



ACADEMY OF ANCESTRAL WISDOM

Superior Course in Theurgy, year 8



The Power of Prayer Lies in
the Prayer of Power — Part 3

Lesson 310

By Ven. Master T. A-O Domingo Días Porta

And now, as a topic of study revolving around the same subject of the Ceremony, I wanted to present some interesting documentation. Let's talk about the Prayer of Power. The power of prayer lies in the Prayer of Power. The power of prayer lies in praying correctly; that is the prayer of power: "Rise and walk" and the paralytic was healed, Prayer of Power. "Let there be light and there was light", Prayer of Power. "Let us make man in our image and likeness", Prayer of Power. It produces results... And that power of prayer resides in the human being, in his inner state, in his mind, in his Higher Mind, in his Being, in his spirit, whatever it is called, in his soul. And it is achieved through preparation, through discipline, because everyone has a very great spiritual power. In every human being there is the divine spark, but it is like a seed kept in a little envelope. When a person is prepared, that's when they begin to cultivate those gifts of the Spirit, gifts of the Holy Spirit, there are seven of them.

So, they cultivate them consciously, with discipline, with study, with service, which is called the Initiatic Path, which is what we bring. We don't bring a doctrine, a religion, a philosophy, a science, we bring "The Art of Living the Sacred Path". Everyday life becomes an Ascending Path, and not everyday life into a horizontal path. A daily routine, always the same, the same, doesn't change the person, but rather we must transform life into an ascending process. Let today not be the same as yesterday. Today is a little step forward, a little better, better words, better thoughts. Each day is a step upward, and not repeating the same, the same every day, so no, you are not on a Path. You're stuck in a corner, standing at a crossroads, not knowing which way to go.

Well, here we have this book, in English: **Body Prayer**, "the prayer of the body". How to pray, as I was telling you, with the body. The body is like a mandala, in the correct attitude with the mudras of prayer: "Our Father, who art in Heaven, hallowed be Thy name..." We are doing the mudras [hand gestures] that accompany the sound, the word, the vocal cords. A political leader, when he harangues the masses, all the gestures he makes, he stands up and shouts, and moves and walks, and all of that rouses them; he draws the audience in. As they said about Hitler... A German philosopher said, he didn't agree with Hitler, but when he heard the speeches, he would say: "I couldn't help it, I had to applaud, I had to..." He generated an energy that became effervescent in the audience.

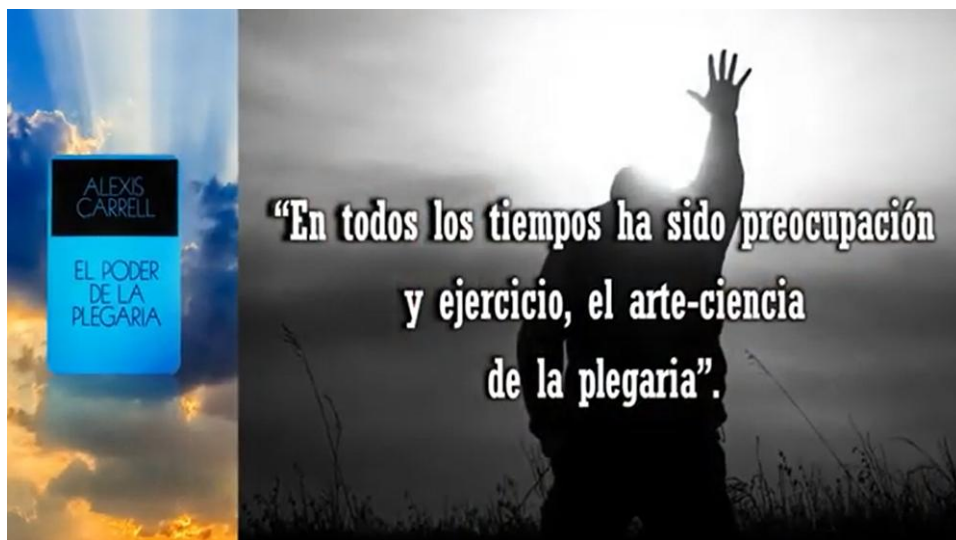
A leader knows how to manage collective energy, the collective mind. But in this case, we use it not to impose, not for evil, not to drag people along, but quite the opposite. So, the whole body becomes an instrument of prayer; it's not just the mouth.

