TEMPLE OF THE HOLY GRAIL

First Order Empowerments: HEART OF THE MASTER; HEALER

TEMPLE OF THE HOLY GRAIL

MODULE #3 FOR FIRST ORDER EMPOWERMENTS

HEART OF THE MASTER
AND
HEALER EMPOWERMENTS
HEART OF THE MASTER
EMPOWERMENT

PREREQUISITES:

INITIATION
FIRST EMPOWERMENT
ROOT CHAKRA PART ONE EMPOWERMENT
LONG-LIFE EMPOWERMENT

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HEART OF THE MASTER EMPOWERMENT

VIEW

Meditation upon the essential being of one’s Guru in order to draw his blessings and receive various spiritual empowerments from him is an ancient practice. It is the means whereby a disciple quite remote from the physical presence of his Teacher is able to link and commune with the Teacher’s essential higher nature. Since the Guru is an out-picturing of a disciple’s Higher Self and, by extension, of the Eternal and Universal Self, the practice of visualizing the Presence of the Master has always been a powerful tool for interior transformation.

In the Guru Yoga of Hinduism, a disciple was eventually accepted into the “heart” or central monadic care of a realized, living, incarnate master. The chela or especially close and beloved disciple was adopted as a spiritual son or daughter under the continuous stewardship and nurture of the master, who even took upon himself the heavier parts of the chela’s karma when necessary. The master kept the chela always in his conscious view, protecting from invisible harm, nurturing telepathically, sending strength to successfully meet trials, and leading the chela into deeper and more advanced practical and psychic experience.

Thus a great and realized master could intimately shepherd and guide a few close chelas from a remote location, such as a cave or monastery, while they lived and worked a thousand miles away. He would appear to them in dreams, visit in his astral body, make telepathic suggestions, and link their minds into the Higher Mind of the Universe.

In Buddhism, this practice was extended to the Greatest Guru, the Buddha of history. Although he was not in physical body, he drew near to all aspirants in his Radiant Body. Because he had been an historical, incarnate being, disciples could make a link with him through visualizing his emblems, tokens, and relics. The technique taught to advanced students—sometimes known as Visualization of the Master—was extended to a vision of the various Buddhas in their fields of Reality. It forms the basis for much of the Vajrayana empowerment and mandala rituals. But in simplest and most direct form, it is the disciple’s individual occult communion with the Buddha.

The original Knights Templar, whose true lineage has been reproduced for you in the Student Manual, had in their possession the most sacred relic of the historical Master Jesus. It was the Mandylion—the burial shroud of Jesus retrieved from his open tomb by the great female chela Mary Magdalene and hidden for centuries among the Armenian Christians of Edessa or modern Urfa, then rescued from the Moslems by the Knights Templar in the thirteenth century. Scorched onto the sacred relic was the total body image--front and back--and
noble face of the Master Jesus through a mysterious burst of radiant energy released at the moment of physical resurrection. The Templars used the image of the face in some way--perhaps to commune with the Master--but the face is indistinct in positive image as it appears to the eyes.

After the slaughter of the holy Templars by the papacy, the relic passed finally into the possession of the Roman Catholic Church through a lineal descendent of Jacque DeMolay’s Templar vice-chief (who was burned at the stake with him). It is now known as the Shroud of Turin. In the eighteenth century, after the invention of photography, during one of the Shroud’s rare exhibitions a photographer was allowed to take pictures of it. When he developed the photographic negatives, he was astounded to find a clear and distinct holographic negative image that had never before been seen. Later scientific studies have proven beyond any reasonable doubt that the noble and striking image is that of the historical Master Jesus Christ. [The radio-carbon dating evidence, which contradicts everything else (such as the coins from the reign of Pontius Pilate resting on the eyelids in traditional Jewish manner made visible by advanced computer imaging), is invalid because the means by which the image was scorched onto the cloth was a burst of radiant energy that apparently produced a higher percentage of radioactive carbon isotopes than normally exists in nature, thus creating the illusion that the cloth itself could be no older than eight- or nine-hundred years. But this phenomenon is, in fact, a clue to the great alchemical process of physical resurrection in the “densified” astral body that Jesus used during his forty days of post-mortem appearances to disciples.]

