



A BRIEF HISTORY OF THE MARTINIST ORDER

The origin of the Martinist Order is found in the work and teachings of Martinez Pasquales, a Spanish mystic, adept, and theurgist of the eighteenth century. Much of the life of Pasquales is veiled in mystery. He was a direct initiate of the Swedish seer and philosopher, Emanuel Swedenborg, and was well versed in the secret tradition of wisdom as embodied in the esoteric teachings of Egypt, Greece, and the Orient. Moreover, it is known definitely that he was a Rosicrucian. In 1754, he established in Paris a joint lodge of Rosicrucians and Illuminists, and was active during the following two decades in spreading the light of mystical and occult philosophy throughout France and Europe. Shortly after 1760, Martinez Pasquales went to Bordeaux in Southwestern France and founded there a center of activity for an occult Order known as the Cohens Elus, or Elect Priests, which he brought from the Near East. Many persons of mystical inclination and philosophical temperament associated themselves with the Order of Cohens Elus, among them an idealistic young army officer, Louis Claude de Saint-Martin, whose life and personality we shall now consider briefly.

L. C. de Saint-Martin was born of noble parentage in Amboise, Province of Touraine, France, on January 18, 1743. He was a frail and sensitive child, and early in life manifested the keen intellect, soaring idealism, and pious sentiments which in maturity found full expression in him as a great Christian mystic and Illuminist. An understanding and loving stepmother nurtured the noble ambitions and high sensitivity of the youth. He later expressed himself as forever indebted to her loving guidance and wise education. In accordance with parental wishes, he studied for the profession of law and was admitted to its practice.

However, his inward aspirations and philosophical interests would not let him remain rutted permanently in a work unsuited to his unique talents. Before long, he abandoned the practice of law for service in the army, obtaining through an influential friend a commission in a regiment stationed at Bordeaux. Apparently in those days a military career afforded considerable leisure time, for de Saint-Martin's main purpose in taking a commission was to obtain additional hours for esoteric studies and mystical pursuits. One of his fellow officers was a member of Martinez Pasquales' Order of Cohens Elus. Soon de Saint-Martin met the Supreme Master of the Order and was at once enthralled by its

purposes and type of instruction. After due preparation and proof of worthiness, he was initiated into the Rite of the Elect Priesthood in the year 1768 at the age of 25. Eventually, he reached its highest grade, that of the Rosy Cross.

From 1768 to 1771, the youthful de Saint-Martin was honored by serving as personal secretary to Pasquales, and in those years a very close bond developed between the two. The character and teachings of Pasquales made a profound impression upon de Saint-Martin which remained with him all his life and which he freely acknowledged even in later years when he had entered upon an individual creative path. The Supreme Master of the Cohens Elus recognized in the promising, brilliant young man a worthy disciple, one well qualified to carry forward and enlarge upon the work he had begun.

In 1772, personal matters called Martinez Pasquales from France to Port-au-Prince in the West Indies, It was here that he passed away in the year 1774. The burden of his work then fell upon his two ablest disciples, Louis Claude de Saint-Martin and Jean-Baptiste Willermoz. De Saint-Martin and others very close to the late Supreme Master realized that their teacher had never given forth the greater part of his knowledge to any of his students, perhaps finding none of them entirely worthy of such an honor and responsibility. Therefore, with his mentor's passing, de Saint-Martin felt obliged to carry on in an increasingly independent way, evolving a distinctive philosophy in accordance with his own deepening understanding and maturity.

His first philosophical work, published at the age of 32, was *Of Errors and of Truth*. It has been regarded by many as his most searching work and most fruitful contribution to the literature of mysticism. Like all his later writings, it was issued under the pseudonym of the "Unknown Philosopher." During many years of literary activity he wrote numerous other volumes, including *A Natural Table of the Correspondences Existing between God, Man and the Universe*; *The Man of Desire*; *Of Numbers*; *The New Man*; *The Spirit of Things*; *The Ministry of Man*, and certain excellent translations of writings of Jacob Boehme, the Teutonic philosopher. De Saint-Martin also left to posterity many folios of illuminating personal correspondence.

The philosophical writings of Louis Claude de Saint-Martin met with immediate interest and wide approval. Groups calling themselves "Societies of the Unknown Philosopher" were formed to study his teachings. The last decades of the eighteenth century in France were exceedingly turbulent, holding within their course one of the greatest social and political revolutions of history. Throughout the entire period, de Saint-Martin continued his writing and teaching. Of noble birth, handsome in appearance, and having a very gracious and pleasing personality, he moved in the highest circles of French society and culture, winning converts to his ideas and doing much to disseminate mystical teachings among those who were prepared and worthy. Although of the proscribed nobility, he was not molested seriously during the Reign of Terror or any other violent upheavals of the revolutionary epoch. He was, in fact, summoned later to Paris to serve on the faculty of the *Ecole Normale*, or Normal School, which was assigned the task of educating teachers for

the new France.

At various times during the last half of his life, de Saint-Martin also journeyed abroad to England, Italy, Germany, and elsewhere in Europe. A three-year period in Germany, devoted principally to a study and translation of the works of Jacob Boehme, was one of the happiest intervals of his life. He passed away at the age of 60 on October 13, 1803, following a seizure of apoplexy.

During all these years while de Saint-Martin was writing numerous brilliant works and giving special attention to individual initiation, Jean-Baptiste Willermoz, also an initiate of Martinez Pasquales' and a prosperous merchant of Lyons, was active in extending the boundaries of the Order by forming groups and lodges and making effective the philosophy given out by Pasquales and de Saint-Martin.

Gradually, the lodges stemming from the earlier work of the Cohens Elus and the study groups of the Unknown Philosopher evolved into temples of Martinism. It is important to note that while many of its officers and members were active in Masonic circles, the Martinist Order itself was not a Masonic body. It has always preserved an independent and unique status.

Following the transition of Louis Claude de Saint-Martin and throughout the storms of the Napoleonic era, the Martinist Order was not very active. The traditional teachings and ceremonies were privately transmitted by groups of initiators in Italy, Germany, and France. After a long period of relative stagnancy, a great effort was made in 1887 to unite the various semi-independent groups which composed the Order. This movement to accomplish an effective diffusion of Martinist teaching and influence was crowned with success in 1890 by the formation of a Supreme Council of the Martinist Order, comprising twenty-one members.

The Supreme Council held authority over all lodges of the world. The renowned French mystic, Papus (Dr. Gerard Encausse), was elected its first president. Under the brilliant and indefatigable leadership of Papus, the Order grew rapidly, and by 1900 there were hundreds of active members in most parts of the world. Papus became a famous authority on the subject of Martinism. His writings remain the most reliable reference source available. The World War of 1914-1918 greatly affected the growth and activity of the Order. Its president perished in the heroism of a physician's service, and many of its leaders and members did not survive. In fact, following the war, the Martinist Order was virtually dormant in Europe.

In 1931, the Order was revived principally through the efforts of Augustin Chaboseau, who was one of the three survivors of the Supreme Council of 1890. He had been initiated into Martinism three years before the illustrious Papus. Augustin Chaboseau served as Grand Master and president of the Supreme Council until his transition on January 2, 1946.

In August, 1934, in Brussels, Belgium, Grand Master Chaboseau, with the approval of the

Supreme Council, conferred upon Dr. H. Spencer Lewis, then Imperator of the Rosicrucian Order, AMORC, of North and South America, the title of Sovereign Legate of the Martinist Order for the United States of America. Dr. Lewis had previously been initiated into the various rites of the Order in Brussels, Belgium, and Lausanne, Switzerland. The title of Sovereign Legate, with the Charters that accompanied it, granted him the exclusive power to reestablish the inactive Traditional Martinist Order in the United States under the jurisdiction of the Supreme Council in Paris.

The foundations for the reorganization of the Martinist Order in America were well laid by Dr. H. Spencer Lewis before August 2, 1939, the date of his untimely transition. In the early fall of the same year, the Supreme Council of the Martinist Order met again in Brussels, Belgium. The highest dignitaries of the Order in Europe were present. Upon that occasion, the Supreme Council voted that Ralph M. Lewis, son of the late Dr. H. Spencer Lewis and his successor as Imperator of the Rosicrucian Order, AMORC, who had been initiated into the Martinist Order in Europe, be entrusted and empowered to continue the reestablishment of the Traditional Martinist Order. Therefore, the charters, documents, manifestoes, and other necessary materials for the advancement and growth of Martinism were transmitted to him just prior to the suppression of the Martinist Order in Europe during the second World War, which began in September 1939.

At the present time, the Martinist Order functions under the traditional constitutional requirements designed by the Supreme Council. It has five officers under the leadership and direction of the Sovereign Grand Master, Ralph M. Lewis. The Supreme Temple and Sovereign See for the World is located at Rosicrucian Park, San Jose, California 95191.

MARTINIST ORDER

Autonomous Self-Initiation for the Martinist Third Degree -I-Page One

PART ONE

GENERAL INSTRUCTIONS TO THE INITIATE

(To be read in advance of the performance of the Self-Initiation.)

You are advised to read the first part of this discourse before attempting the Initiation so that you may become familiar with the arrangements you will have to make in your home, but do not read Part Two, Three, or Four of this Initiation ritual until your oratory is properly prepared and you are alone and ready to perform the ceremony. It is hoped that you will fully understand and appreciate the value of the Initiation which you are about to receive.

PREPARATIONS FOR CEREMONY

(To be read in advance of performing the Initiation.)

You may use your own Oratory (or the room in which you have done your studying) as the place for performing this Martinist ceremony. If you have saved the material used in your previous Initiations, the only additional articles you will need are those indicated by an asterisk (*).

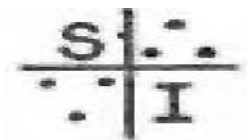
REQUIREMENTS:

A - One small table (any design, but not less than about 60 cm [two feet] square) of standard height.

(*) B - A red cloth of sufficient size to completely drape the table- altar, sides, and top. The cloth should not be of too dark a hue. It should be hoodlike so that it will fit snugly over the altar.

C - Four white wax candles to be used as luminaries. Each candle should be approximately 20-30 cm (eight to twelve inches) in length, with any common holders to accommodate them.

(*) D - Two pieces of thin white cardboard, each 15 cm (six inches) square, upon each of which should be drawn, with a gold or a yellow pencil, the LABARUM or insignia of this degree. This insignia is



This insignia should occupy the area of the white cardboard square.

(*) E - A separate and complete copy of both the NEW TESTAMENT and the OLD TESTAMENT of the Bible. (You already have a copy of the NEW TESTAMENT which you used in your previous Autonomous Self- Initiations. If you are unable to procure a copy of the OLD TESTAMENT, you may use, in its place, an edition of the Bible having both the OLD and NEW TESTAMENTS bound into one volume.)

(*) F - A 20 cm (eight inch) square of white cardboard of sufficient thickness as to be rigid. On this cardboard must be painted or drawn the Pentacle, or symbol of the Martinist Order. One of its triangles must be in white and the other in black. The whole must be enclosed in a black circle. Nothing more is to be added to the design. The triangles are to be entwined. See the symbol on the cover of this ritual to guide you in accurately designing it. The symbol is, as nearly as possible, to fill the entire area of the white square. (You do not need artistic ability to make this symbol. An ordinary free-hand drawing will do.)

G - A small incense burner and incense.

H - A bare ceremonial or dress sword. (If you cannot borrow a dress sword or lodge sword from some of your friends, you might be able to purchase an old secondhand sword or foil. Again, you can make a very artistic and real-appearing sword out of wood, as is done for theatrical purposes. If you make a wooden sword, make it of the design of the straight broad blade and handle like the crusader's sword of old. This was the sword that was used interchangeably for a cross and a weapon. After the proper dimensions of your sword are cut out roughly, you can make a very artistic ceremonial sword for your oratory out of a piece of wood, by carving it by hand. You can make any designs on the guard of the sword that suit your fancy. The crosspiece, or guard, on the handle of the sword can be added to it later by boring a hole through the guard of the sword and gluing this crosspiece into place before the sword and handle are painted. Paint the blade silver and the hilt, which is the handle and guard, black. Here are the dimensions of the average ceremonial sword: The handle is 12.5 cm (five inches) long and about 2.5 cm (one inch) in diameter; the guard is 12.5 cm (five inches) long and about 1.2 cm (one-half inch) thick; from the guard to the end of the blade is 82 cm (thirty-two inches). IT MAY BE INCONVENIENT FOR YOU TO MAKE THE ABOVE WOODEN BLADE. In that case, any long, clean piece of wood about 95 cm (thirty- seven inches) in length and 3.7 cm (one and one-half inches) in width will symbolically represent a sword.)

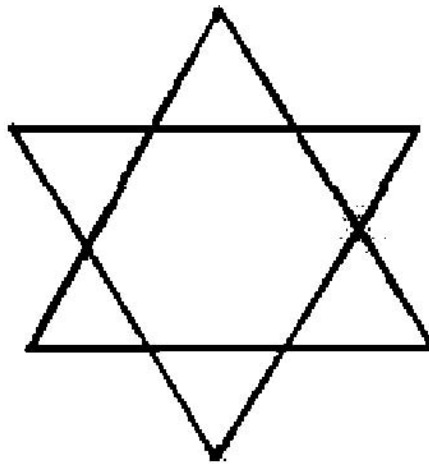
I - One inexpensive red mask. (If you are unable to procure one, this may be cut out of red paper.)

J - A white cloth large enough to lay over or cover the seat of one ordinary chair (any white material which is opaque).

K - A white cloth large enough to form a cape or cloak (to be worn through this entire ceremony, thrown over the Initiate's shoulders) , also a black cordelier. (This can be

procured very reasonably at any dry-goods store. The cordelier is a twisted cotton cord such as is used for dressing gowns and bathrobes. It should be about 1.2 cm (one-half inch) in diameter, long enough to tie around the waist of the Initiate, and hang down about 40 to 45 cm (fifteen or eighteen inches) on the left side. The cloak can be formed of any white sheet thrown evenly over the Initiate's shoulders and held together with a safety pin.

L - A white cardboard or a piece of white oilcloth 30 cm (twelve inches) square, on which is to be drawn the Pentacle, or symbol, of the MARTINIST Order. This symbol is a hexagram. You will already have noticed this symbol circumscribed by a circle on the MARTINIST stationery. It is a very old and potent symbol—so much so that Dr. Franz Hartmann, the Rosicrucian, says that when it is "practically applied it invests man with magic power." This six-pointed star consists of two triangles joined together so that they partially cover each other, while the apex of one points upward and the apex of the other points downward. The lines which make up the six-pointed star should be about .6 cm (one-fourth inch) in width whether they are made with a pencil on cardboard or with ink on white oilcloth. (This is the same symbol used in previous Initiations.)



M - The Initiate (yourself) should have present the letter which accompanied the ritual of the Self-Initiation of the First or Associate Degree and which is signed by the Sovereign Grand Master.

(*) N - Every candidate shall prepare a thesis not exceeding 150 words expressing these two thoughts:

What great truth he has learned in his travels through the Associate and Mystic Degrees.

What his motive is for continuing further trials, examinations, and studies in the MARTINIST Order.

This thesis can be handwritten or typewritten by the candidate in advance of the Initiation and should be readily available at the time of the Initiation.

ARRANGEMENT OF ROOM OR ORATORY:

The size and shape of the room are not important as long as it will easily accommodate the furniture necessary.

A - In the corner which you choose as the symbolical East of the room—in other words, the Orient—should be placed a table which is to be not less than 60 cm (two feet) square. (See Illustration, Page 5.)

B - Behind this table, or directly in the East, are to be placed two chairs. Before one chair, on the table, is to be placed the red mask and on the other chair is to be spread the white cloth. Behind the chair which has the seat covered with the white cloth and upon a stand or bookcase is to be placed one unlighted luminary, or candle. (See Illustration, Page 5.)

C - A third chair is to be placed about 120 cm (four feet) in front of this table and opposite the other two chairs. In other words, the table is between the two chairs and this third chair. (See Illustration, Page 5.)

D - The table is to be arranged as follows:

The top of the table should be covered with a red cloth that hangs down over the sides about 45 cm (eighteen inches). On the exact center of the side facing the candidate, and the side facing the East or Orient, should be pinned the LABARUM or insignia. In the center of the table place the three luminaries, or candles, arranged in triangular form. One point of the triangle must face outward or toward where the Initiate will be seated. In between the three luminaries, on the center of the table, set the incense burner in which there is an unlighted piece of incense. In front of the candle which is the point of the triangle facing the initiate, lay crosswise the bare sword (or substitute)• On the right side of the Altar place the NEW TESTAMENT, unopened; on the left, the OLD TESTAMENT, unopened. On the opposite side of the table put the red mask; to the left of the red mask you should place the letter from the Sovereign Grand Master. (See Illustration, Page 5.)

E - On the floor in front of the table and between it and the Initiate's chair, lay the Pentacle of the MARTINIST Order. 60 cm (two feet) to the left of this, place the smaller Pentacle (Item "F"). THESE MUST NEVER BE STEPPED ON. (See Illustration, Page 5.)

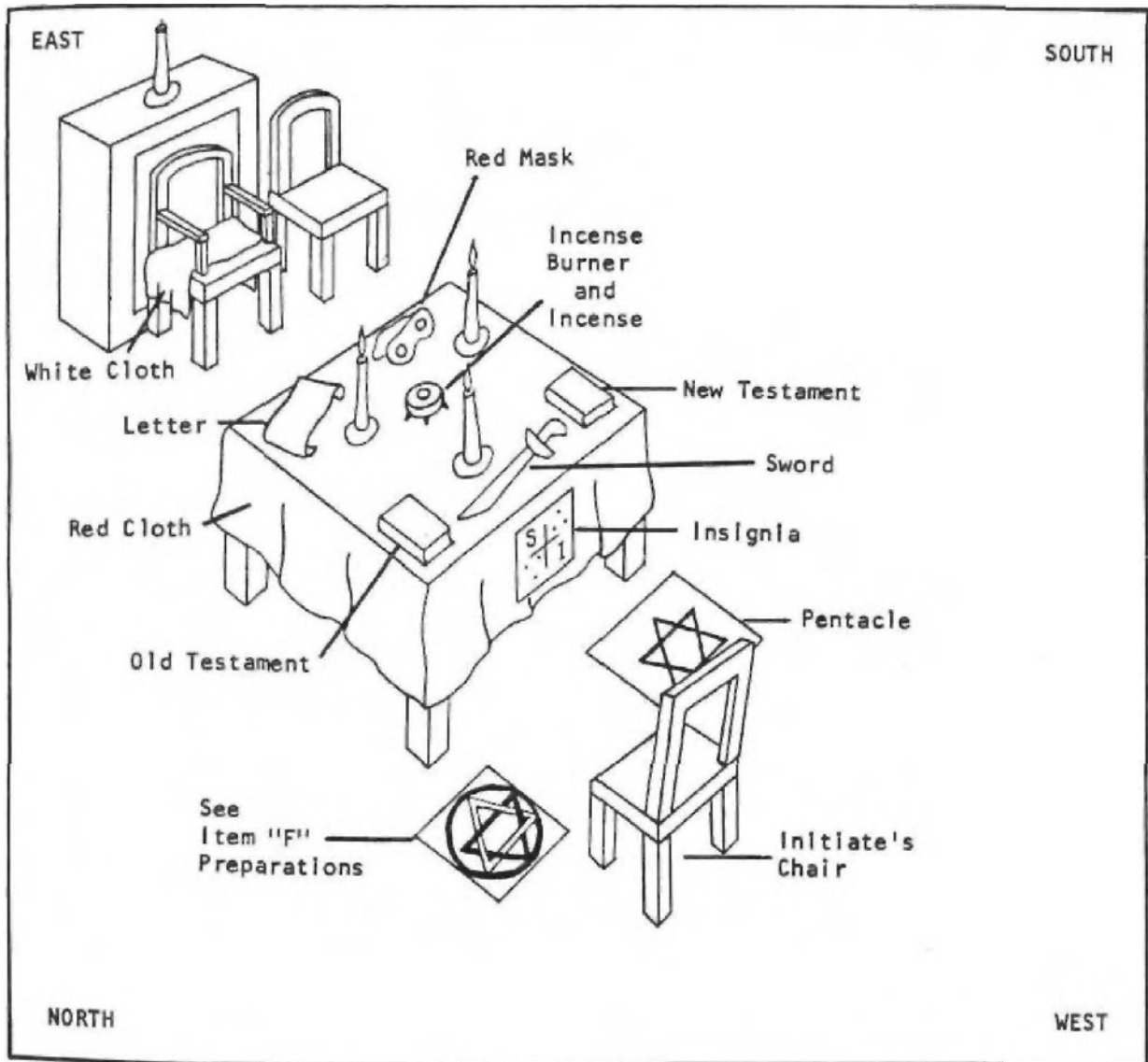


Figura 1 - DIAGRAM OF ROOM AND FURNITURE-ACCOUTERMENTS FOR USE IN THIRD DEGREE MARTINIST SELF-INITIATION

PART TWO

INITIATION PROPER

The Initiate should seat himself in the chair in front of the table-altar. He should relax and place himself in a receptive state of mind.

In this ceremony, you will be assisted by the Invisible Brother Initiate and Invisible Brother Orator in addition to the Invisible Initiator.

The Invisible Initiator's remarks as well as those of the Invisible Brother Initiate and Brother Orator are to be read softly, in a quiet, earnest manner by the Initiate to himself.

INVISIBLE INITIATOR COMMENCES:

"Worthy Initiate, you are about to have conferred upon you the MARTINIST Initiation of the Third or Superior Degree such as it has been transmitted ever since the time of Louis Claude de Saint-Martin, our venerated Master. You will find this Initiation unique, old, and, by tradition, regarded as one of the most beautiful Initiations of any mystical fraternity. Once again, Brother (or Sister) Initiate, you should build up in your mind a clear and vivid picture of a Temple in which this Initiation is to take place. For your purpose, let us say that this Initiation is taking place in the same old and venerated Stone Temple in Southern France where your previous Initiations occurred.

"In this Temple there are two tall pillars in the East, which reach almost to the ceiling. You already know that these pillars have an allegorical significance. The pillar on the left is entirely BLACK and the pillar on the right is RED in color. Directly behind and between these two pillars on a raised platform, is a table covered in red plush, on which are two lighted luminaries or candles. Behind this table or desk are two chairs like the ones behind your table-altar. In these chairs sit two Invisible Masters—your Invisible Initiator wearing a red mask, the other, **the** 'Unknown Philosopher,' is masked and robed entirely in white. The East, or Orient, which is behind them, is draped in red velvet, and in the direct center of these drapes is a Flaming Pentagram or five-pointed star. On the right side of the Invisible Initiator and on the left side of the 'Unknown Philosopher' are black screens decorated with beautiful symbols and emblems. Also on the right of the Invisible Initiator, seated in a chair in front of the black screen, is the Invisible Brother Orator, who is dressed in a white robe and wearing a black mask. Around this temple can be seen much additional symbolism, besides a banner in the West with the beautifully colored Pentacle of the MARTINIST Order, having two interlaced triangles, colored red and blue. Also in the West is seated the Invisible Brother Initiate.

"Your attention is again directed to the two pillars in the East and their divergent colors, black and red, and you come to realize that these two pillars have an added symbolical significance beyond that which you knew in your progress through the Mystic Degree of

MARTINISM.

"As you continue to look about your Temple, you feel as though your eyes were forced to turn towards the Altar, Here you become aware for the first time of a LABARUM affixed to the Altar cloth. This insignia, marked in gold, seems to scintillate; it appears as though it were alive. Your mind starts to probe for its meaning....

"At this moment you are conscious of other unknown ones seated all about you and you realize that your table-altar is in the center of the Temple. You are also conscious that the Master in white and the INITIATOR in the red mask are now seated in two chairs behind your table-altar.

(If you, the Initiate, have not already done so you should at this point don the white cloth which is to serve you as a cape or cloak during this Initiation. You should wear NO mask.)

CANDIDATE: (Arise and stand at attention; that is, arise and while standing place the palm of your LEFT hand flat over your heart.)

INVISIBLE INITIATOR CONTINUES: "My Brother (or Sister), you have been singled out from the many to receive the Third Degree of our Order. This Degree is neither a distinction nor an honor. If you prove yourself worthy of it, its secrets will be communicated to you and then you will possess further light upon our mysteries.

"Have you prepared some work to present for the approval of the Masters of our Order?"

CANDIDATE: (The Candidate must reply in the affirmative and produce his thesis.)

INVISIBLE INITIATOR: "Brethren, united in body, let us be united in soul and spirit; let us summon the influences of the Invisible, for the Visible dazzles our eyes."

CANDIDATE: (Now step forward and light ONLY the two luminaries which are farthest from you on your table-altar. Then light the incense, and return once again to your former position.)

INVISIBLE MASTER INITIATE: "In the name of YOD-HE-VAU-HE."

INVISIBLE MASTER ASSOCIATE: "In the name of I, N. R. I."

CANDIDATE: (Remain standing and silent for 15 seconds, then be seated.)

INVISIBLE INITIATOR: "My Brothers, I am duly in receipt of a proposal that we receive a Candidate into the Third and Last Degree of our beloved Order. Therefore, we are going to examine the Candidate who has here presented himself (or herself). It is Brother (or Sister) (give your name) who has been Self-Initiated into the two previous Degrees of our Order. According to the Ancient Observance, we must make sure that he (or she) has penetrated the real meaning of the symbols of the successive Degrees so as to realize whether he (or she) is worthy to be received among the UNKNOWN SUPERIORS. My Brother (or Sister) read that which you have written."

CANDIDATE: (When you have finished reading your thesis, be seated.)

Biblioteca Esoterica Esonet.org

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INVISIBLE INITIATOR: "Brethren, you have heard our Brother's communication."

CANDIDATE: (At this point, there is a pause. You, the candidate, know that all the INVISIBLE brethren attuned with you are considering your worthiness. IN YOUR CONSCIENCE WILL BE FOUND THEIR ANSWER.)

INVISIBLE INITIATOR: "I believe I rightly interpret your feelings, my Brothers, in declaring that we grant his (or her) appeal. We shall therefore proceed with the admission of BROTHER (or SISTER) (give your name) into the Temple of our Last Degree."

PART THREE

INVISIBLE MASTER ORATOR: "A Man of Desire has entered asking for intellectual charity from the MASTERS OF KNOWLEDGE."

INVISIBLE MASTER INITIATE: "Before him (or her) is that for which he (or she) came."

(The INVISIBLE MASTER INITIATE is calling your attention to the small, specially made Pentacle lying on the floor a little to the left of you.)

"This sublime symbol, though it radiates to his eyes, yet it remains obscure to his (or her) understanding. In vain he (or she) has delved into it. In vain he (or she) has combated against the elements. The unknown and Silence everywhere surround him (or her)."

INVISIBLE INITIATOR: "Beloved Supplicant, take in thine hands the Pentacle of the Order and gaze thoughtfully upon it. Provided with this Sacred Symbol, go thou toward the Unique Light; there in due time thou shalt find the Truth thou seekest."

CANDIDATE: (You now bend on your right knee and lift the Symbol from the floor, then hold it in your hands and look upon it while standing erect. Then return to your seat and be seated, retaining the symbol.)

INVISIBLE MASTER INITIATE: "I shall now impart to this zealous pioneer of Truth, this Unknown Wise One, all that I know of the Sacred Symbol."

"The two interwoven triangles tell us about the mystery that is accomplished through the diffusion of the solid element to the igneous element. With the circle that surrounds it, these show us a matter composed exclusively of fire and earth and having the power to transmit toward the Perfect Mineral whole that which it influences. If thou seekest the mystery of visible nature, thou art thus enlightened enough. Thy meditation will do the rest. If not, other guides will resolve thine aspiration."

INVISIBLE MASTER ORATOR: (Knowing you desire further instruction.)

"The Unknown Wise One desires greater understanding of our symbol."

INVISIBLE MASTER INITIATE: "The two triangles also show us the two astral worlds; the higher world is represented by the white triangle; the lower world is represented by the black triangle. Action and their reciprocal tendency are symbolized by their interweaving. The circle that surrounds them teaches us the limits of those two worlds leaving to our meditation the comprehension of what maintains the two worlds outside this circumference."

INVISIBLE MASTER ORATOR: (Because you indicate that you desire still further instruction.)

"The Unknown Wise One asks for a still clearer examination of the Pentacle of our Order."

INVISIBLE MASTER INITIATE: (Speaking to the INVISIBLE INITIATOR.)

"The Unknown Wise One, seeker of the mystery of the Astral, asks for other guides so as to perfect his instruction."

INVISIBLE INITIATOR: "Unknown Wise One, the two triangles tell us of the affinity that exists between Wisdom and Intelligence; it illustrates their sephirothic relations, their philosophical ideogram. Furthermore they demonstrate the duplicate manifestation completed by the circle which indicates ternary power individualized in a God, an Infinite Sovereign, a Sublime Unapproachable. The treble traditional mystery has been manifested to thee in the three luminaries of the Pronaos (outer Temple, or in your case the two preceding Degrees): go straightforward and other truths will be revealed to thee."

INVISIBLE MASTER ORATOR: "The voyage of Initiation is completed by the teachings of the triangles. The Unknown Wise One's aspirations, however, ascend to higher spheres. He now asks the Secret of the Masters."

INVISIBLE MASTER INITIATE: "The Secret, O Unknown, is simple; the Master's motto is Sacrifice, Ingeniousness (skill or inventiveness); his guide is immaculate Simplicity, and the key of the pathway is the Sepher Yezirah, an ancient work of the Kabala."

INVISIBLE MASTER ORATOR: "Beloved Unknown, the motto of the Master's Secret is also Sincerity, Ideality; the guide is the Symbol of ICHTHUS, and the key of the pathway is St. John. Now thou art enlightened enough to journey further."

