

**THE
MARRAKECH
CONVENTION**

**PRIVATE
& CONFIDENTIAL**

MANUAL OF INSTRUCTION

WARNING

*UNAUTHORIZED USE OR EXAMINATION
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WILL INCUR CONSEQUENCES OF THE GRAVEST KIND.*

A PRIVATE PUBLICATION FOR MARTINISTS ONLY.

MEMBERS MANUAL

SECTION I: GENERAL

Marrakech, May 1988

INTRODUCTION

This Manual elaborates and clarifies exactly why one should be a Martinist, what Martinism is, the purpose of a Martinist Lodge and the proper procedures to be followed by Martinist Lodges chartered in the name of the SUPR[] CONS[] INT[] DE L'OR[]. This Manual is in two sections:- Section I – GENERAL, for lodge Officers and all members of the Order; SECTION 2 – SPECIFIC, for Lodge Officers only.

PREAMBLE. After Pasquales passed on, the temples of the Elus-Cohen eventually closed. L. Claude de Saint-Martin, an Elu Cohen and member of the Order of Unknown Philosophers, continued to transmit the S[] I[] INITIATION to persons he deemed worthy. They in turn initiated others. This activity was not carried on under the aegis of an organized body but was perpetuated on a person to person (*or free*) basis. Papus received The Initiation from Henri Delaage and later found out that several of his friends had also received it via different channels. Papus felt that The Initiation was much too precious for its perpetuation to be left to individual transmissions; therefore, he founded the Martinist Order principally to secure and ensure its survival. During the years leading up to the formation of the first Supreme Council in 1980, Papus founded in 1888 the magazine *L'Initiation* as the organ through which teachings and information about the Order would be disseminated.

The advent of World War II brought about the cessation of almost all fraternal activity in Europe. The members were scattered as a result of the turmoil. Indeed, Grand Master Chevillon was assassinated by the Nazis. Several of the traditional esoteric Orders also met their demise. Fortunately, the Martinist Order survived. The O.M.&S. was the only branch of the Order that has operated continuously, being active during the war years in neutral Switzerland. After the war, activity gradually restarted in France and in French-speaking countries but progress in English-speaking countries was slow, due largely to the lack of information in English. In the early 1980's The Order began operations in the Western Hemisphere under the auspices of the Britannic Grand Lodge, and a serious effort at rebuilding in English-speaking countries began. The International College of Martinist Studies was inaugurated and charged with distributing information and teaching in English, working in parallel with *L'Initiation* which continues its work in French. *The influx of information now available in English has stimulated and rekindled a great interest in Martinist Work in English-speaking countries, worldwide. This Manual of Information and Instruction has therefore been provided so that standard and uniform procedures can be set and maintained in all jurisdictions.*

WHAT ARE THE ADVANTAGES OF BEING A MARTINIST?

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MARTINIST TEACHINGS
And those of the Esoteric Arcana
Are available from:

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES
P. B. Box W31 + Worthington + Barbados
West Indies

Write for a copy of the current book-list.

IMPORTANT Q's & A's

What is a 'free' Martinist?

*A Martinist is someone who is a member of the Martinist ORDER. One becomes a Martinist through being inducted by another Martinist who has the proper qualifications and authority to confer The Initiation. A person who is a member of the ORDER is called a 'Martinist' and as a Martinist he/she is expected to live the Martinist life, i.e. work towards his/her regeneration and ultimate reintegration. Martinists come together and form groups and these groups are called Lodges. A Martinist does not have to become a member of a Lodge—but may certainly do so if he/she would like to participate in Lodge activities. A Martinist who is not a member of a Lodge is called a 'free' Martinist. A 'free' Martinist may visit a Lodge on the invitation of the Lodge Master, however if he/she would like to attend the Lodge regularly it would be proper to apply for membership in the particular Lodge. *Living the Life and striving towards regeneration and reintegration is an individual work—whether one chooses to become a member of a Lodge or prefers to remain 'free.'**

What are the tenets of the 'Martinist Doctrine'?

Very succinctly: (a) Original Man (also known as Primitive Adam or Archetypal Man) was a composite Spiritual Being, emanated by God to fulfill a particular mission. He dwelt on a high spiritual plane where he enjoyed many privileges.

(b) Through the misuse of his free will, he “sinned.” His error brought about his fall from his pristine position into the physical world. He was originally a unified Being, but in his fall he became shattered and scattered...the cells that originally composed him now form the souls of the men and women who people the physical world (Humanity).

(c) His place was taken by another Being who elected to do his work and, in addition, to show him the way back to his First Estate. This Being is known to Martinists as Ieschouah (yea-hesh-shoe-wah).

(d) The task of humanity, individually and collectively, is to become reintegrated into the Archetype again, so that Primitive Adam may be restored. Until we are reintegrated, we will continue to suffer the consequences inherent in the physical world (called the “Forest of Errors” by Louis-Claude de Saint-Martin).

Brothers & Sisters

You should know at the outset that Martinism is another term for Christian Mysticism. It seeks to set Man once more on the Path to Re-generation and Re-integration. It has no other aims, it has no other objectives. Our Order and its activities will be of interest only to those persons who are capable of nurturing mystical ideas and principles of the sublimest kind. Many are called to its table of refreshment, but only those will be chosen to remain who have sufficiently advanced to be grateful for the spiritual fare offered.

Let me first say something about how Martinism came to be. Its fundamentals are those promulgated by Martinez Pasquales about the middle of the 18th century, but its name honors his pupil: Louis-Claude de Saint-Martin.

The fundamentals of the teachings of Pasquales were given orally to groups he organized and instructed. These were mainly made up of Freemasons. Freemasonry was in a stage of transition, and the experience was somewhat confusing. There was a conflict between the older traditions of esotericism and the newer ideas of liberal fraternalism. Pasquales Gagliostro and the Count Saint-Germain were casting their weight among Freemasons on the side of the genuine mysticism of the older tradition.

Had the teaching of Pasquales been fully accepted and developed, the whole character of France might have been different. As it was, Pasquales was called away from his work inopportunistically and there were none left among his successors capable of accomplishing the transmutation.

Jean Baptiste Willermoz and Louis-Claude de Saint-Martin continued to perpetuate the work Pasquales had initiated, but both of these had dissimilar views of what their teacher sought to accomplish; they therefore began to work in different directions. Willermoz worked to compress the ideas of Pasquales to the pattern of Freemasonry and limit its activities entirely to men. Saint-Martin on the other hand grew disinterested in theurgic practices and felt drawn to the mystical path, or Inner Way, teaching both men and women whose spiritual readiness was apparent.

In 1890 the moving spirit among Martinists was Dr. Gerard Encausse, who is better known by the name of PAPUS. To him largely, is due the credit for shaping the Order as we know it. Today, therefore, our Order owes as much to Papus as it does to either Pasquales or Saint-Martin. A comprehensive history of our Order is available, and all brethren should study it.

We assemble as Martinists, not only to enjoy our mutual association, not only to express mere thankfulness for such opportunities as life may afford us during this earthly span of our existence; but also to become craftsmen so that we may participate in what may rightly be termed a gigantic construction project.

That the Grand Architect of the Universe has conceived and executed a magnificent plan must be evident to all. As human beings, we are segments of this plan. We fit into it

some way; how, most of us are not quite sure. We know, however, that we cannot completely separate ourselves from it. This plan requires us to be agents of the Divine Architect and, as His agents, *to be actively at work here in earth.*

As Martinists, then, we are associated with each other for the purpose of discovering those truths which are fundamental to the divine plan and which may help us bridge the gap existing between science and religion.

In antiquity, science and religion were but separate aspects of the same study. Today, we find science and religion broken apart so completely that they seem not only independent of each other, but also in some respects hostile. They are like two great engineering concerns with the common task of constructing a bridge across a river. Both have construction crews and equipment on opposite banks, but they cannot agree on the principles of construction and the method of procedure. They occupy themselves futilely and to no purpose in argument, leaving the river unbridged and with no possibility of routing traffic across it.

Science has made only feeble attempts in comparison to what it should have done to restore man to his rightful place in nature. Relatively, it has just begun to reduce a portion of the great Architect's plan to that form which man can understand and use in daily life. It concerns itself only with certain aspects of the Great Architect's plan. The immaterial aspects, those qualities that are commonly referred to as 'spiritual' and 'psychic' are casually dealt with—or not at all. First causes, or what are generally known as metaphysical propositions, such as "Why are we here?" and "What are the ends which man should attain in life?" are held not to be within its scope.

Religion, on the other hand, in its declaration, dogmas, rites and practices, has often held it to be beneath the dignity of its traditions to make enquiry into divine causes.

This leaves man in a position where he is obliged to have blind faith in many matters, or to accept only those truths which materialistically inclined science is capable of demonstrating.

It is plain, therefore, that our duty is to become the *middle builders*. First we must prepare ourselves here in our Workshop (Lodge) for the great work we are able to undertake. Before we can really attain any worthwhile objective, we must train ourselves thoroughly. We must become familiar with the TOOLS we shall need to use. We must become skilled craftsmen. We must make no blunders. The "trial and error system" is one we cannot countenance. Before we begin any procedure, it must have a probability of fulfillment. It must appear plausible by certain tried rules of understanding. Furthermore, we are not going to discard any useful fact, idea, or object of knowledge simply because it did not originate with us. Whatever has been found applicable to situations at hand, we shall use.

DISCUSSION/QUESTIONS

Notices.

Remind the brethren to bring note book and pen.

Bring Conventicle to a close with the
Martinist visualization and prayer

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ASSOCIATE LECTURE #2

Brothers & Sisters

Those who seek admission into our Order are known as “Supplicants” and as such are brought by a responsible brother or sister to face an interrogation by a representative or committee of the Order. When asked questions based upon the traditional requirements, we may well wonder what the purpose of this interrogation really is. After the supplicant has become a member of the Order, should he petition the Lodge for membership, the committee must look for signs of a dedicated purpose before the Lodge Master places his name before the membership for ballot. For those assembled here, it will likewise be well for you all to receive those questions before seeking the test of the Second Degree.

Each initiate must learn to find *within himself* the confirmation of the rightness of Spiritual Truths and must not fancy that the exoteric writings of any person can become an infallible guide to truth. (Repeat). This is true even of the writings of those whom we honour as Venerable Masters of our Order. What they wrote for public eyes is neither the whole nor the best of Martinism. True Martinism is to be found in our Lodges, in our rituals and ceremonies.

Esoteric Orders with the Keys of Initiation make full use of symbols. Much profound and useful knowledge is expressed in the form of symbols. Since symbols will become our working tools, it behooves us to begin our training by a study of some of them.

Just what IS a symbol? *A symbol is a sign by which something is known.*

We find in general, two types of symbols, the first we call NATURAL, the second ARTIFICIAL. Natural symbols give evidence of things which exist in nature, that is, they are not merely in the mind, existing as a concept or idea. Example: smoke may be said to be a symbol or sign of fire since it always exists where fire is or has been. Constant association of the two has made one a symbol for the other.

Artificial symbols are created by man by social agreement, that is, by a group of people who agree on the meaning proposed. Artificial signs can be either spoken or inscribed. Whereas natural signs can only exist under the conditions which produce them, artificial signs on the other hand can be used whenever required. Examples of artificial symbols are languages, traffic lights, symbols used on schematic diagrams in electronics, etc. etc...

There is yet a third type of symbol: MYSTICAL SYMBOLS which may be a combination of the first two. How is this combination accomplished? Inquiring minds look out upon nature. They study and observe. These enquiring minds learn that, when certain

things happen time after time, the same conditions prevail with each happening. These uniform conditions of manifestation and action man has called LAW. Laws, therefore, are irrevocable truth. *As far as the consciousness of man is concerned they are immutable.*

Let us examine a few mystical symbols which early man knew and which mean the same today as they did then:

A very old symbol is that of a simple dot, or period. In itself, a dot may be said to be amorphous, that is, shapeless. It is vague and carries no definite form. Anything looked at from a distance becomes such an indistinct dot. It might be a ship at sea or a camel in the desert; but to the eye, it is vague and formless. So, to the ancients, the dot suggested potentiality, the formless condition out of which something could become. In other words, that out of which things could take form. Accordingly, the dot is a mystical symbol meaning beginning.

The circle is yet another meaningful symbol. One has only to attempt to visualize something without beginning or end to discover that the circle is the only perfect way to represent it. Mystically, (and logically), therefore, a circle can serve as a symbol of that which has neither beginning or end.

These are but a few examples of mystical symbols, but there are a multitude of others, and the mystic has always made use of them. Oftentimes they are so complex as to make their intended meaning obscure. In such cases it is necessary to look first for the simple fundamentals of which the symbol is made, and then, from understanding the simple elements, proceed to that of the more complex. The Tarot cards are examples of complex symbology.

It is important to remember in connection with symbols having a mystical meaning that the natural law which we discover creates in our mind its own symbol. *The meaning we perceive in the law itself is a symbol.* When we realize that we are discerning a law, the shape which that meaning takes in our consciousness as a mental form becomes the symbol itself. It is closer to depicting the truth of which we are conscious than any other symbol which we could later devise or design to mean the same thing.

For example: you admit the law of duality. But what mental picture do you have of it? It is safe to say that you think of two equal related things or conditions thought they may not necessarily be of the same nature or form. Night and day compose a duality; yet they are opposites. Consequently, in a broad sense, two becomes a logical sign or symbol for duality—two straight lines or two of anything that are related in their nature.

There are no substitutes for true mystical symbols. They are the thought forms of universal law. It is important to remember that mystical symbols are reflections in our consciousness of our discoveries in the astral realm, and that we cannot discern any such truth without at the same time picturing it as a symbol. As has been said, then, there can be no substitute for mystical symbols because any sign that does not arise spontaneously in our mind from the discerned truth is not a mystical symbol—no matter what we may call it.

Symbolism will be more easily understood when YOU YOURSELF become a careful observer of nature and her methods of operation. As you learn to read the Book of Nature you have the experience *yourself* of discovering laws which become symbolized by your own observation and reflection. You shall then find that you begin to acquire the necessary tools with which to deal understandingly with the whole subject—and with life. At the very outset then, *start to become more observant and pay attention to the signs that are all around you.*

DISCUSSION/QUESTION

Illustrate some mystical symbols and have the brethren attempt to interpret them.

Conduct Associate's Appraisal with Brother Initiate.
Advise the brethren that they will be required to learn it by heart.

ASSOCIATE'S APPRAISAL

(Associates should memorize this Appraisal)

M. The Bro:: I:: will please rise.

M. gives s::, facing the B:: I:: (M.T.F.O.R.H.T.T.A.R.E.)

B.I. (A.B.P.H-C.R.H.T.T.B.R.E.)

M. Are you a Martinist?

B.I. I am. I know the Mask and I know the Cloak.

M. Why does the Initiate enfold himself in the Cloak?

B.I. To preserve his own personality from the radiations of the Profane World.

M. Why should he wish to do that?

B.I. In order that he may the more easily receive the radiations of those he deems worthy.

M. Do you know any renowned cloaks?

B.I. I recall two. That of the Prophet Elijah and that of the Magus Appollonius of Tyana. Both provided the isolation necessary for reaching the highest realms of aspiration.*

M. Why did Elijah bequeath his Cloak to Elisha?

B.I. To remind him that his own personality must be preserved in order to be useful to his brothers.

M. What is the Mask?

B.I. It is something to conceal the personality and to increase to a maximum the distance between the Initiate and Profane World. Also it is an aid to creating the ideal personality.

M. Must the Initiate then hide himself?

B.I. Only to the Profane World. To his brothers, he presents his full and open countenance.

M. What does the Mask teach?

B.I. That true knowledge is impersonal and known only through its manifestations. It cannot be personified as An individuality.

*The Bible depicts the greatness of Elijah as a prophet and tells of his cloak descending upon Elisha, his disciple. See I Kings Chapters 17, 18, 19, 21 and II Kings Chapters 1 and 2.

Appollonius of Tyana was almost universally honoured in the ancient world. By some, he was considered a miracle worker, but he was modest in referring to his abilities. He was a contemporary of Jesus the Christ, and founded a school to promote the teachings of Pythagoras.

- M. What is the origin of the Mask?
 B.I. In the ancient theatre, the actor always wore a mask whose open mouth constituted a speaking trumpet through which the voice sounded. The very word 'personn' or 'person' means "to sound through" (per sona); thus a man is called a person because the mask has given him its name. In the tragedies (the old drama plays of Greece), divinities themselves were believed to speak through the actor's mask; so man came to associate the mask with communication with other worlds. It has become with us symbolic of such communion.
- M. Why is the Master's mask red?
 B.I. Because red is the color of spirit. It is also the color of battle, spiritual or temporal, and denotes as well the sacrifice the Initiate is ready to make for his ideal.
- M. Why does the Initiate wear a Cordelier?
 B.I. To commemorate the practise of the Templars of old who by the Cordelier isolated themselves from the forces of matter and grew closer to their initiator.
- M. What was said to you when the Cordelier was girt upon your loins?
 B.I. "Remember, this Cordelier, symbol of the Magic Circle and the Traditional Chain, linketh thee to thin initiator as he himself has been linked to light."
- M. Of what did this remind you?
 B.I. Of tradition revealed and transmitted by those found worthy. The girdle is the initiate's mark of distinction, signifying his acceptance in the succession of mystic light.
- M. Is the teaching of Martinism dogmatic?
 B.I. True initiation is ever so, since it must transmit original light in the form it had in the beginning.
- M. How will you make yourself worthy of this perfect knowledge enclosed in our symbols to which initiation offers the key?
 B.I. By zealous and unceasing effort for the welfare of our Order. In this way, I shall warrant the benevolence of the Masters who will work with me to the end that I may enjoy the rights of every true Martinist.
- M. Why have you been called an Associate?
 B.I. Because with a stout heart and strong spirit I have associated myself with the spiritual operations of the Masters who are the Unknown Superiors of this Order. I have joined myself with those who are the guardians of the sacred luminaries and who have perpetuated truth through initiation.
- M. At what hour are the works of the Associate opened?
 M.I. At the seventh hour because it is then the disciple begins his education.

M. At what hour are the works closed?
 B.I. At the thirteenth.

M. Why is that?
 B.I. I have yet to learn, but such knowledge has been promised me.

M. What is your age?
 B.I. Three years.

M. Why three years?
 B.I. It is a number of significance which my work as an Associate has disclosed to me in various ways. It also reminds me of three things to indulge in and three things to abstain from. I have been instructed to observe Perseverance, Temperance and Charity, and I have been admonished to flee from calumny, idleness and evil speaking.

M. Give me the Martinist sign.
 B.I. (P.H-C.R.H.T.T.B.R.E).

M. Give me the beating.
 B.I.

M. My Brother, the exactness of your answers leads me to judge you capable of enjoying the prerogatives dispensed by our Order. I shall ask you one further question: What is the use of our Order?

B.I. Our Order provides men of Aspiration with the means to exercise spiritual principle, virtues, and powers as they have been practised, preserved and transmitted by our worthy predecessors.

M. You have yet to learn the manner of truth's perpetuation. It has been accomplished year by year through the will of the Masters present in our works, who preside unknown and isolated among us at our Conveticles. May you ever dwell in the Eternal Light of Divine Wisdom.

B.I. Returns to his seat.

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(Note to Associate: This Appraisal summaries the basic information each Associate should know. In memorizing it you should also study it and meditate upon it).

Brothers & Sisters

At our first Conventicle you were introduced to the study of symbols. Can anyone recall the definition of a symbol? Brethren are expected to dwell upon the subject of our work between sessions so as to become familiar with their Martinism. **SYMBOLS ARE THE WORKING TOOLS OF THE MYSTIC!** *Proficiency in their use leads to attunement with the Hierarchy whence these mystical symbols originate.* Our Order encourages members to use all opportunities for mentally reviewing and meditating upon the symbolic stages of the Path of Initiation, whether traveling to daily work, sitting quietly in a park or garden, or elsewhere among plant life—especially tress. And of course in your Oratory at home.

We come now to our particular heritage of mystical symbols. These are rarely the creation of one person, except perhaps of the Master who founds an Initiatory Circle or Esoteric Order. The purpose of a mystical symbol is to enshrine an aspect of Eternal Truth. We shall first examine the emblems conferred upon us at our initiation, which are of strict Martinist tradition, then we shall consider the signs, symbols and emblems used in the conventicles of the Associate Degree. Lastly, we will complete this preliminary but fundamental study with an analysis of the Martinist Pentacle used on official documents of the Order, such as Charters and Certificates.

The remainder of the Work is concerned with mystical symbolism which is share by the two other great currents of the Western Tradition, namely the Pythagoreans and the Rosicrucians. *Please remember that whenever we speak of the Rosicrucians we refer to the Rose+Croix—and not to any group which advertises for members in the newspapers and issues membership cards, etc...*

Common ground exists between Occidental Orders of Initiation, so the accomplished Martinist may occasionally visit other esoteric Temples and receive honorary initiation, upon the recommendation of the Frand Master of our jurisdiction.

