eusebius' report, Saint Clement of Alexandria says that the real motive for his work was that he was aware that the three previous Evangelists had only spoken about the two last years of Jesus' teaching, so it was necessary to add the missing first year. Saint Jeronymus asserts that Saint John also added what concerned the Divine and eternal birth of Jesus Christ, in order to refute in few words the heresy of Cerinth and of Ebion, who disavowed His divinity.

As his object was to instruct the Churches of Asia, we have no doubt that he actually wrote in Greek; but as he was Hebrew, his style is of this language. So, let us not be astonished if we find Syrian expressions and frequent Hebraisms, that make his elocution less pure and elegant than Saint Lucas'.

He reports many facts and circumstances of the life of Jesus Christ, that had been omitted by the other Evangelists; among the omitted parts we see the miracle in Cana, the discussion of Jesus Christ with Necodemus or with the Samaritan woman; the story about the adulteress, His discussion with the Capharnaimites, regarding the flesh He would offer to eat, Lazarus' resurrection, His instructions to His disciples after the Last Supper, the day before His death, and many other details, which would otherwise have been unknown to us if he had not written them down.

That is why this Gospel is most distinguished and important, not only because of these additions, but also due to the sublimity of the truths and instructions it contains. That is why Clement of Alexandria calls it “the Spiritual Gospel”.

Many people have thought that the episode of the adulteress – reported in chapter 8, v. 1 to 12 – had been added later, because it is neither cited by the first Fathers of the Church, not reported by Saint John Chrysostome or by Saint Cyrillus in his *Commentaries* on this Evangelist, or even by Saint Eusebius in his “*Evangelical Observance*”. But Saint Jeronymus states that it was not included in his copy, whereas it was included in many other copies.

Ammonius, the author of *Synopsis* attributed to Saint Athanasius, Tatien in his *Abstract of the Four Gospels*, Saint Augustinus, Saint Ambrose, mention it; it is also included in the Syrian version of the *Polyglottals* of England, in the Cambridge manuscript and in all the ancient latin copies.

Some savants thought that Saint John had finished his Gospel with the last two verses of chapter 20, and that chapter 21 was added later by the Church of Ephesus. They were based on the double repetition of the phrase: “Jesus did” in 20:30 and 21:25. But they

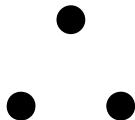
did not notice that there is nothing more common in the sacred writers – especially the Hebrews – than such repetitions, as well as the fact of speaking of oneself in the 3rd person, as Saint John does (21:24).

Saint Epiphanius reports that the Aloges attributed this Gospel by Saint John to Cerinth; but this Father refutes this allegation, stating that the Gospel by Saint John directly opposes the heresy that they professed.

Saint Jeronymus says that Saint John was very young when he called to the apostolic ministry and that he remained virgin and a celibate for his whole life. He lived until the third year of the emperor Trajan and he died at about the age of 100, in the 101st year of our time and 68 years after the death of Jesus Christ.

Saint Irenaeus, Tertullien, Eusebius and almost all ancient Fathers say that he was buried in Ephesus.<sup>340</sup>

This is the most common data on Saint John the Evangelist. We are now going to pass to some historical perspectives that are less common!



As we have seen, Apostle John was driven to Rome in the year 95 of our time, by order of emperor Domitian that died on the next year, 96.

At that era, the community of Rome had a bishop named Clement (from latin *clemens*: pacific); he is considered a Pope by the Catholic Church. He was a Bishop from year 88 till year 97 of our time. We must not confuse him with emperor Domitian's cousin, Flavius Clemens, who was decapitated in 95 or 96. Historians agree that Clement of Rome was of Jewish origin, and Origen supports that. His culture, his expressions are of a Jewish Hellenist. We do not have any precise information about his death.

Only Rufin attributes the title of martyr to him, most probably confusing him with Domitian's cousin, Flavius Clemens. The Greek *Apostolic Acts*, legendary by the miraculous facts they describe, say that Clement of Rome was exiled in the Taurus Peninsula, beyond the Black Sea, where he became a martyr by immersion into the sea. Only after the pope Zosimus (417 - 418)<sup>341</sup> – three centuries later – the legend or tradition about Clement was definitively established.

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<sup>340</sup> See St. Augustinus, Treatise 124, on Saint John.

<sup>341</sup> Not to be confused with Zosimos of Panopolis (Zosimus the Alchemist) who was a Greco-Egyptian alchemist and Gnostic mystic who lived at the end of the 3<sup>rd</sup> and beginning of the 4<sup>th</sup> century AD.

A problem is emerging: his real identity with the Apostle John.

There is a pseudo-epigraph, titled *Apostolic Constitutions*, attributed to Clement of Rome. We read there:

“I was one of the twelve and He loved me more than the others (op. cit. v. 14)

Inclined in Jesus’ bosom, I was praying that He reveal to me who was going to betray him. The Good Master did not say the name, but he showed him to us in two ways: “He who will put his hand in the plate with me and to whom I will offer a piece of bread...” And when Judas asked: “Is it me, Lord?” He did not say “In truth”, but “You said so”. And He added: “Misery to him that will betray the Son of Man! He will wish that he would have never been born...”

The Lord said to us: “This is the time that you will disperse and leave me alone...”. Everyone affirmed that he would never abandon him. As for me, I declared to Peter that I would die with Him. The Lord answered: “In truth, I tell you, before the rooster sings, you will refuse thrice that you know me...”. We were with Him and we chanted hymns, as it was accustomed... (op. cit.)”

So, if we believe this text, John must have been “Clement” (pacific), Bishop of Rome under Domitian. Undoubtedly, in historical documents we are told that he was transferred by imperial order. But, transferred to where? Maybe he resided in the suburbs of Rome, directing the Christian community of the capital of the empire.

Undoubtedly as well, it will be supported that there were chiefs of this community before him. We will answer that this is not proven! Besides, the history of the apostolic era is full of changes of functions, according to necessities and to mystical urges. Peter, nominated by the Christ as the chief of the nascent Church, left the direction of the Church of Jerusalem (the only existing Church at that time) to Jacob the Major, “Lord’s Brother”, to consecrate himself to itinerant apostolate. This is the dedication of the *Clementine Homilies*:

“To Jacob, Brother of the Lord, Bishop of the Bishops, chief of the Saint Church of the Jews and the Churches founded everywhere by Divine Providence... (op. cit. Clement’s *Epistle to Jacob*).”

Besides, when Peter had consecrated Evode as the first Bishop of Antioch after himself, he would leave and continue his apostolate to other regions.

So, why John could not be – for some time – chief of the Church of Rome? Then, “Clement” would have been a pseudonym, an epithet, a sacred *nomen*, like all names that were substituted to the original Hebrew patronyms of the Apostles after joining the Christ. It is a strange but historically certain fact that in the year when Saint John was sent to Patmos by Domitian’s order (year 95) he was in Rome and from there he departed to the exile. But it is in this year that the uncertain papal chronology sets the end of Clement’s pontificate of Rome (96-97)...

The Greek “Acts” tell us that Clement was exiled to the peninsula of Taurus (the Crimea) and, in that approximate time, in about a year, John was exiled to Patmos (year 95).

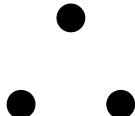
Clement will be “immersed into the sea” and John will be exiled in the middle of the sea! One year later Domitian is dead and John will quit Patmos for Ephesus, which is nearby.

So, both John and Clement were found in Rome; they departed at about the same time; and a text of the 2nd century identifies Clement as “the Apostle that Jesus loved”. These are strange coincidences!

So, it is not impossible that John was actually bishop of Rome (so, one of the first Popes), for a more or less prolonged time. In any case, if they are two distinct people and not one and the same, Clement probably owes his quality of “Apostolic Father” to the oral transmission he received from John and not from Peter. We know that “Apostolic Fathers” are the four original doctors that had received oral teachings directly from an Apostle. These are: Ignatius of Antioch, Polycarp of Smyrna, Hermas of Cumes, and Clement of Rome.

Historians have never been able to prove in a certain way that Saint Peter actually came to Rome; this issue is controversial till our days. But the Saint John’s coming to Rome is absolutely certain.

All historians agree that Saint John died in the year 101, under the emperor Trajan. The Catholic Church places the martyrdom of Saint Clement of Rome at about 100-101. This is another curious coincidence. Anyway, tradition does not coincide regarding the place of death: Saint John died in Greece, whereas Saint Clement in Crimea.

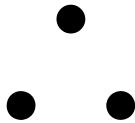


When John retired to Ephesus, in the year 96, he found a local Church that had been founded by Saint Paul in about 58 – 59. So, he was not the first Bishop of that Church; but he died there in the year 101.

Besides his Gospel and the Apocalypse, he is also the author of three Epistles. As it happened about his two books, some historians have raised doubts about the attribution of these Epistles to Saint John (even in the Church of the first centuries). However, they have been unanimously accepted as such by all authentically orthodox writers (just because they fought the principal heresies of their time, especially the Gnostics that were too heterodox; so, the majority of the Fathers of the Church attribute them to Saint John).

There are Gospels attributed to Saint John that have allegedly been in the property of the Templars. Actually, these are copies of the traditional Gospel – often incomplete – whose chapters and verses are grouped in a way that differs from the synoptic text. These copies are

dated from the beginning of the 20<sup>th</sup> century and belong to the neo-Templars of that era, directed by the doctor Fabré-Palaprat.<sup>342</sup> So, they are of no historic interest. As far as the recensions posseted by the Albigensians, these have disappeared; no interrogation by the Holy Office has ever proven that they had been different to the classic version.



Let us now approach a most mysterious subject concerning the existence of Saint John – a subject that regards one of the most profound secrets of Universal Occultism: his death.

About that era, we have the following references by Eusebius in his *Ecclesiastical History*:

“They say that in that time (under Domitian) the Apostle and Evangelist Johannes was still alive. Because of his attestation of the Divine Logos, he had been condemned to live on the island of Patmos. Regarding the number produced by the addition of the letters of the name of the Antichrist (number “666”)<sup>343</sup>, Irenaeus says about John in his fifth book of *Heresies*:

“If he had to proclaim the name of the Antichrist openly in our time, he would have done it, since it was him that had seen or contemplated the Apocalypse; because he saw or contemplated it not long ago, almost in our own generation, towards the end of the reign of Domitian...”

At that time, in Asia, John was still alive – he was the one that Jesus loved and was both Apostle and Evangelist. He governed the Churches of that land, after returning from the island of his exile, after Domitian’s death. That he was still in this world at that time is proved by two creditable witnesses that have taught the ecclesiastic orthodoxy. The one is Irenaeus, the other is Clement of Alexandria.

The first one, in his second book of his work *Against Heresies* (22.5), writes the following:

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<sup>342</sup> Bernard-Raymond Fabré-Palaprat (29 May 1773 – 18 February 1838), presented a neo-Templar order called *l'Ordre du Temple* in 1804 on the authority of the *Larmenius Charter*, and the Johannite Church in 1812, and proclaimed himself Grand Master of the Templars and Sovereign Pontiff of the Primitive Catholic religion, opposing the Church of Saint Peter. His Ordre and Church became highly influential in 19<sup>th</sup> and 20<sup>th</sup> century occultism, and was absorbed by Joséphin Péladan and Papus into *l'Ordre Martiniste*. Several organizations claim to be the current heirs of Fabré-Palaprat’s legacy, but in reality, his initial groundbreaking work cannot be claimed by any one group, for his influence was deep and wide.

<sup>343</sup> Revelation 13:18

“All the presbites that have met John, the Disciple of Jesus, in Asia, bear witness that they have received this from him. Actually, he stayed with them until the time of Trajan.”

And, in his third book (3.4), he says:

“But the Church of Ephesus, founded by Saint Paul, where John lived until the time of Trajan, is also a witness of the Apostolic Tradition”.

Clement of Alexandria also indicates that date:

“After the tyrant Domitian’s death, the Apostle John quitted the island of Patmos and went to Ephesus...”<sup>344</sup>

This shows that the death of the Apostle was even more mysterious than his life. Let’s judge!