CANDIDATE: (The small Pentacle, which up to this time you have been holding in your hand, you will now return to the place from whence it came. Then return to your place and remain standing.)

INVISIBLE INITIATOR: "Unknown Wise One, thy mental voyage throughout the lights of the Pronaos ends at this step. Thy patience with regard to the transitory evil and thine invisible aspiration toward Unknown and Superior Knowledge have made thee worthy of sitting amongst us. We do accept thee in our Temple and we wish that thou mayest become worthy of the Masters' favor, as we are their representatives."

CANDIDATE: (Take the sword and with the tip of the blade touch your head gently, twice in succession. Return the sword to its place on the Altar.)

INVISIBLE INITIATOR: "One of our most illustrious Masters said, 'The Elect Ones have been ordered to communicate, regardless of corporeal distinction, the knowledge of spiritual gifts for the greater benefits of men on Earth. Likewise, they have been ordered to transmit their gifts and virtues solely to those who have proved worthy of such a heritage.' Thou hast been reckoned worthy of it. Consequently, in the name of the GRAND ARCHITECT OF THE UNIVERSE, in the name of the Grand Master of the Order, in the name of all the Past Masters who are True Superiors by knowledge and power, I arm thee and I recognize thee as MASTER INITIATE, Superior Inconnu, Unknown Superior of the MARTINIST Order. Rule with Wisdom and remember that HE who gives power can also withdraw it."

INVISIBLE INITIATOR CONTINUES: "My Brothers, I proclaim (give your name) a member of the Third Degree of the Order, with the title and prerogatives that are inherent to this Degree. I invite you to welcome this new Brother (or Sister)."

(There is a pause during which you sense that all the Unknown Brothers are greeting you as a member of the Superior Degree; as an UNKNOWN SUPERIOR.)

"Now thou art connoisseur and Initiate in our practices. Return to thy seat and receive the Initiation—this is taught by the Secret Notebook of our Order; its tradition is pure and I transmit it to thee as I have received it myself."

CANDIDATE: (Seat yourself.)

INVISIBLE INITIATOR: "Henceforth thou art enlisted for life in the Spiritual Combat **and** Initiated into our Order, Thou hast arrived to that knowledge of the Unity of Humanity which explains the reason and the wherefore of fraternity. Thou hast conquered in thyself the power of the MAN OF DESIRE. Thou knowest the equilibratory term of ternary and the existence of the Universal Force. Henceforth a mighty responsibility rests in thee. Art thou able to bear it?"

"If thou considerest that thou art indeed able to bear it, hear then the Supreme teachings of the Third Degree of our Order.

"This Third Degree forms the synthesis of the two former ones.

Knowing thoroughly the precise and accurate data on symbolism and the teachings of Initiation, thou must receive the last explanation about them.

"Thy signature is now as thou seest it upon the sides of the Altar before thee. (Here your attention is called to the insignia on the side of the Altar.) It points out to thee the developments of the symbolical rituals.

"The dots opposed in two triangles show the disposition of the luminaries and their position calls to thy mind the ternary in the three worlds.

"The letter I is the first in the French word Inconnu (meaning Unknown) representing the symbol of the mask in all its significations."

INVISIBLE INITIATOR CONTINUES: "The letter S, first one in the word Silence and in the word Superior, represents the symbolical cloak that covers thee. The opposition of the two letters and that of the two triangles shows thee the two columns in their active opposition; the letters are the passive opposition; the dots, vertical and horizontal opposition, a key to the symbolism of the cross.

"The teachings that follow will be given to thee as mere information. Thou mayest consider them as history or legend. Our duty is to transmit them to thee and this we shall do.

"The Earth, likewise humanity, has a history, a past and a future.

This past, unknown, and the remembrance of which has been lost in the memory of men, has always remained known to a few descended from the previous cycle, their duty being to transmit the teachings of which they are the wardens. Assembled in a college somewhere on Earth at a central point, the name of which alone has been preserved in the Sacred Books, they have promoted in time a certain number of individualities known under a name that may not be pronounced here. Those men, gifted with a tenaciousness and a knowledge unknown to the rest of the human beings, founded and were the soul of all the great organizations tending to the uplifting of the Race.

"In Europe at the time of the Crusades they founded the Order of the Templars. Thou knowest the lamentable history and the visible suppression of that Order. Thou knowest also which is the secret order which claims to have preserved its traditions. An organization, the members of which call themselves the Workers of the Temple, affirm that it perpetuates the Templar heritage but several times it has failed to fulfill its mission. Each time an emissary appeared and again set the wanderers on the right path.

"Being in the Third Degree of the Order, thou hast the right to learn which is the organization that piously preserved the Templar Inheritance. Thine Initiator in due time has the duty to inform thee of it if thou askest with a pure heart. Having become an Unknown Superior, thou must never forget the new duties imposed by thy title. As thou hast no orders to receive from anybody but thine own conscience or from those thine heart recognizeth as thy Superior, let thyself act in an honorable way. And forget not that thou devotest thyself to the ignorant humanity. Unknown from all those thou shalt serve day after day, thou shalt become Superior, carrying up in thine ascension all the beings on which thou shalt have spread thy protection. Act in such a manner that the Masters who have placed in thee their confidence may henceforth rely unreservedly on thee; for their mission is otherwise heavy. The hope of humanity is in thee! Desert it not!"

CANDIDATE: (Pause for a few seconds' silent meditation preparatory to the closing of the ritual.)

PART FOUR

TO CLOSE THE CONVENTICLE

You, the initiate, will take an active part in the closing of your Initiation Conventicle. Therefore, you are to understand that the indication in the text which follows, giving the name MASTER INITIATE, now refers to you. Your new title in this, the Superior Degree, is Superior INCONNU, which translated into English means Unknown Superior. The abbreviation is S. I.

INVISIBLE INITIATOR: "Has any initiate something to propose for the general welfare of the Order or of this Temple?"

MASTER INITIATE: (YOU) (AFTER A SLIGHT PAUSE) "The echo remains silent, Very Wise One."

INVISIBLE INITIATOR: "Arise to attention, my Brothers." (You will arise and while facing the Orient place your left hand flat over your heart.)

INVISIBLE INITIATOR: "Let us form the chain." (You are conscious that all the Invisible Brethren have formed a chain, with you as part of it, in the same manner as in the former Degrees.)

INVISIBLE INITIATOR: "Perfect Masters, Unknown Philosophers, Venerable Illuminated Masters, accept our everlasting gratitude for your beneficent help in our operations. In withdrawing yourselves, carry up toward the Superior Astrality our vows full of desire. Our souls will follow you as the lost ship is guided by the Pharos. And during the period of our evolution, let us make a vow to be superior to the material meannesses and to be unknown to those whom we shall have drawn out of misfortune." (The Invisible Initiator now symbolically breaks the chain with a gesture of his arms and all likewise follow by breaking the chain. The Candidate now silently extinguishes the luminaries before him on the altar.)

MASTER INITIATE: (YOU) "In the Divine Trinitary Name!" **INVISIBLE INITIATOR:** "And by the value of their mystical number!"

MASTER INITIATE: (YOU) "Amen!"

INVISIBLE INITIATOR: "TO THE GLORY OF IESCHOUAH (YE-HESH-HO-WHA), THE GRAND ARCHITECT OF THE UNIVERSE, and under the auspices of the Unknown Philosophers, our Venerated Masters, I declare this assembly duly closed. Let us withdraw, my Brothers, under the Sign of Silence."

MASTER INITIATE: (YOU)

(You will now symbolically make your exit. As in the Mystic Degree, this is done by turning to the right (the South); then turning left (East); then left again (North); and finally,

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left again (West). After you have completed your exit, you will return to your Table-Altar and there sign page sixteen of this manuscript giving the Initiation date, your name, and your key number. You must then return by mail page sixteen only to the Grand Recorder, TRADITIONAL MARTINIST ORDER, Rosicrucian Park, San Jose, California 95191, at your earliest convenience.)

For your Initiation into the Superior Degree, you were asked to prepare a statement setting forth the principal lessons you have learned in the Associate and Mystic Degrees as well as the reason why you wish to advance further into the mysteries of Martinism. Your statement is to be brief (150 words or less) and should be written or typewritten on this page. Then you are to sign and return this page only to the Grand Recorder, TRADITIONAL MARTINIST ORDER, Rosicrucian Park, San Jose, California 95191, at your earliest convenience.

Initiation Date:



TRADITIONAL MARTINIST ORDER
SUPREME TEMPLE AND SOVEREIGN SEE OF THE WORLD, SAN JOSE, CALIFORNIA 95181, U.S.A.

Tuesday

Respected Associate:

Greetings in the Light of Martinism. Enclosed are your first discourses. Your study hour is to be normally opened and closed for these discourses and all others, including the Mystic and Superior Degree discourses to follow. The simple Opening and Closing Rituals are as follows:

Three candles are used in all Martinist work. After you have lighted the incense and three candles in your home Sanctuary, say: "Treble Mysterious and Divine Light, Sacred Fire, Soul of the Universe, Eternal Principle of the World and Beings, Venerated Symbol, enlighten my spirit, my works, and my heart, and shed on my soul the vivifying Fire of Truth. Fiat Lux."

When you have completed your study for the evening and have extinguished the candles, close your Conventicle with the following words: "As the Rays of Light continually flow from the Grand Architect of the Universe, stretching to the confines of space, and as all the stars and planets of our galaxy reflect the light and luminosity of the Grand Architect of the Universe, so may I as a member of the Martinist Order strive to reflect the Light of Wisdom that I have received in my work this evening. Velat Lux."

Remember to keep this simple ritual where it will be available for all future lessons in your oratory.

May you have great joy and enlightenment from your studies with the Martinist Order.

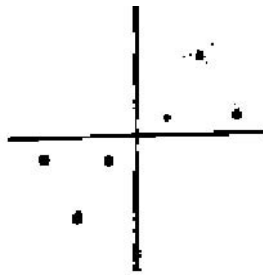
May you ever dwell in the Eternal Light of Cosmic Wisdom.

Sincerely and fraternally,

TRADITIONAL MARTINIST ORDER

Matthew W. Miller Grand Archivist

THE TRADITIONAL MARTINIST ORDER FUNCTIONS UNDER THE SUPREME
GRAND LODGE OF AMORC, INC.



PART ONE

GENERAL INSTRUCTIONS TO THE PROFANE

(To be read before performing the Self-Initiation)

You are advised to read the first part of this discourse before attempting the Initiation so that you may become familiar with the arrangements you will have to make in your home. However, do not read Parts Two and Three until your oratory is properly prepared and you are alone and ready to perform the ceremony. It is hoped that you will understand and appreciate the value of the initiation which you are about to receive.

PREPARATIONS FOR CEREMONY:

Room:

You may use your own oratory (or the room in which you have done your studying) as the place for performing this Martinist ceremony. Opposite corners of the room should be prepared so that when the Profane* is seated in either corner his back will be to the opposite corner. In other words, he must not look upon the place in which Part Two of the Initiation is to take place until the time of the ceremony.

*Profane refers to you, the uninitiated.

Materials Required:

1. One small table of standard height (any design, but not less than about sixty cm [two feet] square).
2. Another table or stand about the height of the back of a chair.
3. Another small table of standard height (any design) which may be less than sixty cm (two feet) square.
4. Six white wax candles, approximately 20 to 30cm (eight to twelve inches) long, to be used as luminaries. Any common holders may be used to accommodate them.
5. A small New Testament.
6. Small incense burner and incense.

7. A bare ceremonial or dress sword. (If you cannot borrow a sword, you may be able to purchase one, or you may prefer to make one. The design should be like that of the Crusaders of old, with a straight broad blade and handle. This sword was used interchangeably for a cross and a weapon. After the correct dimensions of your sword are cut out roughly from a piece of wood, you can carve it by hand, using any design that suits your fancy. The crosspiece on the handle of the sword can be attached by boring a hole through the guard and slipping the crosspiece over the handle and gluing it into place. Paint the blade silver and the hilt, or handle, black. The dimensions of the average ceremonial sword are as follows: handle, 12.5cm [five inches] long and about 2.5cm [one inch] in diameter; guard, 12.5cm [five inches] long and about 1.2cm [one-half inch] thick; from the guard to the end of the blade, 82cm [thirty-two inches]. If it is inconvenient to make a wooden sword as described, any piece of wood about 95cm [thirty-seven inches] long and 3.7cm [one and one-half inches] wide will represent a sword symbolically.)

8. One inexpensive black cloth mask just large enough to cover the forehead, eyes, and nose; one red mask, which can be cut out of red paper by using the black mask as a pattern.



9. Three cloths—one white, one red, and the other black. They may be of any material that is opaque. The white one should be large enough to cover the top of the table, and the black and red ones should be large enough to wrap as bands around the sides of the table, one above the other.

10. Another white cloth, large enough to lay over the seat and back of one chair.

11. A white cloth large enough to be used as a cape, or cloak, over the shoulders and a black cordelie. This is a twisted cotton cord such as is used for dressing gowns and bathrobes. It should be about 1.2 cm (one-half inch) in diameter, long enough to tie around the waist, with enough left over to hang down the thigh about forty to forty-five cm (fifteen or eighteen inches). The cloak may be any white sheet thrown evenly over the shoulders and held together with a safe safety pin.

12. A white cardboard, or white oilcloth, thirty cm (twelve inches) square, on which is drawn the Pentacle of the Martinist Order. This Pentacle is a hexagram, made thus:



You will already have noticed this symbol circumscribed by a circle on the Martinist stationery. It is a very old and potent symbol. It would be well to look up in an encyclopedia or other reference work the traditional history of the hexagram. Even in exoteric circles, it has universal significance. This six-pointed star consists of two triangles joined together so that they partially cover each other. The apex of one points upward and the apex of the other downward. The lines which make up the six-pointed star should be about one-fourth inch in width.

13. The Profane should have present the letter signed by the Sovereign Grand Master, which accompanies this ritual.
14. Writing Pen.
15. Matches.
16. Four chairs.
17. Mirror.

Arrangement of Room:

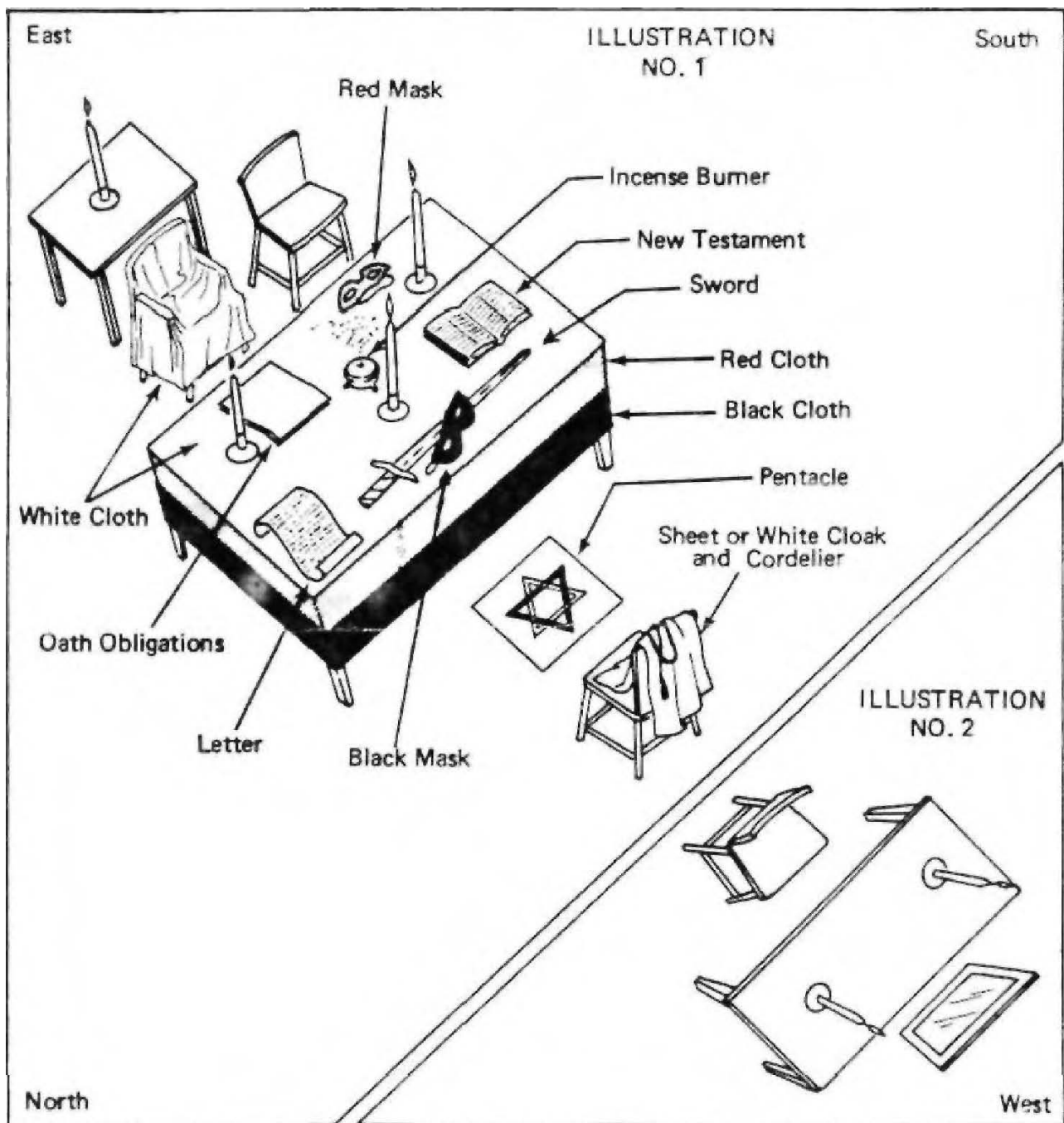
The size and shape of the room are not important as long as the necessary furniture can be accommodated in each corner.

- a. In one corner, it is necessary to have a small table (Item 3) with a mirror, two candles on either side of the mirror, and a chair in front of the table. (See Illustration No. 2, Page 4.)
- b. In the opposite corner, which should be the East of the room, or the Orient, if possible, is placed the table-altar (Item 1). (See Illustration No. 1, Page 4.)
- c. Behind this table, directly in the East, are placed two chairs. On the table before one chair is placed the red paper mask; on the other chair is spread the white cloth. Behind this chair, one lighted luminary, or candle, is placed upon a stand (Item 2) or bookcase. (See Illustration No. 1, Page 4.)
- d. A third chair is placed about 1.25m (4') in front of this table opposite the other two chairs. In other words, the table is between the two chairs and this last third chair. Over

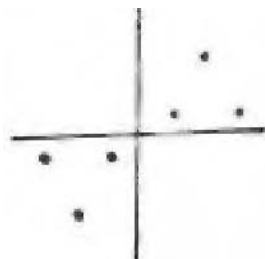
the back of the third chair is spread the Profane's white sheet that is to be used as a cloak, and the black cord, or cordelier. (See Illustration No. 1, Page 4.)

e. The table-altar (Item 1) is to be arranged as follows: The white cloth (Item 9) is placed upon it. Encircling its sides as a band starting with the top side is the red cloth, and beneath that as a lower band is wound the black cloth. In the center of the table are placed three luminaries arranged in a triangle. One point of the triangle must face outward toward where the Profane will be seated. In between the three luminaries at the center of the table is placed the incense burner in which there is lighted incense. Facing the Profane, in front of the candle which is the point of the triangle, the bare sword is laid crosswise. On the sword is laid the black mask. On the right side of the table is the New Testament opened to the Gospel of St. John. On the left is the letter from the Sovereign Grand Master. On the opposite side of the table, between the red mask and the candles, are placed the copies of the Oath of Obligation, the writing pen, and matches.

(See Illustration No. 1, below.)



f. On the floor, in front of the table and between it and the Profane's chair, is placed the Pentacle of the Martinist Order. IT MUST NEVER BE STEPPED UPON. (See Illustration No. 1, Page 4.)



PART TWO

THE RITUAL OF INTERROGATION

The Profane, or Neophyte, first must be interrogated concerning his opinions and beliefs. This should be done in the corner where is situated the table with the mirror and candles. He is to be seated on the chair facing the mirror, with the candles lit. This is a solemn and momentous occasion, for it means the beginning of a new and meritorious service for the Profane. He is to read the list of questions which are to follow in a quiet, earnest voice. Then he must look into the eyes of his reflection in the mirror and answer earnestly, truthfully, and to the best of his ability. By doing so, he will be able to draw out information from the innermost parts of his being. The venerable mystic, Louis Claude de Saint' Martin, said concerning the Martinist initiation: "The only initiation which I preach and which I seek with all my soul is that by which we can enter into the heart of God and cause the heart of God to enter into us. There is no other mystery to this holy initiation than to dive more and more into the depths of our being and not to let the prize slip."

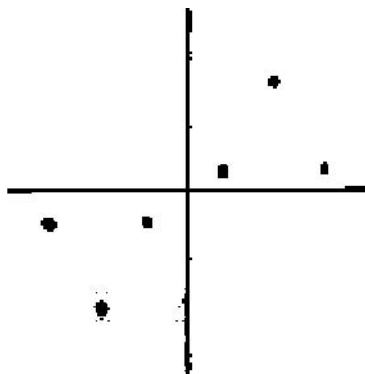
The following questions are to be read softly as if some other person were reading them to you. As you answer them, look into the mirror.

(The Invisible Initiator asks):

- What is your conception of the Martinist Order?
- What are you looking for among us?
- Do you believe that a secret organization may transmit light?
- Do you believe that there is one of them that has perpetuated itself up to this time?
- Do you believe that the Martinist Order is a traditional organization or that it is merely an assembly of curious people?
- We do not ask who you are, because if you knew, you would have nothing more to learn; but we do ask you who you believe you are.
- Do you believe that life is linked to matter?
- Do you believe that death is an end, or a stage?
- Do you believe in God?
- If you were ordered to kiss your enemy and to forsake your friend, would you do it?
- If you were ordered to believe what you do not believe or to stop believing what you do believe, would you do it?

- What is your understanding of the "Hierarchy of Beings"?
- What is your comprehension of the words occultism, Hermetism (Hermeticism), esotericism?
- Do you believe in the magical virtue of word and action?

(At the conclusion of the reading of the questions and your answers to them, take up the paper on which are written a brief summary of the history and the general purposes of the Martinist Order. Read in a low voice and meditatively compare what you read with your answers to the questions. This history of the Martinist Order was sent you with your first Martinist letter. This concludes the first half of the Initiation.)



PART THREE

INITIATION PROPER

(The Profane should seat himself in the chair in front of the table-altar. He should relax and place himself in a receptive state of mind.)

(The Invisible Initiator's remarks are to be read in the same quiet, earnest manner as before.)

INVISIBLE INITIATOR COMMENCES:

"Worthy supplicant, you are going to have conferred upon you the Martinist Initiation of the First Degree as it has been transmitted through the years ever since Louis Claude de Saint-Martin, our venerated Master. This initiation is unique, old, and by tradition regarded as one of the most beautiful initiations of any mystery fraternity. First, however, the worthy supplicant should build up in his imagination a clear and vivid picture of an idealistic temple in which the initiation is to take place. It can be, for example, a mysterious cave or an old stone temple in southern France. In this temple are two tall pillars on an elevated platform. Between these pillars is the table-altar and behind the table-altar are two invisible Masters—one with a red mask on, the other clothed completely in white. Since initiation ceremonies work by means of symbols and emblems,

the initiate-to-be should surround himself by meditation with beautiful symbolism. There may be a banner in the West with the beautifully colored Pentacle of the Martinist Order, the two interlaced triangles colored red and blue. In the East, there may be a flaming Pentagram, or five-pointed star. Other symbols and colors may be added, according to the imagination and ingenuity of the individual. Among the ancient mystics, knowledge was transmitted only to those whose worth had been proved by a series of tests. As you continue to prove yourself by tests and services, so will you receive other initiations and rewards. The supplicant is to be humble in spirit and mind. He is to abstain from thinking about himself, his feelings, or his experiences. Thus the room will become sanctified and by the influence of the supplicant's imagination, the ritual, and the incense, a mysterious transformation will occur and the room will become a private and particular temple."

INVISIBLE INITIATOR CONTINUES:

"Rise, Supplicant. State your own surname (family name)."

(Quietly rise to a standing position.)

"I shall now give back strength and vigor to the symbol of the Order."

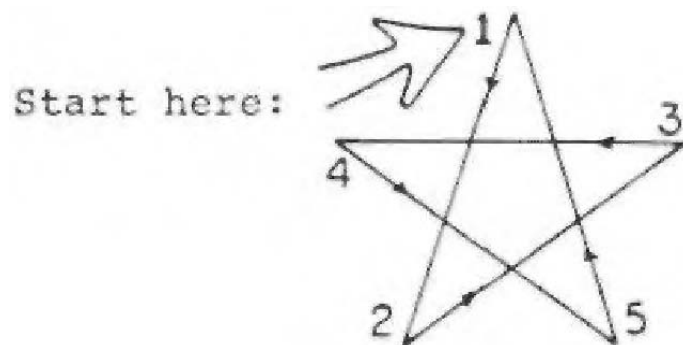
(Light the three luminaries and the incense. Then say softly but loudly enough to be heard):

"May this light, emanating from three different luminaries, manifest unto us the mysterious power of Him Who protects our particular temple, which we shall dedicate to the glory of Ieschouah (Ye-hesh- shoe-wah), Grand Architect of the Universe."

(Now light the luminary behind the chair that has the white cloth on it. Then say):

"This is in memory of those who existed, who are no more, and who live anew."

(With your right index finger draw a large Pentagram, or five-pointed star, as wide as your shoulders in the air above the burning incense in the following manner):



(The Pentagram is a symbolical representation of a cross with a rose in the center, the four ends of the cross and the rose making the five points. The Pentagram is a wonderful symbol for meditation.)

"Let us meditate and attune ourselves with the past Masters."

(Stand with eyes closed for 30 seconds. During this period of silence, imagine that the figure of Louis Claude de Saint-Martin, with his classic profile, Roman nose, high forehead, and deep-set penetrating eyes, is standing in front of the chair that has the white cloth on it. An invisible Master, who is your Initiator, is standing in front of the chair before which is placed the red mask. Starting with these two and forming a complete circle around you are other Masters, invisible venerables, past members of the Martinist Order, who are observing you and examining your every thought.)

"You are asked to read this solemn oath aloud and then to affix your signature to it."

(If as an aspirant to the ancient teachings of the Martinist Order you feel that you have to refuse to subscribe to this obligation, proceed no further with the ceremony but snuff out the candles and leave the room.)

(Undoubtedly, your convictions and strength of character were sufficient and you have affixed your signature to the two copies of the obligation. In such a case, pause for a moment and give thanks to the God of your Heart. You have successfully passed one of the tests. Now hold the piece of paper on which one obligation is written in the flame of a candle until it is consumed.)

INVISIBLE INITIATOR CONTINUES:

"Brother (or Sister), be seated."

(When you are seated, read the following):

"Since thou hast arrived at the entrance to our Temple, hear and remember these preliminary notions. Know above all that the purpose of our Order is not to establish dogmatizing Masters but, on the contrary, humble students devoted to the brotherhood of eternal truth. Opposed to all dogma, ostracism, and fanaticism, the Order is open to all who silently and patiently search for truth. As one sole and unique light emanates from different luminaries, so also one sole and unique truth emanates from sources that are different and apparently opposed to each other. Through this thou must understand and recognize that tradition and religion are always alike despite the multiple sects that disclose them to the profane's eyes.

Autonomous Self-Initiation for the Martinist First Degree'

There is only one religion because there is only one truth. No sect, whatever its name, may arrogate the monopoly of its possessions to the exclusion of another."

(Now say to yourself):

"Please arise, Brother (or Sister)."

(Pick up the black mask from the table-altar and put it on; then say):

"By this mask, thy mundane personality disappears. Thou becomest an unknown in the midst of other unknown ones. Thou hast no more to fear the little susceptibilities to which

daily life is constantly subject among beings always interested in finding thee at fault. Inspire thyself well of the deep symbolism of this apparently meaningless practice. Alone with people thou knowest not, thou hast nothing to ask of them. It is from thyself, from all thine isolation, that thou must draw out the principles of thy progress. Expect nothing from others, even in the case of supreme need. In other words, learn to be always thyself unknown. Thou art responsible for thine actions before thyself, and thy conscience is the master of whom thou must always take advice, the severe and inflexible judge to whom thou must account for thine action. Know how to be unknown to all those that thou hast drawn out of misfortune or ignorance. Know how to sacrifice thyself and thy self-esteem every time that it is necessary for the good of the collectivity. These are the principal facts derived from the profound symbol of the Mask of our Order. Other meanings will be unveiled to thee if thine heart knoweth how to desire them."

(Now take the sheet from the back of the chair and place it upon your shoulders so as to form a white cloak, pin it, and say):

"Isolated in self-study, thou hast arrived through meditation to create thy personality. Thou canst now face other men without fear. Learn how to fold thyself in the mysterious cloak that renders one insensible to the attacks of ignorance. If thou knowest how to isolate thyself in the quietness of conscience, prudence shall always be thine adviser. This cloak by which thou avoidest the wicked's and the profane's eyes must always cover thee with its protecting folds. It is perhaps the most profound symbol that our Order has placed before the eyes of the Initiate. Therefore, its study must be left to thy persevering care and to thy personal work."

(The supplicant takes up the cordelier, ties it about his waist, and says):

"Through this cordelier that thou shalt from now on bear on thy cloak, thou shalt become isolated from the evil forces during thy work. Remember, this cordelier, symbol of a magical way, linketh thee to thine Initiator as he himself has been linked to light, wherefrom cometh all initiation and all light."