So, there are various poses, as we see in the Catholic Mass: sitting poses, kneeling poses, standing poses, songs, prayers, silence; then on to receive communion, a process that involves the entire human unity, not just the word. The Catholic Church inherited the Initiatic Tradition at the beginning of the Era of Pisces, that knowledge. That's what the Maestre says, that the Catholic Mass is an act of magic, like every ceremony has its magic. Like the political leader, he unwittingly uses... he uses the magic of sound, of words, and drags people along. "To burn, to burn the parliament, to burn..." Everyone runs, later they repent, but they let themselves be dragged along.



Well, **Body Prayer**, it's by the author **Doug Pagitt** and **Kathryn Prill**, a couple. It's published in the United States by a publishing house called WaterBrook, WaterBrook Press. So, it says... in the table of contents it says: "The Posture of Intimacy with God." So, we feel as if God were on our side, that one adopts the correct posture: humble, simple, receptive. The idea vibrates within us, but first, that posture of intimacy, of friendship, of a father.

Gently rubbing the hands together, a prayer for strength. The first one, the posture of intimacy with God, a prayer of kindness. Second, rubbing the hands together, a prayer for strength. And then the hands are crossed over the chest, which is a prayer of joy, spiritual joy. And so the hands move, and each movement of the hands is a chapter of this book. Then, it says: A Prayer of Re-Creation, A Prayer of Hopefulness, **A Prayer of Praise, A Prayer of Courage, A Prayer of Guidance**. And it goes on, there are thirty chapters, thirty movements, thirty mudras, very beautiful.



And here we have a small work by **Alexis Carrel**, a French scientist and Nobel Prize winner, cited by the Maestre, called: **The Power of Prayer**. It's a very small book, but in a few words, it says a lot. He says in the introduction: **"The art and science of prayer has, in all times, been a concern and exercise"**; art and science. Praying is not just any old thing, it requires knowledge and preparation. **"In the most refined civilizations or among**

communities misnamed primitive, prayer has always been a prominent spiritual practice." I see this, for example, among the shamans of the Amazon; their songs are a prayer of power.

What is prayer? What mechanism does it put into play? Does it produce positive results? And if the answer is affirmative, do those belong to the order of the visible, of what can be touched, smelled? Or, on the contrary, do their effects manifest on an imponderable inner plane? She asks herself, and then she goes on to comment in the introduction. The introduction is by Leonor Caldero [In Spanish version]. Then comes the work of Dr. Carrel, with a preface, and then... "The Power of Prayer." It says, **"Definition of prayer: Prayer—take note—essentially configures an attention of the spirit."** It's like being alert, tense, like someone about to shoot an arrow at a target. They tense up, concentrating all their energies. That's how you should be when you're about to pray [...], in an inner attention.

"In general, it consists of a complaint, a cry of anguish, a request for help." When we pray, it's because we have a need to fill a void, to find an answer, to resolve a situation. It's not like, "I was walking there and turned around and then looked into the temple." No, when you go to a temple, you go with a purpose, that is your own, a need; when you go to pray, it's the same. **"Sometimes it becomes a serene contemplation of the immanent and transcendent principle."**

It can simply be an act of will: I want to contemplate within, the immanent and the transcendent, what is above me; I want to feel divine omnipresence. Then, at that moment, the word is used with the correct sound, **"I want..."** The sound within says, "See the Omnipresence of GOD", how it is that He is everywhere. The word comes out of you, and you enter the contemplative state. That is, the prayer for that need comes out of you, in the immanent and the transcendent, in the near and the far of all things, as it says.