Zahn, student of the apocryph known as *Acta Joannis*, in his work (page 250), and also Abba Fouard – member of the Biblical Commision in Rome – in his work *Saint Jean et la fin de l’Age Apostolique* (Paris 1905) have this citation:

“Notified by Jesus about his forthcoming end, John asked that a ditch is dug; he threw his mantle in it and then he lied in it. He murmured: “Lord, be with me...” Then, addressing his disciples that were all around him in tears, he told them: “Peace be with you, my brethren!...” And he slept in the repose he wished”.

These details are also found in the two manuscripts of Paris and Vienna that include the above fragment of the *Primitive Acts*, as well as in the Syrian and Armenian translations.

Says the Abba Fouard: If tradition is certain and unanimous on this point, that John died in Ephesus and that there was his tomb, it is not the same regarding various legends that were born around this sacred monument. There, the gnostic fantasies found their way out; we find the first trace in *Acts of John*, composed right after his death. We read in this apocrypha:

“On the next day, when, the disciples returned to John’s grave, they did not find the Apostle. There were only his sandals and boiling earth in the place where the Apostle had been placed to die...”

Regarding the word “boiling”, Zahn conjectures reasonably that instead of the word “pègèn”<sup>345</sup> we should most certainly read “pèg”<sup>346</sup>, which is not a “boiling” earth, but a “fatty” earth, or a “hard” or a “congealed” one. This indicates that John died in the middle of the Ionian winter, and this justifies the fact that the Church has placed his Day on the winter solstice. (We know that Ephesus and Ionia are situated in Asia Minor, now in Turkey).

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<sup>344</sup> “Quis dives”, xlvi.

<sup>345</sup> A fountain that springs out, “πηγὴ” (Note of the translator D.G.P.).

<sup>346</sup> A “coagulated” earth (Note of the translator D.G.P.).

But why is Abba Fouard shocked if, after John's death, Gnostic Christians composed such an account? Were these Gnostics automatically condemned to silence? Was their love for the Apostle John not so sincere and valued as the love of the orthodox Christians of that time?

Anyway, bearing authority on the so-called Gnostics, Saint Augustinus says that, in the Churches of Africa *"it was common to evoke that John, awaiting the return of the Lord, reposed asleep in his tomb and that his breath agitated softly the earth..."*

Let us translate this. In Greek "Breath" is "pneuma". This designates not only the wind or the respiration, but mainly the spirit. "Pneumatology" is the science on the spiritual beings, Souls, angels and demons. So, we understand that John's spirit was capable of releasing itself from the earth...

If that is true, the mysterious words of the Gospel become clearer:

"Then Peter, turning about, sees the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrays you?

Peter seeing him said to Jesus, Lord, and what shall this man do?

Jesus said to him, If I will that he tarry till I come, what is that to you? Follow you me.

Then went this saying abroad among the brothers, that this disciple should not die: yet Jesus said not to him, He shall not die; but, If I will that he tarry till I come, what is that to you?

This is the disciple which testifies of these things, and wrote these things: and we know that his testimony is true".<sup>347</sup>

So, we are beginning to discern the secret signification of this passage. Like the body of some Saints and – let's say – of other apparently dead, John's body did not decompose.

Paul teaches us that Man is composed of three elements: body (*sôma*), Soul (*psychè*) and spirit (*pneuma*). We know that Peter received the material direction of the small, nascent Church, with these famous words: "And I say also to you, that you are Peter, and on this rock I will build my church; and the gates of hell shall not prevail against it."<sup>348</sup> We also know that the Church is the mystical body whose head or brain is the Christ, whereas the believers are the constitutive cells of the great "Universal Body". "*And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*"<sup>349</sup>

So, we have this classification:

- Christ – Spirit – Celestial World – Triumphant Church – Sun
- John – Soul – Astral World – Suffering Church – Moon

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<sup>347</sup> John 21: 20-24.

<sup>348</sup> Matthew 16:18.

<sup>349</sup> Colossians 1:18.

- Peter – Body – Terrestrial World – Militant Church – Earth

So, inside his tomb John lives a kind of particular sleep, in a state that is no longer Life but also not yet Death. He is the bond, the medium, between the Celestial Church and the Terrestrial Church.

And this eliminates every possibility of the so-called “reincarnations” of Saint John (as a matter of fact, we have met some particularly enjoyable ones!), as well as those of all the rest of the Apostles. “Him that overcomes will I make a pillar in the temple of my God, and he shall go no more out”.<sup>350</sup>

So, John is the intermediate Watchman, the Superior Invisible; this tradition is also found in Islam, in the form of the “Green Imam”. That is why that very quickly his tomb was completely forgotten and became unknown...

Actually, Ephesus was completely destroyed by the Turks; today its ruins are called Ajasalouk.<sup>351</sup> But the place where John reposed had already been lost by the time of its destruction.

Saint Ephraim of Antioch, cited by Photius (Cod. 299p) says that in Syria it is reported that a pleasant perfume was coming out of the tomb and that they collected a kind of manna that came out of the sepulchre. This manna, transported abroad, in Gaule, permitted miraculous healings.

In the work by M. V. Guérin, entitled *Description of the Island of Patmos* (Paris 1865), we find the analysis of a Greek manuscript discovered by him in a monastery, bearing the title *The Voyages of Jochanan*, transcribed by a certain Prochorus.

Tillemont, in his Synopsis, supports that this manuscript is from the 14th century – a copy, evidently, as the original is lost. The author appears to be a Christian Jew, hostile to the Roman tendency of primacy, as he attacks the common Latin tradition with his work. Considering that in the 14<sup>th</sup> century no-one would dare to support such theories – and that any Jews converted to Christianity would be very cautious about this – we should accept that this manuscript is really a copy of an ancient document. Moreover, the same author, in his Synopsis, cites the name of Prochorus as the author of the *Voyages of Jochanan* of the 5<sup>th</sup> century.

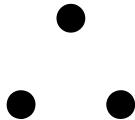
For other historians, this Prochorus would be the disciple of that name, cited in the *Acts of the Apostles*, and he would have lived in Patmos during the years 86 – 96 of our time, having come there from Jerusalem with the Apostle John.

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<sup>350</sup> Revelations 3:12.

<sup>351</sup> Selçuk is a town near Izmir, in western Turkey. It's the gateway to Ephesus, a vast, ancient city with the remains of a large theater and the Library of Celsus. South is the House of Virgin Mary, a domed chapel and religious shrine. Near Selçuk, a marble column is one of a few remains of the Temple of Artemis. The Ephesus Museum has more items from the temple, plus other artifacts excavated from the Ephesus site.

We see that all these facts confirm each other mutually, regarding the solidity of this legendary tradition concerning the strange character of Saint John's "survivability".



In a work of ours that has not yet been published, but is already finished, we will analyse the mysterious phenomena regarding the conservation of the body of certain Saints, as well as some sorcerers.

Authentic reports certify the surprising conservation of the body, whose possessors – when alive – had been veritable adversaries. These reports attest that, sometimes, some inexplicable features of Life subsist beyond the grave.

Some recent and sensational surgical operations have made the highest medical authorities to admit that the definition of the "legal death" – based on the absolute halt of the heart and the respiration – was to be revised, due to the conclusions resulted from the fore- mentioned operations.

What could be said about the absolute incorruptibility of the body and the blood, as well as of the essential viscera, by the secretion of oils that produce a kind of auto-embalming? About the maintenance of a temperature often very close to the one of the living? About the flexibility of the members? And all this during long years after the depositing in a sepulchre? Some cases are as old as 18 centuries!

All these pose strange problems. If we add the sanguine perspiration, implicating an anomalous renewal of blood, if we add a certain and mysterious sanguine circulation (a non-interrupted haemorrhage inside the tomb) – all these things, observed in the cases of the authentic Saints, as well as of some of their conscious adversaries – all these surprising things implicate the Presence of a psychic element analogous to the "double" of Ancient Egypt.

Is the activity of this "double" limited to the physiological plane only? Isn't there an even more obscure – and thus more formidable – instinctive and inconscient psychic activity, from the part of some Souls that are in too deep darkness? Aren't there "exits" of this "double", analogous to the "astral separation" of the living, undoubtedly out of and far from the grave?

It is here that begins the great mystery of this hinterland... How does this life "in slow motion" subsist? How is it maintained? Every living organism gets its food from the ambient environment...

Can't we admit that the "survivability" of the Saints is destined to permit them to combat and subjugate the pestilential results of the "survivability" of their opponents – those entities that popular superstition describes in both a fascinating and a terrible way as vampires?

It is a conclusion of a whole series of serious studies (the work of Doctor Hubert Larcher: *"Will the Blood conquer Death?"*) that there is an occasional or accidental existence – or even providential – of an intermediate state between Life and Death, similar to dawn or dusk, that is neither day nor night; the existence of this intermediate state seems to have been well established.

So, in the Christian Esoterism, John would be commissioned by Christ as a vigilant from beyond the grave, repressing the posthumous maleficence of Souls that were in deep darkness while alive, watching the paths of the Invisible and safeguarding the protection of the good Souls.

The Templars, that were watching the roads to the earthly Jerusalem, took him as their patron, because they had knowledge of that mission of his and due to a kind of reversibility of the grandiose role of Saint John towards their more modest and humbler role...

That is why the Eagle was accepted as the Johannite symbol *par excellence*. This eagle that was the Guardian of Tombs in Syria and the symbol of resurrection is Asia Minor, since the times of David: *"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's"*<sup>352</sup>. In the whole region of the ancient Orient, in India, it was the image of light and of the implacable adversary of the serpent and the evil forces. In Greece and Rome, it was the image of the Psychopomp – Hermes conducting the Souls to their celestial abode.

Even before Rome and Greece, in Babylon and Hierapolis the Royal Bird had the same function. The same idea is also expressed in the 91 Psalm, where the Eternal is compared to an Eagle: *"He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler"*<sup>353</sup>. And, as the Eagle is the only bird capable of staring directly at the sun because of his double eyelids, it has been made the symbol of transcendental knowledge, of Gnosis and of Salvation...

We have to note that, if we establish the coincidence of the real sidereal constellations with the zodiac signs – that is, when the stars constituting a constellation are brought into absolute conjunction with the 30° of the ecliptic, that bear the name of that sign (due to the precession of the Equinoxes), then the Royal Bird, the Eagle, the brilliant Altair (in Arabic, *"Al-ners-al-tair"*, the Flying Eagle or Falcon is placed in the first decan of Capricorn [♑], in conjunction with the Day of Saint John in winter!<sup>354</sup>