(Take the sword, or its substitute, from its place on the table-altar. Place the flat part of the sword first on top of your head, then on each of your shoulders. In each position, successively, strike lightly twice—that is, altogether six times—and then read the following declaration):

"I, as Invisible Initiator, regularly and traditionally initiated by authority of the Sovereign Council, in the name of the Sovereign Grand Master of the Order, and by virtue of the powers which have been conferred upon me, confer upon thee the Martinist Initiation of the First Degree, which is named the Associate Degree, under the auspices of the Unknown Philosopher, our venerated Master."

(Now imagine the smile of joy, happiness, and brotherly affection which is bestowed upon you as you enter the portals of the Martinist Order.)

(Now extinguish the three luminaries, or candles, on the table-altar and then say):

"May peace, joy, and charity abide in our hearts and on our lips now and until the day of our terrestrial death."

(Now extinguish the light behind the empty chair and then say):

"May this light always awaken within me the presence of our past Masters that they may be my guides and my support."

(You are now a full-fledged member of the First Degree of the Martinist Order and as such you are known as "Brother Associate. You are now entitled to know the signs and words of recognition.)

THE RECOGNITION SIGNS ARE AS FOLLOWS:

1. (To determine the status of a person.)

Move three fingers of the right hand lightly across the right eyebrow. This motion is made three times but unostentatiously.

2. (Acknowledgment of sign.)

Pass the half-closed right hand behind the right ear three times.

Q. Do you know Saint-Martin?

A. I know the Mask.

Q. Prove it.

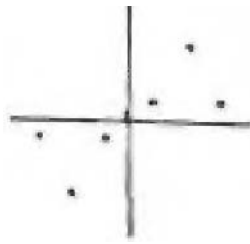
A. I know the cloak.

Q. Prove it.

A. (Give the grip.)

Three long strokes and one short stroke with the thumb of the right hand on the first phalanx of the right forefinger of the interrogator.

(After you have completed your Initiation, you will sign page twelve giving the Initiation date, your name, and your key number. You will then return by mail page twelve only of this manuscript to the Grand Recorder, TRADITIONAL MARTINIST ORDER, Rosicrucian Park, San Jose, California 95191, at your earliest convenience.)



PART ONE

GENERAL INSTRUCTIONS TO THE INITIATE

(To be read in advance of the performance of the Self-Initiation)

You are advised to read the first part of this discourse before attempting the initiation so that you may become familiar with the arrangements you will have to make in your home. Do not read Part Two, Three, or Four of this initiation ritual until your oratory is properly prepared and you are alone and ready to perform the ceremony. It is hoped that you will fully understand and appreciate the value of the initiation which you are about to receive.

PREPARATIONS FOR CEREMONY

(To be read before performing the Initiation)

You may use your own oratory (or the room in which you have done your studying) as the place for performing this Martinist ceremony. If you have saved the material used in your First Degree initiation, there is only one additional article needed. That is a black veil.

Materials Required:

- 1) One small table of standard height; any design, but not less than about 62 cm (2 ft) square.
- 2) Another table or stand (or bookcase) about the height of the back of a chair.
- 3) Two cloths—one white and the other black. They may be of any material that is opaque. The white cloth should be large enough to cover the top of the table; the black one large enough to wrap as a band around the sides of the table below the overlapping white cloth.
- 4) Four white wax candles, approximately 20 - 30 cm (8 - 12 in) long, to be used as luminaries. Any common holders may be used to accommodate them.
- 5) A small New Testament.
- 6) Small incense burner and incense.
- 7) A bare ceremonial or dress sword. (If you cannot borrow a sword, you may be able to purchase one, or you may prefer to make one. The design should be like that of the Crusaders of old, with a straight broad blade and handle. This sword was used

interchangeably for a cross and a weapon. After the correct dimensions of your sword are cut out roughly from a piece of wood, you can carve it by hand, using any design that suits your fancy. The crosspiece on the handle of the sword can be attached by boring a hole through the guard and slipping the crosspiece over the handle and gluing it into place. Paint the blade silver and the hilt, or handle, black. The dimensions of the average ceremonial sword are as follows: handle, about 13 cm (5 in) long and about 2 1/2 cm (1 in) in diameter; guard, about 13 cm (5 in) long and about 1 1/4 cm (1/2 in) thick; from the guard to the end of the blade, 80 cm (32 in).

8) One inexpensive black cloth mask sufficient to just cover forehead, eyes, and nose; one red mask, which can be made from red paper and be of the same design as the black mask.

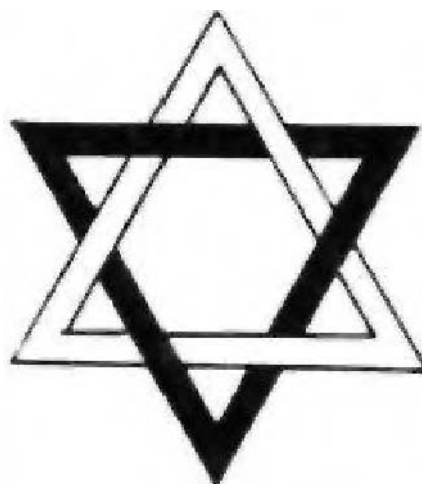


9) Another white cloth, large enough to lay over the seat and back of one chair.

10) A white cloth large enough to form a cape or cloak (to be worn throughout this entire ceremony over the Initiate's shoulders); also, a black cordeliere. The cordeliere is a twisted cotton cord such as is used for dressing gowns and bathrobes. It should be about 1 1/4 cm (1/2 in) in diameter, long enough to tie around the waist of the Initiate and of sufficient length for each end to hang down the thigh about 38 - 46 cm (15 - 18 in). The cloak may be a white sheet thrown evenly over the Initiate's shoulders and held together with a safety pin.

11) One black veil of transparent material long enough to cover the head and face of the Initiate and drop down over the back of his neck.

12) A white cardboard, or white oilcloth, 30 cm (12 in) square, on which is drawn the Pentacle (symbol of the Order) thus:



This symbol is a hexagram. You will already have noticed this symbol circumscribed by a circle on the Martinist stationery. It is a very old and potent symbol. It would be well for the Initiate to look up in some encyclopedia or reference work the traditional history of the hexagram. Even in exoteric circles, it has universal significance.

This six-pointed star consists of two triangles joined together so that they partially cover each other, i.e., they appear to be interwoven. The apex of one points upward and the apex of the other points downward.

13) The Initiate (yourself) should have present the letter which accompanied the ritual of the Self-Initiation of the First, or Associate, Degree. It must be signed by the Sovereign Grand Master to be authentic.

ARRANGEMENT OF ROOM OR ORATORY:

The size of the room is not important as long as the room will accommodate the furniture necessary.

A. In the corner which you choose as the symbolical East of the room—in other words, the Orient—should be placed a table which is to be not less than 62 cm (2 ft) square. (See Illustration, Page 5.)

B. Behind this table, directly in the East, are placed two chairs. On the table, before one of the chairs, is to be placed the red paper mask and on the other chair is spread the white cloth. Behind this chair, one unlighted luminary, or candle, is placed upon a stand (or bookcase). (See Illustration, Page 5.)

C. A third chair is to be placed about 1.2 m (4 ft) in front of the table, opposite the other two chairs. In other words, the table is between the two chairs and the third chair. On the back of this chair is laid the veil, which should be donned at the proper time. (See Illustration, Page 5.)

D. The table is to be arranged as follows: The top of the table is covered with the white cloth that hangs down over the sides about 20 cm (8 in). Pinned around its lower edge is the black cloth, folded to the width of about 10 cm (4 in) and circling all four sides of the white cloth. In the center of the table are placed the three luminaries, or candles, arranged in triangular form. One point of the triangle must face outward toward where the Initiate will be seated. In between the three luminaries on the center of the table is placed the incense burner in which there is an unlighted piece of incense. In front of the candle, which is the point of the triangle, facing the Initiate, is laid crosswise the bare sword (or substitute). On the sword (or substitute) is laid the black mask. On the right side of the mask is laid the New Testament, opened to the Gospel of St. John. On the left is the letter from the Sovereign Grand Master. On the opposite side of the table is placed the red mask. (See Illustration, Page 5.)

E. On the floor, in front of the table and between it and the Initiate's chair, is placed the Pentacle of the Martinist Order. IT MUST NEVER BE STEPPED UPON. (See Illustration, Page 5.)

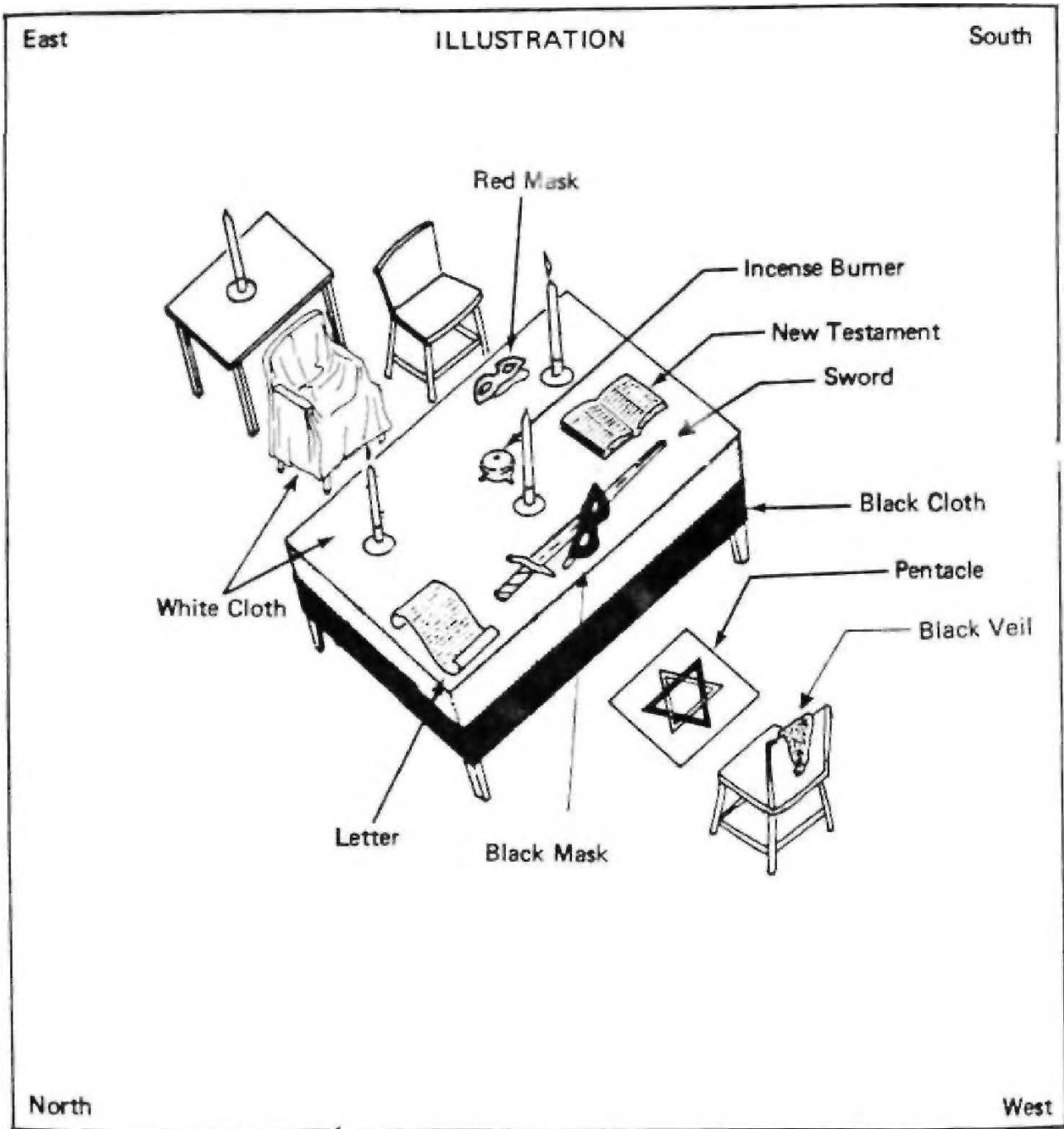
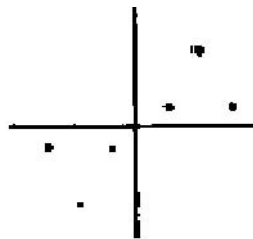


DIAGRAM OF ROOM AND TABLES FOR USE IN RITUAL



PART TWO

INITIATION PROPER

(The Initiate should seat himself in the chair in front of the table- altar. He should relax and place himself in a receptive state of mind.)

In this ceremony, you will become acquainted with the Invisible Brother Initiate and Brother Recorder in addition to the Invisible Initiator.

The Invisible Initiator's remarks as well as those of the Invisible Brother Initiate and Brother Recorder are to be read aloud softly.

INVISIBLE INITIATOR COMMENCES:

Worthy Associate, you are going to have conferred upon you the Martinist Initiation of the Second, or Mystic, Degree just as it has been transmitted ever since the time of Louis Claude de Saint-Martin, our venerated Master. You will find this initiation unique, old, and by tradition regarded as one of the most beautiful initiations of any mystery fraternity. But first, Brother or Sister Associate, you should create in your mind a clear and vivid picture of the temple in which this initiation is to take place. For your purpose, let us say, this initiation is taking place in an old and venerated stone temple in Southern France.

In this temple, the most striking feature seems to be two tall pillars in the East which reach almost to the ceiling. You know these pillars must have an allegorical significance because the pillar on the left is entirely BLACK, as though built of ebony, and the pillar on the right is RED. Directly behind and between these two pillars on a raised platform is a table covered in red plush on which are two lighted luminaries, or candles. Behind this table or desk are two chairs like the ones behind your table-altar. In these chairs sit two Invisible Masters— your Invisible Initiator wearing a red mask, the other completely in white. The East, or the Orient, which is behind them, is draped in red velvet; and in the direct center of these drapes is a flaming Pentagram, or five-pointed star.

On the right side of the Invisible Initiator and on the left side of the Invisible Master are black screens decorated with beautiful symbols and emblems. Also on the right of the Invisible Initiator, seated in a chair in front of the black screen, is the Invisible Brother Recorder, who is dressed in a white robe and wears a black mask. Around this temple can be seen much additional symbolism. There is a banner in the West with the beautifully colored Pentacle of the Martinist Order, the two interlaced triangles being red and blue. Also in the West is seated the Invisible Brother Initiate.

Your attention is again directed to the two pillars in the East and their colors, black and red. These pillars have a symbolical significance which will be explained as you progress through the Mystic Degree of Martinism.

At this moment, you are conscious of other unknown ones seated all about you, and you realize that your table-altar is in the center of the temple. You are also conscious that the

Master in white and the Initiator in the red mask are now seated in the two chairs behind your table-altar.

(If you, the Initiate, have not already done so, you should at this point don the white cloth which is to serve you as a cape or cloak during this initiation. You should wear no mask. Now pick up the black veil and place it on your head so that it hangs down in front of your face and over the back of your head.)

INVISIBLE INITIATOR CONTINUES:

"Arise, my Brother Associate, why hast thou come to disturb our works? In what nefarious hour didst thou engage thyself on the tortuous Path of Initiation? Turn aside from the Path if thou hast not the courage to bear the trials to which the ignorant submit the Man of Desire, for thou wouldst have to suffer from men the injurious mockeries that tear the soul!"

INVISIBLE BROTHER INITIATE: (answers for you)

"Very Wise One, the Associate who is here is looking for new Light upon the mysteries of our Order. He is impelled only by a pure heart, and he is ready for all sacrifices."

INVISIBLE INITIATOR: "Does the Associate whom you present know well the rules of our Order?"

INVISIBLE BROTHER INITIATE: (again answers for you)

"I make bold to say that he does."

INVISIBLE INITIATOR: "Do you affirm that he is ready for the Second Degree?"

INVISIBLE BROTHER INITIATE: (still answering for you)

"On my soul and conscience, I do, Very Wise One."

INVISIBLE INITIATOR: "Initiates, my Brothers, what is your will?"

INVISIBLE BROTHER INITIATE: (continuing to answer for you)

"In the name of my Brothers, who are here present and of those who are united with us, I conclude that he is worthy of Initiation into the Second Degree of our Order."

INVISIBLE INITIATOR: "In the course of your voyage under the remains and ruins of the pure deism of Initiation, perhaps you have discovered, my Brother, a mysterious arcane."

(Your attention is here directed to the Pentacle on the temple floor in front of you.)

"The meaning of this symbol has escaped you, but your realization of a deeper significance has increased in you the firm desire to know this scale of truth. We are here to enable you to surmount the obstacles in your Path. But, first, we must make certain that you have perfectly ascertained the teachings of the First Degree of our Order. Brother Recorder,

please make certain of this initiate's knowledge."

(You are suddenly conscious of the Invisible Brother Recorder standing in front of you.)

INVISIBLE BROTHER RECORDER: (speaking to you)

"My Brother Associate, it is the will of the Very Wise One that I ascertain your understanding of the teachings of the First Martinist Degree. In the last discourse, you were asked to review your notes and be prepared to answer the following question: 'What is the primary purpose of the Martinist teachings in regard to man's growth?'"

(If you are able to answer this question to your own satisfaction and before your conscience, then you may proceed with this initiation. If not, you should immediately stop where you are, remove all the initiation equipment and all evidence of an initiation's taking place, and review the Associate discourses from the beginning.)

(It is presumed that you have correctly answered the question.)

INVISIBLE INITIATOR: "Beneficence is happiness to sensitive souls and the purest rapture that man may enjoy. To dry up the unfortunate's tears and, if possible, to remove their source; to comfort the widow and the orphan; to procure an honest living for the distraught; to defend the weak; to act as father to the forsaken and unprotected; such are the obligations of the initiate and of the Order into which you desire to enter, which is founded on all that tends to help humanity. Zeal, discretion, and obedience are required from you, as well as a sacrifice of part of your liberty for the ideal of our Order. Are you ready and willing to accept these obligations?"

(You must affirm your willingness aloud.)

"The Symbolic Veil which obscures your vision shall be removed and the shadows in which you dwelt shall disappear."

(Take off the veil and again place it on the back of your chair.)

(Now step forward and light only the two luminaries which are farthest from you on your table-altar. Then light the incense and return to your former position.)

INVISIBLE INITIATOR: "The primitive science of man shines in all of its splendor in the ancient mysteries where it is presented. Once it was deposited in the Temple of Solomon, erected in the Holy City to the Glory of the Eternal who dwelt therein."

(You are here to recall to mind the two pillars, one black and the other red, which are in the East of your temple.)

"Before you stands what remains of that temple, which long ago was destroyed by covetousness and pride. But the sanctuary of the temple has been revived and is again the shelter of august and eternal truths. By the power that has been conferred upon me, I am going to receive you in the Second Degree of our Order.

"My Brothers, form the chain around those who bear the Light and those who are going to

receive it."

(You are conscious of all the Invisible Brothers forming a chain around you, your table-altar, and the Invisible Masters. You are also conscious of the exceedingly high rate of vibrations which permeate your temple, and you are impelled to step forward to the altar, place your hand on the New Testament, and in your own words repeat the oath or obligation of the Martinist Order.)

(You will now take the sword from the altar and, holding it in your right hand, touch the tip of it to your head and remain with it in that position until directed to do otherwise.)

INVISIBLE INITIATOR: "EGO CONSTITUTO ET ORDINO TE MILITEM ET EQUITEM SANCTISSIMI SEPULCHRI DOMINI NOSTRI JESU CHRISTI. IN NOMINE PATRIS ET FILII ET SPIRITUS SANCTI. AMEN."

(You will now touch the sword to your right shoulder.)

INVISIBLE INITIATOR: "Study the mysteries of the royal art and remember thine Oath. Arm thy breast with the Cuirass of Truth, of Fidelity, and of Constancy."

(You will now touch the sword to your left shoulder.)

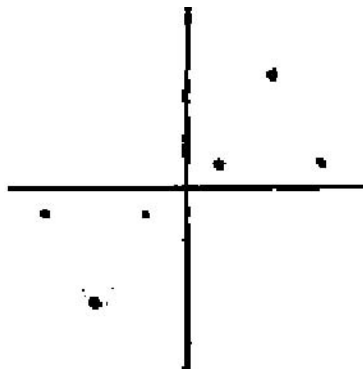
INVISIBLE INITIATOR: "Be the Champion of Wisdom and Virtue and combat the evil that is caused by folly and ignorance."

(Now place the sword back in its former position on your table-altar.)

INVISIBLE INITIATOR: "In the name of the Masters of Knowledge, Power, and Wisdom, and in accord with the practice of our ancestors, I create thee Brother in the Second Degree of our Order, and I give unto thee Spiritual Breath that, according to our Venerated Master, the Unknown Philosopher, makes of thee an Initiate.

"I proclaim (here give your own name in full) a member of this assembly, with the title of Initiate, in accordance with the traditional provisions of the Martinist Order! My Brothers, break the chain and welcome this new Brother."

(You will now be seated.)



PART THREE CATECHISM

The following Catechism shall be interrogated by the Invisible Master and answered by yourself. The words shall be read aloud. This is for the purpose of acquainting you, the Initiate, with the meaning and symbolism of what has occurred. Q represents the question asked by the Invisible Master. A represents your answer.

Q - My Brother, are you a Martinist Initiate?

A - I have seen the Pentacle, and know its significance.

Q - How were you received as an Initiate?

A - By a Very Powerful Master, assisted by a Brother who introduced me and by a Brother, the bearer of a book.

Q - What do the three persons who received you designate?

A - The first one designates thought; the second, spirit; and the third, operation.

Q - To which do you attribute thought?

A - I attribute thought to the one who initiated me, thereby giving me the key to open the first Door to Light and Wisdom.

Q - To which do you attribute spirit?

A - To the one who presented me the living symbol of the work undertaken in the world under the double aspect of the two poles and of the Order, the perenniality of which I confirm by my presence in the astral chain.

Q - To which do you attribute the operation?

A - To the one who presented me the book.

Q - What is the number of the Lights, and what do they represent?

A - I see two great Lights, enlightening the general terrestrial temple as well as the universal temple.

Q - What is the Initiate's work?

A - His work is to attain knowledge of the subdivisions of terrestrial matter.

Q - What does this subdivision teach?

A - The knowledge of the spiritual principles that compose the general heavenly body and the particular bodies standing on the Earth's surface.

Q - What must the Initiate do in the temple?

A - Work, obey, listen, and remain silent.

Q - What do the columns signify?

A - The oppositions of life.

Q - What drew you to initiation?

A - The discovery of a mysterious symbol, the explanation of which I seek among Initiates, since no Associate can give it to me.

Q - Who introduced you into the temple and offered to help you?

A - The Brother who introduced me and gave me instruction in the higher mysteries of the Order, I did not know until this day.

Q - What is the Initiate's goal?

A - The conquest of the Adventurous Castle.

Q - What does the Initiate expect to find in the Adventurous Castle?

A - The Sacred Vase, the liquor of which will quench his thirst for higher evolution.

Q - When will the Initiate be admitted to the conquest of the Adventurous Castle?

A - Only after he has been admitted to the illimitable number of the King's Knights.

Q - What must the Initiate do to be admitted to the illimitable number of the King's Knights?

A - He must himself become a King.

Q - How does he become such?

A - By being successful in the four tests of Fire, Water, Earth, and Air; and by being victorious in his combats against the dragon.

Q - Will the Initiate remain alone during his trials and combats?

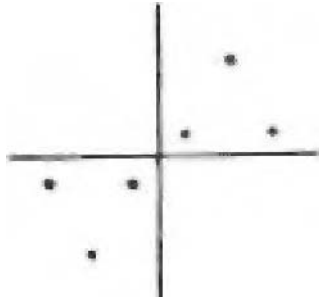
A - He will receive the help of his Brothers, the Initiates, and the Masters.

Q - Will the Initiate transmit the secret to his Brothers?

A - He cannot. The secret cannot be revealed. He who possesses it, knew how to guess it. If he discovered it, he will keep it to himself and he will not even communicate it to a Brother in whom he has the greatest confidence, for he who has been unable to discover the secret himself and who receives it orally will be unable to penetrate it.

Q - To penetrate this secret, what is the Initiate's first duty?

A - To clothe his heart with charity.



PART FOUR

TO CLOSE THE CONVENTICLE

You, the Initiate, will take an active part in the closing of your Initiation Conventicle. Therefore, you are to understand that the indication in the text which follows, giving the name Brother Initiate, now refers to you. Your new title in this the Mystic Degree is Brother Initiate.

INVISIBLE INITIATOR: "Has any Brother a proposal to make for the welfare of this Temple, or for the Order in general?"

BROTHER INITIATE: (You arise and make the first part of the Sign of the Order; namely, place the index and next finger of your right hand to your right eyebrow, and then say): "The echo is silent, Very Wise One."

INVISIBLE INITIATOR: "Attention, my Brothers! O regenerated men! Principles evolving toward the Invisible! O Sublime Masters! O Unknown Master perpetually living in the Occident! O Divine, Venerated One, we do thank thee for having come to help us and having presided over our works! May our aspirations rise up to thee in the regions of high Astrality!"

BROTHER INITIATE: (YOU) "O perfect Initiate! Keep under thy serene Aegis us Adepts of Eternal Truths."

INVISIBLE INITIATOR: "My Brothers, let us form the chain!"

BROTHER INITIATE: (YOU) (You know that the invisible Brethren have extended their arms in the direction of the others, and have thus once more formed a chain around you. You will now walk to a point directly in front of the table-altar and, facing the East, snuff out the flame of both flambeaux. Snuff, do not blow out candles. While snuffing them, say): "It is in memory of those who have existed and who are no more . . . but who live anew in our fervent hearts . . ." (Return to your seat and remain standing.)

INVISIBLE INITIATOR: "In the name and to the glory of the Grand Architect of the Universe, and by permission of the legitimate Superior of our Order, I close this

Conventicle."

BROTHER INITIATE: (YOU) "It is closed in accordance with the ancient observance and with the consent of all the Brothers, be it closed!"

INVISIBLE INITIATOR: "Go in peace, my Brothers, and let us bare unto the profane world hearts purified by our lessons and by our works; and, until we meet again, let Prudence, Silence, and Discretion be our guides.

"In the name of Yod He Vau He, manifested by the addition of Shin!"

BROTHER INITIATE: (YOU)

(You will now symbolically make your exit. This is done by turning to the right (the South), then turning left (East), then left again (North), and, finally, left again (West). After you have completed your exit, you will return to your table-altar and there sign page sixteen giving the Initiation date, your name, and your key number. And you will return by mail page sixteen only of this manuscript to the Grand Recorder, TRADITIONAL MARTINIST ORDER, Rosicrucian Park, San Jose, California 95131, at your earliest convenience.)

TRADITIONAL

Sovereign Council

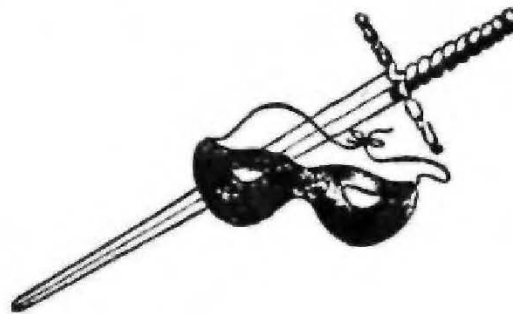


MARTINIST

San Jose, California
United States

ORDER

Official Discourse



DEGREE

Circle of Unknown
Philosophers

NUMERAL

1

THE ETERNAL LIGHT OF COSMIC WISDOM

by

William R. Reck, F.R.C. $\frac{S}{\cdot I}$

AVERMENT

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MARTINIST ORDER

Circle of Unknown

Philosophers

Discourse One

Respected Man of Desire:

The reference to the Circle of Unknown Philosophers was initiated originally by Louis Claude Saint Martin with regard to the study circles of personal students and families in France, as well as other parts of Europe. Each student was considered equal in philosophical contribution and practice of Christian mysticism. By this personal method, Martinism was formulated into a continuing activity by the Master himself, for some time before his transition.

This series of discourses continues to perpetuate the Master's desire and to augment the Martinist doctrine in premodern times, along with new material related to Martinism.

We have all heard or seen the phrase used as a closing salutation, "May you dwell in the Eternal Light of Cosmic Wisdom." To all traditional Martinists who respect their beloved Unknown Master, Louis Claude Saint Martin, there is contained a last adjuration in a mystic testament in one of his letters to Baron Kirchdorfer of Switzerland. We quote: "The only Initiation I recommend and seek with the greatest ardour of my soul is the one through which we can enter the Heart of God and induce this Divine Heart to enter ours. Thus shall be perfected the indissoluble marriage that should make of us a friend, brother and spouse of our Divine Saviour. There is no other way of reaching this sacred Initiation than by going deep down into our own being and seeing the living roots and giving of our fruits corresponding to our natures."

Now in this testament is given one of the deepest and most loving thoughts to mankind and our Brothers. It conveys the key to the greatest truth given to Man by God. It is veiled, but to the pure in heart it is the eye of God gazing at His creation. In his book *Le Nouvel Homme* (The New Man), Saint Martin explains that thought enables penetration of the inmost depths of Man through his Soul, as that is also considered a thought of God. Man's duty is to unveil the secret text and then do his utmost to enlarge and manifest it in his whole life. In another work, *The Spirit of Things* (De l'Esprit des Choses), Saint Martin states that Man was created after the image and likeness of God and is able to penetrate to the core of being concealed in the whole creation and that because of his clear insight he is able to see and recognize God's truth deposited in Nature.

The Inner Light is a reflector that illumines all forms. On the intensity of this Light depends the grade of enlightenment and distinctness needed by man, reborn in spirit and

reading the open book of Life.