"Likewise, it can be defined as an elevation of the soul toward GOD..." the prayer. In order to elevate the soul toward GOD, we must first have a clear idea of what GOD is, **"...as an act of love and worship toward the One from whom the wonder, that is life, comes."** That when one contemplates life at all levels, from an insect, an ant, a blade of grass, a tree, a star, etc., life becomes the path toward the encounter with GOD. For me, the word life is equivalent to GOD; the presence of GOD is most felt in life, in living beings, plants, animals, minerals, stars. Thus, in a contemplative attitude with open eyes, but seeing what is near and what is far, trying to see beyond what we are accustomed to seeing.

So, from here I see the green of the vegetation in front of me, through the window. And I understand that this green is an effect of sunlight on a certain substance, which are the leaves, and the green makes me feel the light of

the sun. At night we don't see green, everything is dark. And the light of the sun... the light itself, what is light itself? Where does it come from? And so it goes... It's a contemplative prayer. "In fact, prayer represents man's effort to communicate with an invisible being, creator of all that exists, supreme wisdom, strength and beauty, father and savior of each of us." This is said by a Nobel Prize-winning scientist in physics, who Maestre de la Ferrière quotes. Alexis Carrel, he wrote the work called *Man, the Unknown*, a very beautiful, philosophical, scientific work.

Well, and so it goes. For example, it continues: **Technique of Prayer, How to Pray**. We've already talked about it, but it presents his approach, his experience, where and when to pray. A small work, I believe it can be downloaded from the Internet: "Effects of Prayer – Psychophysical Effects – Healing Effects – Significance of Prayer. In the end, "In short, things happen as if God listened to man and responded. The effects of prayer are not an illusion; the sense of the sacred should not be reduced to the anguish experienced by man in the face of the dangers that surround him or before the mystery of the Universe." And so he continues, closing with a final conclusion.

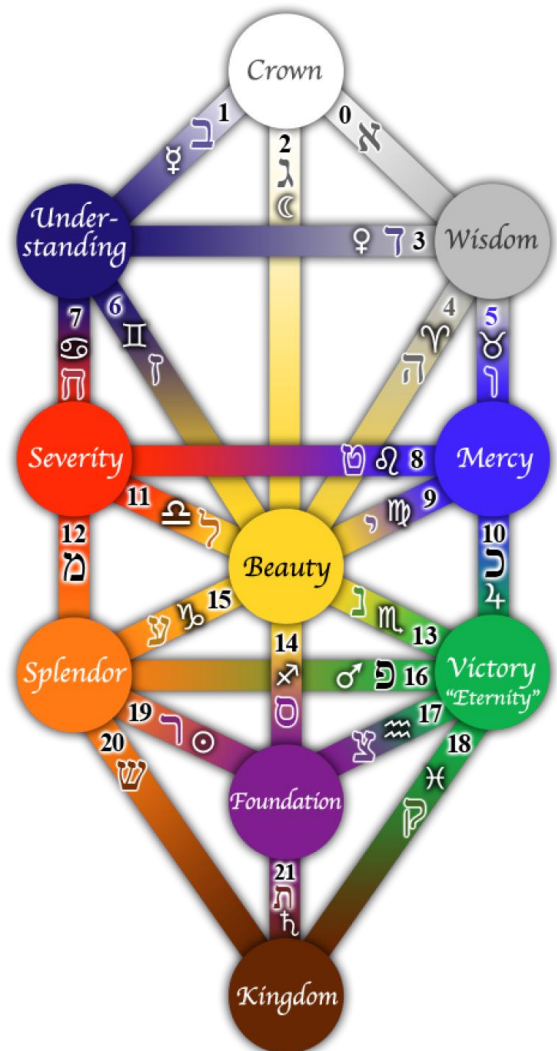
And here we have a third work that allows each person to position themselves before that Supreme Reality, according to the laws of time. So, this work in French is called **The Planetary Angels and the Days of the Week**. "How to fully benefit each day from their influences, from the planetary angels, according to the day of the week." So, here we have, for example, today, which is Sunday, the work is in French, the author is Haziel.