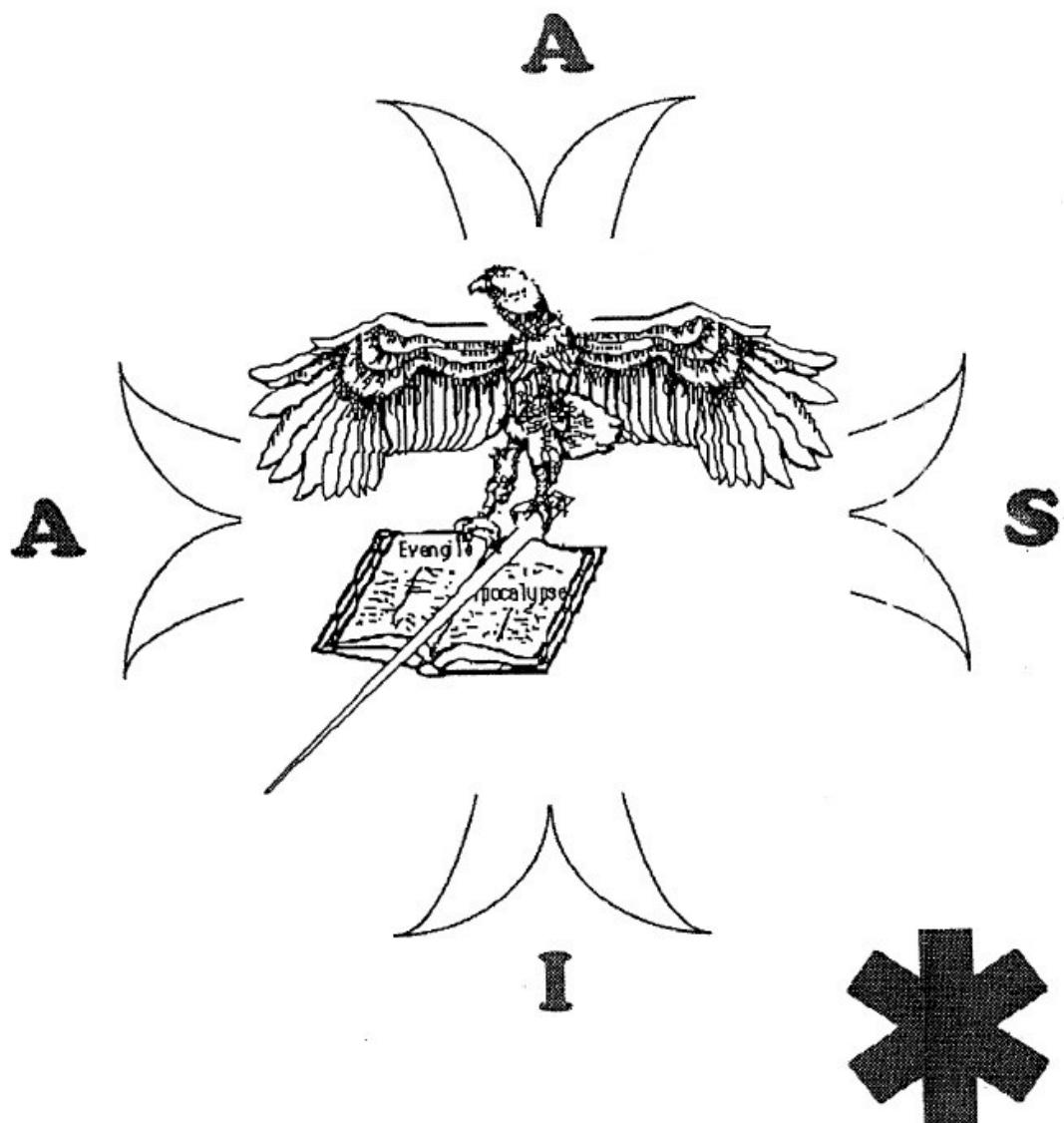
We will also note that the "Falcon" – another name for the same star – was the image of Horus (the Heart of the Divinity) in Ancient Egypt, and thus the Falcon is the symbol of the human Soul in Ancient Egypt.

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<sup>352</sup> Psalms 103:5.

<sup>353</sup> Psalms 91:4.

<sup>354</sup> Ie. Winter Solstice.

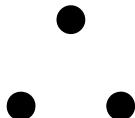


[One of the symbols/seals of the EASIE-EASIA, which features an Eagle carrying a sword above the Gospel of St. John and the Book of Revelations.]

In the primitive Christian Egypt, this was a secret symbol of Christ, as the destroyer of the serpents. It was also a symbol of Love, and this symbolism perpetuated till our Christian Middle Ages, notably in Heraldry.

As every symbol has two aspects, in their inverted and contrary aspect, the Eagle and the Falcon are images of Envy, that is why, on a cut-glass window of the Bourges Cathedral, we see a Falcon (or a Hawk) devour a heart, that is a Soul. So, in this inverted symbol, the Divine Bird becomes the bird of Satan.

In his film *Horror of Dracula*, the director Terence Fisher – most probably an occultist – places an eagle at the entrance of Count Dracula’s castle, in the forest of the mount Carpathes<sup>355</sup>. There, in its “black” meaning, the Eagle watches over the tomb of the vampire, whereas in its “white” aspect it watches over a Saint’s grave...



We can also note that Saint John the Evangelist is commemorated on the winter solstice, whereas Saint John the Baptist is commemorated on the summer solstice. According to the chronology of the Gospels – which can be simply an esoteric chronology – the Baptist is born six months before Christ. This is the enigmatic phrase of the Baptist, speaking of Jesus: “*He must increase, but I must decrease*”.<sup>356</sup>

In conclusion, the Nativity of Jesus and the commemoration of Saint John the Evangelist are both situated on the Winter Solstice; they are superposed in time. Isn’t it because the second one is a reflection of the first one? His “permanent” delegate? His “Guardian of the Passage”?

Like Christ, John will stay virgin for his whole life. He will ignore women, the sexual intercourse, their degrading servitudes. Like Christ, he will leave his shroud in the hands of the people, as a last testimony of his palpable form: When Christ was to be arrested in the Garden of Olive-trees: “... and there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked.”<sup>357</sup> The tradition of the Church affirms it was John.

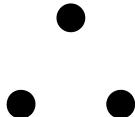
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<sup>355</sup> The Carpathian mountains.

<sup>356</sup> John 3:30.

<sup>357</sup> Mark 14:51-21.

And after the Resurrection, the shroud of Christ was all that was found by the Apostles: “*Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen cloths lying; And the napkin that was about his head, not lying with the linen cloths, but wrapped together in a place by itself.*”<sup>358</sup>



This role of the “Watcher from beyond the Grave”, entrusted by the Christ to his most-loved Disciple, is implicitly underlined by one of the final scenes of the Passion.

“Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith to his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her to his own home.”<sup>359</sup>

No-one will deny that the Mother of Christ, Virgin Mary, was actually a Being of a particular spiritual essence. Even the Coran, after the Gnostics, has not committed the insulting error of certain theologians – even Saints – of the Catholic Church, that refuted her total purity after her descent to the physical plane, out of the world of the Pre-Existing Souls – a purity that the original degradation had spared...

It is very evident that the very ancient litanies that praise her pre-eminence, underline this mysterious character: Mirror of Justice, Throne of Wisdom, Mystical Rose, Tower of David, Golden House, Ark of Alliance, Door of the Sky, Morning Star, and, in the second century: Hydria full of Holy Water. With profound esoteric resonance, these terms make the Virgin the very Icon of the Pre-existing Church.

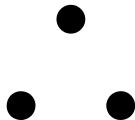
So, when Christ entrusted the guard and protection of his Mother, He actually entrusted to him the One, Total, Permanent and Universal Church.

This underlines why the members of the Militia of the Christ and of the Temple of Salomon – the Templars – had one and the same perspicacious veneration for Him that incarnated the Eternal Church and the one to whom this Church had been entrusted...

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<sup>358</sup> John 20: 6-7.

<sup>359</sup> John 19: 25-27.



Q: Knight of the First Vigil, at what time are the Kadosh, Knights of the Black and White Eagle, accustomed to attend their Works?

A: At the decline of the Day, Thrice-Powerful Master, when the Night starts, and the Darkness is spread over the world...

Q: Why, my Brother?

A: Because that is the time when the Powers of Evil ascend from the Valleys of the Below. That is why, at the crossroads of the Double Path, alone, in the silence of the Night, the Kadosh watches and fights...

[... .... ...]

Q: Knight of the Second Watch, at what time do the Kadosh, Knights of the White and Black Eagle, may interrupt their Works?

A: When the Darkness declines, Trice-Powerful Master, and the Night comes to an end, and the dawn is near, and the Morning Star ascends over the horizon and over our hearts. At that time, at the Crossroads of the Double Path, the Kadosh deposes his sword and returns to rest...

(Memphis – Misraïm, *30<sup>th</sup> degree Ritual*, excerpt)



# SEVEN MYSTERIOUS PRAYERS OF ABBÉ JULIO

## SEVEN MYSTERIOUS PRAYERS OF ABBÉ JULIO

Abbe Julio made a point of spiritual protection for each day of the week. Each prayer is to be recited in the morning upon rising.

### MONDAY

℣ O Great God, by whom all things have been delivered, deliver me also from all evil. O Great God who has accorded your consolation to all beings, console me in my afflictions. O Great God who has succoured and helped all things, help me and succour me in all my necessities, my troubles, my enterprises and my dangers; deliver me from all the oppositions and attacks of my enemies, visible and invisible, ℣ in the Name of the Father who created the world, ℣ in the Name of the Son who has redeemed it, ℣ in the Name of the Holy Spirit who has accomplished the law in its perfection; I throw myself into your arms and I put myself entirely under your protection.

℣ May the blessing of God, the Omnipotent Father, through whose Word alone created all things, be always with me. So mote it be!

℣ May the blessing of Our Lord, Jesus Christ, Son of the great Living God be always with me. So mote it be!

℣ May the blessing of the Holy Spirit with its seven gifts be always with me. So mote it be!

℣ May the blessing of the Virgin Mary, with that of her Divine Son be always with ([here say your name and optionally, the names of those for whom you desire protection](#)) their servant(s).

So mote it be!

## TUESDAY

✠ May the blessing which Our Lord, Jesus Christ gave, when he consecrated the bread and gave it to his disciples, saying: "Take and eat , this is my body which is given for the remission of all sins " be always with me **N... (here say your name and optionally the names of those for whom you desire protection)**, poor sinner(s). So mote it be!

✠ May the blessings of the Saints, Angels, Archangels, Virtues, Powers, Thrones, Dominations, Principalities, Cherubim, and Seraphim be always with me!

✠ May the blessings of the Patriarchs, Prophets, Apostles, Martyrs, Confessors, and all the Saints of God be always with me. So mote it be!

✠ May the blessing of all the Heavens of God be always with me. So mote it be!

✠ May the majesty of the All-Powerful God sustain and protect me; may his eternal kindness lead me; may his limitless Charity enflame me.

✠ May the power of the Father conserve me; may the wisdom of the Son vivify me; may the Virtue of the Holy Spirit be between me and my enemies, visible, and invisible. So mote it be!

✠ Power of the Father, fortify me; Wisdom of the Son enlighten me; Consolation of the Holy Spirit, console me.

The Father is Peace, the Son is Life, the Holy Spirit is the remedy, consolation, and health.

May the Divinity of God bless me, may his Piety enflame me, may his Love ignite me in love. So mote it be!

## WEDNESDAY

✠ O Jesus Christ, Son of the Great Living God, have pity on me.

O Emanuel! Defend me against the malignant Enemy and against all my enemies, visible, and invisible, and deliver me from all evil.

God made man, who has suffered patiently for us, Jesus Christ, King come in Peace.

✠ Jesus Christ commands, ✠ Jesus Christ reigns, ✠ Jesus Christ triumphs.

May Jesus Christ, the good-natured King, be always between me and my enemies in order to defend me. So may it be.

May Jesus Christ deign to give me the grace to triumph over all my adversaries. So mote it be!

May Jesus Christ deliver me continually from all my pains. So mote it be!

✠ Here is the Cross of Our Lord Jesus Christ! Flee therefore, my enemies at its sight. The Lion of the tribe of Judah, of the family of David, has triumphed. Alleluia! Alleluia! Alleluia!

Saviour of the World, succour me and save me, you who has redeemed me by your Cross and precious Blood; succour me, I conjure you, O my God, ✠ Agios o Theos, ✠ Agios Ischyros, ✠ Agios Athanatos, Elleison Imas: Holy God, God of Might, Immortal God, have pity on me N... (here pronounce your name and optionally the names of those whom you wish to protect) your creature(s). Be my support Lord, do not abandon me, do not reject my prayers. Lord of my salvation, always be my help. So mote it be!

## THURSDAY

℣ Lord illuminate my eyes with true light, so that they will never be closed with eternal sleep, from the fear that my enemy will never be able to say that he has an advantage over me.

May the Lord will be always with me so much, that I will never fear the evil of my enemies.

O very sweet Jesus! ℣ protect me, ℣ help me, ℣ save me. So mote it be!

At the mere mention of the Name of Jesus, may all kneel, in Heaven, on Earth and in Hell!

I know and cannot doubt that as soon as I invoke the Lord, in that day and hour I will be saved.

℣ Very sweet Lord Jesus Christ, who has manifested such great miracles solely by the power of your very precious Name, and have enriched the poor so abundantly, since by this power the demons will flee, the blind will see, the deaf will hear, the lame will walk correctly, the mute will speak, the lepers will be purified, the sick will be healed, the dead will be revivified, because at the same time that one pronounces this very sweet Name of Jesus, the ear is charmed and delighted, and the mouth is filled with that which is most sweet; at its mere pronunciation the demons disperse, everyone kneels; temptations, even the most evil are uprooted; all illnesses are healed; all the disputes and battles, which are between the world, the flesh and the devil are dissipated; and the heart is filled with all the celestial properties; because those who have invoked, invoke now and will invoke this Holy Name of Jesus, have been , are now and will always be saved; I also invoke you and call out with you:

℣ Jesus, son of David, have pity on me N... (here pronounce your name and optionally the names of those whom you wish to protect) your servant(s). So mote it be!