According to our Venerable Master, Man was the key to the Macrocosm, the image of the whole truth. Man's body, said he, represented the whole visible world and was bound to it, just as his spirit represents the invisible world and belongs to it as well. Unity was proclaimed through the attributes physical, intellectual, and spiritual. Man's mission through our Venerated Master's teachings is to probe the relation of his conscience to his free will!


In the Revelation Nouvelle (New Revelation) he explains that there are certain traits that underline Man to the Cosmic Creator and these are the boundless creative powers and free will. If these are misused, they disrupt the natural union with God. If used rightly they bring man to the source of bliss. The most beautiful thought that Louis Claude Saint Martin created was that in reference to the Supreme Light of Cosmic Wisdom.

In the Man of Desire is quoted the phrase: "It is by permeating all beings that God brings them to feel life. They die the moment they are no longer in communion with Him. Leap for Joy, you inhabitants of Earth, for you are able to contribute to the universal communion. You are able, like so many vestal virgins, to tend the sacred fire and cause it to flame in all parts of the Universe." Why do the wise and prudent cherish the Light? It is because they know the Light and the Soul of Man are two candles that can never be extinguished.

We speak for God as Martinists, we speak for universal charity as loving kindness and universal understanding. Love is the oil and essence of that superior Supreme Light. Its purity is living eternal truth always in our daily lives. In today's world we face confusion and darkness, but the luminous aura always protects us by our proper aspirations and elevations to this Light of Wisdom.

In our Martinist Pentacle is the CROSS. It also intersects the symbol of the of our Superior Degree. This cross is the symbol of Light or Fiat Lux and is indicative of God everywhere,

enclosing all  centers by the circle of presence or existence. In this Light we exist, and our cross shows us the union of our Will with the presence of Mind or our Mindfulness (our relations as we effect and are affected by the Universe itself). It is this awe-inspiring unity of the microcosm and macrocosm that should invoke in us humility and respect in the human self!

In our  symbols there are many understandings, and one of these is the three dots, symbolic of the three luminaries on our central altar as well as the three powers emanating from one Light, those powers being God, Man and Nature. God acts through an energy, Cosmic and Universal, called providence, that can be united to the human Will when

that has been transformed into a receptive willingness to abide! Abide with Wisdom and Light, but only when there is the absolute and free desire to the human will to do so!

Our consciousness must always be encompassed by the Divine Essence and our self-wills must not be burdened with desires--only in this way can we communicate with the Supreme Light. In thy light may we see Light, is a mystical statement for Martinists. We must repose and abide in the Will of Omneity. Prayer and Admiration are the two keys for this and the willing receptivity of Grace- Omneity is the beauty, power and wisdom of God. The Light of Wisdom expresses itself to us from the Absolute by a number of diverse expressions.

In Martinism we have been instructed in the various degrees of the hierarchal-triune nature of man's kingdom of the microcosm--the animal kingdom to the luminaries, the vegetable to the chest and breast of man, and mineral to his stomach and body. These correspond also to the instinctive, animistic and intellectual parts of man's consciousness. Martinists teach us our wills should be spiritualized so that we unite with the Divine Will to have its way with us, as it affects our living and conduct. In meditation at this time, let us approach the Martinist and Rosicrucian Understanding that are in both Orders, so to know that we approach the Rose-Croix as this being an attained state like unto the doors opening allowing us to discern the Supreme Light.

As we attain the Supreme Light we are aware that all men have always possessed it. It can be denied no one. Its center is in the Soul Essence and its consciousness expands on conduct with Mind in its heart. Visualize this. It is Wisdom in motion, giving it mobility and making the Supreme Light autogeneric in its capabilities and giving it consciousness. As it moves and expands in man, it touches his instinctive and intellectual parts enveloping them. This Supreme Light and Mind develops six primary and six secondary faculties, or aspects, if you will, of its spirit. (See chart—Page 3a for the above-mentioned.)

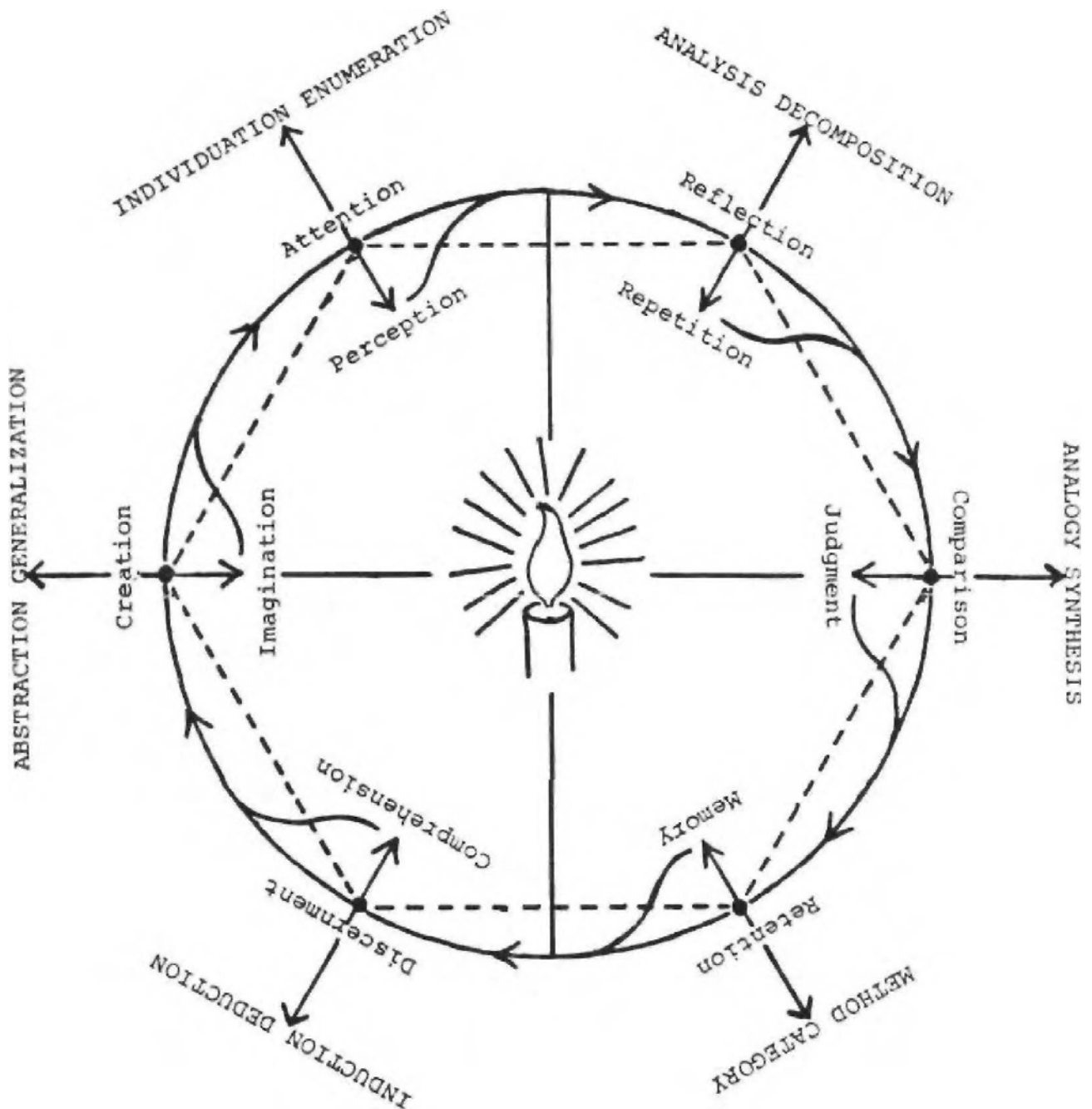
The Supreme Light is its own voltile power and it wills to be, in any of the triune aspects of man's nature. It is its own liberty as it wills to be.

This Light of Wisdom is aware through its mind--of the sensation, sentiment, or assent manifested to it in one of the three lives that are submissive to it. It has perception by the attention it gives to it and uses faculty to procure repetition, even in the absence of their cause. It examines them by reflection. This comparison that it makes according to the type of what it approves or disapproves determines its judgments. Afterward, it forms memory by the retention of its own labor reaching a point of discernment and consequently comprehension, finally assembles and brings together by imagination the ideas disseminated, and arrives at the creation of its thought instantly without time or space.

When Louis Claude Saint Martin talked of the Will of Man, he had emphasized our relationship to Omneity. Free will is man's choice, when and how he should act or not, according to his innermost being.

3a

The Divine Light of Wisdom



The Supreme Light of the Luminous Sphere. This volitive power is always where it wills to be--as it is its own liberty.

Martinists teach us that we should merge our will with Divine Providence and it in turn works its will in us through the Supreme Light; that we have described above. Beyond this, all our mystic teachers tell us that union, this Love of will and Light is the Celestial Marriage and the Divine Sophia.

Our Venerated Master spoke of the deep esoteric principles involved herein, and we only exhort you to practice the work of the Degrees until you are in love with Wisdom, through the Traditional Martinist Order, and now we will ask you to commune in an experiment and exercise:

Biblioteca Esoterica Esonet.org

<http://www.esonet.org>

Visualize yourself as being contained in a light bulb, that bulb being your outer physical body.

Turn your thoughts inwardly to the exact central point that is the real you--the awareness of you--the ground of your being.

Think of this central condition as being heart-shaped and that it is finely attuned with your physical heart.

Then, as you meditate, concentrate upon this sphere being absorbed in the scintillating Omneity of the Supreme Light, petitioning that its Will be done. Visualize this heart feeling and love and power filling your whole nature and temperament. Insure your desires with likeness unto the Universal Sphere and know the loving power of God, the ineffable essence and center of all.

May you ever dwell in the Eternal Light of COSMIC WISDOM.

Discourse One

Respected Associates:

You should know at the outset that Martinism is another term for Christian Mysticism, It seeks to set man once more upon the path to reintegration and regeneration. It has no other objectives.

Something, however, first of all should be said about how Martinism came to be. Its fundamentals are those promulgated by Martinez Pasquales about the middle of the eighteenth century, but its name honors the pupil of Pasquales, Louis Claude Saint Martin.

The fundamentals of the teachings of Pasquales were given orally to the groups he organized and instructed. These were mainly made up of men who were 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, Cagliostro, and the Count Saint Germain were casting their weight among Freemasons on the side of the genuine mysticism of the older tradition.

Had the teachings 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 inopportunately, and there was none among his successors capable of accomplishing the transmutation.

Only Jean Baptiste Willermoz and Louis Claude Saint Martin had any hope of perpetuating the work Pasquales had initiated. They were very dissimilar in their views of what their teacher sought to accomplish and almost immediately began to work at cross-purposes. Willermoz worked to compress the ideas of Pasquales to the pattern of Freemasonry and limit its activity entirely to men. Saint Martin, on the other hand, was uninterested in perpetuating theurgic practices and refused to withhold what he had learned from those whose spiritual readiness was apparent.

In 1891, when the few remaining initiates undertook to revive the form and perpetuate the work of Pasquales, little remained more genuine than the spiritual flame which flickered in the words of the Unknown Philosopher with whom Saint Martin had identified himself. The moving spirit among Martinists of 1891 was Dr. Gerard Encausse, who is better known by the name Papus. To him, largely, is due the credit for reconstituting Martinism and outlining its course of study. Since he was one of a group of independent esotericists, many ideas of a practical and helpful nature were undoubtedly included in the teachings.

Today, therefore, our reconstituted Order owes as much to Papus as to either Pasquales or Saint Martin. It has been shorn of all but the simplest rituals and addresses itself only to those capable of embracing and nurturing mystical ideas and principles of the sublimest kind. Many may be 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.

Each initiate must find within himself the confirmation of the Tightness of this inward way and must not fancy that the exoteric writings of any person can become an infallible guide to truth. This is true even of the writings of those whom we honor 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 Heptad which will become our workshop.

We shall assemble not alone to enjoy our mutual association, not alone 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 Divine 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 in 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 on 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, 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 his daily life. It concerns itself only with certain aspects of the Divine Architect's plan. The immaterial aspects, those qualities commonly referred to as spiritual and psychic, are but 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 declarations, dogmas, rites, and practices, has often held it to be beneath the dignity of its traditions to make inquiry into divine causes. Man, therefore, 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. As such, we must

learn a great deal about what concerns both the material and immaterial portions of the Divine Architect's plan: What is material and what immaterial is a matter for future consideration.

First, we must prepare ourselves here in our Heptad workshop for the great work we are 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 cannot afford to dissipate our forces, our intellect, our bodily energy, and the time which we devote to this project. We must make no blunders. The trial and error system is one that 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.

Later, if we discover an improved way of reaching a solution to a problem, we shall not hesitate to adopt it. Knowledge which has come down to us and which for the present is irrefutable, we are justified in using. Much of such profound and useful knowledge is expressed in the form of symbols. Since these symbols will become our tools, it behooves us to begin our training by a study of them.

It is a false idea that mystics intentionally invented signs for the purpose of mystifying posterity or concealing truth from those who would follow them. The mystics and sages of antiquity were philosophers in spirit. They loved knowledge. They lived upon it and for it, and to most of them their ideal in life was the desire to disseminate it. Consequently, to make it difficult for anyone to obtain truth or to invent means for concealing it was farthest from their minds.

Just what is a symbol? We may say that it is a number of lines or angles composing a device or an inscription made with the intention of expressing some idea uniformly. It stands to reason that it cannot remain exclusively one individual's thought. A symbol which has meaning for only one person naturally conveys nothing to anyone else.

To be effective, then, and serve a useful purpose, a symbol must suggest to others something experienced or something perceived. It is generally conceded that the earliest form of symbols were pictographs, literally, picture writing. This kind of symbol was known 50,000 years ago during the Paleolithic Age. But pictographs are not reliable symbols. We cannot depend upon them, for they are not specific enough. For example, early Egyptian hieroglyphics, a form of picture writing, had a character which sometimes meant loaf, at other times food, and at still other times bread.

If symbols are to have a true value so that we can use them to our advantage in everyday life, they must have a fixed form. They must have the same meaning to everybody at all times. Consequently, we must consider their psychological nature.

We find two general types: The first, we call natural symbols; the second, artificial. Natural

symbols give evidence of things which exist in nature. They are not merely in the mind, existing as a concept or an idea. They have an actual connection with one another in nature, wholly apart from man and his mind. For instance, 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. Again, clouds may be said to be a sign of storms, for they are so often associated with storms that the mind immediately accepts them as a symbol of that kind of weather.

Natural signs have certain disadvantages, however. They are highly restricted. They exist only under the conditions which produce them. Thus, smoke can be a natural sign only when there are those physical conditions which produce it. Consequently, with natural signs man is forced to wait until conditions bring them about before he can derive any knowledge or idea from their appearance.

The other type of symbol is, as we have said, artificial, that which man has created by social agreement. Half a dozen people, a thousand, or even a nation create signs and by agreement confer upon them a certain meaning. Such artificial signs have a very definite meaning to the persons who establish and recognize them. On the other hand, they may mean nothing or something entirely different to another group.

Even though artificial symbols have a meaning limited to those who have agreed upon the meaning, they are far more liberated than natural signs. Artificial signs can be spoken as words or inscribed at the will of man. There is no restriction except the effort to express them in some form. Consequently, it is quite obvious that artificial signs are more beneficial to us than natural ones. For example, due to the prevailing superstition and the ignorance of the people in the Middle Ages with respect to the causes of heavenly phenomena, comets usually portended evil and caused great fear and concern. But before it could be a symbol of fear as a natural sign, the comet had first to appear in the heavens and be pointed out. Therefore, it was of little use as a convenient symbol to designate evil or fear as long as it remained solely a sign in nature.

The idea of personalizing evil as a satanic being, the opposite of God, was developed into a being anthropomorphic in form but with horns and tail and referred to as the Devil, or Satan. As impossible as such an idea may seem to us, as a sign or symbol artificially created by man, it was far more valuable in representing the idea of evil than a comet whose appearance was uncertain. Man could draw this symbol of the Devil whenever he wanted to.

At our next Heptad Conventicle, we shall continue the study of symbols—our working tools as Martinists. At that time, we shall determine what constitutes true mystical symbols as distinguished from natural and artificial ones.

Keep in mind the thoughts received from this discourse and during the ensuing week look about you to see how much you employ symbols in your personal life, social affairs, and business relations. Analyze your habits of thinking and see how many of them include

natural signs, that is, those that originated in nature.

Also, in the future bring a notebook and pencil with you to each Conventicle, for important principles, laws, and instructions will be given from time to time, which you will want to preserve for reference and study. This concludes our discourse for the evening.

We shall now close this Conventicle in accordance with the ritual of this Degree.

Discourse Two

Respected Associates:

The ideas which men have are not purely products of perception; that is, they are not exclusively objects of knowledge which we immediately perceive as realities of sound, sight, taste, or smell. Nor are they altogether a matter of recollection, drawn from memory of experiences had. Rather, at least partially, they are new impressions to the consciousness. They are born of various impressions recombined. They consist of those immediately had as sense data or as things perceived and the recollections of experiences had. From this combination or recombination of impressions arises a particular meaning as an idea in mind. This idea has no present external existence because, if it had a counterpart outside of ourselves, it would not be an idea; it would be something we immediately perceived or something we recalled experiencing in the past. Thus, a consideration of the nature of ideas is essential to the understanding of symbols.

Since the reality of an idea is entirely within the mind, it must be embodied in a symbol of some kind if it is to exist at all outside the mind. From things which exist in nature, then, as well as from ideas born in the consciousness from a combination of various impressions, symbols may be created. Those existing in nature, we have called natural; those resulting as embodied ideas, artificial. True mystical symbols are a combination of both.

As a geometrical form, there exists that which we call a triangle. There is also a law of nature which the triangle has been made to recall. These are two separate things: The physical form we call a triangle and the natural law which we say the triangle represents. It is the mind alone, however, which combines these two into a symbol. It is the mind alone which sees in the physical form of the triangle an appropriate representation of a law of nature. It is for this reason that we say that true mystical symbols are the result of the mind's combination of artificial and natural signs.

How is this combination accomplished? In this way: Inquiring minds look out upon nature. They study and observe in order to ascertain her method of operation. They look at the heavens and at the earth in order to discover uniform occurrence of phenomena.

These inquiring minds learn that, when certain things happen time after time, the same conditions prevail with each happening. In other words, they discover that phenomena depend upon certain basic conditions —that fire, for example, cannot exist or become manifest until certain conditions become existent and that there cannot be a flow of water unless certain other conditions prevail. These uniform conditions of dependency are what man has decided to call laws.

Laws, therefore, are irrevocable truths. As far as the consciousness of man is concerned, they are immutable. One such law is the law of duality. Man early discovered the law of duality and, throughout the history of thought, we find references to it. In ancient Greece,

the philosopher Anaximander commented upon what he termed "the contraries in nature," those opposites such as light and dark, hot and cold, hard and soft. To him, these opposites caused the many forms, the many particulars that compose the world around us. Again, Empedocles, another ancient Greek philosopher, explained that the coming together of these contraries or opposites was responsible for the changes that we experience in nature.

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 the 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 and have seen it demonstrated many times. But what mental picture do you have of it? It is safe to say that you think of two equal related things or conditions though 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.

Another law in nature existing as a corollary to the law of duality is that two related conditions if properly brought together produce a third condition or thing. Therefore, when we think of two separate but related conditions producing a third or distinctly separate condition, what arises in our consciousness to represent that idea? Is it not the idea of a triangle and the figure three?

There are, then, 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 itself is not a mystical symbol, no matter what we may call it.

What are some of these eternal mystical symbols which early man knew, and which mean the same today as they did then? The cross is one of the oldest, perhaps the most ancient, and represents one of the greatest of all principles. It depicts the unity of two opposites, two forces, or two relative conditions in nature and in the universe. Even primitive minds had knowledge of it. The cross, therefore, symbolizes the conditions of duality coming together and producing certain manifestations. Where two lines are made to cross each other, their form symbolizes the coming together of two forces and the point of their manifestation.

For most people, the cross is merely a religious symbol associated, in spite of some three

hundred and eighty-five variations, with Christianity. That it is far older than the Christian Church may not be so well known. It is true, nevertheless, that the cross as a symbol came into usage among Christians because of its earlier association with so-called pagan religions and philosophy and because of the universal law which it symbolized. For that reason, we must regard it as one of the oldest of mystical symbols and must accept the fact that it was adopted into Christianity because it was a recognized symbol of the law of duality resulting in a third condition. Whenever we see it displayed, we should accord it double respect: It is sacred as a Christian symbol of sacrifice, and it is equally sacred as a mystical sign of an eternal law: Where two opposites meet, a manifestation occurs which is a combination of their respective powers.

It might be of interest to examine the many forms which the cross as a symbol has been given, but this information is so readily available in any standard encyclopedia or dictionary that it seems unnecessary. It is enough for us to remember that whatever form the symbol takes, the cross proclaims an eternal truth. Two opposite powers on being brought together always create a manifestation at their point of meeting.

Specialized forms of the cross, however, may serve to illustrate the more important of its variations and may intrigue us sufficiently to read further on the subject. The Egyptians were familiar with the cross under two forms: One form very much resembled the capital letter T of our ordinary alphabet, which the Greeks called tau. The other was this same tau surmounted by a loop. This was known to the Egyptians as the ankh. We usually speak of it by its Latin name *crux ansata*.

To the Egyptians, the ankh symbolized life—not just animation but life in the continuing sense. It was, therefore, of special significance in a name or title such as that of the Pharaoh, Tut-Ankh-Amen. In the murals in the temples and tombs, royal personages and priests are shown with this symbol of life displayed. Before the Eighteenth Dynasty, only royalty and members of the priesthood were believed to have the capacity for immortality and, for this reason, the symbol of immortality was made visible upon their persons.

In some tomb murals, this symbol is seen frequently employed as an amulet to awaken the dead and to confer upon them the power of a new life. For example, in a bas-relief of the Twelfth Dynasty, the goddess Annuket is seen holding the ankh or *crux ansata* to the nostrils of King Usertsen III. Beneath the bas-relief appears the inscription "I give thee life, stability, purity, like Ra, eternal." Since Ra was the Egyptian sun-god, this would signify that King Usertsen was to breathe **into** his nostrils that essence of life which would make him immortal like the god himself. Thus, Egyptian art proclaimed that man could have the same immortality which the gods possessed, and the *crux ansata* symbolized that divine quality being passed to man.

In Christian times, St. Andrew is said to have suffered martyrdom upon a cross in the form of our letter X; so this form of the cross has become familiarly known as St. Andrew's cross. At the end of the third century, Christians developed a monogram from the first two letters of the Greek word for Christos. These two letters, "ch" and "r" appear very much

like St. Andrew's cross with a capital P drawn through it. This monogram, often worked on silk, was carried in some ecclesiastical ceremonies like a banner or standard; then it was called a labarum.

Another 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 idea of definite form. Anything looked at from a distance becomes just 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. As it draws nearer, the dot grows until we perceive it as an identifiable object. So, to the ancients, the dot suggested potentiality, the formless condition which could become something. In other words, that out of which things could take form. Accordingly, to them, the dot was a mystical symbol meaning beginning.

The circle is yet another meaningful symbol. One has only to attempt to visualize something without either beginning or end to discover that the circle is the only perfect representation of it. A straight line could never carry such an abstract conception, for however far extended, a straight line would still have a beginning and an end. Mystically and logically, therefore, only a circle can serve as a symbol of that which has neither beginning nor end.

These are but a few of the more important true mystical symbols, and they are simple. You may easily find a multitude of others, for 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 first to look for the simple fundamentals of which the symbol is made and, then, from the understanding of the simple elements proceed to that of the more complex. In this way, at least, the general idea intended will be discovered.

Symbolism will be most easily understood when we ourselves become careful observers of nature and her methods of operation. By having the experience ourselves of discovering laws which become symbolized by our own observation and reflection, we shall find we have the necessary working tools with which to deal understandingly with the whole subject.

At our last Conventicle, you were asked to provide yourselves with notebooks and pencils. Before proceeding to our closing ritual, you may wish to copy in your notebooks one or two matters dealt with in this discourse. Such notes, it is understood, are to be used only in connection with your own advancement in the work of this degree, to use them otherwise or to reveal them to nonmembers would be considered a violation of the obligation subscribed to by you during your Initiation, especially that part which reads: "And I further solemnly pledge and promise that subsequent material will not be copied or revealed in whatever manner it may be, words, symbols, signs, or even the least of the things that have been entrusted unto me by the Regional Supreme Grand Master and the Regional Supreme Council."

On the page of your notebook headed "Notes of the Associate Degree" under a subheading

"Discourse 2," you may write:

Artificial and natural signs are combined by the mind to form true mystical symbols.

A mystical symbol is the mental reflection of a universal truth which we have discerned.

We shall now close this Conventicle according to the ritual of this degree.

Discourse Three

Respected Associates:

In our first discourse, we were asked to think of our Heptad as a workshop and of ourselves as craftsmen about to undertake a great work. We began by familiarizing ourselves in a general way with symbols as the tools we are to use- We learned of three kinds of symbols: natural, artificial, and mystical. Mystical symbols are produced by the mind from a combination of the other two. We were also given the explanation of certain of the oldest mystical symbols known to man. They were introduced merely as examples. However, when each of you entered the Light of this, the Associate Degree, words were spoken to you, things were put upon your person, and acts were performed in your presence that are personal symbols in this Degree. They are the immediate tools with which you are to work. It is appropriate, therefore, that you now thoroughly understand them before we enter into a consideration of the great esoteric and exoteric truths of which this Degree and the Order itself are a vast archive.

Direct language is not able fully and completely to express thought. It answers the immediate needs of man; nevertheless, it is insufficient to present as one great ensemble an idea with its development, corollaries, and analogies. As sentiments and passions are best described through music and painting, so metaphysical ideas are most completely developed and understood through allegories and symbols.

In every idea expressed either by speech or writing, it is necessary to consider the form and prime motive, the letter and spirit, the material envelope and spiritual essence, or what is called in the language of the mystics, its exotericism and esoter- icism.

The philosophers of Oriental nations spoke in apologues, fables, and parables, thus guiding the meditations of the hearers to an inexhaustible source of religious and scientific application. Further, the Egyptians gave three principal interpretations to their written characters. Besides their phonetic value, they also possessed a symbolic (hieroglyphic) and a sacred (hieratic) meaning. We touched briefly in our previous discourse upon the meaning of one such symbol, the crux ansata, or looped cross, which they called the ankh.

The language of the Kabalists, upon whose philosophy rest the teachings of many esoteric orders in general and Martinism in particular, was Hebrew. A Hebrew letter possessed a phonetic value, a numerical value, and finally, a mystical value, thus combining at once thought, speech, and action. A single word of Hebrew often provided the Kabalist with an inexhaustible source of meditation, such as would require volumes of explanation in everyday speech.

To understand and perpetuate ancient wisdom, recourse to its symbolism is necessary. Since symbolism was the first language of man, it may well be his last, for as in the symbol of a serpent biting its tail, the end of the circle blends itself with the origin of things, and humanity dies but to survive again.

Following the traditions of our ancient masters, the Egyptians, the Chaldeans, the Gnostics, the Platonists, and the Fabalists, Martinism 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 the symbols now to be explained.

Behold the three luminaries (point to them) disposed in a triangular form upon three cloths of different color: white, red, and black. The three different luminaries combine their separate lights to give one unified light. So, too, one perfect truth emanates from that which is different and often apparently opposite. By this symbol, the Initiate may recognize religion always to be the same under the varied sects and creeds which express it to the masses. There is but one religion, as there is but one truth; and no special form of worship, whether it is called Brahmanism, Buddhism, Judaism, or Islamism, can claim for itself the monopoly of truth to the exclusion of the others. As will be explained later, this was the basis of the ancient Initiations.

The 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"; viz., 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 temperament. As an important result of this fact, a priest of one god could be honorably received in the temples of all of the other gods and could be allowed to sacrifice. It must not be thought, however, that this was owing to the doctrine or idea of polytheism: "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 various religious sects for supremacy 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 reestablish this union, this tolerance, among all of the members of the human family through men of intelligence.

Now consider the layers of different color upon which the luminaries are situated." These layers of color are emblematic of the true principle of Hierarchy, that progressive order, or series of grades or stages, through which 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 colors white, red, and black represent the Hierarchy of Light. In man, this 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.

This may be more understandable 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 of 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 body, 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 color. Consequently, the red cloth above the black on the Altar symbolizes man rising out of abject darkness into the twilight 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 the stomach or the 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.

In nature, as in man, will be seen the same Hierarchy of three degrees: the three great divisions or kingdoms—mineral, vegetable, and animal. There is a corresponding relationship between these three kingdoms of nature and the hierarchal order of man.

God, man, and nature form the three great hierarchal divisions of the universe, and 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. With this task, we shall soon begin.

Will the Unknown Brother please don his mask and rise for a moment that all may observe his mask. In our Order, the mask has a distinct and significant symbolical meaning. By it, the personality disappears; one becomes an unknown in the midst of other unknowns. We who are assembled here care not for the recognition, honor, or distinction the world may have conferred upon us and by which we are known to it. These things are of the outer personality and the mask conceals them from ourselves and others so that nothing may distract us from the light we seek. Wearing the mask, we have naught to fear from the little susceptibilities to which life is constantly subject among beings int rested in finding us at fault. We are guarded against the snare that the ignorant and the conceited lay every day against us.