The first Martinist emblem placed upon the supplicant is the black mask. The black mask is represented by the Hebrew letter yod. Scholars say the yod is the foundation letter of the Hebrew alphabet—similarly, **THE MASK IS THE FOUNDATION SYMBOL OF MARTINISM.** Your Initiator spoke to you these significant words:

From this explanation we learn of the first great step along the Path. The Quest of Man is often repeated in the old Delphic adage: “**KNOW THYSELF** and thou shalt know the Universe and the Gods.”

(Repeat this and discuss. Martinism has to do with the acquisition of Self-Knowledge and, consequently, Reintegration. Emphasize.)

Our founder Master, Martinez Pasquales, writes of the “Reintegration of Beings.” The fulfillment of human evolution lies in expanding the limited everyday consciousness to reach all planes or *emanations* of omneity. This is the work of many lifetimes. Although we have all Eternity before us *there is not a moment to lose.* *We are not securely on the Path until an INWARD DEDICATION takes place.*

In the Charge, note the emphasis on the “collectivity,” that is, of the other members of the human race. The Gnostic Initiate Paul, who was raised by the Master when on the road to Damascus, subsequently taught: “Ye are members, one of another.” Our Pythagorean brethren say: “My Brother is my other self.” Think about this! The deep symbolism of the mask is to moderate the mundane personality so as to encourage an INNER RELIANCE.

Far from inhibiting the personality, the symbol points to redirection of the personal powers for the collective good.

How often do we hear or read about “service to mankind” only to find that the ‘do-gooders’ are mainly concerned with attracting to themselves or their organizations!

The lesson of the Mask is one of Silent Industry—silent service—silent labor—which allows the Martinist to listen for inner guidance. Our Venerated Master Louis-Claude de Saint-Martin wrote: “I have desired to do good, but I have not desired to make noise, because I have felt that noise did no good, and that good made no noise.” Rushing around, beating drums as it were, is as wasteful of opportunity as of not troubling to find one’s Path in life. The former is misdirection of powers, whilst the latter is lack of direction. We must Orient ourselves on the Middle Way of balanced attention, listening to the Heart and using the Head.

DISCUSSION/QUESTIONS/RECESS

PART II

Brothers & Sisters let us continue. When one figuratively masks themselves, the personality disappears. One becomes unknown.

We who are assembled here have no favours to ask. We care not for the recognition, honour, or distinction the world may have conferred upon us and by which we are known to it. *These things are of the outer personality.*

He who wears the mask is alone within himself. IT IS FROM WITHIN OURSELVES THAT ATTAINMENT MUST COME! *He who wears the mask is governed principally by his own mind and his own spiritual development.* He accepts knowledge from others gladly and is appreciative, but he will digest it and assimilate it and will see that it becomes part of himself—he will not merely bask in the warmth of the intellectualism of others, like one standing in the rays of the sun, only to be chilled later when it has been removed beyond him.

You have no doubt noticed how advanced others feel when they are in the presence of brilliant personalities, however, when the light of such personalities is diminished or gone, these unfortunates find themselves once again in total darkness, for within themselves they possess no light of understanding. They merely reflect the light of those prominent in their midst.

It has been said that the Buddha, in most sublime strains, teaches the doctrine of Nirvana or self-denial. This doctrine of self-renunciation means nothing more than the subjugation of the carnal side of our being. Man is a composite: in him exist the angelic and the animal. The spiritual training of life means no more than the subjugation of the animal—and the setting free of the angelic. Brothers & Sisters, these profound thoughts of the Buddha correspond with those symbolized by the mask.

Now, the following exercise, called “A” is to be practiced by you from now on:

EXERCISE “A”

From now on, you are to figuratively wear the mask while about your personal affairs. Become an unknown. Exchange vanity for humility; conceit for simplicity; arrogance for politeness. Whenever you are tempted to be boastful of accomplishment, retire behind the mask and find joy in your attainment and the good you have done. On such occasions, consider all your fellows as being behind the mask too—and do not look for words of praise, or signs of admiration.

Let the mask teach you to remain Unknown to those you have saved from misery or ignorance. Let it instruct you how to sacrifice your worldly self and submerge the profane ego whenever the welfare of the collectivity may demand it.

Whenever you are impressed by the social prominence, affluence, or economic power of another with whom you are in association, pause and retire behind the mask, and figuratively mask that person too, so that he/she becomes unknown to you—then re-evaluate them in terms of their character, simplicity and humanitarianism.

Dear Brothers & Sisters, it can be seen that in our Order, the mask is a distinct and significant symbol and a powerful tool. *The practice of figuratively wearing the mask IS THE MOST EFFECTIVE METHOD FOR DEVELOPING THE TRUE MYSTICAL PERSONALITY.* It is an essential practice for every Martinist. I enjoin you never to forget its use.

DISCUSSION/QUESTIONS

Does everyone understand Exercise “A”?

How is figuratively wearing the mask going to aid our endeavour for Self-knowledge and Reintegration?

Dictate Associate’s Appraisal Nos. 1 & 2.

Brethren: If you have the necessary privacy in your house where you can set up a small Oratory or Sanctum, here is an exercise that will be helpful in disciplining the mind for the Great Journey out of the Forest of Errors, as Saint-Martin described the general manner of living and thinking: Don your mask, cloak and Cordelier. Seat yourself about four feet from a mirror. Place one lighted candle between yourself and the mirror. (This exercise is to be done at night when the room is dark.) Repeat to yourself the question used at your

interrogation as a suppliant: “We do not ask you who you are, because if you knew, you would have nothing more to learn, but we ask you—who do you THINK you are?”

Do not discuss this exercise freely.

If any of the brethren have not received copies of the Magic Alphabet and the Martinist Secret Symbols, have the Bro: : Recorder hand them out.

Closing. Lodge Master dons mask and sits in silence for a few minutes. Then says:

“Brethren, let us meditate and hold this thought:

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

“These are the words of our Venerated Master Louis-Claude de Saint-Martin. I will repeat them again slowly.

-O-O-O-O-O-O-O-O-O-O-O

What does ‘Rose+Croix’ mean?

This is a vast subject, and a complete answer cannot be given in the space available here, but in response to the level from which I believe you ask: it is an award, a designation, or a term given by Initiates to those amongst themselves who are recognized as having attained a state or condition of inner or spiritual consciousness.

In what sense is the word ‘Master’ used by Martinists?

As “teacher.”

Brothers & Sisters

(L.M.: read the words that were said to the candidate when he was vested with the cloak.)

Let me emphasize these last lines: “This cloak is perhaps the most profound symbol ever to be placed before the eyes of the Initiate. Its study must therefore be left to thy persevering care and to thy personal work.” Your Initiator spoke these poignant words at the moment of placing upon you the second emblem of our Order.

A cloak of some kind has been a normal outer garment, as was the case in the days of Louis-Claude de Saint-Martin (1743-1803). Historical novelists of the period refer to it, some of them evidently being aware of its symbolic value. Alexander Dumas mentions the cloak of Saint-Martin in his book The Queen’s Necklace. Lord Bulwer Lytton refers to it in his Zanoni.

As Associates of the Martinist Order, we are primarily interested in the concept of nurturing the psychic development of the personality. Once we are aware of being on the Way of Enlightenment, or the Path of Initiation as we in the West call it, we seek every opportunity of withdrawing from mundane strife in order to commune with Nature and with Self. The aim is not to become selfish but to become selfless.

With the concept of the mask we hide our positive endeavors for uplifting humanity. We voluntarily become an unknown, the better to recreate our personality and to serve our fellow man more effectively. This in itself is a great step toward perfect attunement with the invisible, for the Higher Powers care nothing for the shallow values of the profane world...but everything for the qualities of love, compassion, charity, kindness, faith, truth, militancy and idealism.

Now: *learn to surround yourself with the “mysterious cloak,” the mystical armament of the adept, against which the powers of evil have no effect.* By the cloak we become negative and insensitive to others who are out of tune with us, leaving us screened from unworthy interference, so as to “dwell within the Temple of the Soul.”

The cloak, further, is a symbol of silence, prudence, discretion and self-possession. It isolates us from the curiosity and insolence of the profane. It is the symbol of physical protection against the ill-will of other people and things. It is like the fortified fence around your house that keeps out other people and their slings, arrows, projectiles and insults.

To exercise this faculty, Martinist brethren are directed to spend a few minutes at intervals every day, visualizing themselves as enveloped in the mystical black cloak. We gradually sense its presence all around us, like a delicate influence from harsh noise and inharmonious vibrations. Observe them grow disturbing while the true Self slowly unfolds like a golden flower beneath a beneficent Sun.

Have the brethren perform this exercise.

Pause for a few moments of meditation.
After a few minutes of silence, invite
Comments, but gently discourage digressions.

Let us now recall what was said about the white robe, or alb: (read section having to do with the alb).

The white robe, which is called Alb, worn beneath the mysterious cloak, symbolizes the “Robe of Glory” that was cast aside when the Superior Principle (our spiritual self) left the First Estate to dwell in matter (the body). The colour white represents the highest gradation of Light and has been worn by mystics of all ages to denote such a meaning; in fact, it has given rise to the term “The Great White Brotherhood.”

The fuller meaning of the colour white will be discussed later, but you will undoubtedly be realizing many of its significations already. Lastly, this white robe makes us all equal when admitted to our Order and when we enter the Temple, for it hides social distinctions and honours and renders us all innocent.

Whenever you put on your white robe you are reminded that you must purify your personality so that, instead of living by your base instincts which contribute to the development of an illusory self—you must, by prayer, by works of charity, by the development of virtues and by self-study and meditation, with the help of the Unknown Master, regain in time the real glorious “Robe of Glory,” thus being restored to your former birthright.

(PAUSE FOR A FEW MOMENTS, THEN INVITE COMMENTS)

Discuss how tonight’s lesson assists us in our goal of Self-knowledge and Reintegration.

Dictate EXERCISE “B”: First visualize the robe as an aura of pure, white light surrounding you completely, protected within the folds of the mystical black cloak.

Continue to dictate sections of the Associate’s Appraisal.

After conducting any devotional work, with lights reduced, read aloud slowly and distinctly, the following portion of the Gnostic poem:

“Then shalt thou put on thy Rove
And thy Mantle that goeth upon it,
And.
Shalt thou be Heir in our Kingdom.”

(from The Hymn of the Robe of Glory
translated by G. R. S. Mead.)

-O-O-O-O-O-O-O-O-O-O-

Sisters & Brothers

Resuming our study of symbolism, we will consider soon the ritualistic paraphernalia of our Heptad; on this occasion however, we will learn about the meaning and use of another item of habiliment with which we adorn ourselves.

No matter how well we fare in life, how unscathed by changes or how untouched by adversity, if we do not know why we act as we do or why circumstances and our surroundings are as they are, we are living in ignorance. No one can be content or happy for long in such a state of darkness; consequently, we cannot permit ourselves to indulge in practices or to be surrounded by things, the purposes of which remain unknown to us. That is the reason why we give considerable attention to our vestments, the signs and symbols of dress: for these are our tools. This does not mean that the symbol itself possesses any magical power or ever can be used to actually accomplish something in our lives—but, rather, the symbol is a *SILENT REMINDER of profound laws which CAN be so used—laws which you are being taught how to use.*

Will the Honoured Unknown Brother please rise for a moment so that the Sisters & Brothers may observe the Cordelier? You will remember that the third symbol placed upon your person at your Initiation was the Cordelier.

The Cordelier, you were told, protects you from evil forces during your work. (Read from the initiation, the section having to do with the Cordelier.) Notice especially these words: “This Cordelier, symbol of the Magic Circle and the Traditional Chain, linketh thee to thine Initiator, as he himself was linked to Light, whence cometh all Initiation and all Illumination.”

We see therefore that the Cordelier has a dual meaning. It symbolizes both PROTECTION and LINKAGE. Let us examine the first meaning. As a symbol of protection, the Cordelier emphasizes the significance of the ROBE which it holds securely around the body. If the robe could be said to represent the aura—that subtle blanket of vibratory energy that surrounds the physical body and can form a barrier against evil forces, as well as stretch and contact the auras of our Brothers with whom it brings us into communion—the Cordelier may be said to represent the Cosmic which encompasses and circumscribes our aura. The Cordelier is thus similar to the cloak in this regard, in that it constitutes a circle which protects us, just like a fence protects a field from the intrusion of would-be marauders.

This meaning has long been known and you will no doubt recall that in magical ceremonies, the celebrant usually traces a circle around himself, thus forming a barrier against evil forces, while he works. This circle is repeated in many ceremonies although it is not always obvious and its meaning is not always understood.

Let us discuss the Cordelier as a symbol of protection.

BRIEF DISCUSSION.

NOTE THE CIRCULAR SHAPE OF ANTIQUE TEMPLES, DRUID CIRCLES,
WEDDING RINGS, ETC. ETC...

We observed earlier that both the Cordelier and the cloak were symbols of protection, but there is this difference: The cloak is primarily a symbol of protection against the ill-will and ignorance of people, of their insults, and the radiations of this world. The Cordelier, on the other hand, is a symbol of protection against sorcery and demonic forces—in other words of forces from the psychic or astral world.

The Cordelier is a symbol of great antiquity, having a wealth of mystical significance. It has imparted light to man in each century and continues to enlighten Martinists to this day.

In antiquity, the cordier was related to the girdle or sash, of early wearing apparel. It was important because the waist provides a natural means of supporting the lower part of the clothing. Many names were ascribed to the Cordelier and, likewise, several purposes. At first it was mainly utilitarian, an article of dress; later its functions were religio-magical; and, finally, it became an esoteric symbol. It was known as a Cordelier, a cord, a girdle and a loincloth—and by equivalent names among the different peoples of the world.

In design, the Cordelier varied from a strip of cloth bound around the body, to a kind of rope worn by members of some monastic Orders. Practically, it was sometimes used to carry a purse or a sword. In this way it became the final article of dress put over other garments—just as a soldier wears a belt over the tunic of his uniform. As a man of fashion indicates his readiness for departure by placing a hat upon his head and taking his gloves and cane, so, placing the loincloth around a person in biblical times was an indication of “a readiness for action.” This thought is substantiated in Luke 17:8 “gird thyself and serve me...”

In its final form, through centuries of transition, the Cordelier became an ecclesiastical vestment, worn by priests of different sects, even those of the Christian church. The stole, now a common form of priestly vestment, is the ecclesiastical successor to the girdle or Cordelier. It consists of a strip of embroidery, two to three inches wide, worn about the neck, its ends hanging free down the front of the waist, often terminating in the cross or some other emblematical design.

PAUSE

Let us now consider the Cordelier as a symbolical link. Here again it is representative of the Cosmic within which all our higher faculties channeled through our auras become united, so that we may all commune in spirit. Within the framework of Martinism, the Cordelier symbolizes the Initiatic Chain that links each one of us to the Master who founded the Order and through him, by the mediation of the Unknown MASTER (of whom more will be said later), to the Light of the Invisible Realm.

As members of the Martinist Order, we have the right and duty to know of the chain through which the Light has been transmitted down to us. We shall not at this stage go into any detailed history of our Order, for the present we shall simply follow two lines of descent:

that of our personal Initiation and that of the succession of authority. At the end of this lesson I shall ask the Hon. Brother recorder to circularize this information.

Returning to the Cordelier as symbolizing the spiritual link that unites us in Brotherhood—you will recognize also the symbolic Cordelier of our Lodges. I am referring to the “chain” which is formed by all the Sisters & Brothers present at certain moments of the Ritual. It is at one and the same time a protection and a link, keeping outside our assembly those influences that would detract us from our concentration, while allowing the beneficence of our Invisible Masters to descend, unobstructed, amongst us.

Let us now briefly meditate on the Cordelier as a symbolic link and, having received further light, discuss again its different aspects.

MEDITATION/DISCUSSION

(navel cord, wedding rings, silver cord, the chain, etc.)

My Sisters & Brothers, we shall conclude our study of the Cordelier by noting that it closely resembles the circle as zero, or the symbol of Infinity and the cycle of 9; this however will be gone into when we study the symbolism of numbers at a later date.

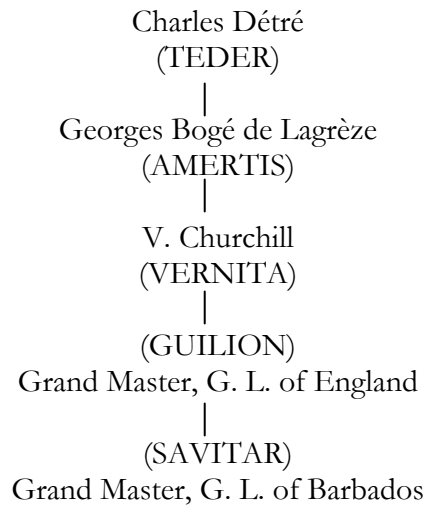
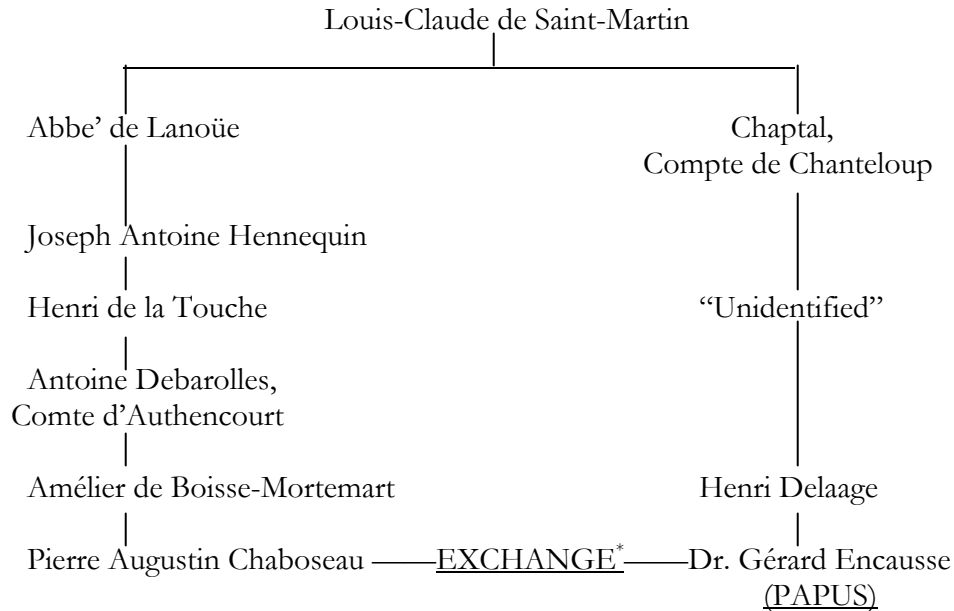
This week, meditate on the Cordelier of our Order so that its deeper meaning may sink into your subconsciousness. Thus—one day when you may hear the words: “Martinist Brethren, please form the chain around those who bear and those who are about to receive the Light....” you will understand the full significance of the occasion.

* * * * *

(Have the Hon. Brother Recorder hand out the schematic showing the Initiatic Chain of descent. Make sure all brethren receive a copy and have them write themselves on. [This is for their own personal record.])

-O-O-O-O-O- * -O-O-O-O-O-

MARTINIST INITIATIC CHAIN



* Note: Chaboseau and Encausse exchanged their initiations.

LUMEN DE LUMINE

Brethren:

This ritual exercise we are giving you at this time is part of the secret practices of certain rare mystics. It is given to you by our Grand Master as a special privilege of membership in our Venerable Order. This work, for a very long time, was known under the title of “LUMEN DE LUMINE” ... (Light of Lights). In order to achieve the goals of this ritual, you must follow the instructions to the letter. This ritual is to be performed at a time when you are totally alone and in a place where you are certain that you will not be disturbed. For the first time, read the entire ritual through so as to grasp the sequence and obtain the items needed.

PREMIMINARY You have to be in a room with a window which you will leave slightly open. There should be no artificial lighting in the room...only the lighted candles should provide lighting. Once you are inside the circle you should not leave it. We suggest you have a separate lighted candle to provide appropriate lighting at the beginning. Before you begin, remove from your person all objects of metal such as wrist watch, pins, clips, all items of jewelry, etc... Once the candle in the east is lighted, you should extinguish the candle you have used to see. (Always snuff a candle when you extinguish it, do not “blow” it out.) About half an hour before you begin, burn some incense. Commence with the exercise of the egregore as follows:

EXERCISE OF THE EGREGORE

Take a few minutes to consciously realize your integration into the egregore of our Order and consequently reinforce it by having a sharper perception on the mental level. In other words, by your affiliation and studies with us, you are incorporated into our egregore. This is a fact. Of this fact you must now be objectively conscious, so that an abstract notion may become an objective reality for you, that is, a reality which is intellectually understood. Keeping these instructions in mind, sit comfortably in a chair, eyes closed, feet apart, hands in your lap.