The negative photographic image from the Holy Shroud of Turin is the greatest of all spiritual gifts to contemporary humanity in this new age, for it gives advanced disciples of the Master Jesus a means of occult linkage never before available. It gives them the historical face of the Master Jesus. Those who know how to work in higher occultism are now able to create the apostolic bond of a close chela with the Master, and through his Heart with the Christ, Who is the World Teacher for this new age.

The Heart of the Master Empowerment is a Templar operation for initiated members of the Apostolic Communion to apply to the Master Jesus for accepted discipleship and chelaship through two specific full-moon Visualizations of the Master. Through this practice, Templars may draw near to the Heart of the Master for deep, interior guidance. There is no greater Guru now serving in the planetary noosphere who is making himself available in this way. The only analogy in Buddhism is Padmasambhava--the Diamond Christ and the Second Buddha--and he serves normally only through specifically Buddhist channels. However, it is he who has facilitated this empowerment and works in specific ways with the Temple to bring into it the Tibetan spiritual wisdom.
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RECOMMENDED READING OR VIEWING: Various books and videotapes in possession of the Temple on the Shroud of Turin, including THE SILENT WITNESS; THE SHROUD OF TURIN, Ian Wilson; et. al.
TEMPLE OF THE HOLY GRAIL

TECHNIQUE OF THE VISUALIZATION OF THE MASTER

WHEN:
ON EACH OF TWO CONSECUTIVE EXACT FULL MOONS, beginning fifteen minutes before and lasting until about fifteen minutes after.

WHERE:
AT ONE’S OWN PRIVATE MEDITATION PLACE.

PREPARATION:
THREE DAYS BEFORE: Begin taking a few ounces of pomegranite juice and a teaspoon of olive oil each day, and begin focusing aspiration toward the coming Communion. Fast from sexual intercourse and red meat. Use Jasmine oil along with Rose on body and in bath.

TWO DAYS BEFORE: Add a sunset meditation and concentrate upon spiritual reading, prayer, meditation before sleep. Continue what was begun on previous day.

ONE DAY BEFORE: Add sunrise meditation. Continue the previous practices and build psychic energy for the Communion.

ALTAR PREPARATIONS FOR FULL-MOON MEDITATION:
Wear Temple Talisman and white robe. Sit West facing white linen altar in East with silver goblet, other personal sacred objects, and the SACRED IMAGE of the Face of Mar Yeshua, the Master Jesus, in clear view ahead and above altar at East. Use indirect sunlight (daytime), or consecrated candle light (night time), to clearly illuminate Face of the Master. If you are Priest, Priestess, or Bishop, consecrate elements of pure pomegranite, grape, or cherry juice and white hosts, but do not consume them. If you are Deacon or Deaconess, place Reserve Sacrament (Host) in goblet. Host must be reserved in violet silk until used, and must be consecrated by priest or bishop of the Temple in the Grail Liturgy. You must have recently bathed--preferably in Temple Soap with auric cleansing practice--and be barefoot and completely naked, scented with Rose, Jasmine, and Amber, and wearing only your white robe over bare skin.
THE PRACTICE:

Intone (on the F#) the Temple version of the Great Invocation:

From the Point of Light within the Mind of God / Light streams forth into the minds of Humanity / Light descends of earth.

From the Point of Love within the Heart of God / Love streams forth into the hearts of Humanity / Christ returns to earth.

From Shambhala where the Will of God is known / Purpose guides the little wills of personality / That Purpose which the Masters know and serve.

From the Center which we call the Human Race / The Grand Design of Love and Light interweaves with flesh / And it seals the door where evil dwells.

Light, Love, and Divine Power sanctify all that manifests in form.

After this, contemplate the Face of the Master Jesus for a few minutes until the Image is clearly established in your consciousness. Then do the Full Moon operations described below.