When we walk the path of men in everyday life, our successes, possessions, our very attire may incite the jealousy and envy of others. Their lowness of nature may cause them to endanger our reputation and our social, economic, or even physical security. The mass of men are most fickle in their affections. The more conspicuous we are in their admiration today, the more we are trampled tomorrow by their wild pursuit of some other personality who has caught their fancy. But here among Bretheren, we apply the art of remaining unknown. We retire to secrecy while observing others. Therefore, let the mask of circumspection ever protect you.

Still further truths are to be derived from the symbolism of the mask: We are told that "finding thyself alone before people thou dost not know, thou hast no favor to ask of them; it is from thyself in all of thy loneliness that thou must grasp the principle of thine own advancement. Expect nothing from others, even in case of absolute need; learn to be thyself." This means that in others we should see merely fellow creatures of one humanity rather than beings of influence and temporal power. Thus, we are not inclined to judge another by his value to our own material and selfish affairs.

It is common experience that many affiliate with organizations and societies whose ideas and objectives are noble, only to take advantage of the material status and influence of their fellow members. If we are masked allegorically, if we keep our daily associations in the background when we are thus gathered, none will be tempted to pervert this association. It is from within ourselves that attainment must come. Many feel advanced in the presence of brilliant personalities. They merely reflect the light of those prominent in their immediate society. 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.

Our everyday world is an excellent example of this deplorable condition. The masses enjoy the practical fruits of science, philosophy, and the arts, the result of the contributions of a small minority upon which the culture of our civilization depends. They dress and act like the thinkers who have made possible the dress of the civilization with which they adorn themselves. If this minority of contributors were by some cataclysmic event to be taken from our civilization, the great majority of people could progress no further. In fact, they would be ignorant of ways and means to preserve that which they now enjoy as the result of the efforts of others.

He who wears the mask is alone within himself; he 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 and assimilate it and will see that it becomes a 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 moved beyond him. Behind the mask you are responsible to yourself for your acts. Your conscience is the Master to be feared, from whom you must always receive counsel--the judge, inflexible and severe, to whom you must render a just account of your acts. This mask isolates you

from the rest of mankind and shows you the price you must attach to your liberty.

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, how to submerge ego and vanity whenever the welfare of the collectivity may demand it.

It has been said that the great teacher, Buddha, in most sublime strains teaches the doctrine of Nirvana or self-denial and self-effacement. This doctrine of extreme self-abnegation 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 and Sisters, these profound thoughts of the Buddha correspond with those symbolized by the mask.

As Associates in Martinism, you wear the mask, which is symbolically related to the Hebrew letter Yod (י),* the tenth of that alphabet. Scholars have considered the Yod the germ or cellule from which all Hebrew letters have grown. As it is to the Hebrew

*The Hebrew letter Yod is literally a tailed dot. י It may be drawn by two strokes and combined into one figure alphabet the foundation 6tone; so is the mask to the symbology of Martinism. The Masked Associate is the cellule from which grows the body of temporally and spiritually regenerated humanity.

Reference to isolating ourselves periodically does not infer that we should become anchorites and dwell apart from humanity. In such Conventicles as this, we are really isolating ourselves in the sanctuary of the Heptad to learn sacred truths.

For the ensuing week, figuratively wear the mask on numerous occasions while about your personal affairs. Whenever you are conscious of being impressed by the affluence, social prominence, or economic power of another with whom you have association, pause and retire behind the mask. Let such a person become an unknown to you. Accept him as another mortal and re-evaluate him in terms of his character, simplicity, and humanitarianism. Whenever you are tempted to be boastful of accomplishment, retire behind the mask to find joy in your own attainment and the good you have done. On such occasions, consider all of your fellows as being behind the mask as well and do not look for words of praise or signs of admiration.

SUMMARY

The three cloths, black, red, and white, symbolize the Hierarchy of Light.

Man's body, representing the mineral kingdom, is symbolized by the black cloth.

The life of man, representing the vegetable kingdom, is symbolized by the red cloth.

Thought in man, representing the animal kingdom, is symbolized by the white cloth and the light of the three luminaries.

Biblioteca Esoterica Esonet.org

<http://www.esonet.org>

The three luminaries also symbolize unity arising from diversity: One light from separate luminaries; one truth from diverse sources.

The mask symbolizes the submerging of the worldly personality in order that we may become simply an unknown in the midst of other unknowns.

We shall now close this Conventicle in accordance with the ritual of this degree.

NOTE TO MASTER: IT IS NECESSARY FOR THE UNKNOWN BROTHER TO BE PROPERLY ROBED AND WEARING HIS CORDELIER DURING THIS CONVENTICLE SINCE SPECIAL REFERENCE IS MADE TO HIM.

Discourse Four

Respected Associates:

Resuming our study of symbolism, we must consider the ritualistic paraphernalia of our Heptad/Septem and the habiliments 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 vestments, the signs and symbols of dress: They, too, are to be used as tools. This does not mean that the symbol itself can ever be used actually to create or accomplish something in our lives? but, rather, that the symbol is the silent reminder of profound laws which can be so used—laws which we shall be taught how to use.

Will our Honorable Unknown Brother please rise for a moment in order that the Brothers and Sisters may observe the cordelier?

The cordelier is a symbol of great antiquity, having a wealth of mystical significance. It has imparted light to man in each century, and it continues to enlighten Martinists today. It makes us conscious of certain obligations and duties. In antiquity, the cordelier 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 it and, likewise, several purposes. At first, it was mainly utilitarian, an article of dress; later, its function was 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 sword or a purse. 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 to depart 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 the Book of Luke 17:8: "gird thyself and serve me. . . ."

The cordelier has played a significant part in religious and mystical symbolism. In this sense, perhaps its earliest form was a cord worn around the waist by the priests. It became a sacerdotal symbol. Zoroastrian ritual required that every boy and girl who attained the age of sixteen had to be invested with the sacred kusti, or cordelier. Arcane records disclose that this kusti consisted of a kind of lacy string. The rite

consisted of passing the cordelier loosely twice around the waist of the Initiate, over the sacred shirt worn upon the occasion. It was tied in front with a loose double knot, the long end being passed a third time around the waist and tied again with a similar knot.

This Zoroastrian cordelier contained six strands, each consisting of twelve very fine woolen threads, making 72 in all. The six strands symbolized the six Gahanbars, or season-festivals. The twelve threads in each strand symbolized the twelve months in each year. The 72 threads depicted chapters of the sacred Yasna of the Avesta, the great religious work of Zoroastrianism.

In India, the importance of the cordelier is such that it must be assumed before any religious rite can be performed. It is, therefore, a sacrosanct element of religion. It is part of the rite of entry into the higher life which one enjoys in such a devout religious ceremony. By placing it upon his person, the devotee signifies a second birth into greater illumination and spiritual insight.

The Brahmans wear the cordelier over the left shoulder during all except funeral ceremonies. This one exception is made because all liturgical acts and customs are reversed in funeral ceremonies to show the distinction between the living and the dead. The initiation and the investiture of the Brahman with the girdle or cordelier take place at the age of eight. In the ceremony, before the cordelier is fastened upon the person of the Initiate, the priest proclaims: "Here has come to us, protecting us from evil words, purifying our kin, as a purifier, clothing herself by the power of inhalation and exhalation, with strength, this friendly goddess, this blessed girdle." At the conclusion of these words, thrice repeated, the cordelier is tied from left to right thrice around. It is finally adjusted as the Brahman priest speaks the words: "The sacrificial cord art thou. With the cord of the sacrifice, I invest thee." We can see, then, that the cord about the waist of the candidate signifies the taking unto himself of the purifying powers of the gods. If he remains devout in his worship, he will at all times be vested with the spirit, and the strength of the gods will encircle him.

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. Materially, it consisted of a narrow band of silk or cotton, often white but usually colored. 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 to the waist, often terminating in the cross or some other emblematical design.

To the Mohammedan Sufis, the cordelier symbolizes the bond of obedience. Knotted, it is the emblem of the nexus of obedience. It signifies that each disciple of Sufism is bound to his faith of adherence to the command of Allah by the Islamic law of submission. It also means acquiring and surrounding oneself with an omnipotence. It

is, therefore, an ever-present reminder: Man need not depend upon such powers of mind

and body as he alone can exert; he may, as well, call upon supernatural power to aid him in his mastery. If he asks it, such power will ever surround him as a wall of protection.

This later concept of the cordelier is suggested in Biblical passages, for example, Isaiah 11:5: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Again, Psalms 18:32: "It is God that girdeth me with strength, and maketh my way perfect." Verse 39 of the same chapter: "For thou hast girded me with strength unto the battle." Psalms 30:11: "Thou hast put off my sackcloth, and girded me with gladness."

In an old hymn, reminiscent of Celtic and perhaps Druidic rites, there appears the following: "The girdle of Finnen is round about to protect me that I may walk in the way which encircleth the people." The meaning intended is that a Being of divine qualities surrounds the individual to protect him and prevent his walking in the paths of error and wickedness in which many wander and become lost.

In addition to the symbolic meaning acquired during the centuries, the cordelier has a distinct import to Martinists; and with that purely Martinist meaning, we shall now concern ourselves.

In your initiation, you will recall that you faced the luminaries while the cordelier was tied about your waist. The exact words of your Initiator were: "Through this cordelier that thou shalt from now on bear upon thy cloak, thou shalt become isolated from evil forces during thy work. Remember, this cordelier, symbol of a magical way, linketh thee to thine Initiator as he himself has been linked to light, whence cometh all Initiation and all light."

Martinists do not concern themselves with phylacteries. The cordelier is not an amulet imbued with any religio-magical property; nor does its mere physical form afford us protection or instill wisdom or divine perception. It is not a lucky charm to ward off or frighten away imagined demons. It is strictly a symbol, or sign, of an actual —even though invisible—bond that now links each of us with his respective Initiator and through him to all other Martinists and to the source of light itself! When, in solemn initiation, we bare our souls to each other, professing our innermost beliefs, answering probing interrogations as to our conceived relationship to God and to each other, we come to agreement in our expressed thoughts and are bound one to another.

Men may change their dress, manner of speech, and customs of living, and even become strangers to one another; but when they think alike and believe something to be sacred and tenable, then they are one in the community of their thought. Such union of thought is a cord which can never be severed by any external agency. Only those so bound can release themselves by reversing their minds or perverting their beliefs. History has shown that ties of a common faith are stronger than those of birth, political affiliation, or social relationship.

In Martinist phraseology, the cordelier is also a "symbol of a magical way." This implies that faith and sincerity, evidenced by your solemn obligations to the Martinist Order, have put you in the way of understanding. The awakening of latent talents and abilities and

their resultant accomplishments will appear to others truly magical.

Through the cordelier, it is further said, "thou shalt become isolated from evil forces during thy work." A profound truth. It veils its meaning from the curiosity seeker. No man can be out of harmony with the universe or earthly society if he binds himself to the good which his mind and conscience direct. One never wanders in the dark who keeps his eyes upon the light. Even the feeblest light should be followed in preference to allowing oneself to be enveloped in billowing darkness. If, therefore, you heed well the precepts of Martinism as you have pledged yourself to do, you will most certainly be isolated from evil forces—those things, conditions, and experiences of human life from which man may receive hurt.

Respected Associates, these are the precepts symbolized by the cordelier. Be ever mindful of them when you fasten it about your person.

In the sense in which we use the word, we are a secret society. We do not conceal our identity or our existence. Secrecy is a condition of privacy. Each of us keeps the intimate affairs of his family private. Therefore, as a secret society, we keep private the conduct of our affairs, the nature of our teachings, our symbols, and our Conventicles.

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.

As members and officers of the Martinist Order, however, it may be incumbent upon you to transmit in written form some official act or vital information to another Martinist officer or to the brothers of the Regional Supreme or Grand Temples, Such communications will perhaps be sent through public channels. The possibility that the privacy of correspondence may be violated makes it necessary to take precautions that such information does not fall to those who might profane it by improper use. Thus, the Traditional Martinist Order for decades has used certain symbols as substitutes for common names and numerals. On this occasion, these symbols are transmitted for your use in the manner suggested. You will by no means use them in the transaction of your ordinary affairs or correspondence.

SUMMARY

The cordelier symbolizes the spiritual bond which we have with all humanity, as well as the affinity in faith which exists between us and our Initiator.

(Exhibit prepared sheet of numerals [A*].) Here is a list of the vulgar or common Arabic

numerals with their symbolic equivalents used in Martinism. You will copy them in your notebook.

(Exhibit prepared sheet of months [B*].) Here is another list consisting of the months of the year and their equivalents. Copy these.

(Exhibit prepared sheet of days, etc., [C*].) Finally, here are the days of the week and their equivalents. Also, special symbols pertaining to Heptads and officers of the Order. Copy these.



































Bring to our next Conventicle the day, date, month, and year of that Conventicle written in this cipher.**

We shall now close this Conventicle in accordance with the ritual of this Degree.

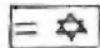
*Exhibits A, B, and C should be prepared beforehand on separate sheets at least two feet square so that they can be easily seen.

**The Master will examine these at the close of the Conventicle and offer any instruction or correction necessary.

SECRET SYMBOLS OF THE MARTINIST ORDER

A--NUMBERS		B--MONTHS*		C--DAYS	
<u>Profane</u>	<u>Martinist</u>	<u>Profane</u>	<u>Martinist</u>	<u>Profane</u>	<u>Martinist</u>
1	.	January		Monday	
2	=	February		Tuesday	
3		March		Wednesday	
4		April		Thursday	
5		May		Friday	
6		June		Saturday	
7		July		Sunday	
8		August		-----	
9		September		Temple	
10		October		Heptad	
0		November		Delegate	
		December		Monitor	
				Grand Recorder	
				Sovereign Inspector	





Always surround single or compound numbers: e.g., 26 is written thus:





and 1913:



EXAMPLE:

Sunday, February 23, 1950, is written:    

Heptad No. 39 is written:  

Heptad No. 39 is written:

*The departure from astrological symbols ordinarily used is intentional: thereby the profane is prevented from acquaintance with even the outer significance of the Martinist cipher.

Discourse Five

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 in an earlier discourse well illustrates the triadic nature of all things— even the three great classifications or divisions 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 or 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 true 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 at the end of the Associate 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.

Our luminaries have taught us that truth is one even when coming from sources seemingly opposed and at variance with each other; so, 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 gap between the viewpoints of science and religion, we establish a way acceptable and agreeable to both.

To do this so as to lead most surely to the right understanding of fundamentals while still allowing the utmost freedom in individual interpretation, our teachers have chosen to follow the traditional pattern of mystical instruction.

Such was the method used by Moses. He wrote of the beginning in words carefully chosen and capable of a threefold interpretation. This allowed men to be comforted and reassured even when not wholly comprehending. The light which veiled Moses' instruction was such that it could not be penetrated by the commonalty of men; yet the Men of Desire walked surely by it and those of the highest grade were one with it.

We shall find our best approach to fundamental truth to be through a consideration of Moses' teachings. In this, we shall have the help of those trained in his school, and we can begin our work of reconciliation in confidence by learning the true nature of creation and the birthright of every human being.

Once we know our birthright; we can the more easily determine the nature of our rightful place in the divine plan and the more intelligently act to make it securely ours.

In this regard, our Venerated Master, Louis Claude Saint Martin, has written, "At the first glance which man directs upon himself, he will perceive without difficulty that there must be a science or an evident law for his own nature since there is one for all beings, though it is not universally in all, and since even in the midst of our weakness, our ignorance, and humiliation we are employed only in the search after truth and light. Albeit, therefore, that the efforts which man makes daily to attain the end of his researches are rarely successful, it must not be considered on this account that the end is imaginary. It is only that man is deceived as to the road which leads thereto and is hence in the greatest of privations since he does not even know the way in which he should walk. The overwhelming misfortune of man is not that he is ignorant of the existence of truth but that he misconstrues its nature. What errors and what sufferings would have been spared us if, far from seeking truth in the phenomena of material nature, we had resolved to descend into ourselves and had sought to explain material things by man and not man by material things; if, fortified by courage and patience, we had preserved in the calm of our imagination the discovery of this light which all of us desire with so much ardour."

Of the truth of the statement that "the overwhelming misfortune of man is not that he is ignorant of the existence of truth but that he misconstrues its nature," we have daily evidence. It is this fact which makes the corrective supplied by mystical teaching so valuable. Because man has become enslaved by his environment and no longer gives heed to his birthright, it is all the more necessary for mystic instruction to reawaken him.

Of the exact nature of God, mysticism forbears to speak, for the limited senses of man can never compass the Infinite—and to attempt it would but further confuse. It is better to consider the character of the Infinite as it manifests itself in creation and thereby learn by indirection that which in time will unfold into fuller comprehension.

Without attempting definition, Moses wrote simply: "In the beginning, God created the heaven and the earth." (Genesis 1:1)

The account sets forth in detail the unfolding aspects of the Creator's nature, showing each stage of creation devoted to a particular kind of activity. In all, six days, or stages, are recorded with a final day or period in which Moses tells us God rested or returned to Himself.

The important ideas for us in this account are not necessarily the most obvious; certainly, they are not those which have intrigued the minds of theologians.

First, it should be noted that creation was a continuing process, not accomplished instantaneously but occupying several stages called days. In Moses' school, the descriptive word emanation was understood by the word day and this conveyed the thought of unfoldment.

Scientifically, this might be compared to the process of condensation whereby a gas condenses to a liquid and a liquid to a solid. From the invisibility of utter infinity, visible things became manifest.

Out of the darkness and the void, the Invisible, Unmanifest, and Unknowable Godhead moved upon the face of the waters: "And God said, Let there be light." (Genesis 1:3)

Thus, Light was the first creation, or emanation, of Omneity and became the first day. The heaven, or the firmament, was the second; the earth and its flora were the third; the luminaries the fourth; the fish of the sea and the fowl of the air the fifth; and cattle, living creatures, and man the sixth. After six such active stages or days of emanation, there followed a seventh in which God returned to that impenetrability beyond man's comprehension from which He had first manifested Himself.

Into this realm of impenetrability, man could enter only in theory and that in negative fashion. He expressed it as a trinity made up of the Not Limited, the Light of the Not Limited, and the Not Being Itself.

This trinity, together with the seven days of creation, produced by addition the number ten, referred to in earliest records of the school of Moses as the decad. In fact, what has come to be regarded as the first metaphysical essay in the Hebrew tongue, the Sepher Yezirah, uses this term decad in referring to creation's manifestation. There we read: "The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the Lord is one and there is not a second one, and before one what wilt thou count?"

Again, in that section of the Talmud called the Aggada, it is written: "The world was

created on ten things: on wisdom, on understanding, and on knowledge, on strength, on reproof, and on courage, on justice and righteousness, on kindness and mercy."

As we shall later learn, this decade and the twenty-two letters of the Hebrew alphabet are rich in symbolic meaning and altogether essential to the complete esoteric understanding of what Moses wrote in the Book of Genesis. We shall learn, too, that both the decade and the Hebrew alphabet can only be understood when we discover their triadic pattern, that is, their threefold nature.

If, during the coming week, you study the first chapter of Genesis in any Bible, Christian or Jewish, you will be better prepared to consider scientifically as well as religiously the matter to be presented next.

SUMMARY

The Hierarchy of Light may be said to represent the fundamental triadic pattern which expresses itself everywhere as a universal law. Especially does it illustrate the threefold division of society into the commonalty, the Men of Desire, and the Unknown Superiors, whom we refer to as the Men of Light, our teachers.

Our Venerated Master, Saint Martin wrote: "The overwhelming misfortune of man is not that he is ignorant of the existence of truth but that he misconstrues its nature."

The Book of Genesis was written by Moses as fundamental instruction. It is capable of a threefold interpretation: religious, scientific, and mystical. Only the initiate, especially of our Order, who has been aided by those of Moses' school, is prepared to grasp the book's full meaning.

We shall now close this Conventicle in accordance with the ritual of this degree.

Discourse Six

Respected Associates:

The ideas of our previous discourse, it was stated, were drawn from the writings of Moses. They were couched in words capable of a threefold interpretation. They had a simple meaning, a symbolic meaning, and a sacred or hieratic meaning. The first two might be expressed by the spoken word; but the deepest or sacred hieratic meaning could only be read in the sign of the word itself.

Students of Moses' school were committed to guarding and exactly transmitting his teachings, and since they were in every respect true to their obligation, that original sacred meaning is still preserved—but only in the original Hebrew in which it is written. It is designated Received Wisdom—or Kabala; but not all readers of Hebrew—not even those who have so carefully preserved the ancient text—are able to speak correctly of that which they have guarded.

Since this is true, it may be understood how much less those outside the tradition itself have been able to penetrate the sacred text and know of a surety Moses' intent. In spite of this, countless religious dogmas have arisen on varying interpretations of the books of Moses, and endless disputes have been engendered because man has recognized the importance of the Bible's teaching even when that teaching was but imperfectly comprehended.

Both Jews and Christians have based their religions squarely upon the Bible, in most cases without knowledge of the threefold nature of Moses' writing and almost without any inkling of the third or most important layer of meaning contained in it. Even our teachers in the mystery schools have often chosen to be obscure on such fundamental matters rather than disclose to immature or unready minds truth which would appear meaningless. For this reason, in our Martinist Order, we proceed slowly, counseling the Associate to prepare himself by meditation and contemplation for the explanations that will be gradually unfolded.

The time-honored questions of philosophy and religion could have found answers immediately if proper knowledge of Moses' teachings had been had. Endless speculation regarding the fall of man, free will, the nature of good and evil, as well as man's purpose on earth, could have been avoided had the teachings reserved for the initiate been permitted to reach all.

That such procedure was not deemed the one to be followed has resulted in most of mankind's living by half-truth and false knowledge, and has obliged the candidate for the mysteries to unlearn much that he had previously accepted as true. It is for this reason that you were questioned thoroughly as a part of your initiation to ascertain your readiness to accept new viewpoints and to re-examine the essentials of science, philosophy, and religion.

Last week's discourse approached the matter of creation as it shaped itself in the thought of Omneity—the pattern of which was seen to be a series of emanations of Infinity. The number of such emanations being ten —counted as a triunity and a heptad comprising the seven days of creation —the name decad was chosen to suggest the completeness and invariability of the whole.

Following the explanations of the Kabalists—they of the received tradition—we shall find these ten emanations spoken of as Sephiroth. Although ten in number, these Sephirah were still counted one, for all were but aspects of and not separated from the Infinity from which they came. As light seen through colored vessels is one light even though manifesting differently; so God exhibiting Himself under various aspects remains One. Or in Saint-Martin's words: "As all things in God are united by a universal communication, there is nothing separable in His nature. Each faculty is the universality of His faculties, and the universality of His faculties is found in each."

Let us consider, as the Kabalists did, these ten essential and unvarying facets of the Godhead called the Sephirah, or divine decad. They are in their proper order: Crown, Wisdom, Intelligence, Mercy, Force, Beauty, Victory, Splendor, Foundation, Kingdom. Such terms may seem to be without particular distinction. This is partly because their English translations do not carry their complete Hebrew significance and, also, because the words themselves are too familiar to us to be associated in our thought with any esoteric meaning.


These Sephirah constitute a representation of Infinity in action— giving us a picture of creation, outlining the path of creation's fall, and setting forth the pathway of man's ascent. They are also the base for the mystic's conviction of the triadic pattern of things.


If we were to diagram the Sephirah, we should do so by three triangles, one below the other, with a single dot below the third. Allowing the dot to represent the earth, we should then have three levels or planes, each consisting of a triangle of Sephirah above us. This correctly hints the triple planes of consciousness which the Kabalists called worlds above our own.

The farthest removed from our sphere of density is that made up of the first three Sephirah: Crown, Wisdom, and Intelligence. This, we must remember, embraces those aspects of God most difficult for man to comprehend. Their character is too near the boundaries of Infinity for man to do more than call them the Trinity. They do, in fact, represent that which became for orthodox Christians the Father, Son, and Holy Ghost, although such terms are hardly adequate. Nonetheless, this Trinity has often been symbolized by an equilateral triangle with its apex up, containing within it the All-seeing eye and surrounded with a glory.

This world or realm of consciousness, inhabited or characterized by Crown, Wisdom, and Intelligence, was called by the Kabalists Atziluth, or World of the Archetype. To Martinists, it is the realm of Seed ideas. It is, therefore, the germinal plane or stage of

perfect intellection. The mother letter Shin suggesting celestial fire, is assigned to Atziluth.

Next is the world or level of consciousness expressed by the three Sephirah called Mercy, Force, and Beauty. This is the world of Generation or Briah. Out of the waters, creation took its rise. The mother letter Mem ,* governing the watery element, is assigned to Briah.

The world or level of consciousness immediately above our earth—the one expressed by the Sephirah Victory, Splendor, and Foundation—is called the World of Formative Ideas, an airy plane or pure form called Yezirah. It is suggested by the mother letter Aleph ,* for air is the breath of life and the animator of form.

Below these three realms, or higher worlds, stands the one of tangible form which we call the Earth. It is shadowed forth by the tenth Sephiroth, named Kingdom, marking, as it were, the farthest extension or greatest condensation of the ethereal stuff of the Godhead. Seen from the standpoint of allegory, our Earth is the farthest removed from the light, warmth, and beneficence of the Source of Light; and man, whose home it is, seems little better than an exile. Indeed, considering the gulf which stretches between the world into which man was introduced in the beginning and that in which he finds himself imprisoned at the present time, "the exile" seems an apt characterization of man.



Much of the writing of our Venerated Master, Louis Claude de Saint-Martin, was addressed "to man, the exile." To console man in his outcast state and to inspire him with faith in his right to return to those realms which once were his became increasingly the labor of love to which Saint-Martin devoted himself. His books were widely read and his words of advice eagerly sought, not alone among the followers of Pasquales but among the profane of his own country and of the Continent as well.


It might be well here to make plain that the method of esoteric instruction used by Pasquales was not that followed by Saint-Martin; not so much because Saint-Martin disagreed with it as because he was spiritually beyond the necessity of using it. He was ready, nonetheless, to acknowledge the wisdom of Pasquales' "suffer it to be so now" attitude.

He recognized the spiritual integrity of Pasquales and acknowledged him as a master of the occult way; but he accepted Pasquales' instruction and assimilated it according to his own spiritual capacity. Having done that, he was still cognizant of a better way:

"The knowledge which might formerly be transmitted in writing depended on instructions which sometimes rested on certain mysterious practices and ceremonies, the value of which was more a matter of opinion or habit than of reality, and sometimes rested on occult practices and spiritual operations, the details of which it would have been dangerous to transmit to the vulgar, or to ignorant and ill-intentioned men. The subject which engages us, not resting on such bases, is not exposed to similar dangers. The only initiation

*The Hebrew alphabet had three divisions. These were three mother letters, seven double letters, and twelve simple letters. The three mother

letters were Aleph  , corresponding to the English a; Mem  , corresponding to m;

and Shin  , corresponding to sh. 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."

Reconstituted Martinism seeks to exemplify this spirit of concern for the welfare of those searching for the path of return. It outlines, according to the ability of its teachers and the capacity of its initiates, not only the original powers, abilities, and possessions of man as the favorite creation of Omnexty, but also the ways by which those powers, abilities, and possessions (now seemingly lost to man) may be recovered.

There will be little of theory or idle speculation to occupy us in regard to these high matters, for Martinism is intent upon opening a way of understanding whereby man may repossess the inner abilities and reawaken the dormant faculties and commence his journey back to that which may rightly be called his lost heritage.

It will be necessary, however, especially in this degree, to retell the story of those significant events in man's past which have often been slighted and whose importance to his spiritual progress have been altogether overlooked.

In our next discourse, we shall continue our consideration of the writings of Moses in order that we may properly evaluate those fundamental problems with which man, the exile, is faced and which he must overcome.

The ten emanations of infinity, spoken of as Sephirah, are Crown, **Wisdom, Intelligence, Mercy, Force, Beauty, Victory, Splendor, Foundation, and Kingdom.**

The first three. Crown, Wisdom, and Intelligence, make up Atziluth, or the World of the Archetype.

The second three, Mercy, Force, and Beauty, make up the next level beneath: the World of Generation or Briah.

The level of consciousness immediately above our earth is that expressed by the Sephirah Victory, Splendor, and Foundation and is called the World of Formative Ideas.

Below these three realms, shadowed forth by the tenth Sephiroth, named Kingdom, stands the earth.

Biblioteca Esoterica Esonet.org

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The writings of Louis Claude de Saint-Martin were addressed "to man, the exile," to console man in his outcast state and to inspire him with faith in his right to return to those realms which once, were his.

We shall now close this Conventicle in accordance with the ritual of this degree.

Discourse Seven

Respected Associates:

It is necessary at the outset to understand the nature of the first book of Moses, called Genesis, and the account of creation given there. The whole book is symbolic and should never be considered as a literal or naive example of primitive cosmogony. It is merely a statement of the basic law by which creation came to be.

Moses was thinking scientifically as well as mystically: Manifested creation is but the result of the evolutionary operation of the first law. Moses had had the benefit of instruction, not only in the mystery schools of Egypt, but also in that school of which his father-in-law, Jethro, was high priest. Therefore, he wrote as an initiate for initiates. Because of this, those who have attempted to explain his meaning without the benefit of similar mystical instruction have been like the profane—blind, ignorant, and mistaught.

Such facts may startle the orthodox mind since they run counter to ideas promulgated by formal religion of all denominations. They are not introduced to discredit religious ideas or to deprecate the good intention of religious leaders; but they are introduced as necessary to that understanding of God and His laws that will lift us above the fog of misconception and ignorance in which we are immersed.

It is not the province of mysticism to detail the sins either of omission or commission perpetuated or permitted by orthodox channels of education; nor does the ready initiate expect it. He looks to mysticism only for those positive expositions of essentials which will enable him with growing certainty to posit himself in truth and demonstrate the rightness of his position.

At this point, then, let us consider those theological problems with which the Church has busied itself and which can only be resolved by the secret and hidden wisdom of initiation.