For each day, there is an explanation, Here it says: **The Labors of Sunday**. Sunday opens the week, the day of power. "The Labors of Sunday." For this prayer, you must know the Kabbalistic Tree. It says: "Sunday is under the dominion of Raphael, Angel Prince of the sephira Tiferet, sixth sephira and second of the central column of the Tree of Life crystallized in the plane of manifestation under the aspect of the Sun." The Sun is the physical manifestation of the power of that central column of the Tree of Life in its first sephira and is governed by Raphael. Raphael understood in the Kabbalistic sense.

Well, here comes an explanation, then comes the invocation to the Angel Prince Raphael, who governs the virtue of Tiferet-Sun. Tiferet is the sephira, and the Sun is the star that concretizes that energy in the physical.

And there it begins, in French, "Raphael, you are the reflection of the virtue of the Father of the Universe, who illuminates our conscience so that we may be brothers and sisters to one another as if we were little suns, bearers of life and health. Transmit to us, Lord, your high powers for healing, and in Your name, toward those who suffer. Give us the liking and vocation for sacrifice and humility. Protect us, Lord, from pride and arrogance. Grant that the values You represent predominate in the world, and that each thing be placed according to the intensity of the light that it carries within."

Thus follows the one called: "Invocation to the Angel Prince Raphael." And then comes... That one is done in the morning, at the beginning of the day, and then comes the prayer at night. It's called an enchanting prayer, an incantation, which is said and meditated on Sunday before going to bed. "Here I am before You to close this day of Tiferet, the inner power of the sun, which You have pursued." And so the prayer continues. Notice how beautiful it is that each person, then, guides their day by the corresponding power assigned according to tradition. One day was given the name Monday: the day of the Moon.



How do we know this? It's a legacy that has been inherited from ancient times, and with the confidence that it has been established with wisdom; it's not a whim. And so each day has the name of a planet. Thus, it has its correspondence with that planet and the correspondence in the Kabbalistic Tree, with the corresponding sephira and with the angel, or archangel, or throne, seraph, etc., appropriate to the day. And furthermore, this author adds, he has received a tradition, he adds for the labors of the week. There is an entity of the Celestial Government, of the Celestial Hierarchy, that presides over the week.

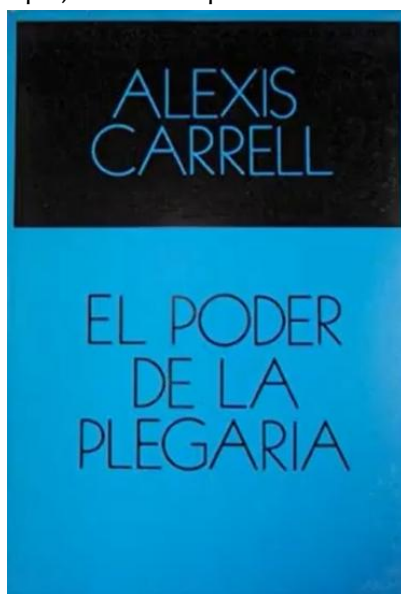
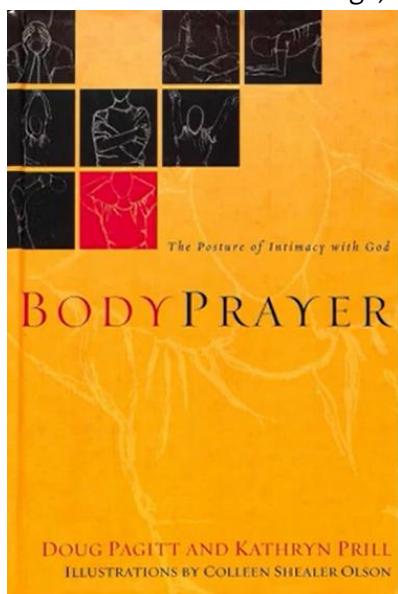
So, the week according to the numbering of the month: the first week from the 1st to the 7th, the second week from the 8th to the 15th, the third week from the 16th..., like that. The week is not counted from Sunday to Sunday, but by the date. And then, that corresponds to Prince Angel Raziel, who governs the seraphim of Chokmah/Uranus. Uranus the planet and Chokmah the sephira. And there's another one for the month under Metatron, the superior of all, the prime minister, let's say. He has his... at the beginning of the month, he has his prayer. But we, well, by adding astrological knowledge, the month would begin according to the sign, not on March 1st, but on March 21st, and so on. So, there's more, even more force.