ON FIRST FULL MOON

Sit with right palm over Heart and left hand resting with palm up-turned on left knee (all fingers slightly cupped and touching as to form a slight cup or receptacle). Close eyes and perform the SURSUM CORDA by visualizing your Monadic Heart Center as a golden radiance between Solar Plexus and Heart, then either descend in consciousness into this Center or raise the Center up to eye-level (whichever technique works best for you). Look out through the golden radiance to see the Face of the Master. Hold the Visualization for thirty-three slow breaths, returning to it whenever the mind might wander.

Then imagine the Master Jesus in the Holy White Light seated before you in the midst of a throng of disciples, who are in a golden light. Imagine yourself as completely golden, for you are approaching the Master in your Higher Nature. Imagine yourself standing while the Master and all the disciples around him are seated. The Master stops speaking and looks at you. You now make your request to be accepted as a chela, and to be Initiated into the Mysteries of the Christ. Speak aloud and in your own words from your Heart.

When you have finished speaking, open your eyes and contemplate the Face of the Master above the altar, then close your eyes again and maintain the Visualization of the Master’s Face until the time of the exact full moon has
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passed (until about fifteen minutes after the full moon, or as long thereafter as you feel moved to meditate). When finished, consume the consecrated elements or half of the Reserve Sacrament Host, being certain to pour part of the juice onto the earth if you are Priest or Bishop of the Apostolic Succession.

Take careful note of dreams during the upcoming lunar cycle.

**ON NEXT CONSECUTIVE FULL MOON**

Proceed as before, but this time place left hand in front of Monadic Heart Center, palm up with thumb and next two fingers spread apart while last two are folded down onto palm. Rest right hand on right knee with palm up and fingers in the Blessing Mudra (pointer out, thumb alongside, other fingers half-folded toward palm). After the thirty-three breaths and visualization as described above, imagine yourself again as a golden figure standing before the seated Master and disciples. Again Jesus looks at you, and again you approach with your request, which you speak aloud. But this time you stand up while speaking with your eyes closed during the Visualization, keeping left hand in its position before the Heart Center and right hand extended forward at waist level and out about forty-five degrees to the right. When you have finished speaking, you sink to your knees and extend both right and left arms straight out from the shoulders in cruciform posture, making the Blessing Mudra with palms up on both hands. At this point open your eyes for a few seconds to see the Face of the Master above the altar, close eyes with head bowed, and hold this position while imagining that the Master stands before you pouring mystic astral emanations over your Crown and whole aura in a Sacred Baptism of Light. Inhale slowly through nostrils, hold the breath, then exhale through mouth with a “hum” as in pranic breathing. Do this three times. Then, keeping your hands in Blessing Mudra, perform the Nacham Mudra (left arm crossed over right arm, both over Monadic Heart Center, head bowed). **Give thanks aloud.** Remain kneeling with Visualization of Master’s Presence in meditation, or keeping arms in Nacham, sit again on chair with head bowed in meditation until about quarter of an hour after exact full moon—or as long as you wish.

Then consume consecrated elements or second half of Reserve Host, remembering to earth the Grail, dissolve the Mandala, and end the ceremony with the final Blessing.

**THIS IS THE BEGINNING OF WHAT WILL BECOME FOR YOU HIGH ESOTERIC INTERIOR INSTRUCTION—far superior to anything you have previously experienced.**
TEMPLE OF THE HOLY GRAIL

TEMPEL OF THE

HOLY GRAIL

HEALER

EMPOWERMENT

Prerequisites:
FIRST EMPOWERMENT
ROOT CHAKRA INTRO
HEART OF MASTER
LONG-LIFE
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Healer Empowerment

VIEW

INTRODUCTION TO THE HIGHER PEDAGOGY
From this point in the First Order Empowerments, instruction becomes brief, suggestive, experimental, and dependent upon the intuitive powers of the Initiate. Ultimately the Gnosis cannot be taught. It must be sought and learned. That is because each individual must earn mastery and forge his or her own path.

