

Theurgy (theos= divine and ergos = working), re-membering us to the gods.

(Based on Gregory Shaw Archetypal_Psychology_Dreamwork_and_Neoplatonism)

If the world is a visible divinity, then each of its elements has the power to lead the soul back to its source. “each sensible thing or species is the “theurgy” of its Angel... the sensible species... leads to the “place” of encounter, on condition that the soul *seeks* the encounter.” (Corbin)

[Rumi: the divine compass: everything does point to God.

NM: Whatever happens points to your existence as a perceiving center. Disregard the pointers and be aware of what they are pointing to. It is quite simple, but it needs to be done. Ch 48]

What allows the sensible thing to be experienced as Theurgy is the inner disposition of the soul that feels called by the god through the sensible image; the soul's eros awakened by the beauty of the god calling to the soul.

[There are moments when the Overself gets at a person's consciousness, and rarer moments when he gets at Its consciousness. It is his profit to extend them, if he can, or to dwell long and often on their memory, if he cannot. What he needs to cultivate is both the facility and the capacity to expand the slightest premonitory movement of the door of intuitive awareness to the widest opening of it. Whenever he notices the very slightest indrawing to the Overself, whenever the least feeling of Its onset appears, he should at once begin to wrap himself around with the felt influence to the exclusion of everything else. 22.5.114]

Seven principles of theurgy:

1. Theurgy is the work of the gods on us and through us, not by us.

[NM: all you can do is make yourself vulnerable. Give your real being a chance to shape your life. You will not regret it. PB: fact you are seeking is already the work of the divine. PB: purpose of all this inquiry is to create an atmosphere that invites a response. ET; you can't choose to be present.]

2. Theurgy allows the soul to share in the cosmic activity of the gods: the power to reveal the invisible powers of the gods through visible shapes and forms.

[Our activity is the accessing and accessibility of the divine Matrix of mystery.]

3. Souls perform different kinds of theurgy according to their needs and capacities. A careful and honest and open inquiry into our capacity as ego is needed.

[Start where you are! What resonates with you: what are you looking for? sincerity is alignment with your own nature.]

4. The gods appear in various symbols and “tokens”: each symbol is the god in activity: veiling and revealing its divinity.

[Listen during the day (PB para above): NM: you must have moments of stillness. If you miss them, you miss everything. Learn to recognize the presence.]

5. Although we prepare and invite, the gods work without our interpretation or understanding. In a way, our intellect interferes with their ineffable work.

[And also, words and understanding can be the symbols of the gods, when used to go beyond themselves.]

6. Through theurgic rites, the soul restores its subtle body, re-collects, makes it whole, purified and transformed so we may be re-membered.

[Jung: psyche is the transformer and transformed. Imagination is the magical intermediary.]

7. The attempt to worship the immaterial gods without first establishing a foundation with the material gods cuts the soul off from *all* gods, for it would have no way to contain them.

[PB: long path work of purification and prayer and self-inquiry are needed to provide the container, Vesta, for the work. Triguierinho: prayer is the plumb line which allows you to erect your temple.]