Now intone three times the first syllable of your surname.

Having done this, relax as much as you can. Next, imagine, or more precisely, SEE yourself in your mind's eye, in an immense crowd of men and women that you feel within yourself have either belonged, or presently belong, to the Martinist Order. If you have any difficulty seeing the crowd, just FEEL them around you.

Consciously acknowledge this crowd and place yourself in it.

SEE or FEEL yourself surrounded by the warm and comforting presence of these people. In your mind, *live this ambience*. Be calm and receptive and notice all impressions or thoughts that come to you during this period which should not last longer than five minutes.

RITUAL

Trace a large circle on the floor (with chalk or other material) and place a chair in the center. In the geographical east, south, west and north, place an unlighted candle (in a candlestick). Have matches ready.

When everything is ready, sit on the chair in the center of the circle facing east. Close your eyes and relax for a few minutes. Next: stand up and say in a soft voice, “May the divine essence within me purify all levels of my being.” Then light the candle in the east—take it with your right hand and, while remaining inside the circle, move to candle over the circle clockwise, from east to south, to west, to north until you are back in the east, thereby closing the circle.

While doing this say, “I enclose this circle of light around me and I hold myself within this mystical circle.”

Next: light the three other candles with the lit candle you have in your hand, then place it back in its place, in the east.

Once all the candles are lighted, sit on the chair and, while gazing at the candle placed in the east, say in a soft voice “LUMEN DE LUMINE, Symbol of the ineffable presence of the Supreme Principle, create in this circle the condition of sacred communion with the beneficent and benevolent hosts of the superior worlds.”

Next: with feel separated and eyes closed, say in a soft voice, “May the Venerable Past Masters manifest their holy presence here and give their support to the humble disciple that I am.” Take a deep breath, inhaling and exhaling through the nose and relax as much as possible. Remain totally silent, be receptive and acknowledge all impressions which may come to you. Stay like this for fifteen minutes. No more.

If you see or hear anything, don’t move; stay quiet, you have nothing to fear. After the fifteen minutes are up, stand up and extinguish the candle of the north with the snuffer, next the candle of the west, that of the south and lastly that of the east.

Then: while facing east, trace in the air before you, over the eastern portion of the circle, using the index finger of your right hand, starting over the candle of the east, a large triangle with the apex pointing upward; then another triangle, pointing downward.

While tracing the triangles, say softly, “May the holy ones who have come to assist me return to the superior spheres with my veneration and my gratitude and, by this sign, may this circle of ‘LUMEN DE LUMINE’ be dissolved.”

This exercise should be performed once every three months: while the moon is waxing, i.e. between new moon and full moon OR on or about the dates of the Solstices and Equinoxes.

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Respected Associates

Let us continue to unfold and advance our knowledge of matters which concern every Martinist. Please focus your attention on the center of our Oratory, namely the altar. (PAUSE) It is a noteworthy feature of esoteric Lodges that the altar is in the HEART (center) of the sanctuary and not at its head or eastern end as is the case as being the Mystical Path. Saint-Martin's term "Men of Desire" relates to those who have learned this fact. We shall return to this subject at another time.

The altar for this degree is draped in the three Martinist colours: black, red and white. Black, which is really a lack of all colour or light of any kind, symbolizes ignorance. It is the "Forest of Errors" in Saint-Martin's writings, where are found his "Men of the Stream"—those persons who drift along in mundane conditions lacking direction and the desire to seek the Light.

Red reminds us of sacrifice. Also it symbolizes courage—courage in the battlefield of life where one struggles to transmute the elements of Nature.

The White top of the altar is surmounted by the three luminaries, representing the Light of Wisdom, Strength and Beauty. White indicates purity and those evolved Beings, Masters and Adepts, the "Children of Light."

We enter the Martinist Order seeking the Great Unknown, also implied by black. We associate in order to learn how to orient ourselves, degree by degree, so as to develop our hidden or occult powers that we may become aware of Omneity working through us. We strive to Regenerate ourselves and hold the goal of Reintegration firmly in mind.

At the same time our service to the collectivity remains unknown.

If we find ourself sufficiently in harmony with Martinist traditions and with one another, we work enthusiastically to attain the second degree, that of the full Initiate of Martinism. The colour red has a richer meaning there, for the hidden Fire of the Soul is being fanned into brilliance by our sustained aspirations. This is the second great step along the Path.

Lastly, the full Light is symbolized by the white of the Third Degree, that of the Martinist INITIATOR who is empowered to "give back strength and vigour to the Symbol of the Order." White is the conscious impression we receive from a perfect blend of all seven colours of sunlight.

Our Venerated Master Papus, first President of the Supreme Council of the Martinist Order of the world, tells us that every priest of an ancient sect was an Initiate, that is, he understood perfectly that only one religion existed and that the different forms of worship only served to translate that religion to different peoples, according to their particular understanding, level of consciousness, and temperament. As an important result of this fact, a priest from one temple could be honourably received in all the other temples and allowed to officiate. Thus we read where "the High Priest of the Israelites received into the Temple

an Initiate, Alexander the Great, and conducted him into the Holy of Holies to offer a sacrifice.”

The quarrels of the various religious sects for supremacy today would have amazed an ancient Initiate and filled him with contempt for our ignorance and bad faith. *The aim of the larger part of secret societies is to re-establish this union, this tolerance, among all the members of the human family, through men of intelligence.*

DISCUSSION/QUESTIONS

Let us return to a study of our symbolism: The layers of different colour upon which the Luminaries are situated are also emblematic of the true principles of the Hierarchy, that progressive order, or series of grades or stages through which we pass as we develop. Each luminary represents a different grade of the Hierarchy, one exceeding the other, just as the numeral two follows one, and three follows two.

In every organization, such a hierarchy must exist, for it is reasonable that those who have advanced have progressed beyond those who have just entered the Light. Though each luminary gives off light, the light of each is not symbolically the same. The colours black, red and white represent the Hierarchy of Light.

In man, the hierarchy is to be found in the three parts which constitute the human trunk. In their order we have: the stomach, then the breast, and finally the head. Each of these respectively gives birth: the stomach to the body, which it renews the breast to life, which it preserves within it; and the head to thought, which it manifests.

We will pick up this subject again in more detail, however it may be more understandable at this point if it is expressed another way: Our search for a knowledge of the Absolute, God, Nature and Man—begins in darkness, a state of comparative confusion, perhaps even doubt and fear. This is symbolized by the black cloth and denotes that our hierarchal degree of ascent is still much in the shadow. The black cloth denotes as well the stomach and the body, and the animal instinct, for these are the lowest in the hierarchal order of our being. Certainly, that man whose life is governed solely by his stomach and bodily appetites has not advanced far among men, nor even far above animals.

The red cloth represents the degree of penumbra. In art, penumbra is the blending of shadows into light, it is that point where shadows merge into colour. Consequently, the red cloth above the black on the altar symbolizes man rising out of abject darkness into the twilights of understanding. It also denotes the breast and life. Symbolically, the heart is the seat of the emotions and sentiments of man, and, further, it pumps the life blood through the body. Since it is located in the breast, its interests are higher and exert a more refined influence upon man than those of his stomach or appetites. A man, sensitive to his sentiments and emotions, is transcending his lower nature, he is emerging from darkness into light; consequently, the red cloth symbolizing these things, is above the black one.

The white cloth surmounting the altar represents pure light. It denotes the manifestation of the head—thought. It is upon thought that we depend for our

understanding of the mystery of the triad of nature, man and God, as well as of the character of the Absolute—Omneity.

In nature, as in man, will be seen the same hierarchy of three degrees: the three great divisions or kingdoms. What are they? Mineral, vegetable and animal. There is a corresponding relationship between these three kingdoms of nature and the hierarchal order of man. To the uninitiated each seems animated by a power peculiar to itself. It is the obligation of the Martinist to relate these three hierarchal manifestations of the universe with truth.

Let us now meditate quietly on the altar, its colours and the luminaries.

(Allow up to five minutes, then tap gently with gavel. A short discussion is desirable to ensure that all the points mentioned so far are clear and understood. A though understanding at each step is imperative if progress is to be made.)

Sisters & Brothers, until we meet again, think on these things.

(DICTATE SECTIONS OF THE ASSOCIATE'S APPRAISAL. REMIND THE BRETHREN THAT THEY ARE REQUIRED TO LEARN THE ENTIRE APPRAISAL BY HEART. AT THE NEXT CONVETICLE THEY WILL BE QUIZZED ON THE SECTIONS DICTATED SO FAR.)

-O-O-O-O-O-O-O-O-

Respected Associates

It has been the obligation of the true Mystic Order to preserve and transmit fundamental truth. This it has accomplished through Initiation and the use of symbols.

Initiation has demonstrated certain universal laws, and symbols have been given to explain them. It is the universal and eternal nature of its elements that gives to Martinism its significance. Its symbols, being fundamental and truly mystic, contain almost endless application. The symbol of the Hierarchy of Light with which we became acquainted at an earlier Conventicle well illustrates the triadic nature of all things—even the three great classifications of men.

As there are three gradations of light, so are there three gradations of men: First, there is the commonalty which dwells in the shadows—blind, ignorant, living largely for the satisfaction and gratification of the appetites. It is but vaguely aware that life has a purpose of that Light such as has been preserved throughout the ages may be had. It makes little or no effort to reach a higher level of living or acting than that which seems natural and is accomplished with the least effort. Its questions center always in the lowest realms of thought—and its answers represent the greatest distortion of truth. *In the Hierarchy of Light, the light of the majority of men is only darkness.*

Above this gross level of society are those whose aspirations have been awakened, whose natures have been somewhat disciplined and whose desires have become spiritualized. They no longer are content with the shadows, for the presence of Light stirs a faint response in their minds and hearts.

They struggle to open themselves more fully to the Light, although, not knowing its full effulgence, they often fail to recognize its messengers. These dwellers in the penumbra, we call Men of desire; and symbolically the initiate may be said to have achieved that classification when he is ready to advance to the next degree. In the Hierarchy of Light, the Men of Desire are represented by the dissipation of darkness to the degree of penumbra.

At the apex of the pyramid of men stand those truly advanced and perfected beings who are the true leaders and teachers of whose company we aspire to become a part. They are the Unknown Superior Ones who mark out our path in Martinism and shed their Light and their Love over our Conventicles.

Their number is small compared with those in the other two grades; yet by the rite of the mystic Cordelier, all Men of desire are linked to them. In the Hierarchy of Light, they are represented by pure white.

Thus we may trace the plan of man's spiritual evolution from gross ignorance to growing enlightenment, to a state of wisdom and attainment.

We studied last week some of the meanings of the altar cloth, composed as it is of three colours, and I have spoken a little more on the three types of Men. Our luminaries

have taught us that truth is one even when coming from sources seemingly opposed and at variance with each other. In Martinism, we seek to discover this essential oneness no matter where it is found or what the channel through which it comes. In bridging the viewpoints between science and religion, we establish a way acceptable and agreeable to both.

Let us now conclude our preliminary study of Martinist symbols by examining the other articles of our Temple furnishings:

Following the traditions of our ancient masters, the Egyptians, the Chaldeans, the Gnostics, the Platonists and the Kabalists, Martinism, as you have learned, affirms the triadic nature of creation and the existence of one unique principle called the Absolute, which governs with equal regularity the creative power of God, the phenomena of nature and the thoughts and actions of man.

It is the search for this Absolute—which our Hermetic Brethren called the Philosopher's Stone—in which Martinists are engaged through meditation upon our symbols.

The three single candlesticks disposed upon the altar top shall be studied in more detail in the weeks to come, but they symbolize the Ternary Law, or Law of Three. To a number of religions, these three luminaries could represent the Holy Trinity. To us, they represent more particularly the three attributes of the Sovereign Architect of the Universe, namely: His Wisdom, His Strength and His Beauty. You note the luminaries are situated above the white cloth representing the world of the Initiate. This indicates the last step in the spiritual scale, that of the reconciliation of Man with his Principle, in other words the absorption of the Initiate into the Absolute: REINTEGRATION.

The white cloth is also surmounted by the incense, symbol of the aspirations, thoughts and prayers of the Initiate rising towards Omneity and encompassed by the three attributes of the S.A.O.T.U.. *It is the fire of our spiritual struggle which transforms our gross material self into the more subtle spirit that rises higher and higher, towards reintegration.*

The black mask is there to remind us that *the true Initiate remains unknown.*

The New testament indicates the Light that guides more particularly the Christian Initiate towards his goal.

The Charter symbolizes the link between the Martinist Initiate and the Higher Initiate—the Master who founded our Order.

Having now examined our altar in detail, let us briefly consider the other symbols of our Oratory. The Pentacle of the Order, the Banner of the West and the two Columns we shall study in detail at different stages of our work and in the light of what we learn as we progress.

The Master's Table is covered by a dark red cloth, symbol of authority.

It is surmounted by a 3-branched candlestick, another symbol of the Ternary Law which represents more especially the reflection on the material plane of the Higher Trinity. “As above, so below” declares the Hermetic Tradition. The fact that three lights are united on ONE symbol points to the UNITY that underlies everything.

The two-edged sword symbolizes the duality that is to be found in the application of authority—of Justice and Action. It “cuts both ways” explains very graphically the meaning of this symbol. It reminds the Master and the members that *a privilege or a right immediately creates a duty*—and that abuse and misapplication is detrimental to the two sides.

The three roses, in different stages of maturity, namely: a rosebud, a half-opened rose and a fully opened rose, represent three stages of evolution of the soul.

The gavel, another symbol of authority, symbolizes the need to work actively at our spiritual development. It is the emblem of DIRECTED EFFORT, concentrated on ONE OBJECTIVE, to give a determined result. “If thine eye be single, thy body will be full of light.” (Give one rap).

The white covered chair for the Unknown Master, Invisible but always present.

The Light in the East is our link with all those who have preceded us. It is the habitat of the soul of all the Masters who have worked to raise Humanity out of its material condition. It is our link with the Astral World.

Sisters & brothers, let us now briefly meditate on what we have just learned.

QUESTIONS/DISCUSSION

Brethren, this terminates our first study of our tools. Next week we will go over any points that need further clarification and answer pertinent questions.

QUIZ THE BRETHREN ON THE ASSOCIATE’S APPRAISAL.

-O-O-O-O-O-O-O-O-O-

Sisters & Brothers

I will not conduct an examination by asking appropriate questions and test your comprehension of the Work presented so far.

(THE FOLLOWING QUESTIONS AND ANSWERS HAVE BEEN EXCERPTED FROM VARIOUS CONVENTICLE SESSIONS FOR PRESENTATION HERE):

Why do we salute the East when entering and withdrawing from the temple? The East, where the Sun rises, symbolizes the place from where Truth, Light, and Knowledge comes and as our Departed Masters are held to reside in the Light, we turn to the East to greet them.

Black is said to be a symbol of evil, why then is our cloak black? First of all it must be understood that the choice of colours to symbolize certain principles is purely arbitrary. These symbols are taken from the Book of Nature and are chosen simply for their ease of understanding and demonstration.

The entire symbology of colour is based on light. The total absence of light is darkness. The fire of desire will then generate heat, which at first begins to glow dull red. As the heat increases, the colour turns through several shades of red to finally a brilliant white light. There is the progression—and it is represented by the three colours of the altar cloth.

In nature, in the absence of light, all is black. BLACK IS NOT A SYMBOL OF EVIL. Black symbolizes quietude, passivity, rest, inactivity—it is therefore not an active symbol. It symbolizes darkness because darkness is the absence of light. It symbolizes ignorance because ignorance is the absence of the light of knowledge.

On this principle of absence, by the way, our Grand Master wishes it emphatically stressed that as far as the pigmentation of one's skin goes, a black skin is NOT a symbol of an absence of anything—on the contrary, it denotes a SURPLUS of pigmentation and cannot in any way be linked to the abstract conception or symbology of black.

But let us return to the specific question regarding the colour of our cloak. The cloak is black because it symbolizes the unknown, it has no identification marks or recognizable features. Thus, when we use it mystically as a protection against the ill will and hostility of others, it offers no features on which they can focus or concentrate.

Since the three Martinist Colours are black, red and white, why are these colours not represented in any of our regalia? Indeed they are! Let us see how this is so: The Associates wear black and white because they are at the first point of entrance and only there because they are *becoming* Men of Desire. Their 'red' is therefore internal and expressed by their ardent or 'red hot' aspiration or desire.

The Initiate or Second Degree member wears a red bandolier. The Lodge Master's (or Unknown Philosopher's) cordlier is also red.

The Third Degree members do not wear red, but an explanation of this must wait for a later time.

Who are the Departed Masters of the Order? Martinez Pasquales, Louis-Claude de Saint Martin, Jean Baptiste Willermoz, those who inspired them...those who have followed in their footsteps and have now joined them—Papus, for example...

Who are the Invisible Masters of the Order? They are Beings other than those who we usually refer to as our Departed Masters.

Who is the Unknown Master? Of the Unknown Master nothing may be said at the present time, other than that he is the Master, on the Plane Above, of our Particular Chain.

What is the significance of forming the chain during the ritual? The chain is to the lodge, what the Cordelier is to the member. It acts as a magic circle to prevent the intrusion of unwanted influences and helps to form a ring of power which intensifies and multiplies the sum total of the individual power emanating from the participants in the circle. In the opening part of the ceremony, the chain creates a ring of power within which the words of Saint John find a suitably prepared ground. To introduce a modern facsimile, the chain "accelerates" the impulses emanating from each member's concentration, as a cyclotron accelerates the particles injected into it from various sources.

What is the Martinist Order? The Martinist Order is a discrete philosophical fraternity whose purposes is to perpetuate and disseminate Sacred Truth. Its sublime teachings are those of Christian mysticism and moral chivalry. It seeks to aid each Man of Desire in reuniting with his Spiritual Principle, and to form human society along the lines of a Theocracy—a people under the rule and discretion of Omneity. It transmits through its initiations and private teachings the lost Light of ancient wisdom. Its privileges are available to men and women of any race and creed who are sincere, worthy and strongly desirous of spiritual advancement and esoteric knowledge.

Do you believe that a secret organization may transmit light? Yes. The true Light which men should desire above all else is only transmitted perfectly by secret esoteric bodies—among which the Martinist Order ranks very high. Unfortunately, the churches and academic institutions of modern times transmit only a very small portion of this Light; their teaching are shallow and abound in errors and half-truths evident to those of spiritual discernment.

"If you were ordered to believe, if you did not believe, or to stop believing if you do believe—would you do it?" No. The mystical aspirant can only believe what he knows to be true and righteous, and this type of belief, resting upon knowledge, is not subject to the dictates of any external authority. The order to believe does not add to a mystic's inner knowledge, nor does the order not to believe detract from it. Therefore the answer to this question is definitely negative. One of the prime goals of esoteric initiation is to build a strong and stable foundation of spiritual knowledge within the self; and this knowledge must

be so strong and secure that it could not possibly be altered by external currents of opinion or the dictates of ecclesiastical or political authorities.

“We do not ask you who you are, because if you knew it, you would have nothing more to learn; but we ask you: who do you THINK you are?” Each person is a cell or unit in the body of Adamic Humanity, and the privation and relative darkness in which we dwell is a result of Man’s symbolic Fall from an original state of glory and oneness with the Divine Being. However, the Creator loves humanity and has given us strong instruments for our ultimate spiritualization and reintegration. By means of a redirected will and a pure desire for spiritual knowledge and grace it is possible for all members of darkened humanity to re-approach the lost Light and finally attain the oneness with Omneity which we experienced before our first emanation from the Divine Bosom. God has placed in the world a powerful Agent to assist in human evolution; it is the Christ Principle, ceaselessly encouraging Man to oneness and complete attunement with Omneity, and final victory over the evil principle and its machination.

Is life linked to matter? All matter is infused with life in varying and ordered degrees of consciousness. The whole universe is living! The energy which underlies all matter is but one aspect, or polarity of the Divine Creative Power, while the life principle, with its attributes of mind and consciousness, is the second aspect of this fathomless Power. Thus, there is no “dead” matter, for matter is one aspect or extension of Omneity, and death is unreal and non-existent to the Divine Nature. Matter provides a theatre or school for the expression of life and its attributes of mind and consciousness; ultimately, at the end of time, matter as we now behold it will no longer exist and will be entirely withdrawn into the Divine immensity. As Martinez Pasquales said, “In the end all will return to the beginning.”