Of the thousands of books that have been written about the vast complexities of healing, we strongly recommend Bishop Templar Torkom Saraydarian’s NEW DIMENSIONS IN HEALING (telephone the Aquarian Educational Group in Sedona, AZ). We also attached Bishop Templar George Boyer’s COURSE IN HEALING as an appendix to this Empowerment.

DEFINITION OF SPIRITUAL HEALING
*Healing is the process of aligning and attuning reflected reality to Divine Reality. Spiritual Teaching is an aspect of Spiritual Healing.*

One simple example: When there is a wound in the flesh, the unblemished and unaffected pattern in the etheric aura guides the division and migration of body cells to properly fill out the invisible template over a period of time, and we say that the wound has healed. In this case, the strength, magneticism, and pranic health of the aura determines how quickly and how well the wound heals. The four subtle ethers of the physical body being responsive to the emotional (astral) and mental bodies, the better these higher bodies are attuned to Causal and Monadic or Divine bodies of the Real Cosmos, the more quickly, effectively, and beautifully the four ethers will be able to act to guide the wound into healing. Healing aligns and attunes the lower to the higher bodies.

On more complex levels, the same is true for mental and emotional healing.

When the physical body is too badly afflicted to generate self-healing, then healing is manifested in a gentle, harmonious death.

THE HEALING CHARISM
The ability to catalyze healing in animal and plant life is not a *siddhi*, or psychic power. Rather, it is a charism, *beraka*, or divine power of blessing. It has no root
in soul or personality, and thus it must be experienced as a Divine Gift that is received in consequence of asking.

No person or entity, in or out of physical body, is able to mediate healing unless he or she has achieved an interior and spiritual attunement with divine forces. For this reason, the ability to promote healing cannot be demonstrated by those on the devolutionary arc, except as temporary illusion—an in the cases of “miraculous healing” demonstrated on television by self-proclaimed healers, whose “patients” may experience a psychically-induced temporary relief of symptoms, but never long-term healing.

**THE HEALER AS TEACHER**

The HEALER is a Divine Messenger, thus a spiritual Teacher. He or she brings sacred, evolutionary Grail forces into the created or reflected worlds of human experience and mediates between the higher-triadic spiritual and monadic principles of the afflicted one and his or her lower mental, emotional, and physical-etheric principles.

Like a magnet, the HEALER establishes resonance and alignment—not by means of personal will, but by virtue of radiant Beingness, which integrates Divine and human, Real and illusory, Spirit and flesh.

**PRINCIPLES OF HEALING**

Medical, psychiatric, and other aspects of the vast and complex fields of healing are ruled by spiritual laws, and for this reason the world’s greatest healers have been spiritual initiates.

Pythagoras, Parmenides, Empedocles and the other initiated Pholiarkoi taught that true healing comes through the deep trance of sacred sleep in which the soul makes the descent or katabasis into the Divine Underworld of Reality.

Aklepios taught that healing is accomplished through subconscious, telepathic communications and by means of incubations during passive and highly receptive states like sleep, and that it descends into the flesh from the regions of the soul.

Hippocrates taught that the physician must be incapable of inflicting harm. “Harmlessness” (not in the sense of “ineffectiveness” or “powerlessness,” but “powerful in radiant blessings”) is a basic Buddhist principle.

Jesus taught that each afflicted person is healed by his own “faith” or fidelity and attunement to Divine Reality, but that holy people can promote and catalyze the healing forces within an afflicted person who is ready for the process.
The Rosicrucian Brothers taught that healing is a divine gift that must be given freely and without respect of persons. They also discovered that healing operates from the subtle bodies into the gross bodies by means of homeopathic substances or fragrances, harmonic sounds, symbolic visuals, and resonant mental suggestions or thought-forms.

Paracelsus taught that the physician him- or herself is the Philosopher's Stone, and that a true Healer might successfully use any number of medicines or cures, while an ordinary doctor might use none of them successfully. The flame of healing is kindled in a receptive patient only from the holy fire of a true Healer.