## FRIDAY

℣ O sweet Name of Jesus, Name which fortifies the heart of mankind; Name of life, health and joy; precious Name, glorious and pleasant; Name which fortifies the sinner; Name which saves, conducts, governs and preserves all; may it therefore please you very sweet Jesus by the power of this same Name to ward off from me N..., your humble servant, every evil spirit; light the way for me , I who am blind; dissipate my deafness , I who am deaf; make me stand upright, I who am lame; allow me to speak , I who am mute; heal my leprosy, I who am a sinner ; give me back my health , I who am sick; and resurrect me, I who am dead; vivify every part of me, my inner as much as my outer parts, so that being armed and strengthened by this Holy Name, I will always live in you , in praise of you, in honouring you, because all praise is due to you, because you alone are worthy of glory.

The Lord is the Eternal Son of God; by Him all things are joyful and are governed with justice.

℣ May Jesus be always in my heart and in the depth of my being.

May Jesus always be in front of me so that he may vivify me; may He always be around me so that He will preserve me; may He be before me in order to guide me; may He always be behind me to guard me, may He always be close to me in order to govern me; may He always be above me in order to bless me, may He always be beneath me in order to fortify me; may He always be with me in order to deliver me from all pains and from eternal death!

℣ Praise, Honour, and Glory are rendered to Jesus forever and ever. So mote it be!

## SATURDAY

℣ Jesus, Son of Mary, Saviour of the World, be favourable, sweet, and propitious to me; give me a holy and voluntary spirit, so that I can give you the honour and respect that are due to you, to you who are the Liberator of the World, who has been, is, and will be God and man, at the beginning and at the end.

Jesus of Nazareth, King of the Jews, Son of the Virgin Mary, have pity on me **N...**, a poor sinner, conduct me according to your sweetness in the path of eternal salvation. So mote it be!

Now Jesus passed in the midst of them, and no one could place their murderous hand on Him because his hour had not yet come... Now, Jesus knowing the things that were going to come, arose and said to them "Who are you searching for?" They answered Him, "Jesus of Nazareth". Now, Judas, who must deliver Him was amongst them. As soon as he had told them that it was Him, they fell over on the ground. Now, Jesus asked them once again "Who are you searching for?" They answered Him again, "Jesus of Nazareth" Jesus answered them "I have already told you that it is I for whom you search, leave them alone (referring to his disciples) ..."

"The lance, the nails, the thorns, the cross, the death that I have suffered prove that I have effaced and atoned for the crimes of the wretched."

Preserve me Lord Jesus Christ from all the wounds of poverty and from the ambushes of my enemies.

May the five wounds of Our Lord serve continually as a remedy.

Jesus is the Way, Jesus is the Truth, Jesus is Life.

℣ Jesus who has suffered, ℣ Jesus who has been crucified, ℣ Jesus who has risen, have pity on me.

May the prayers I make be my eternal guarantee against my enemies, against all evil and all danger. So mote it be!

## SUNDAY

℣ Deliver me, Lord, I N..., your creature from all past present and future evils, as much of the Soul as of the body; give me by your kindness peace and health and be propitious to me. I pray to you through the intercession of the Blessed Virgin Mary, and your Holy Apostles Peter, Paul and Andrew and all the Saints. Accord me peace and health during my life so that through the help of your mercy I will never become a slave to sin and neither never fear any trouble. I call on you through Jesus Christ your Son, Our Lord who being God, who lives and reigns in unity with the Holy Spirit, forever and ever. So mote it be!

May the peace of the Lord be always with me. So mote it be!

May this celestial peace Lord, which you have left to your disciples, always remain between me and my enemies, both visible, and invisible. So mote it be!

May the peace of the Lord, may your Soul and your Blood help me, console me, and protect me in my Soul and in my body. So mote it be!

℣ Lamb of God who has deigned to be born of the Virgin Mary, have pity on my Soul and my body.

℣ Lamb of God, who has been sacrificed for the salvation of the World, have pity on my Soul and my body.

℣ Lamb of God, through whom all the faithful are saved, give me your peace, and may it remain always with me, as much in this life as in the other. So mote it be!



**THE SUPREME COUNCIL OF THE ROSE CROIX**  
**ORDRE KABBALISTIQUE DE LA ROSE CROIX**

**AMBELAIN PAPERS**



ORDRE  
KABBALISTIQUE  
DE LA  
ROSE + CROIX

(4)

L'Initiateur soussigné, AURIFER in ordine, atteste  
avoir transmis au Frère André MAUER, le Dimanche 26 Janvier  
1958, à Besançon, l'Initiation Spéciale du IV<sup>e</sup> Degré de l'  
ORDRE KABBALISTIQUE de la ROSE + CROIX.

Ce 7 Février 1958 :

Aurifer

ENCENS

Encens des Roses-Croix

|                 |     |        |
|-----------------|-----|--------|
| Oliban.....     | 250 | partie |
| Myrrhe.....     | 200 | -      |
| Benjoin.....    | 125 | -      |
| Cascafille..... | 30  | -      |
| Sucre Poudre... | 50  | -      |
| -0-             |     |        |

Encens des Mages

|              |     |    |
|--------------|-----|----|
| Oliban.....  | 240 | p. |
| Myrrhe.....  | 240 | -  |
| Benjoin..... | 120 | -  |
| -0-          |     |    |

Encens de Jérusalem

|                 |     |    |
|-----------------|-----|----|
| Santal.....     | 350 | p. |
| Oliban.....     | 250 | -  |
| Myrrhe.....     | 200 | -  |
| Benjoin.....    | 125 | -  |
| Sucre poudre... | 50  | -  |
| Cascafille..... | 30  | -  |

Pour Purifier :

Encens : 5 à 6 parties  
Santal : 1 partie

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\* ce encens est la  
formule du celebre encens des mages  
de l'antiquité : particulièrem. recette  
et actif pour la purific.

calme et pur 126.

( d'après R. Ambelain)

T.S.V.P.



ORDRE  
KABBALISTIQUE  
DE LA  
ROSE+CROIX

Paris, le 15 Décembre 1957

PREFECTURE de POLICE  
Cabinet du Préfet Service des Affaires  
de Sécurité Générale 2ème Bureau  
Paris

ration d'  
ociation

Messieurs,

J'ai l'honneur de vous faire parvenir ci-joint une déclaration d'association, concernant une organisation déjà ancienne, mais qui, après enquête, n'a certainement jamais été déclarée comme telle.

Vos Services n'ont effectivement pas retrouvé trace d'une quelconque déclaration, fin du 19ème siècle et début du 20ème.

Les Bœufs, Clichés, Statuts, m'étant parvenus par voie de succession régulières, avant de la réveiller de façon active avec quelques amis, je m'empresse d'en porter à votre connaissance les prochaines activités. Et afin de lui donner une forme d'existence légale.

Veuillez agréer, Messieurs, l'assurance de mes sentiments distingués.

Robert Ambelain

Robert Ambelain  
12 Square du Limousin  
Paris 13ème

*Recu - Remis au P. Ambelain  
et Bertrand*



ORDRE  
KABBALISTIQUE  
DE LA  
ROSE+CROIX

STATUTS

Article 1 Sous le nom d'ORDRE KABBALISTIQUE DE LA ROSE-CROIX, il est formé un groupement ayant pour but la rénovation et le maintien de l'Occultisme Traditionnel, plus particulièrement en ses aspects judeo-chrétiens : Gnose et Kabbala.

Article 2 L'ORDRE KABBALISTIQUE DE LA ROSE-CROIX n'est pas une école ouverte aux profanes. Son but n'est pas la vulgarisation des Sciences dites Occultes, mais de rassembler et éclaircir des Enseignements Esotériques Traditionnels. Comme telle, cette Association ne reçoit en son sein que des personnes qualifiées en une des branches de l'Hermetisme classique.

Article 3 L'ORDRE KABBALISTIQUE DE LA ROSE-CROIX n'impose aucune directive culturelle, philosophique, ou religieuse et, de ce fait, admet en principe toutes personnes appartenant à n'importe quel groupe culturel, philosophique ou religieux, à la seule condition que cette personne ne soit pas athée, hostile à l'Occultisme Traditionnel, fasse scandale par sa vie privée, ou que son bagage spirituel ou intellectuel soit par trop sommaire.

Article 4 L'ORDRE KABBALISTIQUE DE LA ROSE-CROIX est donc ouvert en principe à toute personne qui en fera la demande, sans réserve d'examen et d'admission de sa candidature par la Chambre de Direction de l'ORDRE. Afin d'éviter les candidatures uniquement inspirées par la curiosité ou l'intérêt, toute admission dans l'ORDRE sera accompagnée de la production d'un travail personnel, effectué par le candidat sur un sujet traditionnel de son choix. Ce travail personnel pourra être remplacé par la copie ou l'original d'un ouvrage ancien, présentant un intérêt particulier. En ce cas, et comme pour un travail personnel, c'est sur cet ouvrage que le postulant sera interrogé et apprécié.

de - René  
André H  
autre [signature]

Article 5

L'ORDRE KABBALISTIQUE DE LA ROSE-CROIX comprend sept Sections principales, qui sont :

- 1) Religions comparées, Esotérisme, Gnosé, Kabbale, Christianisme.
- 2) Doctrines orientales : bouddhisme, brahmanisme, islamisme.
- 3) Alchimie, Spagyrie, Hermétisme.
- 4) Astrologies: judiciaire, kabbalistiques, Géomancie, Chiromancie.
- 5) Développement et étude des facultés psychiques : magnétisme, clairvoyance, clairaudience, extériorisation, etc...
- 6) Radiesthésie, rabbdomancie, pendulums.
- 7) Magie et Théurgie, théoriques et appliquées.

Article 6

Les différentes Sections sont relativement indépendantes étant placées chacune sous la présidence d'une personne particulièrement qualifiée.

Article 7

Chaque président de Section est nommé pour trois ans. Son mandat est renouvelable, aucune limite n'y est imposée.

Article 8

La CHAMBRE de DIRECTION de l'ORDRE KABBALISTIQUE DE LA ROSE-CROIX assume la responsabilité des admissions au sein de l'ORDRE, la surveillance de la bonne marche des Sections, le maintien effectif des données traditionnelles, la discipline générale au regard au présent règlement.

Article 9

La CHAMBRE DE DIRECTION veille tout particulièrement à l'application stricte de la Règle suivante au sein de l'ORDRE tout entier :

- Quiconque pratique la Magie, illusoire ou réelle, à des fins intéressées, dans un but de lucre, ou pour des motifs mettant en péril les bonnes moeurs, la santé psychique ou physique d'autrui, sa liberté morale, tendant ainsi à violer ou à attaquer à celles-ci.
- Quiconque, par des procédés d'action divers (hypnotisme, magnétisme à distance, etc...), tend à asservir la personnalité psychique ou physique d'autrui.
- Quiconque participe à des cérémonies dans lesquelles les Symboles ou les Rites d'une quelconque Religion exotérique (Christianisme, Judaïsme, Islam, Bouddhisme, Brahmanisme, Franc-Maçonnerie, etc...) sont tournés en dérision ou préférés à des fins quelconques, (la libre controverse intellectuelle étant exclue naturellement),

sera exclu de l'ORDRE, ou n'y sera pas admis.

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REIRE DE POLICE

RÉPUBLIQUE FRANÇAISE

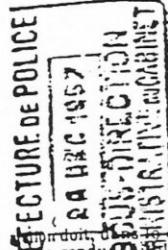
abinet du Préfet

ction Administrative

BUREAU

bro devra être rappelé  
nnes les communica-  
ressées à la Préfecture  
loc.