Is death an end or a stage? Death is a misnomer and an unreality. At so-called “death,” man’s spiritual principle or soul is separated from the physical body and manifests upon the immaterial, higher plane. At this “stage” of manifestation it reviews its experience and lessons and prepares for further necessary experiences. Modern Martinism teaches that the spiritual principle is reborn into successive earthly existences, according to the natural laws of reincarnation and karma, as the scriptures teach, until its development is perfected on this plane. Thereafter it continues its evolutionary ascent on higher planes or spheres, contemplating the ultimate goal of complete identification and reintegration with its Divine Source, the Omnipotent and ever-loving God.

If you were ordered to kiss your enemy and to forsake your friend, would you do it? This is a very difficult question to answer, since a reply depends upon the circumstances involved when the question is asked. As candidates for Martinistic initiation, we aim to devote ourselves to an ideal, and to be absolutely true to it. As we grow in the Divine life, our friends and possible enemies assume a relationship to our expanding personal ideals. If erstwhile friends no longer are compatible with our evolving ideals, then forsake we must, whether ordered to or not.

Likewise, as the Master Jesus said, we will harbor no rancor toward our enemies. If ordered to kiss and forgive them, the dictates of the Christ Principle would incline us to do so. In ordinary circumstances, the mystic is true and loving to his friends, and charitable and

forgiving to his “enemies.” We will not permit hate to dwell in our beings—although we will be watchful, cautious and reserved when necessary.

Who might give us such an order, that we kiss an enemy and forsake a friend? If it were a spiritual mentor, a person far more evolved than ourselves, then we would undoubtedly follow his guidance. Under any circumstances, it would be far easier for a mystic to kiss an enemy than to forsake a friend. If that friend had erred in his ways and had become an instrument of evil, it would be our duty to warn him and strive to lead him back to the Light; however, if he persisted in error, then he would have to be left to the consequences of his own folly.

What is your understanding of the words “OCCULTISM,” “HERMETICISM” and “ESOTERICISM?” Occultism comprises a secret tradition and body of knowledge concerning the true nature of God, Man and Nature. It is withheld from the profane, or uninitiated and given forth through recognized brotherhoods such as the Martinist Order.

Hermeticism is a traditional, eclectic body of thought and occult technique, attributed to the Egyptian sage, Hermes. It comprises three parts: Theosophy, or the Wisdom of God; Magic, or the potential spiritual powers of man; and Alchemy, or the inmost secrets of Nature. In the highest sense, Hermeticism aims to transmute the baser metals of human nature into the pure gold of spirituality and God-consciousness.

Esotericism is similar to occultism, in that it comprises a secret, inward way to spiritual truth. Its opposite is exotericism, or the objective knowledge of the mundane world. Esotericism bids man to plumb the mystical depths of his own nature, that therein he may find revealed, microcosmically, the secret lore and profound wisdom of the Macrocosmic Being.

Do you believe in the magical virtue of word and action? Yes. I believe in the power and efficacy of the WORD which went forth at the creation of the world, and which is now “lost” to the majority of men. Esoteric development helps man to regain this LOST WORD of Divine and terrestrial authority. As we grow inwardly, we gradually find this WORD as it pertains to our mission in life; the acquiring of the Word leads to action—to good and necessary works for the benefit and upliftment of humanity, and the glory of Omneity.

Initiation leads to ACTION in the NAME of the unknowable Divine Being; and its effects are magical, in that they rest upon marvelous, innate spiritual powers of mankind.

What is your understanding of the “HIERARCHY OF BEINGS?” Within the universe is a great Hierarchy, or ordered series of beings—terrestrial and celestial. God is the apex and the source of this sublime Hierarchy; under his dominion are at least nine grades or divisions of celestial beings of an angelic nature. Man stands midway between the celestial Hierarchy and the series of creatures which inhabit the earth and the elements thereof.

One purpose of the celestial Hierarchy is to give spiritual instruction and encouragement to humanity; and one of the aims of esoteric initiation is to place the

personality of the candidate *en rapport* and in spiritual communion with higher beings who are closer attuned with the Divine Nature. Ultimately humanity will regain its rightful place in the celestial Hierarchy, when the lessons of earth have been learned and the reintegration of the material world accomplished.

What can be said about the Martinist way of life, and Reintegration? This is a most important question, hence we highlight it. It is the CRUX of what it's all about.

A Martinist has a particular ATTITUDE towards life. This attitude is influenced by an understanding of his situation—and what he must do about it:

Man is presently in a state of degeneration, having fallen into matter and been subjugated by it. *Before anyone can achieve Reintegration (or Salvation as it is called elsewhere), one must first become REGENERATED. To be Regenerated means to be 'born again', to be endowed with a new spiritual life.* The process of Regeneration must take place on ALL LEVELS of one's being; physical, emotional, mental, and spiritual.

On the physical level we begin this Work by observing a sensible diet, proper exercise, sufficient sleep, seeing that your person and environment is kept scrupulously clean...in short by following the rules of good health as can be found outlined in the many books on the subject available nowadays.

Simultaneously, the Work on the emotional, mental and spiritual levels must also begin. The mental work has to do with training and disciplining the mind, and a series of 8 special exercises is included in this Manual for this purpose.

The emotional and spiritual Work is started by living according to the precepts of "The Way of the Heart" and by striving to manifest the gift that was given at your Initiation.

This note of caution must however be sounded: the heart is the seat of the Christ Light, of the love nature and of what is good and wholesome...but it is also the seat of malice, envy and evil thoughts! (As we read in Luke 6:45; Matt 15:19-20; etc.) *We guard against improper motivations through the mystical use of our Martinist tools.* It is important that the emotions be *balanced* and that you see to it that you do not stray too far away from the center.

The final goal of reintegration is attained as the result of the causes you set in motion. Therefore, when you have started upon the path of Regeneration and have achieved notable *on all levels*, THEN you begin to approach a point where the process of REINTEGRATION begins to occur. In other words, when you have raised yourself and purified your consciousness, you become imbued with New Life...and you are *automatically drawn upward*...just as iron fillings are pulled by a magnet. Reintegration is therefore an effect, not a cause.

Now note this: while each person, as a single cell, can individually reintegrate (Saint Paul calls them "the just men made perfect")...*Primitive Adam cannot be restored or re-membered until ALL HIS CELLS (I.E. ALL THE PEOPLE WHO COMPOSE HUMANITY) HAVE BEEN REINTEGRATED AS WELL.* So reintegration, total reintegration, is in fact a COLLECTIVE work, it involves EVERYONE,--that is why we, as Martinists,

working both as individuals and in Lodges, must encourage and help OTHERS to work at their regeneration too through starting them on the path of Initiation. The reality of the Initiatic Chain is that those before us were themselves helped, and in turn they help US—so too must *we* help others!

The Initiatic Chain exists on earth as the Martinist Order; which extends into the astral world where dwell our Past Masters and departed brethren (a counter-part of ‘the communion of saints’ of the Christian Church) and with whom we commune through the operation of our various rituals done privately and in our Lodges. And on the Spiritual Plane, of which little can be said at this time, as that bouquet which is transmitted at The Initiation and which the Initiate must actualize in his life.

It is of no use *to pretend* that you are on the Mystic Quest. You either are...or you are not! The only person you can fool is yourself! You have your ultimate destiny before you, and you will either face it now...or in some future life. It is YOU who must determine whether you wish to drift with the Men of the Stream and continue to experience the consequences of the profane life in the material world...or become a Man of Desire and, with the help of those in the Initiatic Chain and the Agent of Reconciliation who we as Martinists know as Ieschouah (and Christians know as Christ)...do the Work that must be done to take you—and ultimately Mankind—out of the Forest of Errors.

Is the Martinist Order a “secret order”? In the sense in which we use the word, secrecy is a matter of privacy. Just as people keep the intimate affairs of their family private, so too do we keep private the conduct of our affairs, the nature of our teaching, our symbols, and our Conventicles.

We do not conceal our identity or our existence. After proper recognition by the inquirer or by those whose right it is to know, we may divulge either collectively or as individuals that we are Martinists if we are asked. In our studies, we serve the cause of a closer communion with God and an understanding of the laws of nature and the constitution of man. We attack naught but superstition, ignorance and what in its effect amounts to evil. We pledge loyalty to the Constitution of our nation and seek to be useful and law-abiding citizens. Consequently we have no reason to conceal ourselves or our ideals and activities.

What is the correct way to tie the Cordelier? With a ‘flat knot’ which was called *magical knot* by the ancient Egyptians and *know of the Hebrews* in the Greco-Roman world. It is in the form of the figure 8 which represents Infinity.

Why is the sign of the Pentagram made by the presiding officer in the opening ceremony? The Sign of the Pentagram (or Pentalpha), made by starting at the top, is called the “summoning pentagram.” On three levels it represents:

- 1) a call upon spirit to come down and infuse the four elements of matter, that is—water, air, fire and earth.
- 2) a call on the Master to come and reside between the four walls of the Temple.

3) a call on Shin () to come and make manifest Yod-He-Vau-He.

This must be all for the time being, Sisters & Brothers. Our Order encourages all members *to think for themselves*, then to discipline their thoughts so as to stimulate an expansion of consciousness. Consequently, our lessons are kept short, leaving time for both discussion and meditation at each Conventicle. *Any idea that a long series of discourses or reading is conducive to spiritual growth should be discarded.*

Experience has taught that intellectual studies can easily become excessive and so fog the Path.

Useful reading material as a helpful background may be recommended from time to time, but you cannot do better than avail yourselves of all that may be had from the International College of Martinist Studies.

Sisters & Brothers, I now ask for your undivided attention as we prepare to bring this conventicle to a close:

It cannot be said or repeated too often that MARTINISM IS A WAY OF LIFE. It is a very simple approach—yet the technique is powerful and effective. You are called upon to Regenerate yourself, and you have been told—and surely you understand—that this is a personal work YOU must do for YOURSELF. It remains only for me to encourage you. I admonish you: never turn away from this Path you have begun. Whether you wish to work alone or seek affiliation in a Lodge where you may participate in further Works and perhaps find companionship as you travel on—is a matter entirely for you.

Bear in mind that to be a Martinist and to be on the Path to the Lost Paradise does not require that you change your religious beliefs or subjugate yourself to someone's authority or opinions! YOU are your own Master! Only YOU can know what is right for you!

Adopt that particular ATTITUDE that makes of you a Mystic. *Become a Silent Unknown*. Study this Manual until the end of your days...each time you read it you will find something new. You will never exhaust the Light contained herein!

Live the Martinist Visualization & Prayer—it will see you far along the Path.

And now I say unto you:

INTO YOUR HANDS I COMMEND : THE WORK.

-O-O-O-O-O-O-O-O-O-O-O-

THE MARTINIST VISUALIZATION & PRAYER

It should be done daily: on awakening; on getting ready for sleep at night—and many times during the day:

Be comfortable. Close your eyes if circumstances allow, relax and breathe easily. Visualize yourself in your alb...see it radiantly white...call to mind its meaning—the Original Rove of Glory—purity.

Put on your Cordelier...symbol of the Magic Circle and the Traditional Chain. It reminds you of your linkage to your Initiator, to all others in the Chain of Light, and to the Source of Light Itself.

Now enfold yourself in your mystical black cloak...it renders you insensitive to the attacks of the base powers of ignorance...through its use you enter easily into meditation...you “go within” and commune with your innermost self which knows all.

Lastly...don your mask...*the most powerful tool for the development of the true mystical personality*...through its use you subjugate the petty ego...and protect yourself from the undesirable aspects of your mundane personality...such as pride, conceit, vanity and arrogance.

Visualize above yourself the flaming Pentagram.

Mentally review yourself now, clearly see yourself completely dressed in your habiliments...actually feel them about you. See the flaming pentagram above you and hear the flames hissing—feel their warmth.

Now silently or very softly intone the Name Ieschouah (yea-hesh-shoe-wah) one or more times.

PART II

After a short period, using your feeling nature, strive to be *en rapport* with the Past Masters and all brethren in the Initiatic Chain. Call to mind someone near and dear to you...a family member...a friend...or someone you wish to help...a world leader...a nation or group of people...(or whatever)—visualize them fully clothed in the vestments...visualize the Pentagram flaming above them...again intone the Name Ieschouah one or more times (either silently or softly)...and send them thoughts of love.....

+ + + + +

Remember: the Higher Powers care little for the shallow values of the profane world...but everything for love, brotherhood, kindness charity, humility, sincerity, beneficence, consolation, compassion...

- - - - -

Never neglect this visualization exercise +

It is a prayer of the strongest potency +

Let it be a routine, several times daily +

An essential practice of your Martinist Way of Life +

Use this Mystic practice as you move through the day, silently blessing all those whom you observe to be saddened, distraught, sick, in need..... Your meditations will indicate to you how to use this visualization and prayer in other ways.

-O-O-O-O-O-O-O-O-O-O-

What is the 'Way of the Heart'? The head is the center of the Intellectual Self. The heart is the center of the Emotional Self, or of the love nature. To follow the 'Way of the Heart' is to live a life characterized by kindliness, compassion, charity, humaneness, forgiveness, benevolence, understanding.....

Can a person be a Martinist if they have not been inducted by an Initiator? No! And I'm glad you asked because there are some people who have been sent "do-it-yourself" instructions by a certain *correspondence school* wherein they are directed to utter some words and tap themselves on their heads with some object such as a stick. After having done this they send a "report" to the school and in return they receive a "membership card"! These unfortunate people are then misled into believing they are Martinists! Please be always cautious of people you meet who say they are Martinist...if you ever meet anyone who has been misled as a result of such fraudulent practices, please in love direct these innocent masqueraders to the true Light.

DEVELOPMENT EXERCISES ***FOR MARTINISTS***

(These exercises were formerly given in Lodge after the brethren had received a certain series of verbal instruction. That information is now part of the I.C.O.M.S. curriculum, but these exercises are NOT given there. These special development exercises are being given only in this Manual which is available strictly to Martinists. In the Lodge they were given out over a period of many weeks,—after the brethren had mastered each step. You who receive them here must use prudence and follow them through in an orderly way, as each step is mastered, and as the instructions indicate.)

Lodge Master's Copy

Brothers & Sisters

Now that you have gone through a phase of preparation in which you have been “passive”—i.e. you have mainly been listening—the time has arrived to enter into an “active” phase of our work.

To those of its members who are inclined to expend the necessary effort, our Order now presents a system of practical training through well directed exercises which will permit the individual to acquire a solid base for higher work and regenerative development.

Before we come to the details of this system, it is good to understand the following points:

TRUE INITIATION as Martinists prefer to see it, is a procedure through which the COMPLETE human being is elevated onto a superior plane of existence. This means that the three parts of the person must be equally developed, and must work together harmoniously towards that higher plane.

You have studied the division into three parts of the human being: The Mental Part, the Ego or Emotional Part, and the Physical Part, the human body. In a practical development none of these three parts may be neglected or allowed to lag behind. Whenever it happens that one of these parts is neglected, the development comes to a halt and difficulties arise.

To say this in other words: True Initiation is more than the sharpening of mental faculties and the acquisition of knowledge.

It is also more than the purification of our Ego and an elevation towards the higher realm through our feelings.

It is also more than the acquisition of magnetic qualities and powers to act.

True Initiation is that which combines all these qualities and what interrelates them in a harmonious way.

Although Martinism considers the inner qualities of the Way of the Heart as the pivot point, activating the others, it pays full attention to the development of the mental and physical aspects of our being also.

The first great obstacle for us, who are living in this modern world, is related to the way our mind operates. Therefore the first exercise is designed to control our independently erring thoughts.

Let us try to understand WHY and for WHAT REASON this must be.

Through the development in the last few centuries, our mind has become a wonderfully efficient instrument and today it is very different from the mind of people who lived a long time ago—and different from the mind of people living today in some remote countries without technical development.

We have gained the habit of flashing rapidly from one thought to another, and again to another thought. Without this speed and flexibility of thought, we would not be able to live in this modern world. This ability we must keep at all times.

But a side effect of this situation is that our superficial thoughts keep going on constantly and even against our will. They keep interrupting if we try to concentrate on something of a deeper nature. If we are to master this condition, we must do so intelligently, without forcing. There are a few simple exercises which will enable us to achieve the goal, but before we get on with the first one, let us pause and understand the points made thus far.

DISCUSSION/QUESTIONS

(During the discussion, explain the following)

Certain systems of yoga were developed many centuries ago by and for certain people, living under certain conditions, at a certain period in history. Because WE are living NOW in a totally different time and social environment, *certain yoga exercises can be harmful for us and bring our mind back to a previous stage of evolution, thus making it more difficult to live in this present world.* For the modern mind, a modern and intelligent method of training is necessary.

(NOW READ EXERCISE I, AFTER WHICH ALL THE MEMBERS WILL PRACTICE IT TOGETHER DURING FIVE MINUTES. AT THE END< DISTRIBUTE A COPY TO EVERY MEMBER TO PRACTICE UNTIL THE NEXT CONVENTICLE.)

(After the completion of the exercise)

Let us continue: For this particular exercise, as for the others which will follow, all that is required is to use 10 MINUTES OF OUR TIME AT MORNINGS AND EVENINGS TO PRACTICE. This you must make an established rule. The more it becomes a HABIT to reserve these 10 minutes for our practice, the more we will benefit from it, AND WITHOUT THIS RULE WE CANNOT PROMISE ANY SUCCESS.

NOTICE: THE INSTRUCTIONS CONTAINED IN THIS SERIES
OF EXERCISES ACCOMPANY A SERIES OF ORAL TEACHINGS;
THESE INSTRUCTIONS ARE FOR YOU WHO RECEIVE THEM,
FOR YOUR PERSONAL USE ONLY,
AND ARE NOT TO BE DISCLOSED TO OTHERS
WHO DO NOT HAVE ACCESS TO THE RELATED PARTICULAR TEACHINGS.

EXERCISE 1

Sit comfortably in a chair or lie down on a couch. Relax your body completely, close your eyes and follow, for five minutes, the course of your thoughts, which you will try to remember. At first you will notice that such thoughts will rush upon you as are related to questions of daily life, your occupation, worries, etc..

In respect to these thoughts, assume the role of a quiet observer, free and independent.

According to your state of mind and the situation of the moment, you will find this exercise pretty easy or very difficult; in both cases it is important not to lose the course of your thoughts, nor to forget yourself, and to follow attentively.

You must be careful not to fall asleep during this exercise. If you feel tired, it is preferable to stop at once and postpone the exercise, therewith the resolution not to be tired next time.

This control of thought must be practiced in the mornings and evenings. Every day you must extend its duration by one minute, so that after one week you are able to observe the course of your own thoughts for 10 minutes without the slightest deviation. If 10 minutes cannot be made within one week, you may take longer. *The most important thing is to be conscientious and precise, since there is no need to rush on.* This development is individual and therefore different for each person. However, it is of no use to go to the next step until the present exercise is fully mastered.

-O-O-O-O-O-O-

EXERCISE 2

Through the previous exercise we have learned to observe our thoughts and only if this is sufficiently practices and fully mastered may we continue with the next step in our mental training.

Let us remembers that thoroughness is more important than speed and that the final realization will depend on how well you master the basic functions. **THE ONLY PERSON YOU CAN FOOL IS YOURSELF.** The next exercise is to suppress certain thoughts that keep intruding persistently in your mind.

You must, for instance, be able not to worry any more about your work or profession, once you come back into your family and private life. Thoughts, not pertaining to your family life, must be extinguished, and you must be capable of instantly becoming a different person. And vice-versa: once at work, you must direct all your thoughts to it, and you should not permit them to wander away to other subjects such as your home or private life.

This must be exercised until it has become a habit. You must create the habit to do everything, whether professional or private, with your full consciousness, and in this you should not make any difference between important and minor occupations.

***THIS EXERCISE SHOULD BE CONTINUES ALL YOUR LIFE
BECAUSE IT SHARPENS THE MIND AND STRENGTHENS AWARENESS
AND MEMORY.***

-O-O-O-O-O-O-O-

EXERCISE 3

In the mean time, the short period we have set apart for our training at mornings and evenings, must also be maintained, and, while working on the wandering thoughts during the day time, the following exercise can be practiced during our morning and evening period:

Keep only one thought or idea in your mind for several minutes. Constantly suppress all other thoughts that accompany this idea or that force themselves upon your mind.

You may choose any idea, thought or subject you want. Attach yourself to this idea with all your strength. All other thoughts not related to the subject must be energetically rejected.

You may find that in the beginning you succeed only for a few seconds, but finally you should succeed in maintaining one thought during 10 minutes. When this goal is reached (and not before) then it is time to continue with the next phase, about which we shall speak later.

Always remember not to force things. If you get tired or when you feel you cannot go any further, discontinue and postpone until next time.

-O-O-O-O-O-O-O-

EXERCISE 4

This exercise is in two parts and is of great value in acquiring the necessary concentration.