Saraydarian has emphasized that purity and attunement are necessary in both Healer and afflicted: Purity of life and daily attunement with the Divine Self for the Healer; purity of motive and environment, with faith in the Divine Self and attunement through the Healer, for the afflicted. He also emphasized the healing power of sacred Joy and Bliss, which are evoked in other rare sensibilities like Gratitude, Awe, and Peace.

**FORCES OF HEALING**

The mediation of healing is accomplished through a harmony of three Divine Forces: LOVE, LIGHT, and WISDOM.

LOVE is the compassion of self-identification with the afflicted. Root Chakra experiments to help an Initiate develop ability to feel love and compassion include the Communion and Conjunction Practices.

LIGHT is the radiance of pure Spirit. Root Chakra experiments to help develop ability to send forth light unto all include the Blessing Way Practices.

WISDOM is the Divine Flame that produces radiance unto all (Light) and warmth unto all (Love). Root Chakra experiments in pranic breathing and raising Kundalini, as well as all Empowerments of the First Order, help develop continuity of consciousness among various ego-states and Higher Mind or Intuition, which are aspects of Divine Wisdom.

**METHODS OF HEALING**

This trinity of forces must be present and active in the Healer if they are to be catalyzed in the afflicted person. That means the Healer will FEEL compassion for the afflicted, RADIATE the sweetness of Divine Blessing, and BE the Flame of Wisdom that ignites the higher interior alignments and attunements of the afflicted one.
The Healer must prepare for his visitation if possible with prayer and meditation in order to enter into the operation with high internal attunement, faith, and confidence.

The Healer may silently listen to the wisdom evoked from the afflicted one and speak very few words.

The Healer may entertain and cheer the afflicted with humor and many words or other presentations.

The Healer may lay hands on the afflicted, may intone sounds, may lead a visualization, may administer fragrances, may manipulate crystals or other sacred tools, may hear or offer prayer.

The Healer may place left hand upon his own Monadic Heart Center and right hand upon the afflicted Heart Center to potentiate catalysis.

The Healer may offer the Grail Liturgy of the Chalice and administer it to the afflicted.

The Healer may lovingly prepare special food or other things that may be ingested or imbibed by the afflicted.

The Healer may instruct the afflicted how to commune with, direct, and make best use of medicines prescribed by physicians.

If the Healer is a physician, he or she may be intuitively guided in far more complex ways than described in this section.

In all of this, the Healer operates in a sacred harmony of LOVE, LIGHT, and WISDOM.

ABILITY TO SELF-HEAL
The keys to healing are earned and imprinted upon the aura of the Healer. Just as the shaman must first accomplish victory within himself in the interior battles and initiations before he or she can transmit sacred forces, so the Healer must be well on the way to creating health within his or her own Elemental as well as harmonious strength and integration within his or her own psychic bodies.

Mother Jennie used to say, “You cannot teach what you do not know.” By the same token, the Healer must be healthy and whole, for “health” is evoked by sympathies and communions--not by mere desire for results.

The Healer, therefore, must be well established in successful Long-Life Practices. It is also preferable to have taken the Purification and Antahkarana
Empowerments so that close communion has been established between the personality and the Monadic Trinity of Watcher, Architect, and Builder.

**METHODS TO INCREASE PRANA OR CHI**

Healing of the physical body is dependent upon the flux of solar prana throughout the four auric ethers of the body. While there are many methods for transmitting prana from Healer to afflicted, they are not recommended. The Healer may use his own vital energies to catalyze those of the afflicted, but not as a substitute for them. Instead, we use a theurgical method to evoke the Forces of Healing within an afflicted person.

**Physical Contact: Mudra**

Laying-On of Hands is done in order to potentiate pranic flow, to imprint the “magnetic” pattern of the Healer’s radiant etheric bodies on those of the afflicted, and to vitalize the antahkaranic spirillae within the bodies of the afflicted so that communication with his or her own interior Monadic resources is re-established. Immediately before applying hands to an afflicted person, the Healer should breath mummia onto his or her palms (warm, moist breath) in order to facilitate physical or etheric communication.