57/1146



associations sont tenues de  
naltre dans les trois mois  
changement survenus  
r administration ou leur  
ainsi que toutes les mo-  
sopportées à leurs statuts.  
(Juillet 1901, art. 5).

ifications apportées aux  
les changements surve-  
s l'administration ou la  
de l'association, sont  
s sur un registre tenu au  
la association déclarée;  
des récépissés relatifs aux  
bons et changements sont  
més au registre.

aire doit être coté par  
et par dernière page et  
chaque feuille par le  
Police ou son délégué.  
(16 août 1901, art. 6 et

## Récépissé de Déclaration d'Association

(Loi du 1er Juillet 1901. — Art. 5)

A la date du 23 Décembre 1901,  
Monsieur Robert AMBELLAIN  
demeurant à PARIS 13°  
rue 12 Square du Limousin  
a effectué la déclaration d'une association portant la dénomination de " ORDRE KABALISTIQUE de la ROSE-CROIX"

et dont le siège social est fixé à PARIS 5°  
rue Saint Jacques n° 34

Il a déposé à l'appui de cette déclaration :

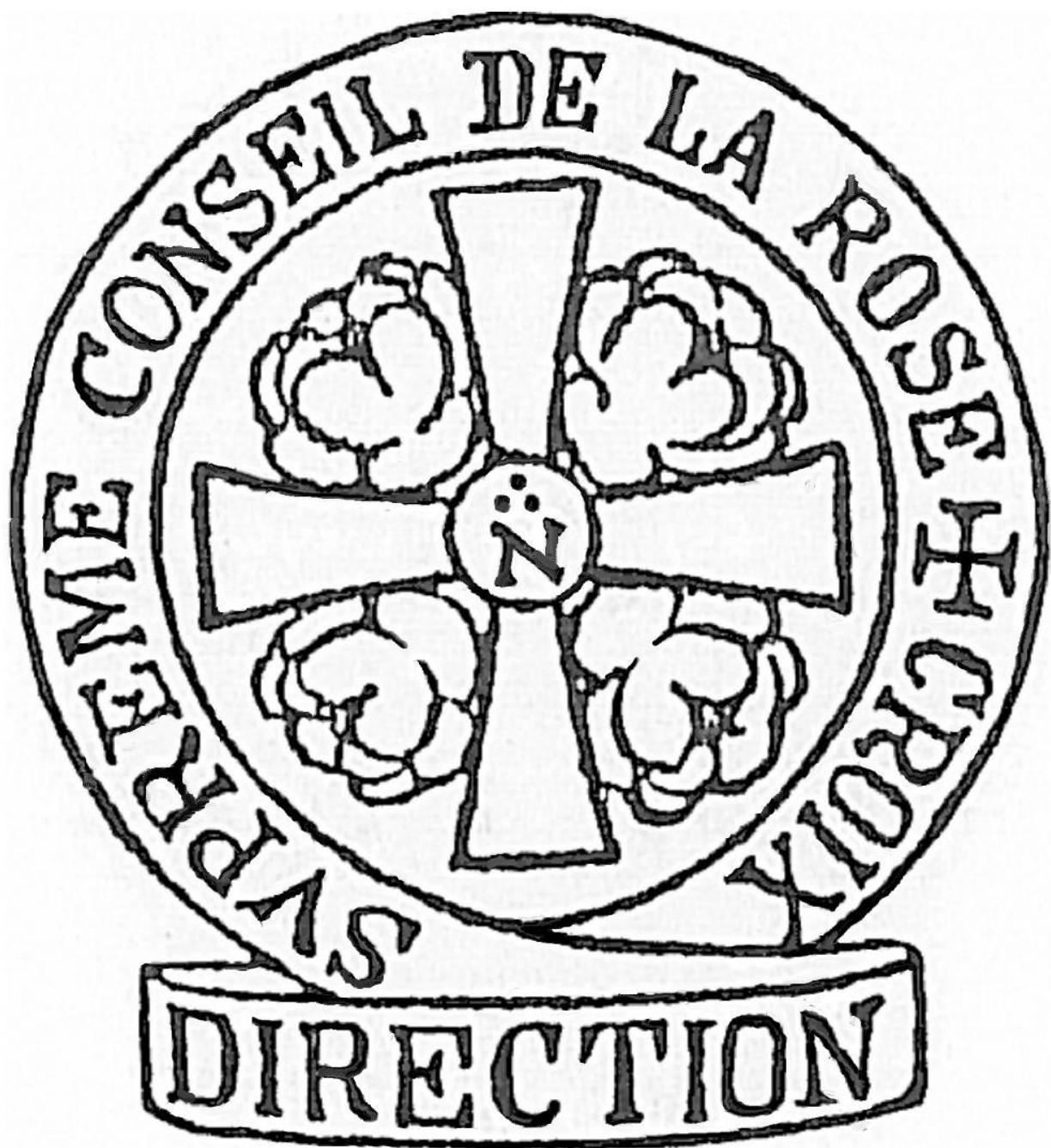
- 1° Deux exemplaires des statuts de l'association ;
- 2° La liste des personnes chargées de l'administration ou de la direction de l'association ;
- 3° Un registre

Le présent récépissé a pour unique objet de constater le dépôt de la déclaration et des pièces annexées, sans préjuger en quoi que ce soit la légalité de l'association.

Pour le Préfet de Police :  
LE CHEF DE BUREAU,

*Bonneau*

1101-2-55







# FRÈRES D'ORIENT

## RITUAL OF SUPREME INITIATION OF THE ORDRE DE LA ROSE-CROIX D'ORIENT

PRIEST KING & VERITABLE ROSE-CROIX OF MELCHIZEDEK

ertifié conforme à  
l'Original produit:

*Ambelain*  
*Photony*  
*H.D.*

Extrait d'un document manuscrit rédigé par le Frère  
Georges Lagrèze en annexe à une de ses lettres  
document non daté, mais qui est du début de 1945.

.....  
4°- Réau-Creix - Il faut, à ce degré et pour ceux  
n'appartenant pas au Sacerdoce Gnostique, donner la  
consécration et la célébration du Sacrifice Rosi-Cru  
cien dont tu as le manuscrit en petit et grand exem-  
plaire.

Cette cérémonie, ce sacrifice mineur, alliant l'  
visible avec l'invisible, devra clôturer la réunion  
des Adeptes E.Cohen de H.G.

5°- R.Creix, ésotérique, astrale -

A toi, Robert, et à ceux que tu jugeras dignes, je  
transmettrai l'initiation de la R.Creix dont je reçus  
dépôt en Egypte, il y a plus de trente années.

Papus l'avait reçue d'un mystique français, mais  
Teder, ni d'autres Membres du Supr.Cons. ne l'eurent  
jamais.

Nul écrit, nulle trace sur le plan physique, mais  
pouvoir de radiance et transmission réelle.

La Société des Phil. Inc. en fut une réalisation  
mystique.

Les El.Cohen en sont une manifestation opérative.

En échange de ce don, rien ne te sera demandé,  
que.....le Silence.

.....

From the manuscript of Robert Ambelain, transmitted to André Mauer in February 1959, who at the time was a member of the OKRxCC (whose interior order was the EASIE-EASIA), thence passed down to Joël Duez.

ORDRE DE LA ROSE+CROIX D'ORIENT  
ASTRAL ÉSOTÉRIC D'ÉGYPTE  
ET DES COMMANDEURS GRANDS GARDIENS  
ET CHEVALIERS EASIE-EASIA



*À La Gloire Du Grand Architecte De L'Univers – Sous Les Auspices De L'Apôtre Jean L'Evangéliste –  
Elias ✡ Athersatha<sup>360</sup> ✡ Du Bien – Sous La Protection Des Maîtres Cosmiques Jésus et Racokzÿ<sup>361</sup>.*

*To the Glory of the Grand Architect of the Universe – Under the Auspices of the Apostle St. Jean the  
Evangelist – Elias ✡ Athersatha ✡ The Good – Under the Protection of the Cosmic Masters Jesus and  
Racokzÿ.*

## PREPARATION

An Altar furnished with:

- a wax candle,
- a Bible open to the Prologue of the Gospel of Saint John,
- a censer (with R+C incense).

The *Secret Prayer of the Frères d'Orient* can be used in charging the SHAKAR (Dagger of the 30.·. Ch.·. K.·. S.·.) charged with a Gnostic Mass and then buried with the Invocation; Make also all the Keys 30.·., 31.·., 32.·. and 33.·. Sorcerers use the Tekhar and the Angel Bthul (Tekh is a Black Brotherhood). SHAKAR = Shin – Aleph – Kaph – Aleph – Resh = 522 ♫.

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<sup>360</sup> Also written as “Artista” elsewhere.

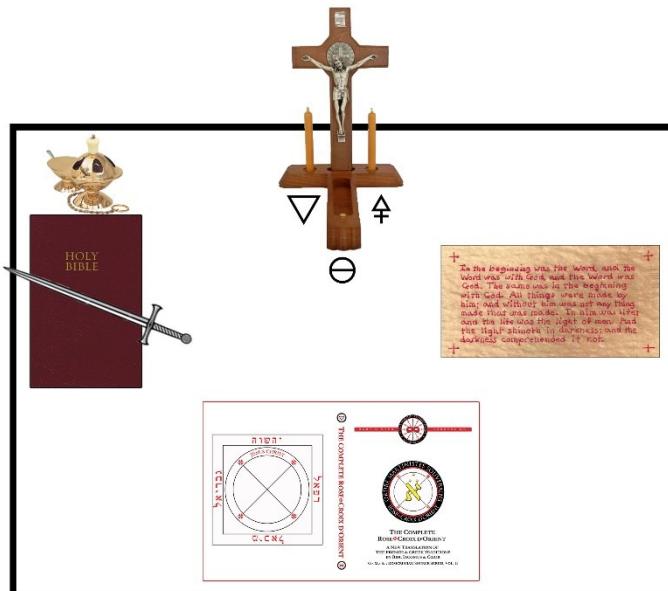
<sup>361</sup> A reference to St. Germain, also referred to as “Master Rakócz” or the “Master R.”, considered a manifestation of the Christ in Alice A. Bailey’s *Ascended Master* teachings, sent to establish a new civilization in the Age of Aquarius.

## PREPARATION OF THE ALTAR FOR THE TRANSMISSION<sup>362</sup>

1. A censer.
2. A cross with the Corpus Christi upon it. Recommend a Last Rites crucifix with 2 candles.
3. The *Sacramentary of the Rose Croix d'Orient*<sup>363</sup>
4. A Bible or New Testament open to the prologue of the Gospel of Saint John (John 1:1-5).
5. A sword or dagger with a cruciform guard, resting upon the Bible and pointing to the North.<sup>364</sup>
6. A sheet on which the Prologue of the Gospel of Saint John has been transcribed.<sup>365</sup>
7. Vials of Holy Water  $\nabla$  (or a lavabo of Holy Water), Anointing Oil  $\ddagger$ , and a dish of salt  $\Theta$  placed around the Crucifix.
8. A new kippah for the Member-Elect.

The Member-Elect may also wish to wear slippers or sandals that will be removed before standing on the carpet.

The altar should be in the East and oriented toward the East. It should be covered with a yellow or white cloth, silk if possible. A white linen cloth may also be used. All items must be new and reserved for use only with Rose Croix d'Orient ritual and operations.



<sup>362</sup> This ceremony may also immediately follow the EASIE-EASIA 3<sup>rd</sup> degree, with a simplified Temple and Altar arrangement.

<sup>363</sup> The Sacramentary is this *Sacramentary* of Robert Ambelain. Alternately, orders have used that of Abbe Julio.

<sup>364</sup> The sword is used, symbolically, to drive out bad thoughts and to keep bad “Spirits” away.

<sup>365</sup> A sheet of parchment paper on which the Member-Elect has transcribed the first five verses of the Prologue of St. John the Evangelist in red ink (format approximately postcard sized; one can put an equal-armed cross in each corner).

## PREPARATION OF THE TRANSMISSION CIRCLE<sup>366</sup>

Draw the diagram below on a large linen cloth. Write the names in red.

This drawing will be rather large so that the member elect can easily be held within it. It will be placed in front of the Furnace bridge, directed traditionally (East-West).

Place the Altar and the carpet oriented EAST – WEST.

There is no special clothing; but generally, the Ordinator wears a white alb (of linen, if possible).

A flagon containing Holy Oil should be placed within reach. This oil must be consecrated either by a bishop, or by employing a consecration formula.

The Ordinator and the Member-elect wash their hands immediately before the ceremony.

When all is ready, the Ordinator stands behind his Altar; the Member-elect sits outside the Carpet.