PART I

THE STAR. Being quite alone and free from distraction, stand upright with legs wide apart and arms outstretched to form a Five-pointed Star. If this exercise can be done in darkness and silence, so much the better. Maintain this position while giving attention to the fact that you merely exist. Bring the thoughts to a quick discipline of awareness. See nothing—hear nothing—feel nothing. If it helps you, whisper, “Peace, Be Still.” Then remain for about 3-5 minutes. ALONE WITHIN YOURSELF, RESTING AT THE CENTER.

PART II

At convenient intervals during each day, concentrate the attention for five minutes on your actions and sensations from second to second.

If, for example, you choose five minutes at mealtime—when alone—note mentally how you pick up your knife and fork, how they feel, how you manipulate them; observe how you convey a piece of food to your mouth, how it tastes as you chew it and swallow it. How it smells, how it sounds...in other words, give minute attention and detail to precisely everything connected with what your main action is. Do this to the exclusion of all other sights, sounds and extraneous trains of thought.

Each time your mind darts off on another track—recall it sharply and discipline it to follow from second to second every event of your selected period.

This should not be too difficult to do at this stage of your development.

The purpose is to develop the will so as to direct the mind along a chosen path of events. This enables the mind to become more efficient until it may transcend the world of the five senses.

-O-O-O-O-O-O-O-

EXERCISE 5

The following exercise concludes this phase of the mental training and may be started when the previous exercise of keeping one idea in mind during our morning and evening periods have been successful. If this is not the case, we advise you to continue with the previous exercise until the goal of ten minutes has been reached, before going on to this exercise.

The next object of our training is to learn how to create complete thought-emptiness.

Lie down comfortably or sit in an easy chair and relax your whole being. Close your eyes. Reject energetically every thought that comes upon you.

Nothing may happen in your mind, and there must be a complete emptiness.

This state of emptiness must be kept continuously without straying away and without forgetting yourself.

In the beginning you will only succeed for a few seconds, but with continued practice you will succeed more and more.

This exercise will be completed and you will have reached its goal when you succeed in remaining in this state during ten full minutes without forgetting yourself and without falling asleep.

-O-O-O-O-O-O-O-

EXERCISE 6

As we have already mentioned at other occasions, it is of the greatest importance to know oneself. Every true system of initiation, whatever its background, stresses that necessity, because *without knowledge of self there is no true enlightenment possible*.

Without a systematic way of proceeding, this task can be very difficult and seemingly endless. Therefore we shall make use of what we may call 'astral mirrors' which we are to prepare ourselves.

In the first days of this part of your training you must take care of the practical side of introspection, or the study of self. We advise you to acquire a notebook, which is to become your personal diary.

In it you note down all your faults and imperfections. This diary is for your own use only and is not to be shown to others.

During the observation of your thoughts, habits, passions, impulses and similar unpleasant characteristics, you should be severe and pitiless towards yourself, and you must not make a single exception for any of your shortcomings.

Meditate and reflect upon yourself, go back into previous situations of the past and remember how you behaved and which faults and weaknesses appeared on various occasions. Note down all the different shades and variations of your weaknesses. The more you discover, the better. Nothing should be allowed to remain hidden.

Some very talented students have been able to uncover hundreds of faults and subtle variations of them. These students already possessed the faculty of penetrating deeply into self AND THE DESIRE TO DO SO.

Wash your being completely clean and sweep out all the rubbish.

This self-analysis is one of the most important occult preparations. Many occult systems neglect it and have therefore only little success. This moral preparation is the most important contribution to equilibrium, without which there can be no real progress in inner

development. We strongly recommend that you devote a few minutes of your time at morning and at evening to this exercise of self-criticism. And if, during daytime, you have a few moment, use it to search intensively for one or more hidden faults, and when you find them, *note them down right away*, so that nothing will be forgotten.

Whenever you catch yourself at a fault: do not hesitate, but note it down as soon as you can. If you do not succeed in discovering all your faults within one week's time, devote another week to it, and when your list is complete, you are prepares to start the preparation of one of your magical mirrors about which we will speak next time.

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EXERCISE 7

(This exercise should be presented after, or in conjunction with, the lecture concerning the 4 elements. I.C.O.M.S. lecture #41).

After having registered all the faults and shortcomings, it is necessary to understand them and to see them in the proper light. When your list is sufficiently complete, you may proceed as follows:

Try, through deep reflection, to attribute each one of your faults to one of the four elements. In your diary, you may prepare one column for each element, in which you note down your faults.

The faults you cannot attribute to an element, you may enter in another with the heading: "indifferent."

After you have gained a deeper insight into the nature of the elements, you will be able to determine the right element for each fault.

For example, you may attribute:

To the Fire Element: losing of one's temper, jealousy, hatred, vengefulness, anger, etc.

To the Air Element: vanity, frivolity, love, display, arrogance, twaddling, wastefulness.

To the Water Element: indifference, phlegma, impassiveness, indulgence, negligence, shyness, recalcitrance, inconstancy..

To the Earth Element: feeling insulted, laziness, unscrupulousness, clumsiness, gloominess, irregularity.

Where would you place overeating, immodesty, impropriety, unfriendliness, malice,

After having completed this classification, meditate upon one single column and divide it into three parts. In the first part you write down the greatest faults, the ones that influence your life considerable, faults that occur frequently and at the slightest provocation.

In the second column belong the faults that occur not so often and with lesser strength.

And in the third, the last part, you can place faults that occur seldom and that are of minor consequence.

The same treatment must be repeated for the other columns of the four elements, and also for the one with the heading "Indifferent."

In every respect, work conscientiously, it is worth doing it. THE ONLY PERSON YOU CAN FOOL IS YOURSELF.

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EXERCISE 8

If you have conscientiously followed the previous instructions concerning the classifying of your faults and shortcomings, you are now in the possession of one of the great tools for future work, the muddy mirror of your ego.

But you need also a clear or bright mirror and therefore you must follow the same procedure with your virtues and good characteristics. These too must be arranged according to their element, and each column must be divided into three parts.

You may for example attribute:

- | | |
|-----------------------|---|
| To the Fire Element: | activity, enthusiasm, decisiveness, courage, boldness. |
| To the Air Element: | diligence, joy, proficiency, kindheartedness, cordiality, optimism. |
| To the Water Element: | modesty, temperance, tenderness, compassion, tranquility, forgiveness. |
| To the Earth Element: | esteem, perseverance, thoroughness, sobriety, punctuality, a sense of responsibility. |

Through all this work you obtain two so-called astral mirrors of the ego, a muddy one with all the imperfections and a bright one with the good and noble characteristics.

These two mirrors are to be considered as truly occult mirrors and with the exception of their owner, *nobody has the right to look into them.*

We would like to emphasize again that the owner must be concerned with working out his two mirrors conscientiously and with precision.

If during the course of development, you remember some good or bad characteristics, you should enter them in their particular place. These two astral mirrors enable the Mage to determine which one of the elements predominates in each mirror and therefore—which element is needed to counteract it. For the establishment of a perfect magical balance, this knowledge is of the utmost importance for your subsequent development and regeneration is governed by it.

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The following is a highly recommended book:

THE UNKNOWN PHILOSOPHER

By
A. E. Waite

Published by Rudolph Steiner Publications
151 North Moison Road
Blauvelt, New York 10913
U.S.A.

The following message, liberally translated, was given by the Grand Master of the French O.M. on the occasion on the annual Papus Memorial Service.

THE MARTINIST INITIATION

Initiation. An Initiation. “My” Initiation...you have already experienced it, or will soon. Long time Martinists, new Martinists, or visitors which are received in all honesty because you will be future Martinists...you know the four types of men of which L. C. de Saint-Martin speaks: the Men of the Stream, the Men of Desire, Regenerated Man and Spiritual Man.

Here our Venerated Master is not talking about four different men but of four stages through which we pass. The passage from one stage to another is necessarily marked by a transformation and although Initiation helps this passage to happen, it does not constitute the passage in itself, nor is it the only characteristic.

The Martinist Initiation is a *virtual* one. Why virtual? Because it can either be actualized or not. The one who receives it and who is not prepared, only keeps it within himself as a potential where it remains latent and dormant awaiting its eventual awakening. When the Initiation is taking place, the candidate LIVES the ritual—it consists of going through a theatrical play, which the recipient should accept with an open mind for it to be effective. The ceremonial ritual should be the culmination of a preparation which is long and necessary—the one who receives the initiation, integrates it.

The one who prepares himself for the initiation, actualizes it, for at that time he receives the initiation at a propitious moment. It has frequently been observed, after having experienced a serious initiation, that one begins to question and undergo certain trials, both of a physical and moral nature, which make the initiate conscious of the difference between appearance and reality.

Two types of work will lead to the full linkage in the initiatic chain within the Martinist Order (a) Individual work (b) Work within a group (i.e. a Circle, Heptad or Lodge). Let us examine both.

(1) The Martinist Work is an individual one. Why? *If the Martinist Order does not itself give explicit directives on the matters we are discussing, it is because all the necessary advice and directions needed are to be found in the books of Papus, our founder, and those written by other eminent Martinists.* Their advice is based on a vast knowledge of human nature and the phenomena that accompanies it. The Order in itself does not favor one technique of study as opposed to another.

The effort that the new initiate makes must be exerted on the three planes: physical, psychical and intellectual.

The mental part of man, like a butterfly, flits from one flower to another when it is not disciplined. Without time to really stop this mental vacillation, in order to orient it on one specific line, and without the interior silence which is necessary for the disciplining of the intellect, no real progress can be made. All discipline whether intellectual or otherwise,

which helps to stop this mental vacillation is valuable, because *this is the first step in the work*. Also, we have to learn to love and to do rightly as if it was the making of a great work of art. This great work will be crowned by prayer after which will come the solemn occasion of the relinking of man with divinity. Prayer does not require any self discipline *per se* because it consists only in linking our conscious to our subconscious.

The unconscious is made up of things we have refuted, of our failures that we do not recognize and of all the things we do not want to hear about. The rest, which is not well organized as yet, constitutes the conscious. By analogy with alchemy, which requires a slow work of digestion and combustion, among others, before attaining the transmutation symbolized by gold, the access to perfection requires that the individual consecrates himself totally to the goal. It requires of him the correct attitude. God does not do the work for us, but He can help us to do the Work.

(2) When the Martinist works within a Lodge setting, i.e. as a member of a Lodge, the three planes are also covered:

a) The material plane is covered:

by the obligation taken to be present at the various meetings of the Lodge.

by the effort necessary to remain in spite of the harassing work involved—transportation, family or social constraints, etc...

by the daily routine which, like the rain upon the pavement, muddies one's good intentions.

by the effort to keep one's word once given, to fulfill one's obligations.

All this forms the physical character of man, constituting his programme of work. The physical plane is thus put in order and prepared.

b) Also, by the sincere participation of the individual in his lodge.

by the tolerance he will have to show in regard to the other members, which includes forgiveness or, still further, to say as Jesus did:

“Father forgive them for they know not what they do.”

by being tolerant of the differences which exist between the members of the Lodge (to accept to be a little “less good” and also to accept, as will follow, to be better without losing your balance [or as we say in English—without letting it go to your head—translator]).

by one's good humour, how one listens, by the sincerity of one's interventions, when one's personality will often have to take second place.

by all this, the emotional self is worked upon.

c) Finally,

by doing research and other intellectual work together.

by paying close attention to what's happening in the Lodge.

by the full realization of the place of the human being in the world of arts and sciences.

by one's humanistic education, (in the full sense of the word), which cultivates the intellectual aspect of one's self.

Let us recapitulate the three stages (that can be worked upon simultaneously whether as a member of the Order or not, since Reintegration can only be achieved after man has become "just and perfect" to use the traditional initiatic expression):

a discipline which is freely accepted and observed.

Tolerance and non-interference in other members efforts and concerns, (as is also the rule in other fraternities).

an intellectual work whose goal is to enrich both one's self and others and which should cover the three aspects of the self: physical, emotional and intellectual. *The spiritual work, in itself, encompasses all.*

The sum total of these activities within the Lodge results in the total upliftment of one's being or consciousness. The Martinist Initiate in this case must become a Pillar of the Lodge, that is, he must in turn help the Lodge that helped him. By working under the auspices of the Unknown Philosopher, in unison with the Past Masters, and in accord with the Eggregore of the Martinist Order, the members of the Lodge achieve a common state of mind. And when many have the same inner motivation the Invisible always facilitates access to a world of ideas and symbols which, individually, it would be much more difficult to enter.

One does not "give" an initiation, one transmits it. And, of course, one cannot give what one does not possess. Also, one would have to consider whether one was free to give or not. You could compare the transmission of an initiation to the conferring (from the Latin "conferre," to carry, to reunite) with a house of treasures, of a purse full of marbles that each one, after having carried it for a while, must pass on to another—as in a relay race where one runner passes the baton to another. But here there is no record to beat. No first place to vie for: there is only one "post" to hold, the symbolic umphalos. We must guard this center against the assault of destructive forces, so that the one who comes after us will find it in good condition. This in itself is an accomplishment. We have been entrusted with this life to make of the present Self an exemplary man among other men, humble and upright, to be of heart) i.e. to express love) as well as intelligence. To do this, it is only

necessary to vanquish the shadow in one's self. When this is accomplished an inner glow is manifested and as a witness we have God and our conscience.

Initiation, yes. Martinist Initiation? Also. It will not suffice to produce an initiation certificate, a charter, or an esoteric designation which shows your seniority in the Order; these formalities are only a part of the administrative procedures which constitute the BODY of the Martinist Order.

The Martinist Initiation, here and now, has both an administrative and a ritualistic aspect. Let us not confuse a membership card and the payment of dues with the ritual initiation which is *the SOUL of the Martinist Order*. Both are necessary. If we give priority to the aspect we consider easiest to handle, let us not forget that this would be like voluntarily blinding or maiming ourselves on the Initiatic Path (to accentuate one side is to deaccentuate the other).

The SPIRIT of the Martinist Order *needs a body and a soul in order to manifest itself*. Body and spirit must be perfectly aligned, or we will not fulfill the first sentence of the Emerald Tablet which you all know so well: "What is below is like what is above; and what is above is like what is below; for the greater glory of the One."

If a tree is known by its fruits, *how is a spirit manifested?* By putting the very same qualities which the Lodge has manifested in every one of its members—to the service of these same members which constitute it. As a man of service. [?] the initiate upon the Path of the Heart will exude a true glow, a clear intuition and altruistic qualities of giving and sharing—gifts which are exemplary of pure love.

From being a POTENTIAL initiate—the human being becomes and ACTUAL initiate.

This initiate will no longer alternate between "heart-intellect," "love-understanding." The opposites will have been balanced, and he will no longer have the desire to surmount oppositions, for he will have gone beyond them, and will have found the third [equilibrating] point. The intellectual path is not done away with, but gives way to the Path of the Heart, which is made up of both compassion and wisdom.

The Martinist Initiation offers the opportunity to harmonize the different planes in ourselves and their interpretation. It is up to us to seize the occasion. And the occasion is not presented at the very moment of the initiation nor at a particular time when we would wish it to happen. Just like death, our birth to the life of another quality presents itself when we least expect it.

I invite you dear Sisters & Brothers, Companions on the Path, to grab hold of this occasion to embark upon and realize the voyage from a Man of Desire to that of Regenerated Man. When this Regenerated Man is ready, the next step, that of Spiritual Man, will present itself, because all voluntary effort to attain this step will have ceased. After a careful preparation...as if by surprise...just as the good things of life often happen unexpectedly...the bridegroom of which the Gospels speak...will come.

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ON BEING MARTINIST

Respected Brethren of the M  R+C

Although always expressing the full range of our humanity, taking part in all kinds of activities and living life to the fullest—as a Martinist, added expectations and responsibilities rest upon you. You are not just an ‘ordinary’ human being any longer, you are first a Martinist and as such you now belong to a particular class of spiritual elite. Never forget this. What makes you different from your neighbor is your Martinist initiation. To understand the importance of this statement, let us look at the Martinist initiation at its very source.

In his Traite de la Reintegration des etres (Treatise on the Reintegration of beings), Martinez de Pasqually worked out the cosmogony of the human race, man’s relationship to God and the celestial hierarchy. This book, as you know, was regarded by Pasqually’s disciples as equal to the notebooks of instruction or degree notebooks. It was in this work that reasons for all the physical and spiritual exercises and operations of the Elus Cohen were explained, thus giving an outline of man’s Fall and the Path of his Reintegration.

Pasqually taught that the posterity of the fallen Adam was made up of two classes of beings: the descendants of Cain and of Seth. The first are the outcast who came into existence when the first man overindulged in frantic physical passion. Because of this excess, Divinity refused to cooperate with his operation and bless the fruit of his union. The result was Cain whose posterity had no divine guidance; in fact, they were strongly influenced by the dark powers of the fallen spirits. The second, that of the posterity of Seth, was engendered through a brief marital union and had all the blessings of Divinity. This posterity learned from Seth to practice the spiritual cult* that pleased God. But the Lord’s favourites were weak and despite divine interdiction, they united with the children of Cain and soon they and their sons, having been corrupted, forgot how to operate the divine cult. In this state of exile the “Man of Desure” still, however, conserved memories of his former First Estate.

God, from his loving immensity, seeing the predicament of his favourites, through the ages has dispatched near them “redeemers” or “elect minors” who received “their birth and temporal life by divine will and inspiration only...though their forms were emanated from the posterity of Adam.” These Elect Minors** live on the perimeter of our society and are not touched by it. “The Lord removes them from among the profanes and the impure of the earth and shelters them from all intellectual communication with ordinary minors.” (i.e. makes them live apart from the common people). They come in contact with humanity to teach and remind us of the forgotten divine cult and remain among us as long as needed. They are called back to God by an unknown path. Since it is our nature to forget, their presence and work soon dissipates once they are gone, till it is time to send the next one.

* This word “cult” means “rite.” It refers to a specific spiritual practice or operation.

** The Elect Minors identified by de Pasqually are: Abel, Enoch, Noah, Melchisedek, Joseph, Moses, David, Solomon, Zerubbabel and Jesus.

The role the Elect Minor plays is of vital importance for the reconciliation of the :Man of Desire”. “The help this ‘redeemer’ brings is double: he transmits to him (the Man of Desire) the instructions received directly from the Creator about the cult that has to be given to Divinity by a ‘spiritual operation’; and gives to the ‘Men of Desire’ who are in his vicinity, the gifts he has received by *marking them with a mystical ‘character’ or ‘seal’, without which no minor* (NB: “Minor” is a term used by Pasqually to designate a human being) *can be reconciled*. Because, short of having received this mysterious ordination, he remains, no matter what his personal merits may be, a minor in privation (i.e. he has no communication with God.”

This is the source and essence of the Martinist initiation! When your initiator created you a Martinist, the mystical force that our early masters called “la chose” (the thing) touched your aura and soul, thus transfiguring you for all time to come. This is not to say that with the initiation alone—and no personal work and effort on your part—you will be reconciled. Rather, the initiation is like a seed that has been planted, and which will need water (nourishment), warmth and light to grow and blossom forth into a tree. You need to nourish the initiatic seed that was planted in you. You need to nourish it by doing your morning meditation. If necessary, wake up 15 or 20 minutes early to allow yourself time to key in and dedicate the day to the glory of God.

Most important: use your regalia symbolically throughout the day. We are constantly confronted while on our job, and in the social and family environment, with opportunities to use these powerful tools.

Use the mask to remind you that you are unknown and should not expect help, special treatment, recognition, or approval from others. By visualizing the mask on yourself you become a stranger among strangers, an unknown among unknowns. Enfold yourself in the mystical cloak and mentally use the alb as a reminder of the “inner robe of glory.” This is the holy of holies, the point in the center of the circle in which we can take refuge and find strength, warmth and support. The alb represents the robe or form of glory that Primitive Adam wore in his First Estate. Use the cloak as a shield or “cloak of concealment” that will shelter you from the attacks of the ignorant. While wrapped in its protecting folds nothing can touch or affect your true personality—the being you are aspiring to be. Use the Cordelier (through “la chose”) and be with Light. While it is about you, you are standing in the chain with your sisters, brothers and past masters. It is a symbol of the magical transformation that took place during your initiation.

Brethren: the Martinist initiation is a special and rare privilege and should not be trivialized by any member by stifling the full expression of this precious gift. We have to always be aware that to be a Martinist implies the shouldering of a lot more responsibility than the average person is willing to take. Consequently, Martinism is not for everyone. Not everyone is a “Man of Desire.” This character can only be acquired through birth in a particular lineage, one’s efforts and personal merits. Part of your promise before initiation is to bring at least one person into the Order; be selective and exercise good judgment. If you can vouch for the character of only one person in this lifetime, then your initiatory promise will have been fulfilled with a clear conscience. Quality is the operational word, not quantity.

Remember sisters and brothers: you now being to an elite of unknown priests with all the responsibilities, privileges and work that this spiritual family can bestow; I hope you will live up to its ideals and never forsake the path you have entered.