First, let us briefly examine the several aspects of what has been called man's fall, for we have been taught in an old couplet that:

"In Adam's fall we sinned all."

The familiar story of Adam and Eve and the Garden of Eden, with which religious instructors have convicted us all of sin, is nothing but the grossest misstatement or misconception of Moses' exposition in Genesis.

There was no Garden of Eden; there was no serpent; there was, in fact, none of the childish elements made familiar by the Biblical account! What there was lay too deep in the realm of abstract ideas to be penetrated by unenlightened and overzealous religionists. It was at one and the same time a scientific and a philosophical ideation of man, his faculties, and the field of their activity.

The Garden of Eden was in actuality the field, or sphere, of activity in which man was to exercise and develop his faculties. The Hebrew

word gan גן , which has been translated garden, according to its root simply means "enclosed space." Thus, "field," or "sphere," is the exact meaning. Unfortunately, Biblical scholars and translators either misread the intent or deliberately chose to conceal the real meaning. Again, by error or design, they personalized man's faculties, calling them persons or things. So, the fable of the Garden of Eden with its inhabitants has given mankind an altogether mistaken and misleading notion of the underlying principle of creation. It has caused endless confusion and has given rise to some of the vainest speculation that thinkers have ever permitted themselves.

Because of this fable, we must even now as Martinists give some attention to matters which, but for centuries of misteaching, need not have concerned us. The fall of man is one such. With it are bound up the problems of good and evil, free will, and many other theological questions. All of them find their origin in a set of circumstances which never existed!

The scientific fact stated by Moses was simply that the faculties of the thing created find life or expression in a field of operation. No life can be expressed without movement. Movement cannot be initiated without impulse, or urge, and cannot *ne* maintained without poles of attraction and counterattraction. Finally, only an insipid and monotonous action can result where the forces of attraction and repulsion are evenly balanced and where no provision for variation is allowed.

A little thought will establish the intended correspondences. Adam is creation; Eve is the volitive faculty, or desire; the temptation is that which initiates activity, or sets the forces of attraction and repulsion in motion. The positive and negative aspects of force are the good and evil, and the possibility of variation by the overplus of desire is free will.

The consequences of the volition can never be set down exactly, for the variation in the pattern may be endless. In the story, as we know it, the first exercise of free will resulted in the loss of all that the Creator had bestowed upon His creation. This is the so-called fall, depriving man of his perfection. In reality, it was only the necessary expansion of the field of operation to encompass the developing faculties of man as they eagerly sought the new experiences of growth. The shell which protects the maturing embryo must at a certain point be destroyed or the chick will be stifled and its further growth and development made impossible.

Mistaking all things, profane men have never been able to penetrate the secret of creation and so know nothing of its true character. Imprisoned in the limited viewpoint, they have taken themselves further and further into the labyrinth of illusion until at last they imagine themselves hopelessly outside the boundaries of Infinite Love and concern, lost to an estate once cherished, and punished for sins their forefathers supposedly committed.

Therefore, it is a self-created dream state of exile in which man finds himself. He longs for the heaven from which he feels shut out; but he fails to find it, for he imagines it to be outside himself. Our Venerated Master, Saint-Martin, has written that in this state the only communication between God and man, who has declared himself separate, is by signs and emblems. By means of these, the Eternal indicates His love for corrupted creatures and gives evidence of His unceasing efforts "to remove the separation so contrary to their felicity."

Reintegration, then, is the Great Work, and it is accomplished "by restoring in our faculties the same law, the same order, the same regularity by which all beings are directed in nature."

"The object of man on earth is to employ all rights and powers of his being in rarefying as far as possible the intervening media between himself and the true Sun, so that--the opposition being practically none --there may be a free passage and the rays of light may reach him without refraction."

The first major error which mankind in general is prone to make repeatedly is that he tends to depend too exclusively on the world of nature, or phenomena. Even the most casual contemplation of nature indicates the presence of law and order. Is it not then reasonable to expect that man, too, is patterned according to law? Many live in accordance with the laws of the world of phenomena rather than in accordance with the Law of Man. The consciousness of that mystical light within can come only from an awareness of truth.

Since the law functions within mankind as surely and reasonably as it does in the world of nature, man must learn to contact his inner being to help him avoid error. Then he may begin to realize that happiness depends on internal conditions and not on outward material circumstances. As he feels springing up within himself hitherto unknown aspirations and desires, he will come closer to freedom. Since the dawn of conscience, mankind has been bewildered by two apparently opposing principles. An almost indistinguishable mixture of good and evil, light and darkness, harmony and discord seems to destroy and cloud the brightest rays of light which otherwise might exist throughout the universe and within himself. Such contradiction causes a confusion difficult to clarify. When man tries to explain it, he often loses confidence and abandons himself to dangerous opinions.

There are two contradicting beliefs in the orientation of religious doctrine regarding the problem of evil as opposed to good that lead to this confusion.

- (1) The belief that the world was created by a Being absolute in power, wisdom, and goodness, and has always remained under His divine guidance.
- (2) The belief that evil is not a mere illusion, but a power existing independently of good.

(The Master should reread these two definitions, emphasizing their importance.)

Concern about this apparent conflict of good and evil has deeply affected the thoughts, social customs, and ideals of mankind; yet the answer may be simply stated.

Good, for each man, is the accomplishment of his own law. Evil is that which is opposed to his own law. Every human being has only one law, which is related to the primary Law of Good, which is One. This Good, or the accomplishment of the one Law, is Truth. Man has within himself the ability to grasp the power of good and thus defend himself from what seems evil. He has been created in the center of good and has been appointed an ideal life free from evil or misunderstanding. By believing himself to be no longer within that center of good, man experiences its absence, which he calls evil.

It is the purpose of man's existence that of his own free will he learns to perpetuate goodness and truth through happiness. He will continue to be harassed and punished by the seeming evil until he learns to recognize that evil arises from his own free will. Grasping the moral discipline of toil and trouble in his life, he will eventually return to sit within the realm and sphere of Good. To strengthen man in his present state and enlighten him as to the way of return to his original estate are the concerns of Martinism.

SUMMARY

The Book of Genesis is symbolic. It states the scientific principles upon which creation is based. As an allegory, it indicates how creation is maintained in its field of operation through the activity of man's volitive faculty (desire) between two poles of force.

Man has brought about his present condition through a misconception of his rights under the law of Omneity.

The terms Good and Evil are but terms for the positive and negative aspects of the same force.

We shall now close this Conventicle in accordance with the ritual of this degree.

Discourse Eighth

Respected Associates:

It must be plain from what we learned in our last discourse that what has come to be called free will is simply man's ability to decide for himself when and how he shall act to maintain his strength and his independence by resisting voluntarily the obstacles which tend to prevent his acting in conformity with the law of his innermost nature.

The fact that philosophers still ask about will and how it operates indicates that the average person has little idea that will is the governing power within man's nature. Throughout the ages, men have concluded erroneously that will required reason to motivate it. If will were subordinate to external cause, how could man believe in a free will? Yet most of us turn continuously in just such a circle, repeating the errors which keep us from being independent and free. To say that there can be no will without cause is to say that will is not a free deciding faculty. Such reasoning ignores the very essence of free will, which is the ability of an individual to act on his own volition independently of all external influences. When man learns to rely on his inward resources, he will then be able to exert his will so that his relationship with his external world will be harmonious.

Free will is somewhat limited, nevertheless, for although man has the power to determine his own actions, he cannot control all the other influences in the world around him. Free will is also diminished by the lack of harmony within the constitution of man himself. The man who is not physically, mentally, and spiritually progressive will not even seek the freedom which free will can bring. The blind, frivolous person without ideals, who is guided solely by his senses, judges things by what they seem to be and not by what they really are. It would be futile to present to such a man truths opposed to errors, for he would compare them with his own dark and false ideas and find in truth only guilt and contradiction. Being muddled in his perceptions, he would choose to follow the dead and obscure law of his animal nature.

As was implied in our definition, the ideal freedom of the will can only be achieved by the individual who frees himself from imitating others, from materialistic possessions, and from fear of loss so that he may act in accordance with his Inner Self. Such a man esteems himself sufficiently to desire to know himself. He watches his habits and has already tried to push away the veil of obscurity which surrounds him. Thus, he will fortify himself with the strength which comes from the inner governing power of the will.

When the will is right, the rest of the constitution of man falls into harmony. The power of the will, then, commands all that which approaches the fortress of physical man; and through its exercise, all actions which have been limited through ill-usage are liberated.

The harmonious appearance and functioning of the human body depend upon the proper functioning of every cell in a coordinated hierarchy of cells, tissues, and organs. In like manner, the harmonious functioning of each individual in society depends upon his

ability to function harmoniously according to his own nature.

The proper exercise of free will can result in a freedom for man surpassed only by that state of freedom which existed at his origin. When we come to realize that "we are members one of another," we cease to seek our own selfish ends at the expense of other members of society. As one member of society suffers, wants, or is sick; so, ultimately, will each member of society be affected. While such social responsibility resting on the free will of each individual's nature can rarely be found today, one must not conclude that it cannot exist in the future. Collectively, as well as individually, we experience that which we deserve to experience.

We may ask why man has failed to recognize and use fully his inherent potential liberty. In part, the cause may be attributed to the negative aspects of various philosophies formulated by him. We might mention as examples:

- Fatalism, which holds that all things occur according to a fixed order wherein cause and effect are not related;
- Predestination, which holds that all that occurs is foreordained by Omneity; and
- Determinism, which holds that all volitions are determined by motives acting on the character of a person so that action is not really the result of free choice.

From such philosophies, mankind, in servitude to jobs, to the opinions forced upon it, and to the conventions of society, has decided vaguely that man was not created **for** freedom. Such fallacies are based on erroneous conceptions of freedom, the ability of man, and his will. Therefore, yearning for freedom while ignoring the will of man is not likely to bring even a small portion of that freedom which is the divine right of everyone.

If each individual were to discover and put into practice his innermost ideals, freedom from want and a more harmonious social order would inevitably result. As we realize that "we are members one of another," we cease to force outside events. At the same time, we maintain the strictest allegiance to the law within our hearts. Each individual in society has the right and the power to strengthen or to weaken his freedom. When this power is used to strengthen, it has a most salubrious effect. There is a feeling of relief from a great load as well as a feeling of expansiveness. Bonds of worry and fear which have tightened about the man of servitude disappear, and a new attitude of trust and freedom from care enters his life. Old habits of limitation yield to characteristics of pliability and calmness even in the midst of turmoil and bustle.

Such seeds of new life once planted in the consciousness will take root and grow from day to day. Eventually, one will find himself more in conformity with the Divine Will. Environment and outward circumstances will also change, for the first Law of Universal Justice is that the ratio is exact between the nature of the result and the nature of the cause.

Will is indeed the primary factor in the creation of proposed spiritual changes. Consequently, anything which tends to increase the power of the will and to make it more

forceful is naturally to be desired. Generally speaking, we learn to strengthen this power of our soul—our will—by studying its attributes, by forming right habits, and then by exercising them.

SUMMARY

Free will is simply the ability of man to decide for himself when and how he shall act to maintain his strength and his independence by resisting voluntarily the obstacles which tend to prevent his acting in conformity with the law of his innermost nature.

Humanity at large, at present held in servitude, has the power to live in an ideal state of freedom.

The revivification of will in man by its use in a pure, positive, constructive manner is of primary importance to man's freedom.

A Suggested Discipline for the Will

Definitely plan two hours of the day and try by all means to live according to this plan. It is usually best to choose Sunday or a holiday to make this experiment. Schedule each minute of those two hours and turn from one activity to the next on the moment, even though you may not have finished the previous activity.

Vow to yourself that you will refrain from scratching your nose, pulling your ear, or putting your left hand to your face for a week. For each violation of this discipline, voluntarily pinch yourself always in the same spot. In time, the body will automatically refrain from performing the undesired action. (Pinching dates back to an ancient theory of the duality of man. In this way, the lower self is taught to obey the dictates of the will.)

We shall now close this Conventicle in accordance with the ritual of this Degree.

Discourse Nine

Respected Associates:

In the preceding discourse, we were given certain teachings of the Martinist Order concerning free will. It was this high faculty which caused man's descent from his first estate. Being then higher than the angels, he existed in a veritable paradise of delight, was endowed with many faculties, and was a potent Being. He ruled such intermediary agents of creation as Principalities, Powers, Virtues, Dominions, Thrones, Cherubim, and Seraphim. He was high in the current of emanations of Omneity.

Intermediary agents of creation were known to the ancient Egyptians, Kabalists, Gnostics, and early Christians. A Hierarchy of such terrestrial and heavenly Beings has been said to exist from the very highest spiritual plane to the lowest state of matter. In general, man has lost the possibility of ruling or even communicating with these great spiritual Beings of the ultra-mundane sphere. However, by turning his spiritual eyes upward in preparation for his return to his original home, he will greatly revive within himself his power over and communication with such Beings.

Contrary to the general belief, man did not come into this world as a result of weakness. Rather, his coming was a self-assertive step, the result of strength. Man came into this world to fulfill the purpose of evolution, not only to increase his strength through growth but also to assist in raising the status of all material things.

No origin of spiritual life surpasses that of man, for there is no older Being in nature. The origin of man is God, but the origin of the human race on the earth is man's coming down into matter. Naturally, man has lost and sacrificed much. This we can readily see, for the corporeal life of man is in most cases a privation and a struggle.

During periods of aspiration, man recalls faintly his higher estate. This longing, or yearning, this indefinite remembrance of a fuller, more ideal existence, unconsciously drives him ever onward in the search for happiness.

Man now lives in the darkness and comprehends it not. His real element of life is light. The corporeal, physical body is subject to a most humiliating end; but man possesses an immaterial body that is glorious and perfect, through which he may enjoy all the rights of immortality.

Where else could there be an estate or condition which possesses all of the perfections, the opposite of which man now endures, if not in the infinite knowledge and presence of Omneity? Man's limitations are due to nothing more than his separation from Omneity, or the Supreme Principle of Good, which is the true light and only support of all creation.

The formation of matter by the condensation of finer spiritual forms into the dense physical state can be illustrated by a pyramid, whose apex represents the unitary sense of all and whose base represents the earthly stage of final condensation. (Exhibit Illustration

A.) This pyramid illustrates the ancient theory of emanation of matter from the unitary source of all.

Man regards himself as no longer the same Being he was at one time. He knows his limitations and his responsibilities, and he is striving to know his destiny. This destiny is that, as a result of his struggles in the material world, man may through his own efforts regain his early and original status and also rise to a higher state than he has heretofore enjoyed. The realization of his destiny, as well as the search for his many incomparable faculties, has caused him to be busy since first arriving upon this earth.

His ascent back to the realm of Omneity necessitates that he approach the various emanations from below. Therefore, he must develop certain powers in this ascent that are different from those of his descent. In threading his way back to his original state through the Forest of Errors, mankind is given many helps and aids, the proportion and degree depending on his own work and effort. As he strives to understand the Absolute and to bring about a reintegration within himself, so will he be assisted by Beings on this earth as well as by invisible ones. (Exhibit Illustration B.)

Martinists hold that man is made up of three principles: the ame (pronounced as though spelled "ahm"), the fluid envelope, and the corporeal body. The word ame has been used because its meaning in French cannot be easily approximated by any English word. It may be said to represent the spiritual properties of man, or the principle of life. In reality, it is the component part of man which is immortal.

The plastic middle or fluid envelope serves as a connecting link between the ame and the corruptible, or physical, body. It also gives rise to those activities of man which we attribute to the emotions. Mystics of all ages have been aware that there is another general division of man's body, which possesses a vital and responsive quality. You may call this intermediary body the fluid envelope, or the astral body, as you wish. It is sufficiently spiritual in make-up to be influenced by spirit, yet it is physical enough in nature to influence the physical body.

No one can question that man receives assistance from his constitution. He is so constructed as to be protected and safeguarded against the dangers that surround him. This protection is in the nature of a corruptible envelope, or corporeal body, which gives him a vehicle for undergoing certain experiences and a channel for his senses to bring him knowledge. Thus, by the promptness and Tightness of his reason and the quickness of his senses, man can prevent himself from falling into lamentable errors on his return to his ideal state of existence. His connecting relationship between spirit and nature can be illustrated by drawing two slightly overlapping equilateral triangles. (Exhibit Illustration C.) The triangle with its point down represents the spiritual properties of man. The triangle with its point up represents the mundane, or physical, side of man's nature. Where the points of the two triangles overlap is the fluid envelope, as denoted in the Martinist teachings.

Therefore, man retains the ame, the superior possession of which he was fully aware in his early estate even while subjected to a corporeal, sensual body. He is at the same time large and small, mortal and immortal, physical and spiritual; possessed of potential freedom but bound to the physical world as a result of his will. In other words, man is composed primarily of two natures opposed to each other. They meet and are somewhat blended in what we Martinists know as the fluid envelope. By understanding his fundamental construction, man can direct his will constructively toward reintegration and regeneration.

SUMMARY

At one time, man occupied a glorious and ideal spiritual state.

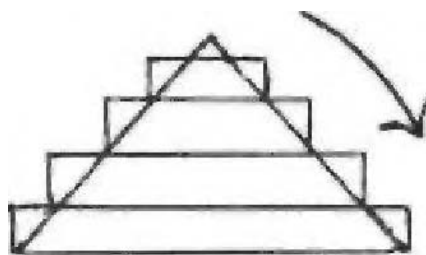
The so-called fall was a self-assertive action of man. Through existence in a physical world, man has lost certain of his powers, privileges, and rights. His main objective is his search for the spiritual world from which he came and the return to those original rights and privileges which he enjoyed in his first spiritual status.

Man has been equipped with certain instruments, or bodies, with which he can overcome the world and return to the ideal existence from which he came.

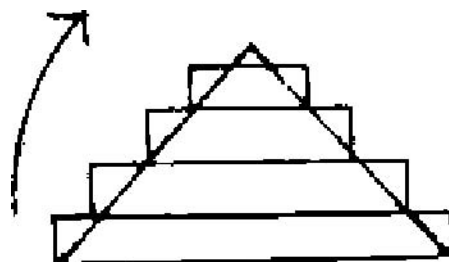
The spiritual part, or ame, of man is connected with and can function through the physical body by the instrumentation of a third, or middle, body known as the fluid envelope.

We shall now close this Conventicle in accordance with the ritual of this degree.

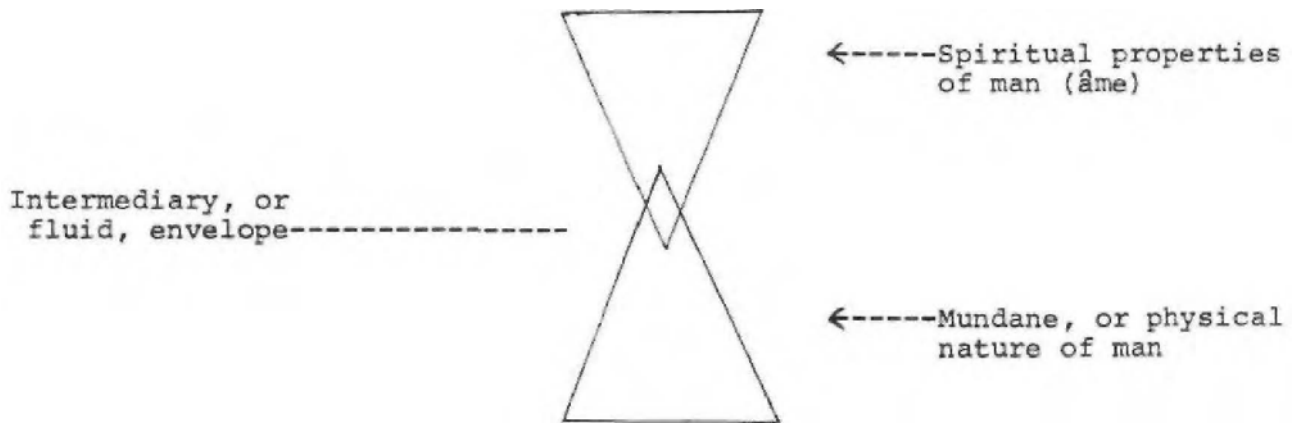
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A. The Path of Descent



B. The Path of Ascent



C. The Fluid Envelope

Discourse Ten

Respected Associates:

Since the days of Aristotle, mankind has been striving to classify all substances—living and nonliving—on the face of the Earth. Yet, today, even science cannot furnish a satisfactory classification for all the multitudinous objects in the world.

Martinists believe that a true classification can be reached by following nature, conforming to her triadic pattern of mineral, vegetable, animal. But where are the demarcations between vegetable and mineral? Between vegetable and animal? Between animal and man?

Let us first consider the difference between the vegetable and mineral kingdoms. The vegetable kingdom includes all growing objects, originating directly or indirectly in the earth, multiplying and reproducing either above or below ground.

On the other hand, we consider objects to be of the mineral kingdom if they have their source in the ground, are apparently passive, and cannot reproduce themselves.

Both have in common their close association with the ground; yet one has movement and the other has not. The green vegetable shoot which grows or moves toward the light has no counterpart among the mineral objects. Since the more abilities and powers a species has, the more advanced it is in the scale of evolution, and it is correct to conclude that the vegetable kingdom stands above the mineral in the realm of nature.

Let us pass next to a comparison of the vegetable and animal kingdoms. We have noted that the vegetable kingdom possesses characteristics of growth, fructification, and reproduction. These characteristics are also the possession of the animal kingdom. In addition to these common characteristics, one has feeling and the other has not. The animal gives evidence of feeling not only pleasure and pain but also fear and desire; but these are wanting in the vegetable. On the basis of possessing more abilities and powers, then, the animal kingdom must stand above the vegetable in the realm of nature.

Within the animal kingdom itself, man is essentially distinct because of his faculty of reason. As animals and vegetables have certain characteristics in common, so do men and animals; yet the additional abilities and powers possessed by man are so far in advance of those possessed by other members of this kingdom as virtually to constitute man a kingdom in himself above the other three.

The law of development, which Martinists call the great fourfold proposition, or Quaternary Law, links all four kingdoms together in its four axioms. It is fundamental to the explanation of all the kingdoms on Earth, the spheres of the spiritual world, and the constitution of man. It provides man with the understanding whereby he may begin his journey out of the Forest of Errors in which he finds himself. Briefly, this fourfold proposition is:

- Axiom One: Evolution justifies the existence of all the kingdoms of the Earth.
- Axiom Two: A definite correspondence exists between the kingdoms of the physical world and the emanations of the spiritual world.
- Axiom Three: From the lowest material manifestation to the highest spiritual emanation, there is a continuous progression of characteristics and force.
- Axiom Four: In all classifications, inverse proportion is the rule: The greater the number of emanations or subdivisions, the less, proportionately, the life force in each and the fewer the characteristics expressed.

So important to our progress is this Quaternary Proposition that we shall examine each of the axioms in detail. Axiom One states that evolution is the justification for the existence of all the kingdoms of the Earth.

In nature, it is clear that all the kingdoms of the material world grow, first, through involution; second, through evolution. That is to say, there is a path of descent from unity to multiplicity which might be termed disintegration; and there is a path of ascent from multiplicity back to unity which Martinists call reintegration.

In biology, the term involution is understood to mean retrograde development, degeneration." It is the opposite of that biological process called evolution, which is understood to mean the development of a series of lower forms into higher ones.

To Martinists, the two terms imply fall and rise. By man's fall, he moved from the center of Omneity in a series of descents, or downward progressions, which dissipated his original powers although multiplying his extensions. In his rise, he will move from a multiplicity of weak and feeble actions through reintegration back to Omneity, his true center. This process of fall and rise or involution and evolution is a continuous one and embraces the four kingdoms—mineral, vegetable, animal, and man. It operates by the laws inherent in itself and does not concern Omneity directly.

Axiom Two embodies the law of correspondences—a fundamental one to all mystical students. It is summed up in the familiar phrase, "as above so below," meaning that the visible world is but a reflection of the invisible and that the laws which operate there have their expressions here. Likewise, it means that things terrestrial are counterparts of things divine. Consequently, the law of analogy is everywhere used to demonstrate this fact. By analogy, even things dissimilar may be made to serve as illustrations. Thus, the heart and brain are not similar; but in the doctrine of correspondences, they may be considered analogous—that is, in philosophic anatomy their functions are correspondent ones.

Axiom Three states that from the lowest material manifestation to the highest spiritual emanation, there is a continuous progression of characteristics and force.

Mystics have long possessed the knowledge that all kingdoms of nature are related, *above* and below, by progression or unbroken series. Between matter and the indefinable God, or Omneity, there are infinitesimal gradations of energy; therefore, in the universe there are

no two things alike. Nature makes no duplicates.

Progression exists from the lowest to the highest without boundary or separation. Even the apparent gaps between kingdoms are found upon examination to be filled with a continuous series. It is impossible, however, to know exactly all the characteristics of any one of the terms or objects in this great stairway or progression, for such knowledge was lost when man gave up his first status. Because he has lost all contact with the first of all of these sources, he does not know the source or root of any one of this numerical series.

This law of progression or continuity applies equally to Beings that are above material status. In fact, Beings in the spiritual spheres follow it with more exactness because they are not so far from the first term or division of progression.

Axiom Four, which states that in all classifications inverse proportion is the rule, follows logically as a result of Axiom Three. Since there is a continuous progression of characteristics and force from the lowest to the highest, it must be clear that as the characteristics multiply, the force decreases. In other words, the more a substance is subdivided, the less will the subdivisions exhibit the powers of the original root. This law applies solely to the involution of creation.

A simple illustration will demonstrate this. The circle has long been a symbol of Omneity. Since a circle is made up of 360 degrees, let us say that Omneity has 360 attributes. If, therefore, we divide the circle in half, Omneity, which was one, now becomes two, each having only 180 attributes instead of the original 360. If we divide by four, there are four subdivisions or classifications, but each exhibits only 90 attributes instead of 360. Thus, the farther from Omneity we move by these subdivisions, the more numerous they become but the fewer attributes of the original they possess. This is the rule of inverse proportion.

This Quaternary Law is a significant one, and its four axioms should be learned.

SUMMARY

The Quaternary Law is to Martinists a fourfold law linking all four kingdoms together in its four axioms. It is fundamental to the explanation of the kingdoms of Earth, the spheres of the spiritual world, and the constitution of man.

Its four axioms are:

- Evolution justifies the existence of all the kingdoms of the Earth.
- A correspondence exists between the kingdoms of the physical world and the emanations of the spiritual world.
- There is a continuous progression of characteristics and force from the lowest material manifestation to the highest spiritual emanation,
- The law of inverse proportion governs this progression: The greater the subdivisions, the fewer the characteristics and the less the force in each.

Biblioteca Esoterica Esonet.org

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We shall now close this Conventicle in accordance with the ritual of this Degree.

Discourse Eleven

Respected Associates:

In the preceding discourse, we were given certain laws about man's origin, his first splendor, his will, and the condition in which he finds himself at present. Certain errors, too, we found to be prevalent in the conduct and daily opinion of mankind in general.

One of the greatest of these is the failure to distinguish between inanimate matter and the living organism. Why? We shall give three misconceptions which have resulted in this great error: The first is the error made by man in his apparent perception of evil. Let us reiterate the definition of evil: "Evil is that which is opposed to the progress of each individual."

Opposition to the progress of mankind makes man unhappy. If he is unhappy, then he must be guilty of not making use of the privilege of his free will because evil is nonexistent when confronted with good. The progress of every being on Earth, however, is subject to opposition as a result of its own evolution.

As far as actual practice is concerned, there is really a double action working upon man and nature. We can say, in fact, that in effect there are two opposing forces if we remember at all times that of these two only one can be real.

The second force, or apparent evil, can have neither weight, number, nor measurement since these conceptions belong to the very essence of good. Man will make much progress, therefore, if he will recognize at the start the great dual law of positive and negative forces at work in nature or corporeal creation. We must recognize this dual law in all temporal things, for this realization will be the means of unraveling it within ourselves. Since the beginning of man's consciousness, there has always existed this law of dual action. It is necessary, however, that man understand and subsequently overcome his belief in the illusory power of negativeness, or evil.

As a result of man's unfortunate belief in the power of negativeness, there has arisen a second error in this Forest of Errors: In his struggle for progress man has made of material nature an independent force. Although man was able to see that nature was living and active, he considered it separated from the main trunk of creation. Ultimately, he saw in it only an isolated being whose voice was lost in the distance. Therefore, the laws and truths which nature would have revealed were looked upon as oppositions rather than helpful lessons.

Since man has been bound to the material regions of the Earth, he has tried to discover the laws and forces extended into matter from the invisible realm; but he has been confused by the belief that such invisible guidance should be as tangible as matter itself. He has wanted to submit both matter and the directive force back of it to physical measurements. Such a corporeal measure can only be given to space and mass.

If mankind were correct in believing that invisible, directive force was the same as matter, it would mean that some of the spiritual emanations of Omneity would be within the bounds of limited and inaccurate sense faculties. This is directly opposed to what we understand about both man and the great spiritual forces of the universe, for we believe that previously man was able to perceive such forces. The solution to the two problems which have arisen as a result of our misunderstanding is that the invisible forces back of nature are superior to and control matter. Therefore, they cannot be of the same quality. Matter could not exist without these protective forces; yet these forces can exist without matter. It is the continual rhythmic recurrence of such forces that causes the regular renewal of corporeal beings.

This brings us to a third error or general misconception of mankind. Having seen bodies of animals and other living creatures decomposed and disappearing from sight and having seen as well these bodies continually replaced by other bodies, man has concluded that the new bodies were formed from the debris of the old ones, the different parts being again introduced in the composition of new forms. From this, man concluded that the particles of matter were going through a continual cycle of life and death, their fundamental nature always remaining the same. This is not true.