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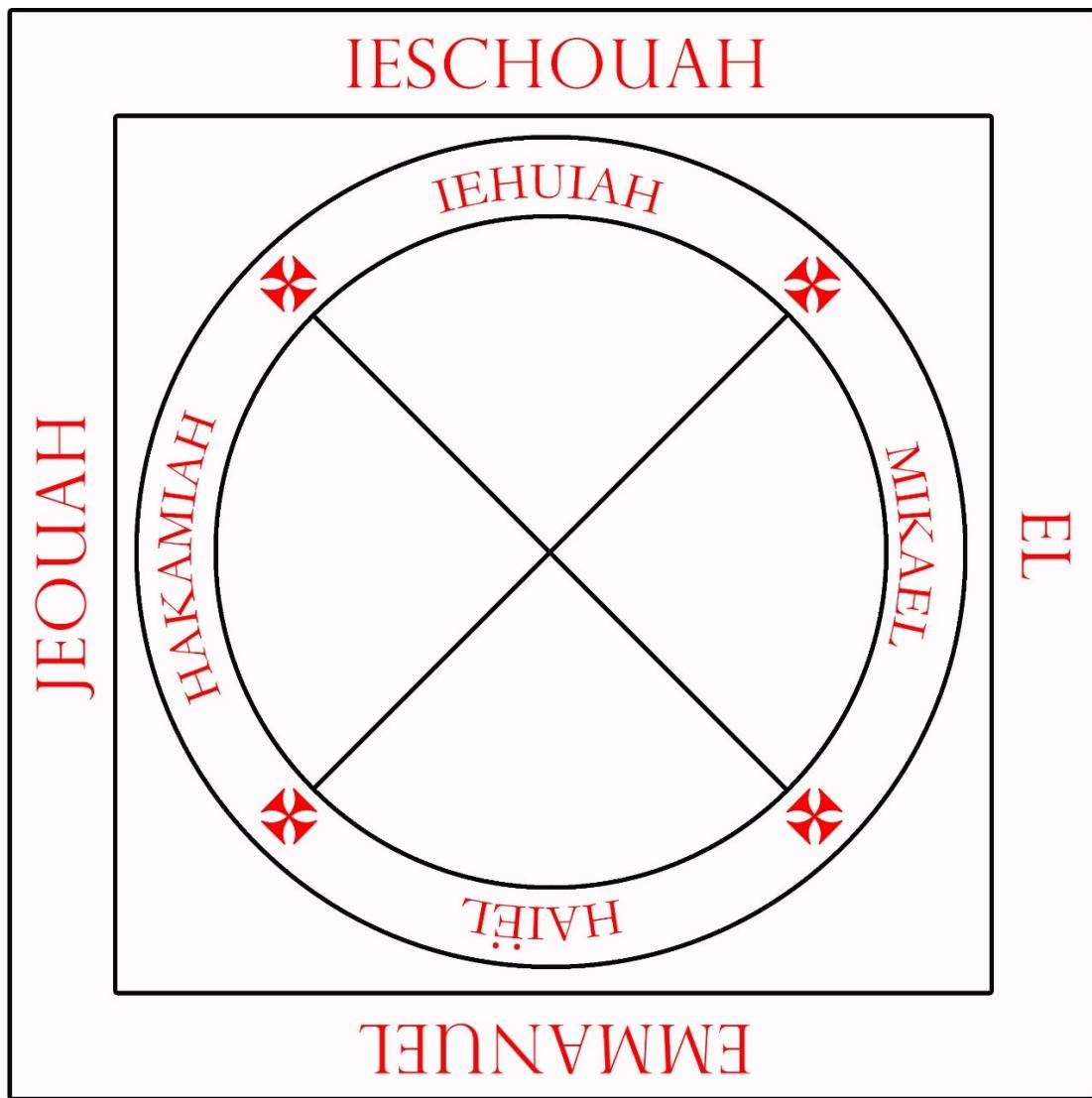
<sup>366</sup> Presented are alternate Operative Circles than used in the O·M·S· R~~EX~~CO Transmission, given at the member's first entrance to the C·S·I· Any of these circles will suffice.

Note that the "Jeouah" can also be spelled "Ieouah" or spelled in Hebrew.

EAST



ALTAR



WEST

## INCENSE FORMULAS BY ROBERT AMBELAIN

### Incense of the Rose~~¶~~Croix

|                              |           |
|------------------------------|-----------|
| Frankincense                 | 250 parts |
| Myrrh                        | 200 parts |
| Benzoin                      | 125 parts |
| Cascarila (croton elutheria) | 30 parts  |
| Caster sugar                 | 50 parts  |

### Incense of the Magi

|              |           |
|--------------|-----------|
| Frankincense | 240 parts |
| Myrrh        | 240 parts |
| Benzoin      | 120 parts |

### Jerusalem Incense

|                              |           |
|------------------------------|-----------|
| Sandalwood                   | 350 parts |
| Frankincense                 | 250 parts |
| Myrrh                        | 200 parts |
| Caster Sugar                 | 50 parts  |
| Cascarila (croton elutheria) | 30 parts  |

### To purify (optional)

|            |              |
|------------|--------------|
| Incense    | 5 to 6 parts |
| Sandalwood | 1 part       |

## OPENING RITUAL

My **(Brother or Sister)**, I am about to transmit to you the Rose Croix d'Orient by the unction ALEPH, only your discretion is asked and that you transmit this hereafter only to those whom you deem worthy.

While lighting the Candle, the Brother Initiator says:

**In Nomine PATRIS, et FILI, et SPIRITUS SANCTI;** Let us evoke the invisible Presence of **HELIAS ATHERSATHA**<sup>367</sup>, the “Establisher<sup>368</sup> of **GOD**” and conductor and protector of the Rose Croix.

While lighting the Censer:

Let us meditate, my **(Brother or Sister)**, so that our spirits and our hearts may be in union, beyond death, with those of the Past Masters, with whom we are bound in Spirit and Truth by our Chief, the Light of the World: the Anointed One of Light, the Sole Mediator of Humanity, the Way, the Truth, the Life, the Original Light, Wisdom, and Sole Means by which Man may return to God: **CHRIST ✝ YEHESUAH ✝ EMMANUEL ✝**.

Then the Initiator recites the Secret Prayer of the *Frères d'Orient*:

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<sup>367</sup> Also written as ELIAS ARTISTA, ELIAS the ARTIST.

<sup>368</sup> “Fondeur” in the French text.

## SECRET PRAYER OF THE FRÈRES D'ORIENT

### AGAINST SORCERERS AND UNHEALTHY EGRÉGORES

Before God, **† I N.M.O.**<sup>369</sup>, in the Name of all Initiations, Auto-Initiations, Consecrations, Rituals, Ordinations and by virtue of my most high **†** Archetypes **† de .....<sup>370</sup>**, for the Beautiful, the True, the Good **†** and the Evolution, I invoke and I conjure, oh powerful METATRON, by your Secret Name of MAGVI PATSAH and by the Mantra: MA – TA – RA – OH – NA (9x)

So that you may instruct me and guide me in the Way of God **†** and that you protect me in my Quest **†** for the acquisition **†** of my Body **†** of Glory **†** which Way has been shown by N.S.J.C. YEHESHAUH EMMANUEL **†**.

I also invoke you by your Secret Name SHA – PEH – TEY – YAH (9x) which you permit, by this invocation, to exercise your ferocious emanation upon my enemies (may name known enemies if one wishes).

I also invoke you by your Secret Name GE – VAY – REY – YAH (9X) by which you take your aspect of the great Angel of pure strength and fire, the Force of the Apocalypse of the Universe, the dissolution of the whole, and by which you dissolve all sorceries, blockades and forces of death set on and in me.

I also invoke you by your Secret Name ATROPATOS (9x) that brings the Justice of God **†** and the Vengeance of God **†** on sorcerers and witches and false Prophets, so you will bring the Justice and the Vengeance of God **†** on the sorcerers, witches, and false Prophets who attack me and want to prevent me obtaining my Body of glory of GOOD **†**.

I also invoke you by your Secret Name ZAY – VO – TE – YAH – HU (9x) by which you utilise your Sword of Righteousness to destroy my sorcerous enemies and witches and allow me to become a Holy Tzaddik of the highest grade. That by the Power, Rigor and the Light of your Sword of Righteousness my enemies, be they sorcerers, witches, dark forces, false white forces, jealous and false Prophets are blinded and rejected out of my sphere of existence.

I also invoke you by your Secret Name TA – PEH – TE – PEH – YAH – AH (9x) so that you may arise as a great and furious force against the evil and obscurity of all my enemies, hidden and known (may name known enemies if one wishes).

By all your Holy Secret Names I have pronounced, I am liberated from all the forces of evil that besiege and block me; In the Name of GOD **†**

YAH – YAOH – YAOH – HAVAH – YAHAVAH – VAHAVAH  
YEHESHAUH  
AMEN **†** AMEN **†** AMEN **†** SELAH **†**

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<sup>369</sup> Where indicated, pronounce the Ordinant's Nomen Mysticum or their given name if they do not have one.

<sup>370</sup> May list any other initiatory lineages here.

## CONSECRATION AND ORDINATION<sup>371</sup>

The Initiator and the Recipient will make a short but profound Meditation and will pray inwardly to God and the Masters of the lineage to assist them during this transmission ritual.

Taking his ritual Sword, the Initiator says:

In the Name of the Supreme God, our Father, the CHRIST ✠ IEHESUAH ✠ EMMANUEL ✠ and of the Holy Paraclete ✠,

Under the auspices de l'Ordre de la Rose-Croix d'Orient and the Frères d'Orient, and by the powers conferred on me by my Consecration and my Ordination of Frère d'Orient, Priest King and True Rosicrucian united to Melchizedek,

You N.M.M.E.<sup>372</sup>,

I consecrate you      Sword on the Head

I create you      Sword on the Left Shoulder

I constitute you      Sword on the Right Shoulder

Frère d'Orient, Prêtre Roi et véritable Rose-Croix uni à Melchisédech, and I confer upon you the authority to initiate according to the Tradition of the oldest lineage of the Rose-Croix.

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<sup>371</sup> This Secret Ritual can be used in charging the SHAKAR (Dagger of the 30.. Ch.. K.. S..) charged with a Gnostic Mass and then buried with the Invocation; Make also all the Keys 30.., 31.., 32.. and 33.. Sorcerers use the Tekhar and the angel Bthul (Tekh is a Black Brotherhood). SHAKAR = Schin - Aleph - Kaph - Aleph - Resh = 522 ✠.

<sup>372</sup> Where indicated, pronounce the Member-Elect's Nomen Mysticum or their given name if they do not have one.

The Initiator lays hands on the Recipient saying:

Receive my (**Brother or Sister**), by this Sign (†) the supreme initiation of the Rose-Croix d'Orient, Esotérique Astrale d'Egypte, the Esoteric Star of Egypt, as it was given in secret to me according to the rule of my consecrator, according to unwritten regulations and without a trace in the physical world.

While imposing his hands, the Initiator vibrates 5 secret names of Metatron that have been chosen for the new initiate.

I receive you into the heart of the Fraternity of the Illuminated Ones, the True Rose-Croix, the Frères d'Orient, just as I was received by my (**Brother or Sister**); and I transmit unto you, the powers of Radiance and Healing.

While imposing his hands, the Initiator transmits the Spiritual Breath upon the crown of the new initiate.

## CLOSING RITUAL

After having vibrated the five Secret Names of Metatron and bestowing the Spiritual Breath, the Initiator and the new Initiate will make a short but profound Silent meditation and will thank God and the Masters of the lineage for having assisted them during this ritual of transmission.

While extinguishing the candles the Initiator says:

Invisible, yet ever-present Master Elias Athersatha<sup>373</sup>, Guide of the RxC, Angels and Spirits who have assisted us, we give you thanks, may the Peace of God is always between you and us. Amen.



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<sup>373</sup> Also written as ELIAS ARTISTA, ELIAS the ARTIST.

## SECRET NAMES OF METATRON

### How to invoke the names of Metatron

Before invoking the emanations of Metatron, the Maggid Supernal, first carry out a process of purification, to praise and bless Ha-Shem in prayer and meditation and to unify your Soul to the Holy Sephiroth, the Names Divine. It is only then that it is possible to invoke the emanations of the Grand Maggid, for without this unification, the invocations will have no efficacy.<sup>374</sup>

**Torahkiel Yahweh:** Emanation of Metatron as Baal Shem, Master of the Name, master of the Torah and the Gospels. If an initiate seeks Knowledge of the Name, or a deep understanding of the secret mysteries of Torah and the Gospels, it is this emanation of the archangel that he will invoke.