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FRATERNITAS ROSAE CRUCIS

Brethren of the M^{III} R+C

My intention tonight will be (1) to correct some of the mistaken concepts commonly entertained in regard to the important truth of Regeneration and (2) to show as clearly as possible just what Regeneration IS.

Let us first observe that both academic and spiritual interpretations agree in all fundamental essentials connected with the subject:

Regeneration is defined academically as the process of act of regenerating anew, reproducing or changing; renewing spiritually by the power of the Holy Ghost; improving greatly and reforming as to character and morals. It is the radical and permanent change of morals wrought in the spiritual nature of Man by the Holy Spirit through knowledge and participation in the fullness of spiritual power, consequent upon recognition of personal error, sincere repentance for the same, a strong persevering intent to reform and make restitution for the effects of one's errors upon innocent associates.

Above all, it is the gracious, divine impartation of spiritual force and new life.

Doctrinally, it is held in the Roman, Greek, Eastern and Anglican Churches as the beginning of the new spiritual life, called the *Sacrament of Baptism*.

By other religious organizations it is regarded as a change in the governing purposes of one's life, or as the reformation of one's habits; or again, as the creation and continuation by the Holy Spirit or *Spiritus Sancti*, of a new series of holy acts.

Biologically, it is the renewal or reproduction of cells, tissues, etc., in the ordinary vital processes; a process in which, by various devices, HEAT IS SAVED AND RE-UTILIZED.

Facultative regeneration is the reproduction of an entire organism, from a portion of a complete individual, or polygenesis.

In Hermetic Alchemy, Regeneration, termed REGENERATIO, is the act of BEING REBORN IN THE SPIRIT. It is the penetration of the soul and body by the divine HEAT of love, and the Light of intelligence, emanating from the divine FIRE within the heart. IT IS THE AWAKENING AND DEVELOPMENT OF SELF-CONSCIOUSNESS AND SELF-KNOWLEDGE.

Recapitulating, we find the whole morale of Regeneration synthetically resolves itself into five R's: Recognition, Repentance, Reform, Restitution, and Regeneration. These five R's constitute the *process* and completion of the whole truth of Regeneration.

Well, so much for the definitions!

Let us now see how the Greatest Light in Occult Science corroborates these definitions:

“Jesus answered and said unto him, verily, verily I say unto you, except a man be born again, he cannot see the Kingdom of God.” JOHN 3:3

“For in Christ Jesus neither circumcision avails anything, nor uncircumcision, BUT A NEW CREATURE.” GAL. 6:15

“Seeing, you have purified your souls in obeying the truth through the Spirit to unfeigned love of the brethren, see that you fervently love one another with a pure heart.” 1 PET 1:22

“BEING BORN AGAIN, not of corruptible seed, but of incorruptible, by the WORD OF GOD which lives and abides forever.” (23)

“Whosoever is BORN OF GOD overcomes the world; and THIS is the victory that overcomes the world, EVEN OUR FAITH.” 1 JOHN 5:4

“But they which shall be accounted worthy to obtain THAT world, and the resurrection from the dead, neither marry, nor are given in marriage.” LUKE 20:35 (Marriage, or union with materialism or worldly matters.)

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” JOHN 3:6...etc.

All these quotations from Scripture will be found to corroborate and substantiate the exact definitions given at the outset (there are many others), and a careful study of them will reveal the reason for so many popular as well as intentional misconceptions and misconstructions placed upon the subject of regeneration itself.

Especially do we note in this connection, the quotations from 1 JOHN 3:9 “whosoever is born of God does not commit sin; for his seed remains IN him, and he cannot sin, because he IS born of God.” And again, in LUKE 20:35 “But they which shall be accounted worthy to obtain THAT world and the resurrection from the dead, neither marry nor are given in marriage.”

The unintentional misinterpretation on the part of some, and the intentional and deliberate misconstruction placed on these quotations by others, wherein various forms of sex manias are important features, has done much to create an entirely wrong understanding of the truth of Regeneration as it really is.

The literature of occultism teems with treatises on Regeneration, and many processes are described which recommend unnatural sex practices or observances for their efficacy (if such is a rightful word to use) and even the most moderate treatises occupy much otherwise valuable space with lengthy disquisitions regarding alleged “unused sex currents” etc. (It is a notable fact that these lengthy disquisitions are usually the real feature of the book!)

This is undeniably an age of sex, in which forces long held in leash by custom, convention, ethical codes, varying states of evolving modesty, physiological ignorance, social and ecclesiastical inhibition are now being rapidly released. We may confidently expect that for many long years to come, these unfettered and dangerous forces fast becoming actively unrestrained in community and national life, will give ample evidence of the power of the destructive forces and elements in Nature. They will in due time, however, give place to a saner, equilibrated status.

The Brotherhood of the R+C has never been, nor is now, a vehicle for the exploitation of sex subjects and it is for this purpose that my present lecture touches upon the subject—to clear away any apprehension regarding such a possibility.

Sex perversions and the subject of sex as a general topic for the prurient minded, are now and always have been the results of distinctly materialistic ages. There is no perversion in Nature. Nature equilibrates and balances her forces perfectly, and the man who is in harmony with Nature will not need the discussion, injunctions or pledges of secret or other societies to regulate such activities.

This is just where the true understanding of real Regeneration becomes of greatest value to the student. Regeneration IS A PURELY SPIRITUAL PROCESS. IT HAS NOTHING TO DO WITH SEX CONSERVATISM, REGULATION, OR SPECIAL PROHIBITIVE PRACTICES.

The reason for this vigorous statement lies in the truth, that *regeneration, once accomplished, will automatically adjust all such matters without necessarily drawing the conscious faculties thereto, or focusing attention unduly upon them.*

I will now indicate how the quotations cited may have been legitimately misinterpreted, in such a manner as to give rise to ideas based primarily on sex matters.

As is well known to the R+C who have reached the Hermetic Grades, ALL the vehicles of man are not born at one time. The Physical, Etheric and Astral Bodies each have their own definite times of birth and maturity.

This is necessarily true of the mental sheath and faculties as well—and is therefore true of THE SOUL AND TRULY SPIRITUAL POWERS.

Soul, you will remember, is an essence extracted as pabulum, from the Threefold Body by the Threefold Spirit. This extraction cannot be made until the mental faculties are matured. Therefore, Soul—born of the SPIRIT—that is, brought forth, delivered, or brought into being by the Threefold Spirit, is NOT born into the world co-incident with the birth of the Physical Body and therefore, it may be truly said: “ye MUST be born again,” and—“unless a man be born of Water, and the Spirit he cannot see the Kingdom of God.”

That which is flesh, (the Physical Body), is flesh (the Physical Body), and no physical organism can enter the Spiritual Worlds, or the Kingdom of God. That which is born of the Spirit IS Spirit, (The Threefold Soul, born of the Threefold Spirit

from the Threefold Body). This *Soul* CAN enter the Kingdom of Heaven, IF—it awakens actively to its proper functions. It cannot be destroyed, but it may require more than one incarnation to bring it to the requisite degree of awakening.

This birth of Soul is the second birth, or the birth of Spirit, and CAN enter the Kingdom of God whenever it awakens to the Self-Consciousness and Self-Knowledge previously described.

The Soul itself is Threefold, like the other divisions of Man. It is Conscious, Emotional and Intellectual. The last two states may be awakened and active, yet they may not entitle the Threefold Soul to enter the true Kingdom.

The Heavens, as you know, are in varying grades. The first occupies the three higher sub-regions of the Thought World, or the Division of Concrete Thoughts; the 3rd Heaven occupies the three higher sub-regions of the Thought World, or the Division of Abstract Thought. This is the highest heaven, or Kingdom of God, to which the present wave of humanity attains and the greater part of that humanity *pass THROUGH THIS 3rd HEAVEN UNCONSCIOUSLY*.

The CONSCIOUS ASPECT of the Threefold Soul must be awakened and fully functioning before the Soul with the Ego can pass through this Heaven CONSCIOUSLY, and that is why it is so necessary for the Man to be “born again,” “reborn” or “regenerated”—recreated, reproduced, that he may be *fully SELF-Conscious and SELF-Knowing*, in order that he may experience the happiness of entering and passing consciously through the 3rd Heaven.

This is true spiritual birth. It is born of water, because water, Hermetically, is the great universal mentrum, and the birth of soul from the physical body is effected by the same great universal fluid or menstruum, the WATER OF UNIVERSAL SPIRIT or MERCURY, the subtle cosmic medium by virtue of which all things are brought into being, and of which the visible form of Water is but nothing but the crystallized manifestation in one of its elemental forms.

When the soul is *truly born* into active functioning and self-consciousness, REGENERATION HAS TAKEN PLACE, and then it is that the outward visible change in morals and character is apparent.

When soul beings actively to function, it assumes control, like the governor of an engine, over the faculties of man to such an extent that all his energies are disposed to the most completely equilibrated and balanced efforts and usages, and all questions regarding sex conditions come especially under its dominance.

The truly spiritual man or woman whose soul is in active control of the vehicular functions can no more become a sex maniac or faddist than he could become a drunkard or

a gambler, and he does not need special prohibitive injunctions to dissuade him from engaging in these.

Regeneration pertains solely to the Spiritual processes and, after awakening, coordinates the physical processes to an equal degree of regeneration, automatically correcting physical abuses.

This birth of the soul is the real BIRTH OF THE CHRIST within. “The Christ within” does not mean the incorporation of a spiritual personality, but the awakening into life and light of the Spiritual Consciousness. It is the Divine element in all humanity, which, if it manifests actively in the individual, becomes the personal Christ within that individual. “Christ” means therefore, and internal, spiritual, living, and conscious power or principle, identical in its Nature with the Logos (*or WORD of God that was made flesh*) with which the highest spiritual attributes of each person become ultimately united, if that person has developed any such Christ-like attributes. “This principle is Threefold in its Nature,” but, as Hartmann says, “it is almost useless to speculate about its attributes, as they will be comprehensible only to him who realizes its presence within himself.”

Psychology teaches us that the process and sensation of thought in the neural centers is accomplished by the liberation of HEAT. It is also apparent to all that heated dialogues, discussions, arguments, etc., often bring a rapid train of thought almost approaching inspiration. HEAT, therefore, is shown to be a most active agent in establishing correspondences and communications between the inner and the outer, the physical and the spiritual; the seen and the unseen worlds and realms.

This incident of HEAT is one of more than passing interest to the student of the Sacred Science. The fact that heated conversations rapidly develop thought indicates that the activities of spiritual processes and acts are also accompanied by the liberation of heat, for thought phenomena relate directly to the spiritual worlds, and the spiritual vehicles of its transmission to the Ego. The presence of heat is therefore extremely significant, as it indicates a closer approximate to the actual cognizance of the greatest and most central of all R+C teachings, the Spiritual FIRE.

True Fire is as invisible as true steam. Flame is merely the physical body or envelope of *Fire*. *Fire* is Hermetically defined as “an internal activity whose external manifestations are *heat* and *light*.” This activity differs in character according to the plan on which it manifests itself. FIRE—ON THE SPIRITUAL PLANE—*represents Love or Hate*; on the Astral Plane it represents *Desire and Passion*; on the Physical Plane it represents *Combustion*. IT IS THE PURIFYING ELEMENT, AND IN A CERTAIN ASPECT IS IDENTICAL WITH LIFE. (Hartmann, Sec. Symb. P.4.)

On the mundane plane, *Fire* is the polarity opposite to Water among the Elements. Spiritually, however, the *True Fire* will be found actively potent in Water because it is the vivifying principle in all things. Just as there is visible substance and invisible substance, so there is a tangible physical water, and an intangible spiritual water, and the purifying potencies of the *Hidden Fire* in the *Spiritual Water* make possible the cleansing and purifying of the person who truly seeks by the “Five Steps” or “R’s” to attain complete and genuine Regeneration.

Then again, *Water*, Hermetically defined, when referring to the realm of Spirit and particularly SOUL, is the connecting link between Spirit and Matter. IT ALSO REPRESENTS THOUGHT. Therefore when SOUL is born from Matter (the Physical Body), we see at once that Regeneration is even more distinctly a TRUE MENTAL PROCESS; in fact it is the personal application of the R+C principle of RIGHT THINKING to one's own personal experience.

Also, the student will note the process of Regeneration is the spiritual birth resulting from the marriage or union of Physical and Spiritual Bodies, each threefold in their natures.

Regeneratio therefore, reacts on both the physical and spiritual vehicles in awakening and renewing the Soul powers. Thus, by stimulating to RIGHT SPEAKING, RIGHT ACTING and RIGHT THINKING IT RENEWS THE CELLS AND TISSUES OF THE PHYSICAL BODY, *RAISING THEM TO HIGHER PLANES AND STATES OF VIBRATION*, and thus helping them to co-ordinate their functions more agreeably with the spiritual vehicles.

Continuing to summarize, Regeneratio does actually reproduce, renew, and regenerate an entirely NEW organism from a portion of a complete individual, when we consider that it is the process of renewing, recreating, and reproducing latent soul powers into new life, activity and functions, *from* a part of a complete individual (the physical body) by the action of another part (the spiritual vehicles or principles of Man).

The *complete* Man is said to be Body, Mind and Spirit.

Regeneratio reproduces from a portion of each, through Mind, the awakened, SELF-CONSCIOUS SOUL.

Regeneratio is the rebirth IN THE SPIRIT, i.e.—of the *Spiritual Essence or Soul* in the Spiritual World, not the outer exoteric world, for Soul functions only *within*, never without.

The process of Regeneration includes the penetration of the entire structure of Man, spiritual and physical, by the Divine *Heat of Love*, and the *Light of Intelligence*. Regeneration cannot be attained in fullness without the action and vivifying touch of *True Love*, for Love is creative in the individual, as well as in the Divine. Love born of the new consciousness of participation in the Divine Nature and attributes, brings about the putting away of the “Old ADAM,” and the putting on of the “*New Man*,” which is the SELF-CONSCIOUS Man.

As Love is creative and recreative in its action, so the *Light of Intelligence* is the *QUICKSILVER* which illumines the New Man or recreated, Reborn Man.

This is the “New Creation” referred to in GAL 6:15.

The words—“for his seed remaineth in him” from 1 JOHN 3:9, refer to the SEED ATOM OF THE SOUL BODY. SEED is one of the greatest principles of the R+C and the Alchemists. Alchemically, Seed is termed a “germ, element, or power, from which a being may grow.” There are germs or seeds of Elementals, Minerals, Plants, Animals and

Humans. The Seed Atoms of the Physical, Etheric and Astral Bodies of Man are already familiar to all students of the Sacred Science, but I have as yet made no mention of the Soul Body Seed Atom. While Soul is an essence extracted from the Physical or threefold body by the threefold spirit, yet the seed of soul must have been previously implanted in the threefold body by the Ego when incarnating.

Now, the Physical Body results from seed sent forth from a Physical Body. Such seed remaineth not in Man. But the new birth, the birth of awakened Soul or Self-Conscious Soul comes from the Seed that remaineth IN man—the Seed of the Soul, or Soul Seed Atom. Regeneratio is the spiritual rebirth that comes from the seed remaining IN each human being; the Seed of RIGHT THOUGHT, RIGHT ACTS AND RIGHT FEELING; NOT *Physical* seed, but *Spiritual* Seed, the offspring of the *true marriage* of the Threefold Spirit and the Threefold Body, not simply the association of the two threefold principles.

Male and female as Body, Mind and Spirit, marry their exoteric or outer vehicles for the close association of the higher vehicles, but the regenerated soul, the purely spiritual offspring of the true marriage of the Spirit and Body IN a single individual—exists only spiritually, and needs not therefore, to associate with the lower vehicles and therefore *NEITHER MARRIES NOR IS GIVEN IN MARRIAGE*.

Ignorance of the *spiritual nature* of the process of Regeneration has largely been responsible for the perversion of its correct interpretation. It relates to the physical only insofar as the results of Regeneratio react upon the same—and tend to raise its vibrations to a higher plane.

Regeneratio is therefore neither an Abnormal or a SUBnormal sexual practice, principle, or theory, but at all times a purely spiritual process.

The process of Regeneratio alchemically is accomplished by the process of *Sublimatio*, which is the raising of a lower state into a higher one (vices may be sublimated into virtues).

When the newly awakened or reborn soul rises into conscious activity a the result of sublimation, the lower or denser material or matter of the unawakened soul is known to the R+C as *Tartarus*,--residuum, substance which has been deposited by a fluid (the Water or Mercury of Regeneration), or crystallized out of the latter. The *gross* elements of the soul.

All things work only in their proper environment or worlds. Air is a perfectly natural element to birds, but not to fish. So too the spiritual realms are perfectly natural to spiritual beings and the spiritual nature of man, but not to physical man. Therefore, Regeneratio should go hand in hand with the striving for At-One-Ment. No gross soul can enter into At-One-Ment with the Divine. *Regeneration, or spiritual rebirth, must be accomplished as a prerequisite or concomitant with the desire for At-One-Ment. Thus shall the aspirant enter the Kingdom, and entering, he shall have rest.* All Martinists, I should expect, are well familiar with these principles.

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It should be clear to all brethren that Regeneration is a primary and essential step—hence the reason for

the several presentations given here.

The first work of a Martinist is the become Regenerated.

The first work of a Martinist Lodge is the encourage
MEN OF THE STREAM to become MEN OF DESIRE,
by *starting* them on The Way.

WHAT IS MAN?

“Man is essentially a spiritual being, his mind and his body being only temporary means of self-expression and self-unfoldment. When this true Self is discovered and becomes the directing power, there is permanent peace for the individual and for the race. Without that discovery peace is impossible. The search for and the discovery of Self is therefore of Supreme importance.

“The evolution of the Spiritual Self to perfection through successive lines on earth is the true purpose of human existence.

“Man’s experiences are decided by the operation of the law of cause and effect. Cruelty brings war to nations and pain and disease to individuals. There is no possible escape from this sequence.

“Inversely, kindness brings happiness and health. Until this law is recognized and accepted as a rule of life, there will continue to be both war and disease.

“The spirit within all men is one spirit. Each man belongs to one spiritual race which is without divisions of any kind.

“Experience of this unity, and its applications to human life, constitute the only possible means whereby lasting peace can be established on earth and assured health and happiness be attained by every human being.

“Such, in part, are the teachings of the Wisdom of the Ages. Such is the pathway to health, happiness, perfection and eternal peace.”

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MEDITATION:

The Awakening of Wisdom

CASSAM

Human affairs all over the world are in a state of crisis, and what is needed first and foremost *is a complete change of heart in man*, because crisis is only in consciousness. Only through such an individual transformation can we usher in a new society. As long as man is not at peace within himself he creates many psychological problems. The acceptance of one's own responsibility is the first step to liberation. If one has realized that the cause of all the chaos in the world lies in himself—he is ready to examine the structure and motivation of his mind with a view to understanding it—and thereby be free from it.

Man is not only flesh and bone or an amalgamation of psychological conditioning—he has a depth potential that has to be unfolded, and this can only be done through meditation, where there is perfect rest, and intuition functions with total awareness.

Both bondage and salvation are within each individual. Freedom cannot be obtained from sources external. As each person is unique, his liberation can come only from his own understanding, awareness and meditation.

The aim of the spiritual life is not only to understand the subconscious and unconscious levels of our mind, but also to gain superconscious experience through meditation. It is impossible to go beyond our conscious mind as long as we remain imprisoned by the impact of our unconscious urges. There are two major obstacles in our spiritual life: one is the presence of large areas of the unconscious in the mind which we have not explored, and the other is the hold of the past experiences of our conscious mind.

As a result of this psychological condition our so-called awareness is only an identification with the false images that are projected by the unconscious instincts and impulses. There are two types of memory: the psychological memory which is a combination of old impressions, likes and dislikes, and prejudices; and the technical memory which is the know-how of things, scientific knowledge. Such technical memory is not a hindrance, but the psychological memory is an obstacle for a seeker to realize reality.

Since the human mind is like a monkey jumping from one subject to another, unless it is brought to rest it becomes a troublesome hindrance to the realization of Reality. Ignorance is the fundamental cause for bondage and misery. So long as there is the agitation of the mind as receptivity process one cannot establish inner peace and harmony. When there is attachment, fear, jealousy, guilt and hatred there cannot be love and freedom. Being spiritually awake means to be aware of every movement of thought. If we are watchful, alertly observant, then our mind no longer gets caught in fear and frustration, then there is a possibility for reaching the state of sweet silence and on the basis of which one can discover Divinity, unknowable to the ego.

It is to be realized that our mind is very elusive and restless; it can make a heaven of hell and a hell of heaven. Only a person who has freed himself from every trace of

psychological conditioning and mental deception is fit to undertake the journey towards spiritual liberation, and such a person deserves to be called as a real seeker. Each seeker has to experience an initiatic death on the spiritual path which means the annihilation of the lower self—ego, but this does not involve death of the body, but the gateway to spiritual illumination.