The method for vitalizing antahkaranic spirillae is as follows:

1. Healer stands on right side of the afflicted person, who sits upon a chair or upright with arms in nacham posture (left arm over right) and feet touching or legs crossed, left over right, with eyes closed and in an attitude of receptivity, prayer, and submission to the Higher Nature.
2. Healer places left palm over lower back of the afflicted person’s cranium above the neck, and right palm over the forehead, closes eyes, and evokes the Holy Iliaster--focusing into a state of radiant white Christ-Light, using attunement intonations if desired. He or she maintains this meditative state and remains consciously focused only on the Light while adjustments are made from the Monadic Builder (cf. Purification and Antahkarana Building Empowerment).
3. During this silent period, which may last from one to five minutes (depending upon the need), there may be “affect” in the afflicted--i.e., mystic experience, glossolalia, etc.--but the Healer should gently return the afflicted to silence with a “shhh” and a few soothing words.
4. The Healer will know when this part of the work is complete, takes a deep breath through the nostrils, exhales through the mouth, and signs the forehead under his right palm with the equal-sided Cross, top to bottom, right to left (with respect to the afflicted).
Other Layings-On of Hands

There are innumerable other ways to use the hands to potentiate pranic flux and imprint the “magnetic” ideal healing pattern in the Healer’s etheric bodies into those of the afflicted person. They range from magnetic passes (cf. Mesmer) and cleansing with feathers and crystals to massage and body-work techniques that may be known to the Healer, and they are addressed in the teachings of many different schools. The Healer may also be directed by Higher Guidance to place hands in certain positions or do other things of a manual nature.

These other uses of the hands are of two kinds: to potentiate pranic flow, and to imprint a “magnetic” pattern. They divide into two further types: physical contact, and auric contact only. When physical contact is used, the Healer should prepare consecrated olive oil, which may be mixed with flower and vegetable fragrance oils, and apply it to the hands. This potentiates contact of the chemical ethers--or those closest in vibration to physical matter--between Healer and afflicted.

WARNING: When working with an afflicted person by means of hands through one’s own auric, etheric, magnetic, and vital forces, the Healer must not lose focus of intention or consciousness. If this happens, it creates an opening in his or her aura for imperil and other negative forces to enter, and the Healer may take on the pain and sickness of the afflicted person to some extent. If this occurs, the powerful aura of the Healer will be able to metabolize it quickly, but the affects can continue for days.

[The method of “taking on” the karma and illness of another was used by certain Rosicrucian and various psychic healers, but it can only be safe and successful if the Healer is a great bodhisattva saint and fountain of Divine Love. No First Order Templar is anywhere near that state of being. However, in the case of certain close soul relationships of deep love, where the love is highly sacrificial--perhaps a parent and child, or husband and wife--it is possible for the Healer to use psychic communion to enter into the beloved’s internal struggle with affliction and serve as a powerful reinforcement. In this particular case, as opposed to most others, the Healer is able to “personally” feel and effectively qualify the force of Divine Love, which is the Healing Tincture and the Waterstone of the Wise. But if the battle for health is lost, there can be serious and permanent repercussions on the health of the Healer.]
USE OF ESOTERIC METHODS TO INCREASE SOLAR PRANA:

Pranic Breathing
There are many applications of occult science to increase reception, flux, and reservoirs of solar prana. It must be said, however, that forcing of too much prana into the etheric systems is unbalancing and dangerous to health. With that caveat, review the teaching about sunrise pranic breathing found in the Root Chakra introduction. It is a technique that can be taught to afflicted people in certain cases, with the advice that walking bare-headed in sunlight and breathing deeply is of great benefit for accumulation of Healing Forces.