Emanation corresponding also to the knowledge of the 72 Names of God.

(Chant: **Torahkiel IAOWAY:** Yahweh being pronounced only with Sounds vowels; and **Ta-Ra-Ha-Ki-El Yah-Ha-Va-Ha**)

**Zer LORD (Smal; Yahweh)** – Emanation of manifesting Metatron with the archangels and angelic orders of Zer Anpin. There is a form Peaceful, angry, and happy with this emanation.

(Chant: **Za-Ra Yo-Ho-Vo-Ho**)

**Sar Ha-Olam** – Emanation of Metatron as the Dimension of the Light that permeates and underlies creation, the manifestation of the Continuum of the Light Transmission.

(Chant: **Sa-Ra O-La-Ah-Ma**)

**Na'ar** – Emanation of Metatron with knowledge of the end times.

(Chant: **Na-Ah-Ah-Ra**)

**Shaddai** – Emanation of Metatron as the apparition of the Lord in a vision in a dream, or an angry emanation, a judgment; initiates can invoke it if they are looking for a dream vision or an indication of judgment.

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<sup>374</sup> Note in the original French text: “The Chants given reflect the energy quality of the emanations rather than the literal pronunciation of names.” The O.M.S. has included this for posterity. We have also retained the spelling and chants as written in the original text.

**Yoel** – Emanation of Metatron that communicates the joy and perfect happiness of God, and which leads to union and rapture with the Holy Shekinah.

(Chant: **Yo-Ah-La**)

**Surya** – Emanation Metatron as holy Prince of New Jerusalem; Also called “the Young Man”, it appears as a beautiful teenager of sixteen, bearing, despite his young age, the light of the Elder of Days.

(Chant: **Sur-Yah-Ha**)

**Yofiel** – Emanation of Metatron that breaks the klippot obstructing the Transmission of Divine Will and Light.

(Chant: **Yo-Peh-Yah-Ah-Lo**)

**Pisgon** – Emanation of Metatron with the power of transformation.

**Sitriel** – Emanation of Metatron with the knowledge of Heaven and the secret knowledge of the Garden of Eden.

(Chant: **See-Ta-Ra-Yah-Al**)

**Tzahtzehiyah** – Emanation of Metatron with knowledge of the union to the Living Father, Abba.

(Chant: **Tza-Tze-EE-yah**)

**Zerahyahu** – This is Metatron with the knowledge of the inner Presence God and the Divinity.

(Chant: **Ze-Ra-Ha-Ya-Hu**)

**Taftefiah** – Emanation of Metatron that emerges as a powerful force and furious against evil and darkness, able to bind or release.

(Chant: **Ta-Peh-Te-Peh-Yah-Ah**)

**Hayyot** – Emanation of Metatron as an order of angels that she governed, the Hayyot Ha-Kodesh, Kether at the level of Yetzirah.

**Hashesiyah** – This is the blessed offshoot of Metatron as the Angel of the Holy Shekinah.  
(Chant: **Ha-Shay-Say-Yah**)

**Duvdeviyah** – Emanation of Metatron who governs according to the will of Ha-Shem, the sphere of mazlot, domain of destinies and fortunes. An initiate seeking to modify the equilibrium of the balance of fortunes and fortunes can invoke this aspect of Metatron.

(Chant: **Due-Day-Va-EE-Yah**)

**Yahsiyah** – Emanation of Metatron reveals the Light of Supernal Spheres and the union of the Mother and the Girl, the Father and Son.

(Chant: **Yah-See-Yah**)

**Palpeltiyah** – Emanation of Metatron who sets things in motion, by removing obstructions from the course of events.

(Chant: **Pa-La-Peh-La-Yo-Yah-Ha**)

**Havhaviyah** – Emanation of Metatron as the Angel of Holy Shekinah granting benefits and teaching how to perform miracles.

(Chant: **Ha-Va-Ha-Va-Yo-Yah**)

**Haviyahu** – Emanation of Metatron with the knowledge and Understanding of the incarnation of the Supernatural Shekinah.

(Chant: **Ha-Vey-Yah-Hu**)

**Veruah** – Emanation of Metatron as the Spirit of Vau; Metatron which creates spiritual connections.

(Chant: **Vey-Re-U-ah**)

**Migirkon** – Metatron as the great guardian of the Bridal Chamber.

**Itmon** – This is an offshoot of Metatron in the very strange form of an entity of another world, capable of traveling in hidden dimensions and possessing knowledge of the metadimensional geometric shapes underlying the Great Matrix.

(Chant: **EE-Ta-Ma-On**)

**Batsran** – This is Metatron's female emanation as Saint Angel Nukva, the Girl or the Bride.

(Chant: **Ba-Tza-Ron**)

**Tishbash** – This is an offshoot of Metatron bringing knowledge and Understanding of high power consecrations.

(Chant: **Ta-Yah-Sha-Ba-Sha**)

**Tishgash** – This is an offshoot of Metatron bringing knowledge and Understanding the power of great purification.

(Chant: **Ta-Yah-Sha-Ga-Sha**)

**Mitspad** – This is an offshoot of Metatron that removes obstructions to the Realization of good works.

(Chant: **Mi-Tza-Pay-Ah-Da**)

**Midrash** – Metatron as a revealer of secrets events and Hidden Connections, Keeper of Knowledge and Storyteller among the angels of God.

**Matzmetziyah** – Emanation of Metatron with knowledge of Celestial worlds of Paradise-Shamaim and the way in which Souls progress.

(Chant: **Ma-Tza-Me-Tzay-EE-Ya-Ha**)

**Patzpetziyah** – Emanation of Metatron that purifies Souls in their Passage between the lower and upper houses of Shamaim.

(Chant: **Pa-Tza-Peh-Tzay-EE-Ya-Ha**)

**Zevtiyahu** – Emanation of Metatron with the sword of justice in the interior Presence of God; It is also the emanation of Metatron marching with the Saints tzaddikim of the highest grades, the grades of accomplishment Supernal.

(Chant: **Zay-Vo-Te-Yah-Hu**)

**Miton** – Emanation of Metatron knowing God in his own Divinity.

**Adrigon** – A fearsom and terrible aspect of Metatron in the Sanctuary inside the Divine Order.

**Ruach Piskonit** – Metatron that comes as the illumination of the Holy Princess; It is also the emanation of Sandalphon.

**Itatiyah** – Emanation of Metatron knowing the magic and witchcraft of the ancient races, including those of the lower Gods and Goddesses.

(Chant: **Yah-Ta—Yah-Ya-Ho**)

**Tavtavel** – Emanation of Metatron knowing the mysteries of Crucifixion and dark nights of the Soul; Knowing also the culmination of all things in the Great Matrix. According to some, it is Metatron Consciousness of good in everything.

(Chant: **Tov-Tov-Al**)

**Hadaniel** – Emanation of Metatron (Pillar) rigor that breaks the empire of the Klippots and the doers of evil.

(Chant: **Ha-Da-Ra-Nu-Yah-Al**)

**Tatriel** – Metatron with knowledge of the redemption of the Snake.

(Chant: **Ta-Toe-Ra-EE-El**)

**Ozah** – Emanation of Metatron reveals the mystery of generation Body of light, or the mystery of the garment of light borne by the Messiah and the righteous in their ascent.

(Chant: **O-Za-Ah-Ha**)

**Eved** – A hidden emanation of Metatron.

**Galiel** – Emanation of Metatron as having the greatest Knowledge of the spirits in the intervening spaces which follow the judgment.

(Chant: **Ga-Al-Ya-Al**)

**Tzaftzeiel** – Emanation of Metatron arising as champion Tzaddikim.

(Chant: **Tza-Peh-Tzey-Peh-EE-El**)

**Hatzpatziel** – Emanation of Metatron as guardian of the gates leading from the Other Side; It is also an emanation that moves through the Great Abyss.

(Chant: **Ha-Tza-Peh-Ah-Tza-Yah-El**)

**Sagmagigrin** – Emanation of Metatron with knowledge of the great powers of the universes that presented themselves to the LORD before creation of the present cosmic cycle.

**Yefefiah** – Metatron with discernment power dissipating all falsehoods and illusions.

(Chant: **Ye-Peh-Eh-Peh-EE-Ah**)

**Estes** – A hidden emanation of Metatron.

**Safkas** – Emanation of Metatron as Grand Cherub held in the Right of the Great Portal of the Abyss.

**Saftas** – Emanation of Metatron as Grand Cherub held in the Left of the Great Portal of the Abyss; These emanations contain the Knowledge of the mysteries of Da'at.

**Mivon** – Metatron who reveals the secret knowledge of God through Power of Vau.

**Asasiah** – Metatron with the secret knowledge of emanation body Melchizedek indissociable from the Great Matrix.

(Chant: **Ah-Sa-Ah-Sa-EE-Ah**)

**Avtzangosh** – Emanation of Metatron knowing who the marvels reveal in God beyond God, in the Godhead.

(Chant: **Oh-Vo-Tza-Nu-Go-Sha**)

**Margash** – Emanation of Metatron subduing and destroying the forces Titanic, giants and fallen.

**Atropatos** – Metraton doing justice to victory on witches and False Prophets.

**Tzaftzefiyah** – Metraton arising as a champion of the tzaddikim but attenuating the severity of judgment by grace.

(Chant: **Tza-Peh-Tzay-Peh-EE-yah**)

**Zerahiyah** – Metatron having knowledge of the glory in the glory of Light in the light, and the essence of light in Ain Sof.

(Chant: **Zey-Eh-Ray-Hey-EE-Yo-Ah**)

**Tamtemiyah** – Emanation of Metatron as the initiator among Holy Angels of the Divine Order, knowing the power of the Great Partzufim and of the Immortals.

(Chant: **Ta-Ma-Te-Me-EE-Yah**)

**Rasesiyah** – Metatron appearing in the Star Committee with Knowledge of the Great Fire present in the “Thorn (Dorsal) of the Dragon”.

(Chant: **Ra-Say-See-Yah**)

**Amisiyah** – Emanation of Metatron knowing the true secrets and miracles performed by the Tzaddikim as well as the way they were accomplished.

(Chant: **Ah-Me-See-Yah**)

**Hakham** – Emanation of Metatron with the knowledge of miracles accomplished with the primordial element of the spatiality of the Spirit.

(Chant: **Ha-Ka-Ha-Ma**)

**Bibiyah** – Emanation of Metatron with the knowledge and Understanding of the spiritual forces that make up the Great Matrix, worlds upper and lower; It is also the emanation having knowledge of the Father internalized in the Mother manifesting the Living Word.

(Chant: **Ba-Yah-Ba-Yah-Yah**)

**Tzavtziyah** – Emanation of Metatron with the knowledge and wisdom of Ivur, and the conscience of all Ivurim - communion of the Souls of the righteous with the faithful and the elected.

(Chant: **Tza-Va-Tze-Yah**)

**Tzaltzeliyah** – Emanation of Metatron with the secret knowledge of Karmic connections in the exchange of sparks between Souls and how the interaction of Souls facilitates their evolution. It is also the emanation having knowledge of all the incarnations of Souls.

(Chant: **Tza-La-Tze Ley-Yah**)

**Kalkelmiyah** – Metatron with the perfect knowledge of the relationship cause and effect - the law, the interaction of grace, and everything that must happen.

(Chant: **Ka-La-Kay-Lay-Me-Yah**)

**Hoveh Hayah** – Metatron as an emanation of the Great Angel of Hayyah Elohim, pure mercy and pure grace, enlightening and releasing those who contemplate.

(Chant: **Ho-Vo-Ho Ha-Yah-Ha**)

**Yahweh Vehayah** – The meaning of the name and its power is known of the initiates, and we can only talk about it to someone warned. But here we can say that it is the knowledge of What permeates and supports all Manifestation, as well as the awareness of the Presence and glory of God interpenetrating the creation.

(Chant: **IAOWAY Vey-Ha-Yah**)

**Tetrasiyah** – Emanation of Metatron who knows and understands the four Olamot as well as the mystery of the Father and the Mother, the Son and the Girl.