Man must be born again of the spirit, and only he who gives up his life shall find it. As man has forgotten to rediscover his eternal spirit we find various complications in our modern civilization. Until and unless we aspire to reach our original state of Divinity we cannot enjoy the beauty and the fullness of love. Truth remains abstract, remote and totally irrelevant to one's life until one realizes it for oneself. Truth becomes a liberating factor only when one has personally rediscovered it through meditation.

Meditation is a direct method of finding the Truth, and only by losing one's egoism is it possible to awaken the intuitive wisdom. *Until we realize that we are essentially divine we cannot attain spiritual liberation and deliverance.* In meditation both the subjective and the objective are blended together, and in this state of meditative awareness when one's mind is absolutely silent, then it is possible to view everything in an all comprehensive manner. *Meditation is a divine art of observing one's mind without any interference of thought.* In that total observation there is only the emptying of all the images that thought has put together, but we also realize there is no duality as meditator and meditation. In other words there is no division between the observer and observed.

When the ego is inoperative, thought process ends, then we experience the bliss of silence. Actually, in meditation the mental activity is set aside, and this helps us to break down the psychological complications, and at that moment the wandering of mind stops and there is stillness. It points to a state of choiceless awareness in which all duality is nonexistent. Meditation is the golden means whereby the conditioned mind becomes unconditioned. It helps us to release the grip of the ego. It gives an opportunity to penetrate and observe our thoughts without emotional involvement in them.

The aim of meditation is to transcend the egosense and to turn man's consciousness towards that which is eternal. It offers a rewarding spiritual exercise of negating the ego and in the absence of ego it is possible to awaken divine wisdom which will guide us to become one with Absolute Reality which alone exists.

The attitude of an aspirant should be the spiritual uplift of humanity, and for this he must dedicate his entire life in the pursuit of Truth by leading a life of purity, humility, and serenity. As did Saint-Martin, one must lead the spiritual life, not in isolation, but in the midst of the society, so that he can transform others towards divinity and thereby bring about transmutation and divine elevation.

The application of mystical wisdom is the only solution for the modern man who is confronted with various psychological pressures and problems. The utility of mystical knowledge will pave the way to reach perfection and blessedness. Needless to say, the practice of meditation is the master key to open the inner door of the kingdom of Heaven which is within us. Spiritual life is not a matter of mere subjectivism denying all reality of

objective conditions or circumstance, but on the contrary the world in which we live is an ideal place for a seeker to practice meditation and develop divine faculties.

One of the most baffling problems of spiritual life is to sustain one's interest and enthusiasm in the midst of endless difficulties and severest trials. Our civilization is in a state of terrific hurry—although it does not know where it is hurrying to.

Now, a superficial life is in constant need of excitement. There is craving for more and more sensation and entertainment. A mind which functions at superficial levels cannot comprehend the beauty of bliss, love and meditation. The happiness we are searching for is not superficial happiness determined by circumstances, attractions, repulsions and various other conditioning factors. *Real happiness is something that gives us complete satisfaction and inner freedom that allows us to live and act without any form of craving for stimulation and excitement.*

This blissful liberation bestows clarity of vision and awareness through which it is possible to perceive the Timeless Moment. Further, this experience of inner perception deepens our understanding in the discovery of our Reality which reveals itself increasingly in this process of eternal exploration.

Our physical body, feelings, emotions and above all our minds, must become increasingly pure if we are to make spiritual progress. Unless our total consciousness is calm it cannot reflect truth and the beauty of perfect peace. The search for truth is a pilgrimage within, the 'INNER WAY' it is sometimes called, and it is a divine vision which must be awakened by rising above the illusion of egoism. Purity is the shedding of ignorance. It leads to harmony, rhythm, a living stillness and a compassion for all life. It is in such a state of purity we experience the beauty of unfathomable silence.

In modern scientific thinking spirit and matter are no longer separate categories, but different aspects of the same universal process. In the recent development of transpersonal psychology, the transcendent and mystic stages of consciousness are studied more and more. There is an attempt to build a bridge between psychology and spirituality.

There are many levels of consciousness in the mind of which mankind is not normally aware. The individual human mind is part of the Absolute Reality. Behind every human being there is an infinite spiritual dimension, because life is one non-fragmentable, indivisible wholeness. *The ignorance of man regarding the essential nature of his divinity is a basic cause of the present world crisis.* This problem cannot be solved by any amount of rationalization, but only through intuitive wisdom.

Meditation is awareness of perfect peace, and it is a process of eliminating the false ego. It establishes a living and uninterrupted link with the Absolute Reality. Psychologically, it brings about an integration and unitary holistic consciousness, a state of rapport and harmony in our relationship. Actually, in meditation the energies flow inward and thereby there is unbroken silence. In meditation we experience not only the sweetness of bliss, but also develop the capacity to solve problems in a completely different way, and this leads us to freedom.

Awareness is a state of self-knowing—a silent mirroring of things and events as they are without mental deception. It is observable that every experience leaves an imprint on the mind, the strength of which is according to the intensity of pain and pleasure involved. This imprint the residue of the past, becomes the seed around which thought in the present crystallizes and grows. This means that everything is immediately translated by the mind in terms of pain or pleasure.

The mind does not know how to be neutral. With repetition there is habit formation and ultimately bondage. So we see that the mind continually craves attachment, and if it drops one habit it soon picks up another. Within the pattern of duality there is no release from habit—there can be cessation of habit only when we go above and beyond the conflict of duality.

Only through understanding the whole mechanism of habit formation and seeing it in actual operation—which requires great alertness and patience—can thought free itself from habit.

The superficial conscious mind is occupied with various problems. We must have the capacity to watch what is going on without any distortion and resentment. In order to understand our hidden motives, responses thoughts and feelings, there must be mental detachment and tranquility so that the deep layers of the subconscious mind are projected at the conscious level and then transcended. So long as we are preoccupied with our attachments and prejudices we cannot perceive the beauty of Truth. Every emotion or frustration has a direct physiological consequence as well as a psychological one. When emotions are repeatedly unexpressed and conflicts remain unresolved then there is the possibility for a person to develop neurotic symptoms, chronic stresses and mental disturbances.

Meditation gives us the capacity to express and resolve various mental or emotional conflicts and thereby restore the inherent natural power of self-healing and self-regulation. The purpose of meditation is to assist the individuals to regain the lost capacity for self development and to reach the state of serenity and mental security. *To become physically and mentally pure is the first step towards spiritual life.* It is very necessary to maintain inner discipline and orderliness so that a seeker can enter into the vast and profound vistas of spiritual dimension. If one can perform one's duty with detachment, without thinking about results, then the very action will purify one's mind. This is easy for the Martinist who symbolically wears the mask. Devotion is really an art of surrendering oneself to the inner power which restores the mental equilibrium and provides renewed energy to cope with worldly responsibilities.

The spontaneous joy which one experiences in meditation is not of the mind, but abidance in the pure awareness of divinity. *This harmonious flow of divine grace and the resulting creative silence operates when the entire field of the mind is kept free from the weeds of thoughts.* This unique and universal method of meditation is in line with the eternal teachings of the great sages of mankind, because it does not insist on any particular form of religious belief; it has nothing to do with any sectarian cult.

All the mystical paths proclaim that something wonderful happens when man succeeds in stilling the sense organs and the mind because it brings him face to face with the mystery of his own true self, total illumination and the state of spiritual liberation. Physical death is not the cessation of the life energy, but on the contrary the continuation of life. It gives an opportunity for the soul to experience in a different dimension of consciousness its onward march to the ultimate goal of perfection and liberation.

Life is a constant movement, and that which lives from moment to moment carrying no burden of the psychological past is ever free. Therefore, it is ever unburdened. This state of living in the eternal now is possible by eliminating the selfish ego which is the source of misery.

So long as the ego sense endures, there will be no end to ignorance and bondage. We shall become free only by becoming egoless, and in this state we are aware of our soul—a transcendent principle of Supreme Consciousness. The soul has no limit, and it is ever pure. But somehow through ignorance the soul has been associated with the physical body and mind, and this wrong association and false identification can only end by spiritual wisdom.

Life is a process through which we must experiment with the living realities of soul energy. If we can experience the sweetness of serenity in our daily life then there is the possibility of contacting spiritual magnetism which will definitely transform profoundly our outlook and attitude towards life. This meditative awareness gives us ever renewing and refreshing divine energy. Spiritual transformation implies unconditional and total change of the human mind. It takes away the ego in man and purifies the whole human consciousness. It enables the human being to emerge in such a way that all the animalistic habits and tendencies are dropped completely. Thereby he is in a better position to function into a new dimension of awareness *in which state direct perception of reality is possible*.

Material things do not give us complete satisfaction, and it is the joy of the soul energy that percolates through our senses and mind which sustains us with strength, stability and happiness.

When we take the stand on our divine self and act in a spirit of detachment then all our activities lead to mental relaxation. To be truly successful is to attain peace of mind and inner freedom through meditation, because man is a spirit endowed with a mind and physical body. Man's superiority lies in understanding and transforming the mind. Actually, the only instrument man has to tackle any problem is his mind.

We consider meditation as a discipline of mind and the goal of meditation is enlightenment and liberation. Since we are essentially the Infinite, not the finite at all, nothing less than the attainment of the Absolute can satisfy and liberate us. If we can look at everything without the image-making ego, then it is possible to live a life that is completely free from psychological conflict and confusion. We can realize the essential unity of existence only when we assimilate the divine qualities of compassion, contemplation, insight and intuition.

Eternal vigilance is needed at all times to discover the divinity. When a man reaches the highest state of meditation he has transcended mental conflict and confusion. Meditative awareness is the correct path to attain the state of absolute perfection. Only when our consciousness is at total rest can we enjoy the perfume of ecstasy—in which state alone we are lifted to the culminating point of blissful awareness and wisdom.

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THE WAY OF THE HEART

By
PAPUS

I know a simple man who has never read a book and who, nevertheless, can solve the trickiest problems of science better than famous scientists. There are humble people without academic qualifications and medical experience to whom Heaven is so accessible that the sick are healed at their request and the wicked feel their hearts melting in loving kindness at their contact.

Joan of Arc had never read a treatise on strategy nor seen a battlefield, but she defeated at her first attempt the greatest tacticians of her time! HOW COULD THIS BE?! It is quite simple: because she surrendered completely to the Divine Will and did not question the Invisible as would have done an adept of the Intellectual Plane.

Should one then wonder at the puzzled way in which critics look at these creatures who are animated by the “Living Light of the Father” and generally known as quietists or mystics? They, (the adepts of the Intellectual Plane) cannot understand the limited capacities of their brains. Because he cannot understand him, the critic insults the mystic and holds him in contempt—whilst the mystic prays for his tormentor and carries on with his labour of love.

The Path of Spiritual Development is simple and straight-forward: “Live always for others and never for self”; “Do unto others as you would be done by at all levels”; “Don’t ever speak or think evil of the absent”; “Do what is hard before doing what you like”; — these are some of the formulas of the Mystic Way which leads to humility and prayer.

There is a form of physical purification dear to the heart of the adept of the Intellectual Plane: it is vegetarianism, which lessens the attraction of the physical. But this purification means nothing, however, if when purging the body of animal influence, we do not purge the astral body of selfishness, and the spirit of the influence of vanity—things a hundredfold more harmful than the impulsions born of from eating meat.

When a man thinks he knows something and places himself on a par with the gods, working to achieve his personal salvation and withdrawing into an ivory tower in order to purify himself, why should he be given anything? He thinks he has what he needs and he looks upon himself as a pure and all-knowing person. But when a man is simple and aware of his weakness, and knows that his will is of little importance if it does not conform with the actions of the celestial father; when he is not preoccupied with his personal purity, nor with his needs, but with *the suffering of others*—then heaven recognizes him as one of its “little children” and Christ asks that he be led to Him.

A mother who has worked a lifetime to bring up not only her own children but also those of people poorer than herself, is greater before the Eternal than the pedantic theologian and the so-called adept so proud of his ‘purity’. This is an instinctive truth which strikes people without any need for demonstration because it is a Truth that applies at all levels.

Therefore, let the student aim at simplicity rather than at pedantry, and let him beware of men who give themselves as perfect because “he falls the hardest who falls from the greatest height”!

THE MYSTIC WAY—the Way of the Heart—requires unceasing help at all stages of evolution and of perception. On the physical Plane, help from friends and masters teaching through example. On the Astral Plane, help from thoughts of devotion and of charity illuminating the path and enabling one to bear the trials through peace of the heart. Lastly, on the Spiritual Plane, help from the Guardian Spirits strengthened by feelings of pity towards all sinners and of indulgence toward all human weaknesses as well as praying for all the willfully blind and for all enemies.

Then it is, that the terrestrial shadow disappears slowly, that the Veil is lifted for a moment and that the divine feeling of knowing one’s prayers are heard, fills the heart with courage and love.

Having reached that point, the mystic cannot understand the need for so-called learned societies, even for those devoted to occultism, nor for books so numerous, needed to explain things so simple. He is wary of societies and books and withdraws more and more into communion with the forsaken and the plagued. He ACTS—and reads no more. He prays, he forgives and no longer has time for judging and criticizing.

The intellectual, observing such a man, wonders first of all through what books he has reached that stage, also to what tradition he belongs and lastly: in what category one should place him in order to better...judge him! He seeks for the “magic word” the mystic uses to cure at will the most malignant illnesses, for the form of hypnosis which would allow him to influence the mind of others in such a way, even at a remote distance, and for the selfish purpose that is behind it all. And as the intellectual does not find in books an answer to these questions, and as he needs an explanation to regain his peace of mind, he gravely tells himself or the circle of his admirers: “Possession”! or “A Mystic”! or “Simple Suggestion”!...and all is said. The intellectual thus becomes a little more vain and the mystic—a little more humble.

And while studying, reading and time are necessary to progress on the Intellectual Plane, none of that is needed to progress on the Mystic Path. It can be covered nearly to the end and in one hour of terrestrial time as did Swedenborg on the first day of his vision and as did Jacob Boehme; or it may take 19 years before its entrance is discovered as was the case with Willermoz and with many occultists. The reason is that the gate to this way is not opened by the seeker *but by his invisible guide and by the stress of his spiritual being.*

There is nothing easier and nothing harder than to follow this path. It is open to all men of “goodwill” and no other man is worthy of it. The doorway is so low that only little children can enter. As those who come to that door are often tall and proud men who think it is below their dignity to become small, the entrance remains invisible to them for a long time.

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What is the purpose of a Martinist Lodge?

A Martinist Lodge is composed of persons who are Martinists and who meet for the purposes of Martinism. Papus organized the Martinist Order to secure and ensure the perpetuation of The Initiation and this remains the first work of the Lodge. Our order exists to restore Man to his pristine power. If this is to be accomplished the Lodge must be exceedingly active—members should diligently scout for suitable candidates throughout the length, breadth, height and depth of society and lead them to the Lodge where, if they are determined to be worthy, they may be inducted as free Martinists and provided with the basic teachings which will start them on the way to Regeneration and Reintegration.

Should all Martinists become members of a Lodge?

Whereas all Martinists are expected to live the Martinist life—not all Martinists are interested in Lodge work. Free Martinists may visit a Lodge on the invitation of the Lodge Master—and if they identify with Lodge work they may apply to the Lodge for membership. It is an individual question.

REGENERATION

Brethren of the R+C

A thorough understanding of the principle of Regeneration must be understood by every Martinist because it is the very hub upon which the spiritual life spins. In presenting this paper I am hoping more for a discussion and development of ideas, than on your hoping this short paper is exhaustive on the subject.

Too many seekers on the mystic Path get lost in the fog of intellectualism. Spirituality is an attainment, not a concept. Just as one removes the dirt and dust from the chimney of a lantern so the light can shine through, so too must one remove the grime from oneself so one's inner light may manifest. This has to do with the unfolding of one's self. It is a practical thing. Metaphysical teachings, per se, can't do it.

Regeneration is described as "the act of reforming completely, being made new spiritually." It is the process by which one changes the direction of his life. It symbolizes the new production, through a process of transmutation and evolution, of the purified and perfected qualities of the new self which thereby rises to a new birth on the higher planes of consciousness.

The word 'regeneration' is mentioned only twice in the bible, although the idea is implied in many of the sayings of Jesus. We read in Titus 3:5 "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."*

It is not by the highest impulses of the *lower nature* that a spiritual result, or rise in consciousness, is brought about; but only according to a free gift of the Holy Spirit can the soul be made immortal. *Spiritual qualities are bestowed in proportion as the human nature is purified and raised through the transmutations effected by the Holy Ghost.* The teaching is that the lower nature cannot possibly raise its condition, for it does not possess or control the higher elements. The higher elements are *given* to the struggling soul WHEN IT IS SUFFICIENTLY EVOLVED AND PREPARED TO RECEIVE THEM and chooses to accept them.

Here are two excerpts on the subject which should prove enlightening:

* G. A. Gaskill writes of the Holy Ghost, or Holy Spirit, as follows: "This symbol signifies properly the feminine aspect of the Divine Trinity, and has the same meaning as the great Goddesses of other religions than the Christian. It represents the activities and functioning of the plane of being above the higher mental planes, i.e. the buddhic plane. The Holy Spirit proceeds from the Godhead—the infinite source of all. It is the Breath of Atman,—the infinite power of God. It is not separate from, but operative through the Christ—the Higher Self. Without Christ there would be no Holy Spirit. With Christ there must be a Holy Spirit, which, however, is possible to be seen and known only as the personal is lost sight of, or transcended, and the truth and the Life are realized. But the lower mind cannot distinguish between the Christ and the Spirit."

"Now in Hebrew the word 'spirit' (mach) is of feminine gener. As a consequence of this the Holy Ghost was looked upon by the Naassenes and the earliest Christians as the 'mother' of Jesus." A. DREWS, The Christ Myth, p. 118."

“There is no ascent of the human desires above their source. And wherever in a heart there springs up heavenward a thought, a wish, a prayer, a trembling confidence, it is because that came down first from heaven and rises to seek its level again. All that is divine in man comes from God. All that tends towards God in man is God’s voice in the human heart; and were it not for the possession and operation, the sanctifying and quickening, of a living divine Spirit granted to us, our souls would forever cleave to the dust and dwell upon earth, nor ever rise to God and live in the light of His presence.” A. MACLAREN, Sermons, 1st Series, p. 62.

The true and definitely directed mystical life does and must open with that most actual and stupendous, though indescribable phenomenon, the coming forth into consciousness of man’s deeper spiritual self, which ascetical and mystical writers of all ages have agreed to call Regeneration or Rebirth. Here its more profound or mystical side is exhibited, its divine character revealed. By a process which may indifferently be described as the birth of something new, or the coming forth of something which has slept—since both these phrases are but metaphors for another and more secret thing—the eye is opened on Eternity; the self, abruptly made aware of reality, comes forth from the cave of illusion like a child from the womb and begins to live upon the supersensual plane. Then she feels in her inmost part a new presence, a new consciousness—it were hardly an exaggeration to say a new Person—weak, demanding nurture, clearly destined to pass through many phases of development before its maturity is reached; yet of so strange a nature, that in comparison with its environment she may well regard it as Divine.” E. UNDERHILL, Mysticism, p. 147.

Well I think, Brethren, we have enough here to provide for an evening of discussion, so let us collect ourselves and consider what we have just heard.

THE PATH

By
IRVINUS

There are many paths—some are intriguing, as when one is exploring some new territory and cannot tell where the beckoning path may lead. Some touch the heart, as the path that leads to home when one has been abroad. Some lead to patches of cacti and brambles which make it almost impassable. Some, unfortunately, lead to quicksand while others are dead-ends leading to nowhere.

The most important Path of all is that which leads to Reintegration. It is the dream and ideal of every Martinist to ascend the Perilous Way, to conquer the Adventurous Castle and gain the Holy Grail, the Chalice containing the precious Nectar we seek.

This Path is indeed perilous. Many start full of high hopes, thinking that by *reading everything they can find on the subject* they will accomplish the climb. This is not so, any more than reading books on music will make one a musician.

The musician must enter a conservatoire, where he gets much practice, as well as theory, in his chosen field. The Martinist does his studies and practical work in his Oratory—and does it consistently. The two ‘books’ he reads are The book of Nature and the Book of Man.

These two ‘books’ enable us, by an intense and careful study, to distinguish the constant working of Omneity in our world. Nature and Man are the two most important fields of investigation. They are the easiest. Being within our orbit, they give us practical and invaluable knowledge.

The studies are not an end in themselves, however. *They must become the principles by which we live;* for we must become like the Sun—beaming forth Light and Truth in this dark world.