The conventional calendar followed by the Society doesn't have a correct esoteric and scientific basis. But it's the one that currently governs; the one that governs this society. And we have to take into account that we're in April. We know we're in the month of Aries, in the astrological calendar, and that gives us clues. April doesn't tell us anything. What about April? March doesn't tell us anything; they're names from the Roman Empire calendar. Today, those names have no meaning. September is the seventh, October is the eighth, November is the ninth, December is the tenth. Then, January is the eleventh and February is the twelfth, and we arrive at March being the first month, but March the twenty-first. But that knowledge was lost.

Well, then, we now have several notions that help us do a prayer, as Alexis Carrel, the doctor, rightly says, "an art and a science of prayer". Not just a prayer done any old way. All of this is in relation to Ceremonial Magic, Theurgy, Ceremonial magic. Thus, ceremonial magic can be done for anything, for a business, for a trip. At the level of Theurgy, it is a Ceremonial Magic for communication with the higher planes, not for a material effect. Well, on this important topic, in the Era of Aquarius it must take its rightful place in the daily life of every human being willing to follow an ascending path, and not remain on the horizontal plane, in a constant routine.

If there is any concern, a doubt, a clarification... First, we quote **Body Prayer**, prayer with the body. Authors: Doug Pagitt and Kathryn Prill. Published in the United States in English. Second, we quote **The Power of Prayer** by Alexis Carrel, a doctor and Nobel Prize-winning physicist, cited by Maestre de la Ferrière in several of his works. Author of a very beautiful work called **Man, the Unknown**. And finally, we quote **The Planetary Angels and the Days of the Week**, in French: *Les Anges Planétaires et les Jours de la Semaine*. COMMENT PROFITER PLEINEMENT ET QUOTIDIENNEMENT DE LEURS INFLUENCES: How to benefit fully and daily from their influence, by Haziël. Haziël is supposed to be a pseudonym. Published in France, Editions Bussiere, Paris.

Three works that give us notions so that prayer may be a yoga with all its techniques, with its mudras, its mandalas. We have Bakthi Yoga, for example, which also provides indications. Every important act in life must be



accompanied by taking possession of social life, by correct prayer. when sitting down to eat, when lying down, leaving for work, when entering the home. It is a spontaneous priesthood that anyone can practice.

And that, then, is an exercise of that latent power, that dormant power stored in the form of a seed in our Being, our Higher Mind, which we can cultivate without waiting for anyone's permission. Once the candidate makes the effort, one day they will meet a Master who will give them a push, give them some tools, and clarify some obscure points they have not understood in their life.

The idea is to start young, because there are two paths in life that lead to different goals: a path in life that is part of youth, leads to a decrepit old age, a useless, annoying person, locked away in a nursing home. And the other path leads to a happy old age, reaching 80, 90, 100 years old, in full bloom, in full use of their functions! And not like people are used to, when once they pass 70, they begin to lose their faculties, they go... But that's the one who follows a horizontal path that leads to decrepit old age. But if one starts young...

I started when I was eighteen, but I had concerns before then. Thus, one no longer lets oneself be dragged along, one is no longer a leaf blown by the wind, by others, by customs, by fashions, no. No, I am responsible for my life, for my destiny; no one else can be responsible for me.

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