**Uvayah** – Metatron with the power of the Supernal Vau and Soul of the Messiah.

(Chant: **U-Va-Yah**)

**Shosoriyah** – Emanation of Metatron knowing how to delight the Holy Shekinah, the blossoming of joy.

(Chant: **Sho-So-Ro-EE-Yah**)

**Vehofnehu** – Emanation of Metatron with the knowledge of the unit Primordial and its fragmentation as well as the knowledge and Understanding the power of reunification/rectification (tikkun).

(Chant: **Vey-Ho-Peh-Ney-Hu**)

**Yeshhayah** – Emanation Metatron assuming the appearance of a Man or Man of Light (the Messiah).

(Chant: **Ye-Sha-Ha-Yo-Ha**)

**Malmeliyah** – Metatron with the knowledge and understanding of development and the evolution of life forms in their aspiration towards the Most High of Life.

(Chant: **Ma-La-Me-Ley-EE-Yah**)

**Gale Raziyah** – Emanation of Metatron with the secret knowledge of the creation of the heavens by the tzaddikim and the knowledge of the Body of Glory of Melchizedek.

(Chant: **Ga-La-Eh Ra-Zee-Yah**)

**Atatiyah** – Metatron having knowledge of the Fire Chrism.

(Chant: **Ah-Ta-Ah-Te-Yah**)

**Emekmiyahu** – Emanation of Metatron supporting the fortune of those who know the Truth of God and become the image of this Divine Truth incarnate.

(Chant: **Ah-Ma-Ka-Me-Yah-Hu**)

**Tzatzelim** – Metatron as a symbol of righteousness, knowing the images Supernal of all the righteous of all time, past, present and future.

(Chant: **Tza-Ah-Zey-La-Yah-Ma**)

**Tzavniyah** – Metatron knowing the Way of the cessation (of thoughts, attachment, and desires) and the liberation of the self through the Great Perfection naturally.

(Chant: **Tza-Va-Na-Yah-Yo-Ho**)

**Giatiyah** – Emanation of Metatron knowing celestial worlds all the incarnations in the Gilgulim, knowing also the spirits and the incarnate Souls, and the way they enter and leave a body.

(Chant: **Ge-Ah-Te-Yah**)

**Parshiyah** – Metatron with knowledge of the cover-ups (repressions) that it reveals.

(Chant: **Pa-Ra-Sha-EE-Yah**)

**Shaftiyah** – Emanation of Metatron struggling to bring the Holy Young Bride of his exile; It is also a ferocious emanation against enemies.

(Chant: **Sha-Peh-Tey-Yah**)

**Hasmiyah** – Metatron with the knowledge of the Truth Body Melchizedek.

(Chant: **Ha-Sa-Ma-EE-Yah**)

**Sharshiyah** – Emanation of Metatron in the Solar Body of fire, fire ardent self-generated.

(Chant: **Sha-Ra-She-Yah**)

**Geviriyah** – Emanation of Metatron in the guise of a large angel pure and firepower; It is the power of the universal apocalypse, the dissolution of all.

(Chant: **Ge-Vey-Rey-Yah**)

**Metatron** – The name and the emanation of the Initiate who reaches union with Elyon; It is the power name of all the emanations of the Great Maggid of El Elyon, God the highest.

(Chant: **Ma-Ta-Ra-Oh-Nah**)



# SECRET PRAYERS OF THE ROSE ✠ CROIX D'ORIENT



# SECRET PRAYERS OF THE ROSE ✚ CROIX D'ORIENT

## GRAND PRAYER OF BLESSING AND PROTECTION OF THE ANGEL METATRON

I beseech thee, Metatron, His servant, thou whose name is like unto thy Master, that thou mayest direct my spirit: that my countenance becomes radiant, my body becomes attractive, to be feared by all men, that my good name may be circulated amongst the whole universe, my dreams to be peaceful, the Torah to be stored on High in my Soul, that I forget nothing that is on my tongue or in my heart from the previous day. May your goodness be pleasing to me in this world, awaken me in the world to come. Intercede in my favor before the Throne of Glory so that He may forgive me all the sins of my youth. Let not the evil inclination assail me. Preserve me from all demons, Evil Spirits, all spirits, from thieves and from all evil men.

Yehou! Hou! Hou! Hi! Yah! Yehi!

Preserve me from all evil beasts, snakes, scorpions and all the devils that wander the world. Neutralize the mouths of those who are preparing an evil plot against me! Blessed art thou, O ETERNAL, who heareth my prayer. Lord of Mysteries, who places a seal on all things hidden, Who places the magic seal on those who remember Your Name, Seal of seals, reign over all the seals, model of beauty for all men! Blessed art thou, O ETERNAL, noble, in the splendours of the Torah. Magvi Patsah, this secret name precedes your treasure hall and is engraved on my heart and my limbs which are raised before you. Blessed art thou, O ETERNAL, noble through the Word. All the Divine angels who descend to me work their magic seals but cannot do me harm. May my wisdom increase, therefore I praise You. Be prompt! Blessed thou, O ETERNAL, Exalted, who governeth all things. ETERNAL, God of Israel, reign over all my limbs, and gird my loins. Do not terrify me with hell ... Blessed are you, O ETERNAL. Master of the most profound mysteries and Lord of all the heavenly celestial troops, who engraves his seal on the limbs of the mighty... Blessed be the name of Your eternal glorious Kingdom. Hear all my prayers at this moment. O noble, strong, merciful, and compassionate King, who answers all his Creatures, turn your favor toward your servant and answer me at a propitious time.

Ya Havah Yahavah Vahavah eternally.

Amen, Amen, Amen Selah.

## THE GREAT UNIVERSAL PRAYER

✚ Water and Blood from Christ's side, come to me, come to us!

Water and Blood of all my brethren, unite with mine, and the one, Jesus Christ, and focus us all on Him!

Water and Blood of all men living and dead, incarnate and disincarnate, founded in the harmonious communion of Saints, of which Christ is the organic centre.

Sacred incense, vital spirit of the adorable blood of Jesus Christ, circulate through all the members of Humanity, so that this Humanity becomes more and more the Social Body of Christ.

Divine seeds, whose living heart is in the heart of Jesus Christ, regenerate us, quicken us, sanctify us all.

Powers of the cosmos, Intellectual and Living Forces of Nature, Spiritual Volitions, Dynamic Orbit of Spheres which we call the Laws of the Universe, Superior Spirits, which govern the worlds and direct the peoples.

Guardian Angels of all men, assist us in our sharp cries that we labour in at this time and which we have almost completed.

Eternal Principle of Life, Creator of Heaven and Earth, Father-Mother of all beings, great and small, visible and invisible, I adore you in Jesus Christ, through Jesus Christ and with Jesus Christ.

O you who, in saving us, has saved us freely, save us, source of piety. There is no one who can fight for us, if not for you, Lord, our God.

We beseech you, Lord, cast your gaze on this family, which is your family for which our Lord Jesus Christ has not hesitated to surrender to the hands of the wicked and to suffer the torture of the cross, He who lives and reigns forever and ever, world without end.

So mote it be! So mote it be! So mote it be!

## PRAYER OF PRAISE AND REQUEST TO GOD

Who can declare the mighty acts of the Lord, the God of Israel, and who can recount all his praises? Blessed be His name in His Holiness, and His name be exalted in the splendor of His strength? Who can sufficiently understand in order to relate His powerful actions, the essence of His miracles, the greatness of the power of His actions? Who will be able to know and understand the limits of His glory, which glory has no beginning, how could it have an end? Joyous Israel, who put his trust in Him and who has chosen His commandments. And, blessed be His name, He chose to tell them His words, something that He did not do for another nation or any other people, as it is affirmed: "He reveals His words To Jacob, His laws and His commandments to **N.M.**<sup>375</sup>; He has not acted the same for all nations and they do not know his ordinances. Alleluia." Therefore, I thank the King who is wisdom, power, knowledge, understanding, greatness, wealth, majesty, blessings and gratitude. King of power. King of whom glory and power come, for You who are great and of abundant miracles. You alone are God. Teach me, O Lord, your way so that I may walk in Your Truth.

Halleluyah! Adri! Hou! Ahadabbi! Hah'ayi! Yhwh! Ehyeh Asher Ehyeh! He'H'ai!  
Yhwh! Youaï! Havah! Vahou! Hah! Hy! Hav! Hah! Yehi! Hy! Yhwh! H'aï Olamim!

I, **N.M.**<sup>376</sup>, son of thy servant, lead me in the way of Thy commandments as best I can I pray. You alone are the Lord. Thou hast made the heavens and their vast expanses, earth and all that is upon it, the seas, and all that is in them. All your Creatures thank you, O first and last Lord, powerful Unique and great Savior.

Lord of dwellings, happy is the man who puts his trust in You. And now O Almighty Lord, I place my supplication before You, accept my prayer and purify my heart so that I may worship You in truth. Who is like our Lord, who is like our Savior and who is like our King? There is nothing like our God, there is nothing like our King. You are first and last, a mighty hero and an infallible savior. O Lord of Hosts, happy the man who puts his trust in You and who will say:

Pasqonit, Pagonit, Paswon, Itimon, Higron, Igron, Sigron, Senigron, Miton, Hasis,  
Qaskas, Sakhbous, Hasqas, H'igron et Arba.

Amen, Amen, Amen Selah.

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<sup>375</sup> Your Nomen Mysticum or their given name, or that of the Candidate if initiating.

<sup>376</sup> You Nomen Mysticum or given name.

## PRAYER OF GLORIFICATION

Blessed art thou O ETERNAL our God, God of Abraham, God of Isaac, and God of Jacob the great. Great God, powerful and imposing, ardent God, Creator of the heavens and the earth. You are the King of Kings of Kings, God of the Elohim, Lord of Lords. Blessed be thy name, celebrated be thy name and memory forever and ever, in eternity and in all times. You sit on the Throne of Glory, on which the Chayoth rise. Thou art fire, and thy throne is fire; thy Chayoth and thy servants are fire. You are a fire consuming fire. You are the Prince of Princes and your Merkavah is placed on the Ophanim.

You are the One who is called the Great, Powerful, Imposing God, Kaliotah (כָּלִיּוֹתָה<sup>377</sup>) Tsaziotah (צָזִיּוֹתָה<sup>378</sup>) Haqats (הַקָּצָב<sup>379</sup>) Baavour (בְּצָבָע<sup>380</sup>) Mashoush (מְשֹׁוּשׁ<sup>381</sup>).

Blessed be the glorious name of His eternal Kingdom. Anyone who knows his secret are certain to obtain the world to come. The Holy One, Blessed be He, will preserve them from all evil things, all kinds of sorceries, evil eye, evil inclination, evil thoughts, all kinds of destruction, all kinds of dangers, poverty, and Infernal plans. Without the help of mortals. Therefore we must obligatorily praise, magnify, glorify, exalt, bless and magnify the great King, Mighty King, Strong King, Dominant King, Valiant King, True King, Handsome King, King of Equilibrium, King of Honor, Living King, Real King, Holy King, Sanctified King, Pure King, First King, Sovereign King, Single King, Divine King, Superior King, King of Certainty, Supreme King, King of Splendor, King of Softness, Ardent King, Precious King, King of Beauty and Splendour, Honored King, Robust King, Enduring King, Radiant King, Good King, Beneficent King, Indulgent King, King of Forgiveness, Luminous King, King who grants the atonement, Benevolent king, King who kills men, King who revives the dead, King who blesses, King who heals, King who impoverishes, King who enriches, King who collapses, King who relieves, Brilliant King, King who sustains, King who nourishes, King of grace, King who accomplishes everything, King who creates, King judge, King of judgment, King adjudicating, King rigorous, Jealous King, Vengeful King, Saving King, King who absolves, King who imposes, Precious King, King whose name is the King of kings of kings, Holy One blessed be He, the royalty, the greatness, the power, the clemency, and the forgiveness. King who forgives all our sins, heals all our sicknesses, King who makes a good sign to those who respect His great, powerful and imposing name, as it is written, “He reveals His word to Jacob, His laws and commandments and Ordinances to Israel”.

El, Elohim, Yhwh, Shaddai, Tzabaoth, Yah, Ahah, Yaha, Yah, Ehyeh Ashar Ehyeh,  
Yhwh.  
Amen, Amen, Amen Selah.

<sup>377</sup> Incorrectly spelled **כָּלִיּוֹתָה** in the original French text.

<sup>378</sup> Incorrectly spelled **צָזִיּוֹתָה** in the original French text.

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