Plant Substances
Pine, deodar, and other evergreen trees accumulate solar prana that can be ingested by making a tea of their needles. Fruits and vegetables that grow above ground in sunlight and stay fresh for long periods after being harvested are also a great source of solar prana (i.e., apples [especially Pippins and others that remain hard for extended periods], squash, cranberries). Also oranges, pomegranites, and their fresh-squeezed juices carry a heavy concentration of solar pranas active in the chemical ethers--potent for building vital forces in throat and generative chakras.

The Technique for Drawing Prana From an Evergreen Tree
This is given in the taped lecture. It is recommended only for Initiates past the age of forty-nine, and may be used in conjunction with the Long-Life and Root Chakra Communion and Conjunction practices.

A similar technique was used by German Rosicrucians to draw disease out of a human being into a tree, which was then poisoned or stunted while the person recovered. It is not a Temple practice, and is considered to be an abuse of what the American Indians called the “one-legged people.”

Animal Substances
The musk of the male Tibetan deer--a secretion from the testicles of the live animal, not taken from a killed animal if at all possible--is known in the Agni Yoga writings as the “life-giver.” If the substance is taken a few grain at a time with food, it is often necessary to balance the effect with Valerian. But if the substance is taken by smelling the fragrance only, no Valerian is needed. The substance is available only in certain Chinese herbal shops, comes in small, wax-sealed glass phials, and is traditionally prescribed for pregnant women. Contact the Grailmaster of you wish to procure this substance.
Prana can be transmitted to a weakened or elderly person directly from a young, vital, healthy person of opposite sex through sleep-incubation (donor sleeps on left of afflicted), or even from a domesticated mammal like a dog. A Healer can donate prana by placing left hand upon Monadic Heart Center and holding the weakened person’s left hand in his or her right hand, visualizing the flow as a golden blessing coming from the Healer’s chest area out the right hand and into the chest of the weakened person through the left hand, and using an AUM to move the visualized energy. [Do not visualize prana from the Solar Plexus, as this could dangerously drain the donor of vital force.]

In extreme cases, including revivification, the Healer can lie upon the afflicted person placing left appendages upon right, Heart upon Heart, and intone the AUM while breathing into the mouth and nose of the severely weakened person and looking directly into the eyes (left into right, right into left, which is done by looking far beyond the face and locking the “double” of each eye into a middle “third” eye).
THE PRACTICE

THE HEALER EMPOWERMENT PRACTICE
The Theurgical work takes place on a New Moon and its consecutive Full Moon.

New Moon and First Quarter
Open the Eggregore the Temple by performing the Liturgy of the Holy Grail. Have already prepared a bean seed wrapped in moistened cloth or tissue encased in a water-tight plastic container, kitchen plastic wrap, or small plastic bag. This should be placed on the Patten with the Host, Blessed and Consecrated with the Host.

Before Communion, at the point in the Liturgy designated for Grail Rites, intone the following prayer on the F#:

O’ Eternal Lord of Life, Lord Christ, Lord Spirit, We invoke Your Holy Angels Michael [Mee-ka-ail] and Raphael [Ra-pha-ail] to transmit unto us the Holy Charisms of Teaching and Healing by means of the Empowerment practices we now undertake,
In the Name of [intone and make the Heptagram as given in First Order Operations] Jeshuah [”Yay-ay-shu-u-ah”].
[Right arm extended with Sword or First Finger] A-U-M

After Communion, add a small amount of the Sacrament to the moisture environment of the bean seed, put the package into your pouch with the Talisman and Long-Life Stone (if you keep the Stone there), then Earth the Grail, dissolve the Mandala, and close the Liturgy. Reserve part of the Host after dipping it slightly into the Sacrament and keep it in a plastic bag in the refrigerator.