First, matter, that is, its forms and expressions, is not indestructible and is not eternal. Only the invisible cohesive forces of Omneity are eternal and indestructible, and they are the essence of matter. One must be careful not to confuse matter with the divine energy that supports it. Matter is only the outward, apparent, sensible, or tangible expression of the innate cohesive forces of Omneity.

As far as Omneity is concerned, there can be no end to any living creature. However, the Law of Duality causes the end we call death. It applies even to vegetables, which proceed from seed to full bloom. Opposition to its progress ultimately brings it to a conclusion.

Therefore, we see that bodies of animate things are made up of matter which is continually being reinforced by cohesive energy. Matter is unable to retain this force under the continual stress and strain of the negative aspects in nature; so death occurs.

Death results from the cessation of the activity of these cohesive forces. These forms are subject to decomposition only because the forces, having retired, abandon matter to its own chaotic conditions. These conditions, being negative, are opposed one to another. They divide and destroy themselves before our very eyes.

We can perceive somewhat the difference between the decomposed, unorganized matter and that which contains cohesive energy when human beings devour animals. When man eats a portion of the body of an animal, he obtains a very large quantity of this cohesive energy. This energy is not in its natural balance and brings a spurt of energy because it wants to return to its original source or to escape. During this struggle, the human being feels an effervescence that stimulates him to greater action. He feels quiet only after this cohesive energy has been released from his own organs.

This leads us to the logical conclusion that death is a simple phenomenon which concerns all. A wise man has the moral stability to contemplate his own death. Those who have comprehended the errors of this world and have been occupied in life with light and truth are sometimes aware of their approaching end because spirit is the universal torch of matter.

We have said that man is composed of the physical body, the plastic envelope, and the *Sme*, or Soul of the individual, the carriage is the physical body, and the horse corresponds to the plastic envelope. If the carriage breaks down, the driver can mount the horse and ride on. That is what occurs at death. The rider travels on until the horse becomes old, weary, and worn out; then the rider must continue on foot.

In the materialistic conception, man pulls the horse, the horse is seated in the carriage, and the carriage directs the actions of the horse as to the way it should go. The same analogy might be applied to other conceptions in regard to death.

Perhaps a still better analogy can be drawn from a large observation balloon. (Exhibit balloon diagram.)

You will see by the diagram that there are three separate and distinct divisions. These three divisions make the figure analogous to the construction of the human being.

The wire basket containing the sand bags represents the physical body. It is hooked to the plastic envelope at 1, the plastic envelope is in turn hooked to the balloon proper at 2. When the balloon is high enough, the wind becomes rough and shakes off the basket containing the heavy sand bags. Further rocking of the balloon in a higher altitude dislodges the hooked piece of metal which represents the plastic envelope. The balloon then continues on up out of sight.

We see in this figure a very simple explanation of death. In the ordinary state of health, all three principles are assembled together. When one becomes ill or death approaches, some of the sand bags are thrown out of the basket and the *Sme* is then able to exert a greater force than the body. The forces of the spiritual world begin to rock the balloon and the body is shaken off and left behind on the Earth. The true solvent of dead bodies being the earth, the body of man is decomposed and absorbed again into nature. The double-hooked rod is next shaken from its connection with the *Sme*. The *Sme* then soars to invisible heights.

The wise man, therefore, convinced that this world is only a reflection of the unseen world, rejoices rather than grieves when the time comes to renew his acquaintance with his original estate, for he knows that originals are preferable to reflections.

SUMMARY

There operates in this material world a positive and negative interaction known in Martinist teachings as the great dual law. This apparent action is due to the manifestation

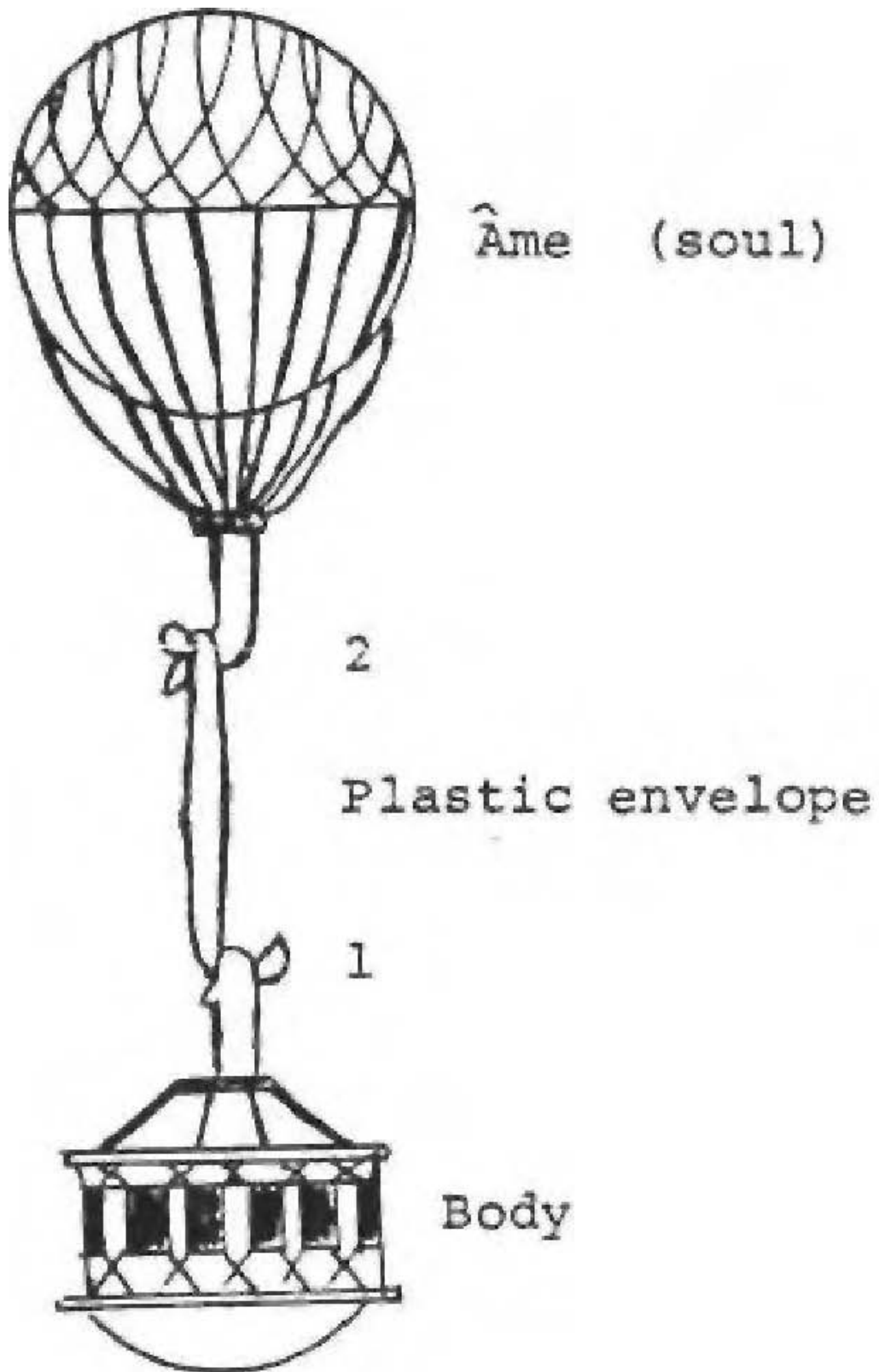
of good and the effects of the absence of good, which are evil. Evil, by its nonentity, works in opposition to the progression of man.

The general erroneous opinion held by mankind is that nature exists by and of itself, independent of all creation.

If man guides his actions in life so that he can circumvent opposition to his progress, he will master life and comprehend so-called death.

The Class Master may call for discussion and clarification of any points.

We shall now close this Conventicle in accordance with the ritual of this Degree.



Discourse Twelve

Respected Associates:

In order for us to have a more complete understanding of the difficulties with which man is beset in this world, it is befitting that we should have a greater understanding of the world of nature, of man, and, eventually, of the spiritual spheres. As our discourses continue, we shall notice that they expand and elaborate general principles and statements regarding God, nature, and man. After having taken a cursory examination of nature, let us examine it more in detail, step by step.

We are told that we are on a planet called Earth, spherical in shape, whirling upon itself in space. Many more or less organized living things together with us form the different steps which separate us from the minerals. In the heavens beyond the earth roll other opaque bodies that are lighted only by reflections of the Sun. These numerous planets and their satellites together with the Sun form what is known as our solar system. There are an infinity of solar systems comparable to our own in the universe.

In our last discourse, we spoke of the positive and negative actions which man was forced to acknowledge. We see specific instances of this positive and negative action trying to destroy everything we have done with effort. Man builds and if he ceases for one moment to keep what he has built in repair, forces that seem invincible start to take all these things back by destroying them. Moths eat our clothes. Rust eats up iron. Weeds spoil our cultivated fields.

We have spoken of the mineral, vegetable, and animal kingdoms. These divisions and their existence constitute what is known as the Elemental World of our solar system. This is the first division for consideration. The Earth, the other planets, and satellites constitute what the ancient mystics called the World of Orbs, the second division of our solar system.

There is yet another division of the solar system, which is more or less invisible. This division was known of old as the Empyrean World.

Both the World of Orbs and that called the Empyrean will be dealt with in the advanced degrees of our Order. Throughout this degree, we shall concern ourselves only with the Elemental World. In this world, as has been said, there are three divisions: mineral, vegetable, and animal.

Minerals are substances having a unique property of growth: They increase in volume without changing their position. Thus, the mineral is a little earth-sun, receiving rays and reflecting them and, at the same time, increasing and becoming larger itself.

The vegetable kingdom shoots upward to the light without changing its position but growing in a vertical direction. Vegetables have their heads, or mouths, formed by roots in the ground. The main body of the vegetable is found above the ground. The head sinks more and more into the ground as the branches and the limbs give forth flowers and seed.

This point is important to notice because sometimes man thinks he can grow only one-way--upwards. On our planet, everything must grow in both directions. In other words, every time man performs an act upon the Earth, it either uplifts him or degrades him. In time, he may become so deeply rooted that fear and suffering will break or uproot him only with great difficulty.

Man belongs in the animal kingdom. The outstanding characteristic of animals is the ability to move about wherever they wish. In addition, man possesses within himself a living light, or mystical fire, not found elsewhere in the animal kingdom. By this light, he is able to function intellectually and spiritually.

Mystical anatomists usually divide the body into three parts: the head, the chest, and the abdomen. The justification of the number three will come later in our discussion of numbers. It is sufficient to say here that nature herself directed this division. The first general divisions are representative of more detailed subdivisions and analogies.

The abdomen contains the stomach, intestines, and liver. To the ancient alchemist, the abdomen corresponded to alchemical salt (☉),

symbolizing the waters of creation. The Kabbalist used the Hebrew letter Mem (מ) to represent the same thing. The chest contains the heart and lungs and is, therefore, the seat of the circulatory system as well as of the respiratory. The alchemist represented this by

alchemical mercury (☿), the universal vital essence. The Kabbalist represented it by the

Hebrew letter Aleph (א). The head of man is the source of the primitive substance of the nervous system and the seat of the intellect. To the alchemist, it corresponded to

alchemical sulphur (♁), the divine

fire. The Kabbalist referred to it by the use of the Hebrew letter Shin (ש). (Exhibit Illustration A)

In the embryonic state, the human body is made up of three coats or sheaths. First appears the external one, which forms the brain, the spinal marrow, the nerves, the skin, the hair, the enamel of the teeth, the nails, and parts of the eyes. This is known scientifically as the ectoderm or ectoblast. After this sheath, an inner one appears from which develops the digestive apparatus, that is, the liver, stomach, pancreas, etc. This inner skin is called the endoderm. When the internal skin has been formed, an intermediary sheath appears, which is called the mesoderm. From the middle sheath develop the organs of circulation, the kidneys, the muscles, the skeleton, the dentine of the teeth, etc. In addition to this threefold formation, there is also a threefold circulation.

From the occult point of view, the abdomen, chest, and head are considered the centers of the lymph, the blood, and the nervous force, each more or less a fluid attached,

respectively, to each of these three centers.




To each of these three divisions of the body are attached limbs: to the abdomen, the two legs; to the chest, the two arms, and to the head, the cephalic limbs, or upper and lower jaws. (Exhibit Illustration B)




Anatomy is a science created by man. As such, we have the right to interpret it as we think fit. This chart, therefore, contains enough general divisions to make up man as examined from the Martinist viewpoint.

SUMMARY

The threefold conception of the universe, or our solar system, is classified by Martinists into the Elementary World (mineral, vegetable, animal); the World of Orbs (heavenly bodies); and the Empyrean World (the infinity beyond the World of Orbs).

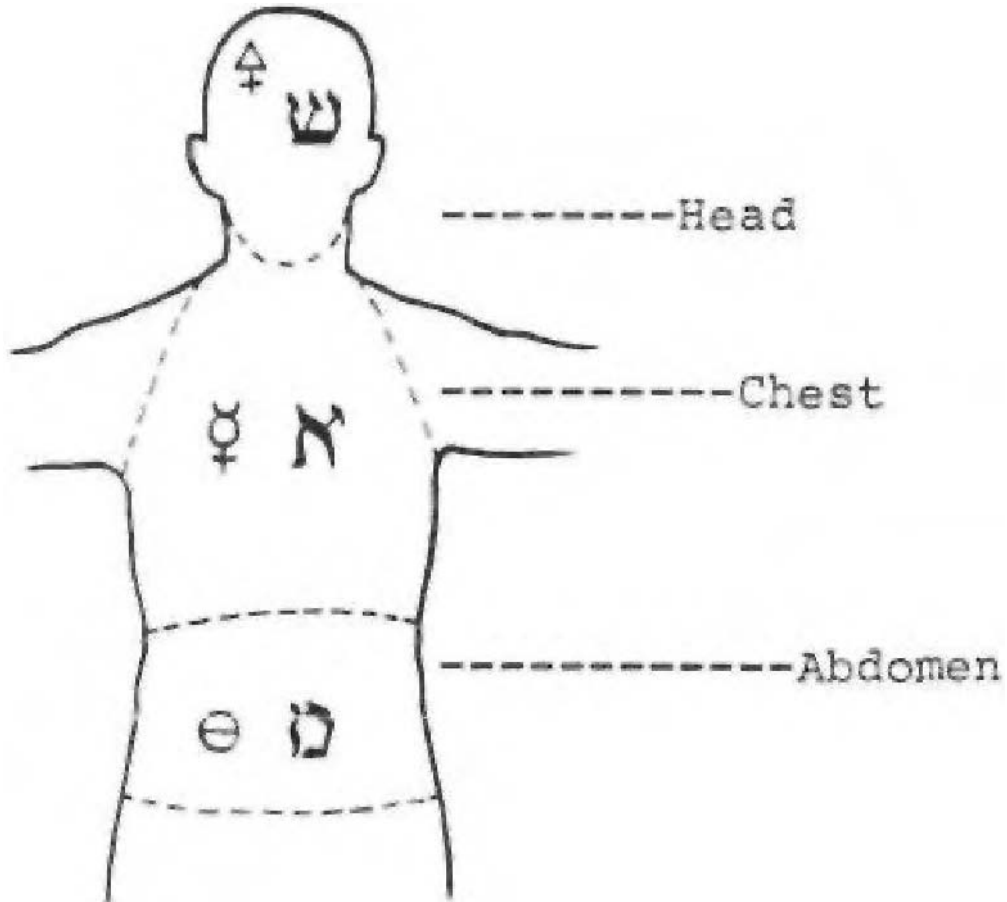
The anatomical conception of man is also threefold, consisting of the head, the chest, and the abdomen.

This conception is in accord with both Alchemy and the Kabala: Alchemy represents the divisions by sulphur , mercury , and salt ;

and the Kabala represents them by the three Mother letters, Shin , Aleph , and Mem 

We shall now close this Conventicle in accordance with the ritual of this degree.

A. THE THREE DIVISIONS OF MAN



B. DIVISIONS OF THE BODY IN CHART FORM

Divisions of Man	1	2	3
General	Head	Chest	Abdomen
Scientific	Ectoderm	Mesoderm	Endoderm
Formative	Nerves	Lungs and Heart	Bowels, Digestive Apparatus, etc.
Circulatory	Nervous force	Blood	Lymph
Limbs	Cephalic limbs	Two arms	Two legs
Mystical	Will	Life	Flesh
Alchemical	Sulphur ♁	Mercury ♀	Salt ⊖

Discourse Thirteen

Respected Associates:

You will remember that, in the preceding discourse, we divided the physical man into three parts, with three fluids or forces, one for each of the principal parts. Each of these three divisions overlaps the other two. This explains the constitution of man from the viewpoint of the mystic and the occultist.

Pythagoras, an initiate of the ancient mystery schools, who established a renowned school in Crotona, Italy, gives an excellent illustration of how these three divisions intertwine. Modern students, who have tried to represent Pythagoras' philosophy by numbers only, have been able to follow his arrangement only partially, for the truth of the matter is that the mystics of Pythagoras' day used both words and ideas. The following table illustrates the ideas of Pythagoras as well as the conception of the Martinist Order. (Exhibit Chart A)

This is a profound chart. So-called mystic writers have promulgated theories of the many bodies of which man is composed, but they have confused subdivisions with main divisions. It is true that there is a variation in each of the three main divisions, as illustrated in the chart; but there are only three main parts in the true constitution of man.

We have already spoken of these: the *ame*, the fluidic envelope, and the physical body. Each of these contributes to the formation of the other two. Thus, before birth, the *ame* gives the impetus to the fluidic body, and the fluidic body serves as the matrix for the material body.

During terrestrial life, the reverse is the case: the physical body makes it possible for the fluidic body and the spiritual body to function on this plane. During life on Earth, the nine vibrations of these three bodies are ultimately bound together.

The joining of the physical and fluidic envelopes produces a spark called life, which lasts as long as man remains on Earth. It is the same with the joining of the fluidic envelope and the *ame*. Only in this case, the spark, or the light, is somewhat more intense. The constitution of man is complete when all three parts function as a unit.

Those who believe this spark to be permanent cannot explain what happens to it before birth or after death. Physical life may be compared to the light produced by an electric current passing through two pieces of carbon. The electricity and the two pieces of carbon contain potential light, but there will be no spark unless the carbons are brought close enough for the current to pass from one to the other.

In an analogous manner, Pythagoras used numbers to illustrate the functioning of various principles in the body and in nature. Number is a general means of symbolism, which can be applied to all forms which manifest on this material plane, for without number there could be no weight, measurement, or classification. Number plays an important part in all sensible action that man determines upon in pursuance of his liberation from this Forest of

Errors.

If the great Hermetic law of correspondence, which says, "That which is above is analogous to that which is below," is true; then we possess a definite key for studying the constitution of the human being. In general, we are able to affirm that the body of man is made in the image of God and that the truth is in man.

We have seen that there are three general divisions in the physical body; abdomen, chest, and head. But we find other numbers besides 3 represented. There are 7 openings in the head: two eyes, two nostrils, a mouth, and two ears. We have ten fingers, five on each hand; also, ten toes, and 12 pairs of ribs. Finally, the body is divided into two general parts—a right half and a left half. The fact that the right half is positive and the left negative will in time come to have great significance to you. For us, in this Degree, however, the number three will have the most significance. (Exhibit Chart B)

In his use of numbers, Pythagoras was following the customary practice of earlier mystics, whose conception of the significance of numbers is all but lost today. To them, numbers were symbols of manifested laws; they were expressions of the absolute Unity of Omneity. The operations of numbers, then, were analogous to the operations of the laws of Omneity. Thus, numbers came to be referred to as theosophic in their operations because they represented the forces of Omneity which penetrate the laws of nature and extend throughout the world. Theosophic operations were of two kinds: reduction and addition.

By theosophic reduction, all numbers of two or more figures could be reduced to one unit by the addition of all their elements. Theosophic reduction is illustrated in the first section of the chart.

By theosophic addition, the theosophic value of any number could be arrived at by adding together all the numbers from unity up to and including the number itself. This process is illustrated in the second part of the chart.

A further examination of numbers at this time, however, would hardly do more than confuse us since we have not yet completed the study of fundamentals that would make them meaningful. We shall delay only long enough to remark the importance which mystics attached to the numbers 1, 3, 4, 7, 10, before proceeding to a comparison of the threefold division of man in Martinism with that of other philosophies. It will be noted that the threefold division is held to and that only the terminology is varied. (Exhibit Chart C)

The physical body in Sanskrit is represented by the word rupa. That which corresponds to the fluidic envelope is jiva, which is literally "garment" or "appearance" but signifies quickened life or vitality.

Atman, as nearly as it can be translated into English, stands for the Divine Soul's being incarnated.

Hebrew philosophy uses the word malkuth for the physical body, nephesch for fluidic

envelope, and ruach for ame.

Egyptian philosophy uses the word khat for the physical body, ka for the fluidic envelope, and ba for ame.

In previous discourses, the main emphasis has been on the plastic envelope as the connecting link between the highest part of man's being, the ame, and the lowest, the physical body. Generally, it is believed that the plastic envelope is within the physical body; but this is only partially true. By its extremely tenuous nature, the plastic envelope extends outside of and surrounds the physical body. It is very closely allied to our breathing. As man is bound to his mother before birth by the umbilical cord, so is he bound after birth by breath to the atmosphere of Earth. By analogy with the umbilical cord, the cord of breath which binds him to Earth has been mystically referred to as the atmospheric cord or, as in Ecclesiastes 12:6, the Silver Cord. In fact, the Silver Cord is the name most often used.

When the umbilical core is severed at birth, man starts a new existence. In the same manner, when the Silver Cord, or the atmospheric cord, if you prefer that term, is severed at death, man again enters upon a new existence.

It is the plastic envelope which animates the physical body of man. Its actual anatomical seat in the human body is the thoracic cavity, and its energy circulates through the autonomic nervous system. We must always keep in mind that the plastic envelope serves both the ame and the body. Its service to the body lies, in presiding over organic or animal life and to the ame in furnishing the means of communicating intellectual knowledge.

During sleep or periods of unconsciousness, the relation between the plastic envelope and the physical body is interrupted. At such times, it is said that the plastic envelope is temporarily disconnected from its corresponding physical seat.

The function of the plastic envelope is to provide human electricity or nervous force necessary to the action of spirit or to the interaction of the ame and matter. From an organic point of view, the plastic envelope is really a universal tool used by both the body and the spirit.

The ame has very little contact with the physical body. The plastic envelope, however, has one half of its qualities interlocked with the ame. Thus, the ame is able to function through the physical body by means of the plastic mediator.

Man can thus commune with his fellow men in two ways: Physically, by shaking hands with them and, astrally, by projecting human electricity towards another's spirit. The Chinese have admirably symbolized this latter type of communication by a symbol representing the union of the plastic envelope and the ame. (Exhibit Illustration D) In China, this symbol may be found on the banners of many secret societies. In the delineation of this symbol, one half is made light and the other half dark.

With this explanation, the student should be able to distinguish the three divisions of the

human being. The two lower divisions, being responsible for reproduction and all the acts of life, cannot operate without a superior and intelligent ame that commands the lower to make them act. Our next discourse will continue our discussion of the plastic envelope and the importance of its functions. These observations will help make man wise and prudent and will prevent him from losing himself on unknown trails from which he cannot return.

SUMMARY

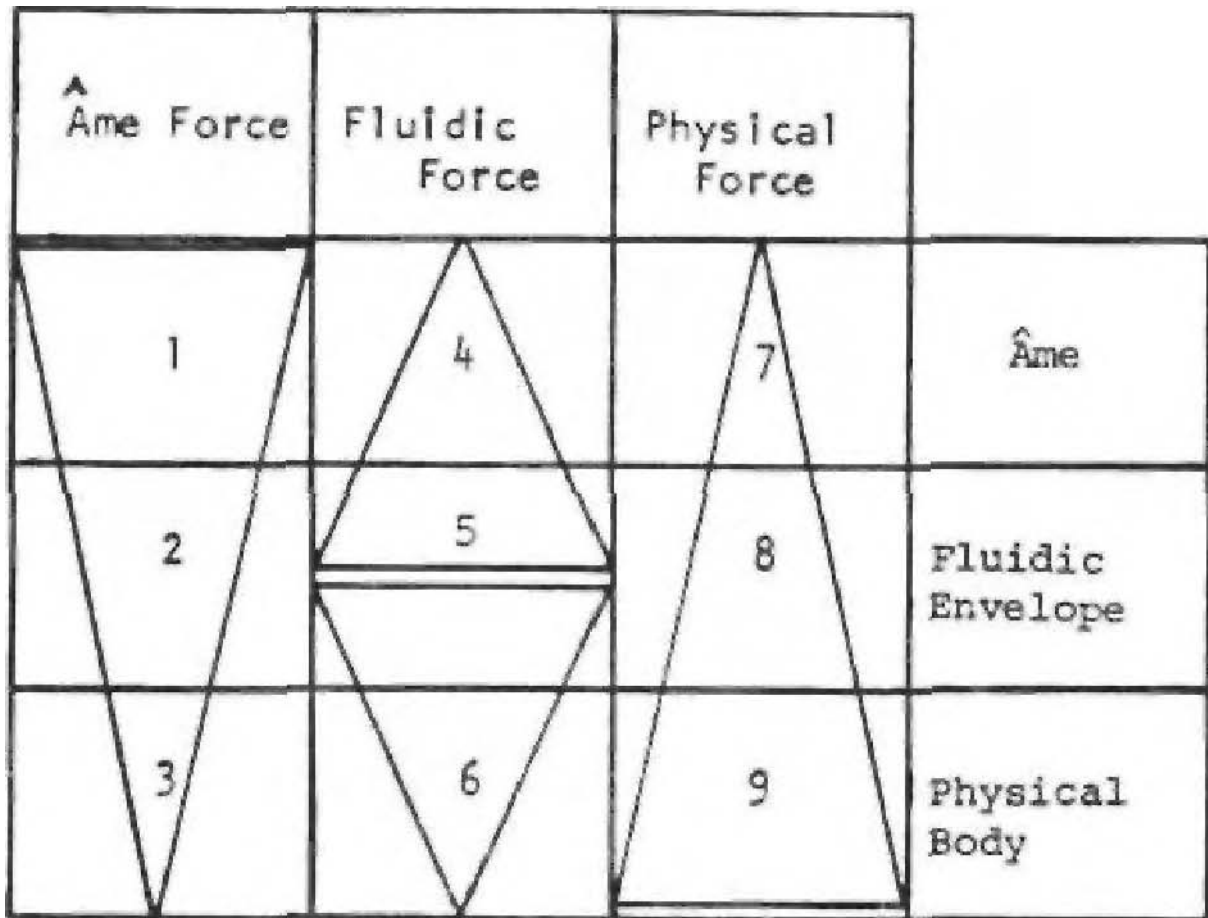
The ancients saw in numbers symbols of Omneity's laws in operation. Numbers had, then, a theosophic significance which was measured by theosophic reduction and theosophic addition.

The Martinist threefold division of man differs from that of Pythagoras and other philosophies only in its terminology.

The nature of the plastic envelope as an intermediary between the ame and the body makes it analogous in a sense to the umbilical cord. As the umbilical cord ties man to his mother before birth, so the plastic envelope, which we have come to think of as an atmospheric cord, ties man to the Earth by the breath.

We shall now close this Conventicle in accordance with the ritual of this Degree.

A. PYTHAGOREAN IDEAS AND THE MARTINIST CONCEPTION



B. THEOSOPHIC NUMBERS

1. Theosophic Reduction illustrated: $13=1+3=4$; $86=8+6=14=1+4=5$; $964=9+6+4=19=1+9=10$; $10=1+0=1$

2. Theosophic Addition illustrated:

Theosophic value of 4 is 1: $1+2+3+4=10=1+0=1$ Theosophic value of 7 is 1: $1+2+3+4+5+6+7=28=2+8=10=1+0=1$

Theosophic value of 9 is 9: $1+2+3+4+5+6+7+8+9=45=4+5=9$

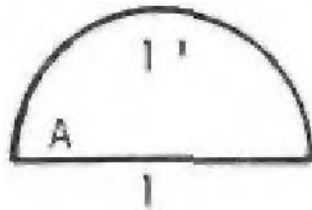
C. MARTINIST CONCEPTION AND THAT OF OTHER PHILOSOPHIES COMPARED

Martinist	Sanskrit	Hebrew	Egyptian
^Ame	atman	ruach	ba
Fluidic Envelope	jiva	nepesch	ka
Physical Body	rupa	malkuth	khat

D. THE FAMILIAR CHINESE SYMBOL ILLUSTRATING THE METHOD OF ASTRAL COMMUNICATION BETWEEN TWO INDIVIDUALS APPEARS COMPLETE BELOW.

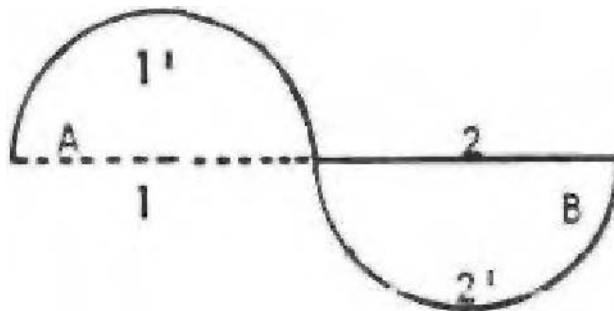
Explanation: The Master should present a step-by-step explanation of the completed figure.