The Masters depend on us, and on all who study the Mysteries, to be the leaven to help raise Humanity. All must be liberated from the illusion of the personality and the bondage of the external senses. What became complexity must return to the simplicity of Omneity—the One.

We must realize what the poet Robert Browning says:

“There is an inmost center in us all, where truth abides in fullness; and around, wall upon all, the gross flesh hems in it—this perfect clear conception which is truth.

“A baffling and perverting carnal mesh binds it and makes it all error, and to know, rather consists in opening out a way whence the imprisoned splendour may escape, than in effecting entry for a light supposed to be without.”

Edouard Shuré, a Martinist, in his Great Initiates of the East and West, gives an account of Orpheus addressing initiates at a Dionysiac fete, so:

“The divine spark which guides us on Earth is within us; it becomes a flame in the temple, a star in the sky. Thus grows the light of truth! Listen to the vibrations of the seven-stringed lyre, the lyre of the God. It moves the worlds. Let its sound flow into your soul, and the very heavens shall be opened unto you.”

In our studies we learn that, as Spirits, we were forced to leave our true home because of the misuse of our free will. Flitting into this material world, this Forest of Errors, did we come, obstinate and disobedient. And here we remain, disturbing and interfering with the Cosmic plan.

The beautiful luminous spiritual bodies that were once ours became layer by layer more gross and materialized, in keeping with this dark world of delusion, and we became entrapped.

Now we are sated, having experienced everything—and we begin to wonder exactly who we are, where we are, and how we got here.

For we are strangers on this earth.

As Wordsworth puts it:

“Our birth is but a sleep and a forgetting; the soul that rises with us, our life’s Star, hath had elsewhere its setting, and cometh from afar—not in entire forgetfulness, and not in utter nakedness, but trailing clouds of glory do we come from God, who is our home.”

Like the Prodigal Son we are weary of the husks and determine to find our way back to our home at all costs.

But this is not an easy task, for it takes many incarnations of struggling to get out of reach of this sea of delusion which is always lapping at our heels as we climb, seeking to engulf us anew—and it does not easily let go of its prey.

We must confound the dragon of negation, and deny the spurious claims of the body and of the ego, both clamoring to be known as the Self. The weapons of the initiate are valor; the impenetrable armor of silence, and the will—and each victory makes the will to win so much stronger. His faculties must be engaged in rending the veil which impedes the rays of the spiritual Sun from reaching him without refraction. Until this is successfully accomplished, the only communication between God and man is by SYMBOLS and SIGNS—and by the mental tools of correspondence, analogy and synthesis.

The ancient wise ones said:

“In order to attain mystery, man needs a total remoulding of his physical, moral and spiritual being. This is only possible through the exercise of the will, intuition and reason. Through the complete cooperation of these three, man can develop his faculties to an incalculable degree. The soul has senses which are asleep; initiation

wakens them. Through profound study and constant application, man can put himself in conscious touch with the hidden forces in the universe.

“Through a great effort he can attain direct spiritual perception, can open to his vision paths of after-life, and can make himself capable of advancing along these paths.

“Only then can he say he has conquered fate and here on Earth has acquired his divine freedom. Only then can the initiate become an initiator, prophet and theurgist. For only one who controls himself can control others; only one who is free can set free.”

There are times when the Path seems too steep, we feel faint—but remembering that the Masters have all trodden this road, and no doubt were just as weary—that they are always with us, encouraging and helping—we are given sustenance.

We bless the signposts they have given us, to guide us on the Way, and the knowledge that *we are not alone*, but are overshadowed and protected by them—who light the way for us—as we hope to light it for others.

Let us visualize for a few moments:

VISUALIZATION EXERCISE

Let us concentrate on the light in the heart center. It is bright, intense. It reaches out and enfolds everyone and everything in the room. The effulgence spreads throughout the room, gathering strength as it expands.

It knows no boundaries, it radiates out—out in all directions, encompassing the building, reaching out over the city, radiating everywhere—engulfing the nation, the continents, on throughout the world—enveloping the whole universe.

We become ONE with the Source of all Light, and now there is nothing but LIGHT.

We are LIGHT!

The Spanish monk of Avila, St. John of the Cross, wrote a book on the greatest of trials we face on the Path to Reintegration. The book is called The Dark Night of the Soul, but this ordeal being safely passed, the sequel is the Ascent of Mount Carmel—when the night is through and the glorious dawn is breaking—a joyful and triumphant time when we can imagine the morning stars singing together to proclaim the victory and welcome the returned wanderer home.

I would recommend these two books to you, they are well worth the reading and studying. Thank you so much for letting me share these thoughts with you.

Is there a connection between the Universal Gnostic Church and the Martinist Order?

Grandmasters Papus, Bricaud, Blanchard and other eminent Martinists were Bishops of the Universal Gnostic Church which was appointed the official church of the Martinist Order ever since the early days. Both organizations are sovereign and independent; a friendly relationship exists between them.

INFORMATION FOR LODGES

For a Martinist Lodge to operate correctly and successfully, there are four important areas which must be clearly understood. *If these areas are not understood the Lodge will not operate as it is intended.* Conversely, once these points ARE understood, the Lodge WILL work successfully. The four areas of special concern are: The Initiation, Martinism, the Conventicle and the purpose of a Martinist Lodge.

1) The Initiation.

A spiritual Seed or Germ is transmitted to the candidate at the time of his Initiation. This bequest does not overwhelm the candidate and automatically transform him into a Saint...it STARTS him/her on The Way. Of this Initiation, Louis-Claude de Saint-Martin said:

"Initiation! Extraordinary power of the Divine afflatus which radiates from the hands, creates priest or adept and communicates the understanding and potential possession of the sciences!. . . . But which develops its full power only in the mind ready to nurture it!"

The Initiation always has been and always must be given by an authorized Initiator to Candidate who are both in the physical presence of each other.

THE SAFEGUARDING AND PERPETUATION OF THIS INITIATION IS
THE RAISON D'ETRE OF THE MARTINIST ORDER.

2) Martinism.

What is 'Martinism'? There is more than one answer to this question but the FIRST one and the one that concerns us here is this: The goal of the Martinist is: Reintegration. This is our single and unswerving aim and we strive after it through first becoming REGENERATED. *Martinism is A WAY OF LIFE, a particular attitude of mind formulated in response to a certain conception of creation and why we are in it. This Way of Life is the Way of the Heart* traveled with the aid of our mystical tools, the principles which we study, and the exercises and meditations we do for the purpose of regenerating ourselves and unfolding our spiritual nature...all of which lead us to our ultimate destination: Reintegration in Primitive Adam; or, to use the Christian term: Salvation.

3) The Conventicle.

The purpose of the Conventicle is Spiritual Communion. Aided by ritual and regalia, and assisted by prayer, meditation and pure thoughts, the Spiritual Hosts are invoked so that those present may benefit from their presence.

4) The Lodge.

A Martinist Lodge is a place where Martinists meet for the purposes of Martinism. This will be expanded upon further on but, at this time, the emphasis should perhaps be placed on what the Lodge is NOT because this seems to be an area where there is some misconception.

A Martinist Lodge is not a “school” where basic esoteric principles are taught! Since Lodges only meet a few times a month and then only for a few hours at a time, it would be quite impossible to effectively teach basic principles at Lodge meetings. And even if it WAS possible, they would have to be gone over again and again as new members come in and this would become BORING for the general membership. Boredom is the number one cause of disinterest and drop-outs from the memberships of all organizations...and this devil must be guarded against at our meetings!

MARTINISM – THE INITIATION – THE CONVENTICLE - & THE LODGE.

These subjects having been briefly introduced, it should now be clear what Martinism, the Initiation, the Conventicle and the Lodge ARE—and what they are NOT. Let us now proceed further and ask this question: Since most Martinists DO have an interest in the traditional esoteric arcane is there a place in a Martinist Lodge for these considerations and discussions? The answer is YES but before we see how this matter is approached another question must first be asked and the answer clearly understood:

Since Lodges cannot effectively give a course of graded teaching, from where do Martinists get their esoteric education?

As has been noted earlier on, in Papus’ time *and in French-speaking countries to this day*, French Martinists acquire their esoteric knowledge mainly through reading L’Initiation and studying the works of eminent Martinists such as: Pasquales, Saint-Martin, De Guaita, Sedir, Bertholet, Papus, etc.. Likewise, English-speaking Martinists who *can* read and understand French may read and study the French material.

On the other hand, English-speaking Martinists who *cannot* read French SHOULD affiliate with the I.C.O.M.S. and study their Libers and the volumes of The Martinist Tradition, for it is from THERE that all the important teachings concerning Martinism, the History of the Order, the Esoteric Arcana, etc. etc.—is lucidly detailed. *The I.C.O.M.S. was established for the express purpose of detailing, in English, important and essential information for all Martinists.*

Let us continue in Q & A form:

Name and explain the various meetings held by a Lodge.

Conventicles Forums

Administrative Meetings

R+C Chapter

A meeting held for Spiritual Communion (for a devotional purpose) is called a CONVENTICLE. This is a ritual meeting, held in Temple and, Initiations aside, is the FIRST WORK of the Lodge.

A meeting called to discuss and elucidate upon a metaphysical point is called a FORUM. This is also a ritual meeting, held in the Temple.

A meeting held to discuss Lodge business and Lodge activities is called an ADMINISTRATIVE MEETING. This is not a ritual meeting and is held in the ante-room.

The R + C CHAPTER is made up of experienced Martinists who have the ability to prepare and present original papers based on their own observations, experience and research. It is ritually conducted.

Now, before describing these meetings in detail, this very important point must be reemphasized again: MARTINISTS ARE EXPECTED TO SEE AFTER THEIR OWN EDUCATION! *Why is this point being reinforced so much, do you ask? Because at Forums, the Lodge Master will excerpt and present sections from the ICOMS Libers, from the volumes of The Martinist Tradition, from the writings of eminent Martinists, or from any traditional source such as: The kabalah, tarot, alchemy, the hermetica, etc. etc., standings and, as much as possible, try to unfold, expand and develop the particular topic(s) AND UNLESS THE BRETHREN HAVE SEEN AFTER THEIR OWN ESOTERIC EDUCATION—THEY WILL BE QUITE UNABLE TO CONTRIBUTE MEANINGFULLY—AND THE FORUM WILL BE A FLOP!*

Continuing on this line you could also ask: SHOULD A MEMBER BE ADMITTED TO THE R+C WHO, CLEARLY, WOULD BE UNABLE TO CONTRIBUTE? This is an Eternal Question and a matter for each Lodge to settle for itself. An answer cannot be attempted here...except perhaps to say that there is a difference between a person who has little or no interest in the matters that concern the R+C—and a person who does have an interest—but may not have the scholastic or literary skill to research work and prepare a piece of architecture. The situation in the R+C becomes critical if the majority of members are allowed to fall into the category of ‘takers’—and there are no ‘givers’! This situation must be prevented or the R+C will also flop.

What then is the criterion governing the choosing of members?

Close attention must be paid to selecting members for the Lodge. The complete procedure should go as follows: *The first work of the Lodge is to confer the Initiation and start Men of the Stream on their Way to Regeneration.* The Initiation makes a person a member of the ORDER. All persons of goodwill and of good repute, of mature age and who believe in God or a Supreme Being are eligible for membership in the Order. Lodges should concentrate first on making supplicants members of the ORDER, provide them with the basic teachings, i.e. a copy of this Manual of Instruction and give them sufficient time to adjust to the new way of life. THEN the Lodge Master may invite the free Martinist to VISIT the Lodge...so that he/she may taste Lodge Work.

If the visiting Martinist cares to apply for Lodge membership, an application should be submitted to the Lodge and the applicant met with an interviewed. If this examination is passed, the applicant is recommended to the membership and a ballot is taken. If the ballot is passed, the applicant is accepted as a member of the LODGE. This is the sensible way to go about receiving members into the Lodge. *Whereas all people of integrity should wish to be*

members of the ORDER—not all people are necessarily interested in LODGE WORK. This is a simple truth that must not be overlooked!

Make Martinists Lodge members only after they have had the experience of attending a maximum of two conventicles as a guest of the Lodge Master. Let them apply for Lodge membership on their own volition after they have had the experience of visiting the Lodge—and members and visitor have met each other.

These are the basic guidelines for accepting members; hopefully both the intent of the letter and the spirit is clear.

Describe a Conventicle

After the opening ritual there are prayers, hymns, meditation. The recorder makes any announcements. The Lodge Master presents a short discourse or homily which (to make a comparison) is akin to a sermon as given in a church. After the homily there is a brief meditation and then the Lodge Master may ask if anyone would like to comment. If no one stands the Lodge Master will continue and will not make any effort to evoke comments. If anyone does stand, the comment should be brief, in appreciation and to express complimentary sentiments. *There is no “argument”!* There is no “discussion”! There is no “debate” at a Conventicle! *The PURPOSE of the Conventicle is SPIRITUAL COMMUNION and the mystical atmosphere must not be allowed to degenerate into a school-room circumjacent—which it will—if parley is allowed. Bear in mind the REASON for the conventicle and it won't go wrong!* REGULARLY REMIND THE BRETHREN OF THEIR GOAL AS MARTINISTS! Martinism, because it is basically something simple, tends to be overlooked—yet it is those things which *seem* ‘easy’ that are the most difficult! “How are you progressing with your regeneration?” is a good question to be asked often. Immediately before closing, the Lodge Master will ask his Officers (certainly his senior Officers) if they wish to say anything; then after any further meditations, prayers/hymns, the Lodge is closed.

Describe a Forum.

A Forum is in fact a conventicle, the opening and closing procedures are the same, but the emphasis is on the subject matter presented by the Lodge Master or by a Brother who has been asked to do so—which replaces the homily at a regular Conventicle. An attempt to elucidate and penetrate the material stimulates discussion, debate, parley, questions and comments. Bear in mind what you have been told: “Martinism is not dogmatic”. This means brethren may give their views freely, without fear of being laughed at or told they are “wrong” to think as they do, etc.. Discussions must be kept on a high level and good taste observed at all times. The Lodge Master must be firm if needs be. “When a man comes to be regenerated in his thought, he will soon be so in his speech, which is the flesh and blood of his thought, but when he is regenerated in his speech he will be so soon in the operation which is the flesh and blood of speech.” Louis-Claude de Saint-Martin Le Nouvel Homme, p. 21.

What is the ideal number of persons in a Lodge?

This is another question for each Lodge to settle for itself. A Martinist Lodge should be composed of persons who *understand what Martinist Lodge activities are all about—and truly wish to be a part of them*. The members of a Martinist Lodge should form a true spiritual family, a close, tight-knit group in which there is a sincere feeling of love among people who accept each other, who are trying to be good Martinists and walk the same Path. Such cohesiveness cannot be maintained if the membership is allowed to become too large. The success of a Lodge is not to be judged by the length of its membership list! There are very successful Lodges composed of a few members who meet in the home of one of the brethren!

Is it permissible to play suitable music during a conventicle?

Certainly! In fact Lodges may appoint a “musician” whose special duty it is to prepare and play music for the entrance and exit of the Officers and members, and during the meditation.

How often should a Lodge meet?

Experience shows the more often a Lodge meets, the more enthusiasm there is, but the frequency of meetings is a matter entirely for the Officers and brethren of each Lodge to determine for themselves. Some Lodges meet once or twice a month, some three, some four or more. The system is flexible.

The main point to bear in mind is the ‘Law of Equilibrium’: there should be a nice balance between conventicles and forums. The R+C usually meets less frequently. Lodge activities should cater to all three parts of the person: Intellectual/mental – (primarily Forums and the R+C); Emotional/Spiritual – (primarily Conventicles); Physical – (social/festive) activity.

(As soon as the Lodge reaches a certain maturity it should open its R+C Chapter.)

The schedule does not have to be the same every month!

What is the criterion for advancing a member?

The Associate Initiation starts the member on his way. The Second Degree establishes an important linkage, but is also an ‘obstacle’ or ‘test’, a ‘chamber of waiting’ where the candidate must pause and prove himself worthy of further advancement. Provided the candidate is showing interest, the step from Associate to Mystic can be made reasonably quickly—say after the member has attended about 10 meetings. The S. I. (3rd Degree) is a major Initiation and it should not be conferred indiscriminately. The Lodge Master must be cautious and not confer it without due consideration. Two things to look for: Is the member trying to be a good Martinist? Does he/she attend Lodge often, show interest and give support in every way? In addition there is an examination set by the Office of the Grand Master. The Lodge Master gives the candidate the examination sheet, he/she

completes it and returns it to the Office of the G.M. where it is evaluated and returned to the candidate's Lodge Master with any necessary comments.

Please give the additional information on Martinism and the purpose of a Martinist Lodge.
Could you also say something more on Regeneration and what the Martinist Order is?

“The purpose of a Martinist Lodge is (a) to perpetuate the Martinist Initiatic Tradition and thereby lead members to a higher spiritual life. (b) to discuss, fathom and unfold the teachings of Pasquales and Saint-Martin and the traditional arcana.”

“The Martinist Order is an Order of Christian Knighthood, a close organization that preserves within a small body of initiates something it has inherited from distant Adepts, a link with a few enlightened beings and an unpretentious way of life for people who are of this world...and who live in this world.”

“Martinism is, before anything else, an attitude of mind which determines a Way of Life, based on certain doctrinal principles. These doctrinal principles, essentially Christian in outlook and tradition, have to do with a conception concerning the origin of Man, his place in the scheme of creation and his ultimate destiny. Man is conceived of as having fallen away from his former High Estate of facile attunement with the Supreme Being—God—. The Work of the Order therefore, is to help Man transcend his present environments and limiting influences, so that he may again commune with the Infinite Intelligence at will and consequently is illuminated by the influx of Divine Wisdom he receives, he is then ready to apply such wisdom to the earthly realm where he exists as a Commissioner of God.” The ultimate goal of Martinism is to lead Man to Reintegration; this is accomplished by passing through the gate of Regeneration.

“Pure Martinism may be said to be the teachings given by Martines Pasquales and Louis-Claude de Saint-Martin and the ideas mystically enshrined in the symbolism of our regalia and temple furnishings.”

The agent of our regeneration is the Divine Word or the Great Name—Ieschouah—they signify that our regenerator is Christ. By immersing ourselves continually in his living waters, by approaching the furnace of his fire, by directing *our own word ever towards that central and interior Word*, will our tongue be unbound, for only that interior Word can engender true speech within us. Louis-Claude de Saint-Martin De l'Esprit des Choses, ii. 70. (In other words, we must go within the depths of ourselves where abides Truth, hear the word that is within, —and speak it—i.e. live in accordance with that inner guidance.) Meditate deeply on these three quotations of Saint-Martin:

“The only initiation which I preach and seek with all the ardour of my soul is that by which we may enter into the heart of God and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother and spouse of our Divine Redeemer. There is no other mystery to arrive at this holy initiation than to go more and more down into the depths of our being, and not let go till we can bring forth the living vivifying root, because then all the fruit which we ought to bear, according to our kind, will be produced within us and without us naturally’.
Theosophic Correspondence Letter CX.

‘It is precisely on this account that the world fails to advance; its word is frittered on the external, never carried to the interior, where it can be joined with the living Word. Forcibly and painfully we must be ploughed, so to speak, by the Word of the Lord, to uproot all the thorns and briars which cover our field.’ De l’Esprit des Choses p. 70.

‘when a man comes to be regenerated in his thought, he will soon be so in his speech, which is the flesh and blood of thoughts; but when he is regenerated in his speech he will be so soon in the operation which is the flesh and blood of speech.’ Le Nouvel Homme p. 21.

To which I must again add this reminder: *Martinism is a Way of Life...*

SUMMARY

1. Papus founded the Martinist Order principally to secure and ensure the perpetuation of the Initiation.
2. The first Work of Lodges is to confer this Initiation on worthy candidates and start them on their way to Regeneration and Reintegration.
3. Martinists gather in groups called Lodges of their choice if they feel in harmony with its Works.
4. Symbols are the working tools of the mystic. Powerful symbols attract beneficent energies for growth and stimulation. Symbols are *silent reminders* of profound laws.
5. A Martinist Lodge is not a school. Martinists see after their own mystical education. For English-speaking Martinists, the source of this information is:

The International College of Martinist Studies
P.O. Box W31, Worthing
Barbados, West Indies

6. Each Lodge organizes its own programme of activities and meetings. The system is flexible.
7. The success or failure of a Lodge rests squarely on the shoulders of the Lodge Master and his Officers. Boring meetings are usually the chief reason for low membership turnouts. The formula for success is: see that meetings are stimulating, worthwhile and interesting!

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ENDORSEMENT

THE USE OF THIS MANUAL BY PARTICIPATING BRANCHES OF THE O  WAS
RATIFIED AT THE CONVENTION.

MARRAKECH, MOROCCO, May 16, 1988.

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