Now use a small glass or plastic bottle open at the top into which you place the seed surrounded by damp (but not watery) cotton. The sprouting seed must be kept only slightly damp and with good circulation to the air so that it won’t simply rot. Then withdraw the Talisman from your pouch and keep it safe on your altar until the seed has sprouted and is ready for removal from the pouch. Be certain that the outside of the plastic or glass container of your germinating seed is dry before inserting it into the pouch.
First Order Empowerments: HEART OF THE MASTER; HEALER

You will continue to wear the pouch over the Monadic Heart Center at all times for seven days (unto the First Quarter Moon) except while sleeping or bathing. Keep the seed within the warmth of your Heart and the darkness of the pouch while it germinates and sprouts. It may be necessary to add more moisture, so check its progress every evening before putting the pouch away for the night into your chalice on the altar, and add a drop or two of water if it is dry.

At this time you will be receiving and evoking the Divine Pattern of Healing within your Heart by means of the germinating and sprouting energy of the bean seed, and the seed will be receiving the Blessing of your Monadic Heart Center and the essence of your prana as it transforms.

Quarter Moon

At the end of the seventh day of wearing the pouch, remove the sprouted seed from the pouch and take the reserved Host from the refrigerator. Place them together in the Patten on your altar next to the Chalice. Place a new white candle on a base in your Chalice and evoke the Divine Fire of Spirit by lighting it with that intention and intoning these words on the F#:

**Come Thou, Great Light! Come Thou, Michael! Come Thou, Raphael!**

Heat (oil) or ignite an incense of Gardenia or Jasmine. Enter into the Iliaster Meditation and evoke the Holy, White Light of Christ in a consciousness of the presence of Holy Angelic Hierarchs. When this has been done, come to your knees, make the nacham mudra, and reverently consume first the sprouted bean seed, and then the Consecrated Host. Remain on knees in nacham for a while, then sit again in the Iliaster Meditation. When this feels complete, give thanks to the Holy Archangels Michael and Raphael, and blow out the candle, closing the rite. Remove your pouch and return it to the Chalice, once the candle has been taken out.

Second Quarter to Full Moon

For the next seven days, or the rest of the time before the Full Moon, before each morning’s Iliaster Meditation place the white candle in your Chalice when you remove your pouch, apply Gardenia or Jasmine oil to your Heart, Throat, and Palms, and repeat the special Invocation of Archangels Michael and Raphael used on the Quarter Moon. Then intone the following prayer on the F#,

**O’ Holy Michael and Raphael, we ask for acceptance as a Companion into the Teaching and Healing Order of St. Michael and St. Raphael, and we ask for the opening and ripening of Teaching and Healing Charisms in us, in the Name of [as described] Jeshuah, A-U-M [right hand extended]**
First Order Empowerments: HEART OF THE MASTER; HEALER

Then sit for the Iliaster Meditation. When finished, make the nacham and reverently blow out the candle.

**Full Moon Healer Empowerment**

The Empowerment Operation may be worked at the exact time of the Full Moon (if possible) or at any practical time no more than eighteen hours before the exact time of the Full Moon.

Light the same white candle in the Chalice with the Invocation used on the New Moon, then heat Gardenia incense oil and apply some of it to Heart, Throat, and Palms. Let the air become fragrant with Gardenia. Perform the Grail Liturgy up to the point for insertion of Grail Rites. At this point intone the following invocation on the F#:

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O’ Eternal Lord of Life, Lord Christ, Lord Spirit,
O’ Holy Michael and Raphael,
We ask for Empowerment as Healer and Teacher,
and for the opening and ripening of Divine Healing and Teaching Charisms
in us,
In the Name of Ye-e-shu-u-ah,
A-U-M
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Take Communion while standing and assume the Orant mudra while facing East (turning clockwise if on East of altar). Evoke the Holy Iliaster with eyes closed while receiving the Empowerment. When this is complete, give thanks--still standing and facing East, but now in nacham mudra. Earth the Grail, dissolve the Mandala, and close with the Blessing as usual.

You have now received the Healer Empowerment, and you have been accepted as a Candidate for Companion of the Healing, Teaching, and Chivalric Order of St. Michael and St. Raphael. When you complete the First Order Empowerments and qualify for Advancement into Second Order, you will also qualify to be dubbed Knight or Dame and ennobled.