A. Describe a half circle.



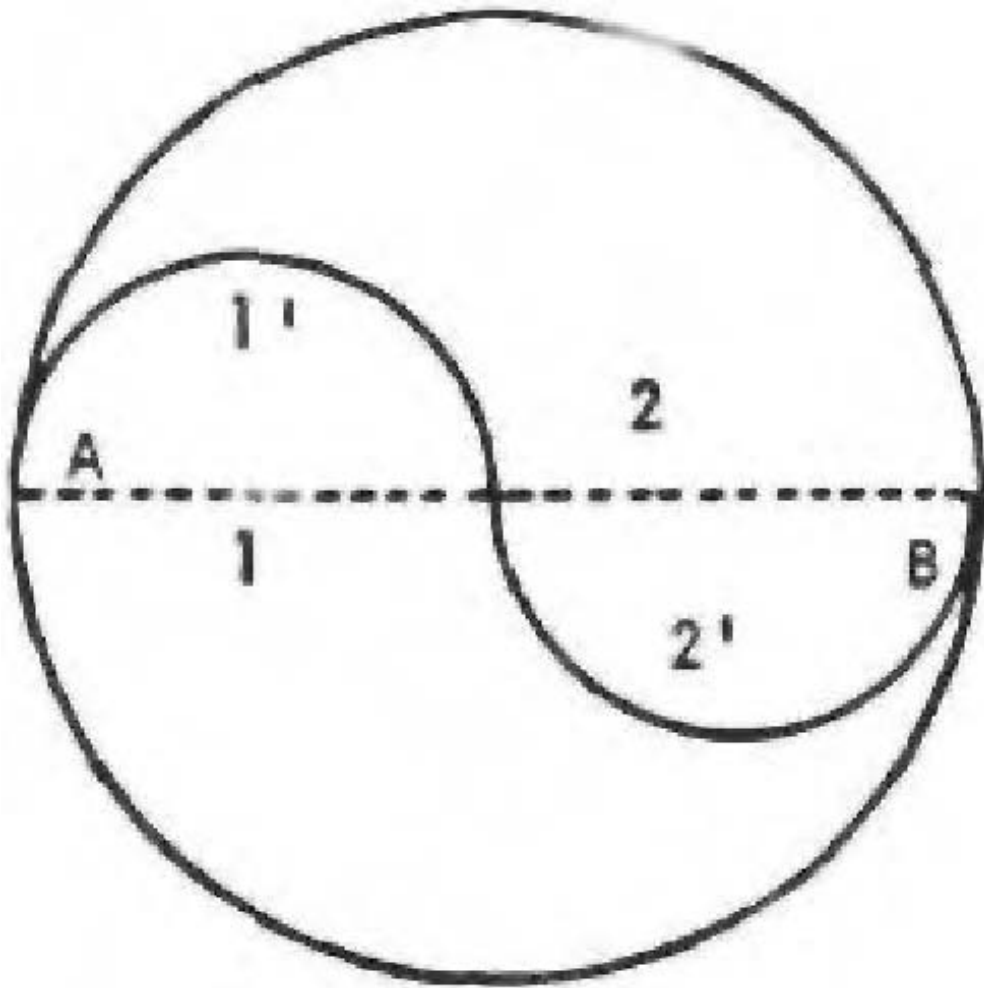
Its center (1) represents the *ame*, the curved space (1') the plastic envelope of A.

B. Extend the diameter of this half circle to double its own length, and on this extension describe a second half circle in the opposite direction.



The center here (2) represents the *ame* and the curved space (2') the plastic envelope of B.

C. Using half the combined diameters of A and B as a radius, describe a circle to enclose A and B. This will indicate A and B in astral communication. The large circle represents their union, with the *ame* and plastic envelope of each still retaining its individuality.



Discourse Fourteen

Respected Associates:

We have spoken of the location of the plastic envelope in the body. This brings us to the interesting question of the inter-relationship of the plastic envelope and the physical body. When a man is deprived of one of his physical limbs, he seems to continue to have sensations apparently coming from the amputated member.

Modern-day medicine offers this explanation: All bodily sensation is interpreted in the brain, and various groups of brain cells are connected with nerve fibers from the feet, the hands, the hips, the shoulders; in fact, from every area of the body. There are four ways by which nerves are stimulated: (1) electrically, (2) thermally, by either excessive heat or excessive cold, (3) chemically, by applying a chemical substance to the nerve, and (4) mechanically, by applying pressure which mashes or temporarily deforms the nerve ending.

If a person's leg is amputated at the knee, the nerves going to the toe, heel, and different parts of the foot, as well as to the calf, are severed. When the stump is healed, these nerve endings again form a small bulb and are capable of transmitting sensation to the brain. At various times, the stump of the amputation may be subjected to changes of temperature, as in changes of the weather; or the process of healing itself may produce a temporary pressure upon the nerves through the accumulation of fat deposits, contractions of muscles, or pressure exerted from the wearing of an artificial limb. Or, again, it is possible that the nerves may be stimulated by pressure exerted at various times by alteration in the amount of blood circulating through them.

All of these conditions stimulate the nerve endings which formerly came from the amputated member, and when these sensations arrive at the particular area of the brain, the consciousness immediately is stimulated and produces the sensation that the amputated part is aching or is too hot or too cold just as though the member itself were actually producing the pain or were being subjected to extremes of temperature.

If the plastic envelope could be divided like physical matter as materialists infer, it is certain that, following the amputation of an arm or a leg, a man could never have any feeling in that part. This would be true because that part of the plastic envelope would have been separated at the same time as the limb. Still less explanation can we find in the amputated member itself, for, from the time of the separation, the physical limb would have no more connection with its source and, therefore, could give no testimony of its sensibility. The amputated limb is nothing to the body from which it has been separated.

Therefore, the power of sensation exists for a man after an amputation solely because the plastic envelope itself has not been cut off. It is beyond amputation. It remains as always, a thin, tenuous, supra-physical substance. The loss of a physical arm or leg as a result of a serious mutilation will cause only the loss of the physical functionings of that arm or leg in

relation to the surrounding material world.

A very interesting point worth mentioning at this time is that the circulation of the nervous force within man puts him in communication with the universe. In highly evolved mystics, there occurs what in occultism is sometimes called the circulation of astral images. These astral images generally appear to be coming from the back of the head. This is not altogether exact, but it will give an idea as to the nature of this phenomenon. We must wait until another Degree for a fuller development of this thought, but at this point we shall say that the so-called eye of the plastic envelope is just level with the nape of the neck; that is, at the point where the back of the head and the neck meet. By concentrating and seeing in imagination this physical spot, one can bring into activity the functions of this center more quickly. This will be important when we study the actions of the invisible world so important to every Martinist.

The phenomena of sleep are dependent upon the plastic envelope. During the waking hours, the human electricity of the plastic envelope flows toward the brain. The intellect and consciousness of man function then. After continuous activity, the reserves of the autonomic nervous system are used up. Such is the case at the end of the day or after arduous work when we find ourselves tired and in need of rest. At such times, this nervous force no longer goes to the brain but to the spinal matter and the sympathetic ganglia. Then we feel our heads becoming heavy and we yawn. Yawning is always a sign of the changing of direction of this nervous force. People who yawn often are those whose nervous force changes direction easily.

The forces of nature working through the human constitution restore and resupply this nervous force of the plastic envelope and cause a strong current of energy to go up again to the brain and we awaken. This is the explanation of the two physiological states through which we ordinarily experience the influence of the nervous force of the plastic envelope.

Two other general conditions bring about a depletion or slowing down of this nervous force. The first is disease or accident, apoplexy, fainting, or sleeping sickness; the second condition is artificial sleep through the administration of a chemical anesthetic or by hypnosis.

We have spoken of the position and general function of the plastic envelope, which some philosophies call the astral body. The fact that sleep is closely related to the plastic envelope and its functioning makes it necessary to examine more closely the activities of sleep.

Sleep is everywhere exemplified in nature. The duality of positive and negative in nature has already been discussed in past discourses. The Earth, turning on its axis, alternately presents us with the stimulating rays of the Sun and the calming, restful influence of the night. During the course of the day, the Sun's positive rays urge us on to activity. The necessity of relaxing and strengthening the body and regenerating the nervous system

brings on sleep, the negative condition of existence.

Sleep is as important to life as is work and activity. Proper sleep helps to maintain our physical existence and does much to repair the abnormalities of life due to disease and age. Sleep, then, is as necessary as food or air for the preservation of health.

Sleep is the state in which the ame ceases to control the functions of the body through consciousness. It is a manifestation of fatigue when the body has more or less reached the limit of its physical activity for one day. Difficulty in concentration is one of the first signs of the approach of sleep. The individual finds that he closes his eyes, begins to yawn, places his body in an easy position, nods, and is soon asleep. We speak of such a person as being "dead to the world." His breathing becomes slower. His pulse slackens, and his brain does not have so large a circulation of blood as when he is awake. The spinal nervous system yields to the autonomic nervous system control of all the faculties. During a dreamless sleep, even thought ceases and memory is held in abeyance because the brain, the organ of the mind, has ceased to function and is inactive.

To an observer, a sleeping person seems absolutely passive and quiescent; but, by the strange faculty of the plastic envelope, the sleeper may be gazing upon the Pyramids, scaling the heights of the Himalayas, ranging the Gobi desert, or struggling with a nightmare. In other words, during sleep, the plastic envelope and the ame are in closer relation to invisible worlds. During sleep, the tension of the plastic envelope is loosened and it becomes more elastic. If this plastic envelope, or Silver Cord, should break or become disconnected permanently, death would result.

In Discourse Eleven, you were given a diagram illustrating the three separate and distinct divisions in the makeup of the human being. The following diagram shows what occurs during sleep, when the plastic envelope stretches in any direction, depending upon the sleeper's thoughts.

(Exhibit Diagram)

Dreams have been studied by men of all ages. History is replete with examples of prophetic dreams, from the Biblical Joseph to Chaucer's time, even down to modern times through the work of Freud and his successors. The art of true dreaming and the ability to recall scenes and knowledge from dreams is all important to the Martinist who wishes to speed up his process of regeneration. The sanest, as well as the most mystical, method for obtaining a night of sleep and meaningful dreams is dependent upon more or less normal functions of the physical body.

Some exponents of Oriental schools go to extremes in their breathing exercises. They concentrate so much upon a single idea that not only the flow of the association of ideas becomes dammed up, but the physical brain even becomes inflamed. Such conditions not only prohibit sound sleep but also give rise to distorted and exaggerated dreams.

On the other hand, a comfortable night is best prepared for by a calm mind and the

presence of nothing but kindly thoughts toward all men. Thinking of things other than ourselves, preferably abstract ideas of beauty and harmony, will relax the tension of the plastic envelope on the physical body. Turning the eyeballs upward after closing the lids tends to disengage the consciousness from the physical body and center it on the plastic envelope.

The human heart lives on the plane on which it wishes to live. The things we think about in the daytime and which we desire will be the things to which we are attracted in sleep. In order to have true dreams, therefore, we must be constantly working within ourselves to transform the Man of Errors into the Man of Regeneration.

SUMMARY

The relationship between the plastic envelope and the physical body is such that it can never be broken except by death. Even the amputation of a limb or an arm does not affect the plastic envelope in its awareness of the severed member.

The elastic nature of the plastic envelope permits the aame greater freedom of movement during the hours of sleep since at such times the pull of the physical body on the plastic envelope is somewhat lessened.

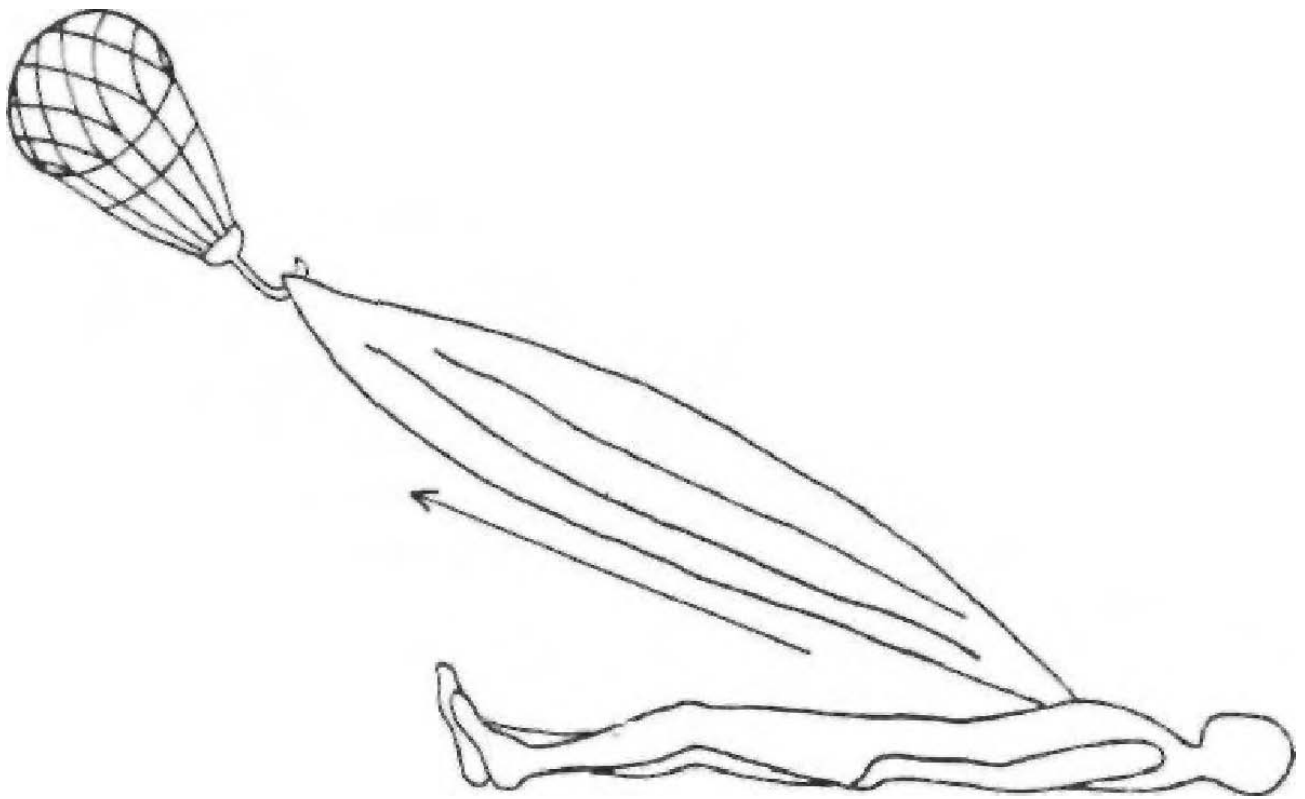
By studying the nature of the plastic envelope and its functioning, the Martinist has learned much concerning sleep and the phenomena of dreams.

The fact that the heart lives on the plane it wishes has made it possible for the Martinist to assure himself of a sound rest while at the same time developing his ability to enter invisible worlds.

The simple method of encouraging true dreaming, as the Martinist understands it, is to fill the mind with unselfish and kindly thoughts when retiring and to concentrate the thought briefly on that point where the back of the head meets the neck.

We shall now close this Conventicle in accordance with the ritual of this Degree.

DIAGRAM SHOWING THE STRETCHING OF THE PLASTIC ENVELOPE



Discourse Fifteen

Respected Associates:

In our past several discourses, we have reviewed the constitution of man and the formation of our universe and the Earth.

Many of the errors man makes in regard to his thinking about the Earth are due to his misunderstanding of its age. The true views and explanations of the Earth, of course, have not always been available. Like other wise teachings and truths, they have been held more or less out of reach of those who do not inquire. Impressed, perhaps, by the sublimity of these truths, the leaders of mankind have sincerely felt that the multitude should be kept in ignorance of them. Mystery schools today, however, as in former times, must spread confidence and knowledge.

Biblical history places the beginning at approximately 4,000 B.C. This is relatively recent, extending back only to the Copper Age of primitive civilizations. Actually, the age of the planet dates back at least three billion years (3,000,000,000). Anthropologists and geologists speak in terms of Azoic, Archeozoic, Proterozoic, Paleozoic, Mesozoic, and Cenozoic eras when discussing the age of the Earth.

According to occult tradition, four continents succeeded one another upon this planet: First, Lemuria, now submerged beneath the Pacific Ocean; second, Atlantis, now beneath the Atlantic Ocean; third, Africa; and last, Europe. That the area of the continents today is less than the space taken up by the seas and the oceans can be seen by reference to any map of the world. Changes in the Earth due to the influence of the Moon and other phenomena which caused great upheavals such as the sinking and rising of continents, as well as the four great glacial migrations, make it hard to realize the great antiquity of those parts of it which we know as Africa and Egypt.

The best way to grasp the antiquity of the Earth is by the measurement of time known as Plato's year, or the Great Year, a period of 25,920 years. This is the length of time necessary for the equinox to pass successively through the twelve signs of the zodiac, allowing 2,160 years to a sign. At present, the Sun is said to be in the process of changing to the sign of Aquarius. About 2,160 years ago, it was in Aries, entering Pisces. (Exhibit Illustration A)

This might be clearer if the Great Year of 25,920 years were divided into twelve parts of 2,160 years each and distributed around the face of a clock. Each hour on nature's clock would then represent a period of 2,160 years and would constitute a zodiacal age. The Sun, as the hour hand, making one complete revolution, would mark off a period of 25,920 years. If that revolution were backward, it would have to be turned back fifty times before we reached the beginning of the Age of Man. That would represent a matter of a little over a million years. If turning the clock back fifty times would bring us only to the

beginning of the Age of Man, we should have to turn it back almost 50 times 50 in order to arrive at the age of mammals. This would indicate the great age of the Earth.

Where does man come into the picture? He evidently has existed physically only within the past million years. Therefore, sometime between a million years ago and now, the Atlanteans and Lemurians flourished and established their systems of colonization.

The first question in connection with man's origin is why are there so many different races? The Bible offers the story of the Tower of Babel in explanation; but it is brief and highly esoteric. It is capable of many interpretations and for that reason is not too satisfactory.

Undoubtedly, the variation we see in the many races today is due to places of habitation, climate, social life, and evolution, as well as to the fact that nations and civilizations rise and fall. Although apparently haphazard and without reason, such rise and fall must be part of the great plan of Omneity. It must be connected with and dependent on the growth and change of the planet itself.

The answer to the question of man's origin, then, is a matter of working backward through likenesses and diversities, attempting always by cataloguing similarities and dissimilarities to arrive at the pattern which will solve the difficulty.

The science of anthropology has devised four manners of classification for the races of man. They are language, color of the skin, texture of the hair, and shape of the head.

The occultist classifies by color and finds four major races to have held sway in the world. These are designated white, black, yellow, and red. Each of these has been given a period of dominance in the world equivalent to half of Plato's Great Year. In other words, each has been prominent for a matter of 12,960 years. Back of these four, other races certainly existed; but of them archeology has as yet little definite to say.

Modern anthropology supports in the main the occult tradition, with only minor differences. Egyptian civilization emphasizes the truth of ancient records; the Tomb of Seti I at Thebes actually designates the four races, calling them Tamahu (White); Halasiu (Black); Rot (Red); and Amu (Yellow). From mixings of these have come the varieties of men with which we are familiar.

The Yellow Sea, the Red Sea, and the Black Sea supposedly were centers of activity for the races of those names. The Lemurians were supposedly a **red** race, the Atlanteans a yellow. The black race perhaps had the largest spread of influence and in its ascendancy called the white man Scythian, meaning spittle. To many, the great Hindu classic The Ramayana describes the struggle of the white against the black for supremacy.

Enemies other than war beset the white race in its struggle, disease and pestilence particularly. To this, the Druids, who were the mystic priests of the **white** race, gave their attention. One dread disease was consumption, and a young Druid named Ram was told in a dream that a certain plant gwyd (mistletoe) mixed with the juice of grapes would cure

the disease. The remedy was effective and thereafter the mistletoe was held in the highest regard by the Druids. To commemorate its discovery, a special feast called New-Heyd was celebrated each year on the twenty- fifth of December. In preparation for the occasion, the Druids gathered mistletoe with a golden knife from an oak tree, and placed it on their altars. The regard for mistletoe has been preserved to modern times. Herbalists still speak highly of its powers.

We must leave to anthropology the task of completing the story of the migrations of man and his dispersal throughout the Earth, and to history the record of his growth and achievements in society. Our concern in this brief outline is to indicate the four great races and to emphasize their rise and fall in time. No race or nation continues forever; so the fate of Nineveh and Tyre, of Greece and Rome must overtake in time every race and nation. (Exhibit Illustration B) Here we see briefly outlined the four great races, showing their descent from the prehistoric cave dweller.

The fact that no pure and unmixed race exists today gives us no concern. What does concern us is that a plan exists by which Omneity accomplishes all things. The Martinist Order reveals this plan and shows the way of return to man's pristine state.

SUMMARY

Plato's Great Year of 25,920 years enables us to measure time. It represents the number of years necessary for the equinox to pass successively through the twelve signs of the zodiac, allowing 2,160 years to a sign.

Occult tradition informs us that four continents have succeeded one another upon this planet: Lemuria, Atlantis, Africa, and Europe.

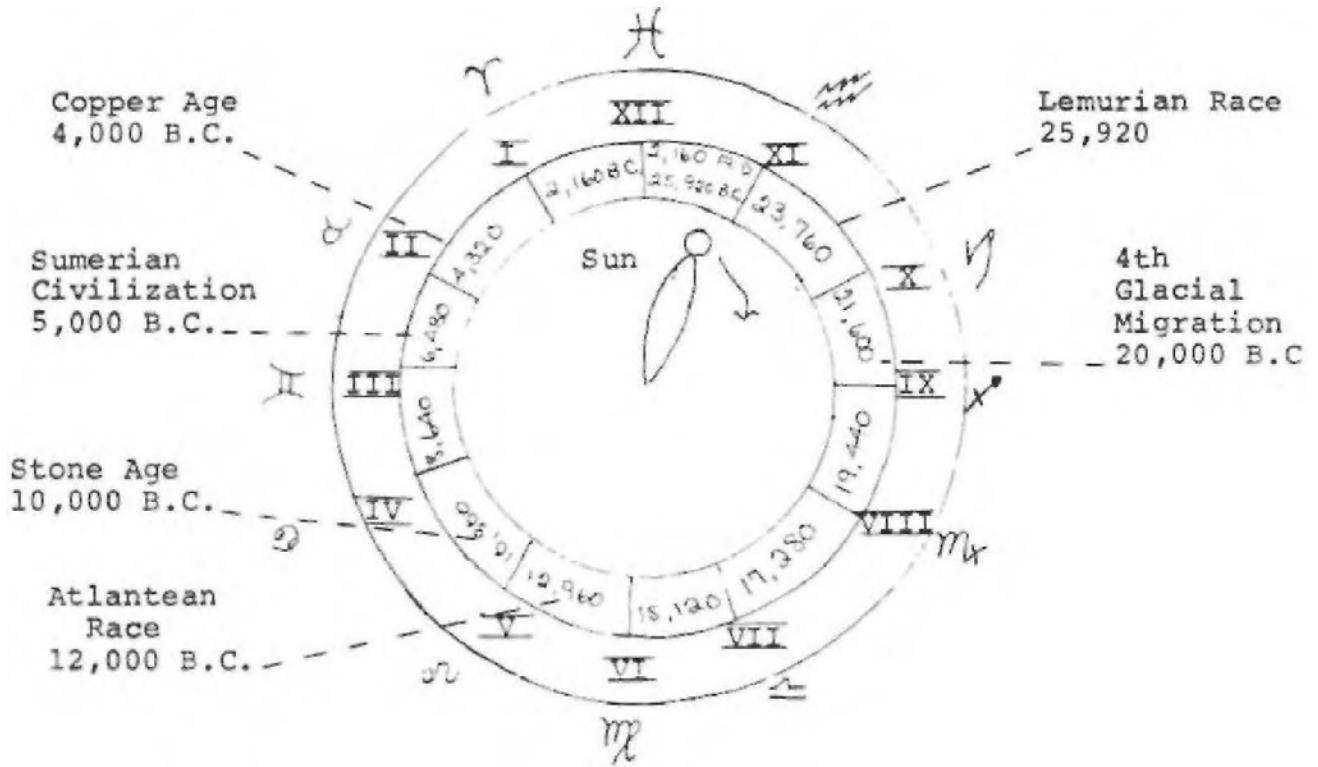
Occultists accept the fact of four major races, each dominating the planet in turn for half of Plato's Great Year: Black, Red, Yellow, White.

Further information regarding the four main races of man may prove interesting and helpful. It is suggested that you consult the anthropology section of the library and bring a few notes on the subject to the next Conventicle for use in our discussion period.

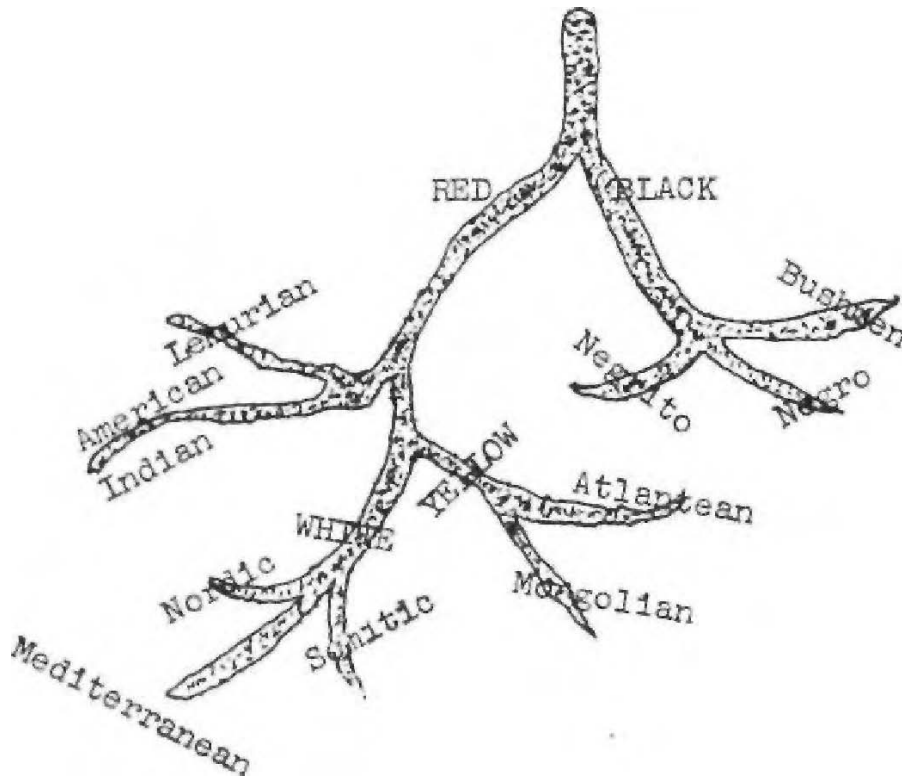
We shall now close this Conventicle in accordance with the ritual of this Degree.

A. THE GREAT YEAR ILLUSTRATED IN NATURE'S CLOCK:

A.D. 1



B. THE DESCENT OF RACES: Prehistoric Cave Dwellers



Discourse Sixteen

Respected Associates:

Any discussion of the origin of races and primitive cultures leads naturally to a consideration of man's earliest urges toward worship. Did they grow from the tenor and uncertainty of life under primitive circumstances or did they spring from some innate feeling of awe and reverence within man himself? Although it has been many times argued that the conditions of savagery and fear of the unknown drove man to worship in the same way that the elements drove him to seek shelter in caves, it has always been the mystic's contention that the seeds of worship which gave rise to religious systems were inborn in man himself, being coexistent with his beginning on the Earth.

In other words, it was there as a memory carried over or brought down from his previous high estate and was merely awakened by his contact with the world of material phenomena. However that may be, three types of thought may be said to have characterized the primitive man.

First, there was that unreflective thought which expressed itself in trial-and-error methods; second, there was that which acted on the basis of unverified but accumulated and intuitive knowledge; and third, there was that thought which proceeded on the basis of knowledge verified by past experience.

These three types of thought may be said to be the three main roots from which the tree of knowledge grew. They nourished a trunk which in time produced many branches, but at first those branches greatly resembled their primitive roots. Social customs and conventions were mainly the offshoot of unreflective thought and developed by the trial-and-error method. Animism and mythology, which were the earliest forms of religion and philosophy, grew from the root of unverified but innate thinking. Science was the outgrowth of verified or empirical knowledge. With the advance of civilization, these main branches gave rise to others, and new ones shot off from the trunk until the complex structure of knowledge known to us resulted. (Exhibit Illustration)

Man, so mystics contend, brought with him into his earthly experience obligations which he possessed in the world of his previous estate. There it was his duty to have a perfect understanding of all that took place in the universe, to prevent the work of malefactors, to maintain peace and order, and to do everything to manifest the power and glory of Omneity.

In his superior state, man had more accurate means for carrying out his religious duties. In his present physical condition, however, he must use sensible or physical means. As a result, he is unable to carry out his religious duties with the same success as in his previous existence.

In all religions, two main factors are involved: worship and attune-ment. These were used by primitive peoples before there was any highly developed system of ritual or doctrine.

They are still used today. With them, the humblest spot can become a temple; without them, the most ornate building could never become a place of worship.

In the words of Louis Claude de Saint-Martin, these two factors are that "Firstly, man cannot take a step without meeting his altar or sanctum. That altar is always surrounded with lamps which never go out and must always burn as long as the altar itself exists. Secondly, man always carries incense with him when he approaches the altar; thereby, he is able to enter into a state of devotion and thus bring about truer acts of his religion."

Mystics have always had their altars or sanctuaries. The primitives built them in the open in a spot apart and constructed them of materials at hand. The sacred fire, which served to bring the invisible and the visible together, burned on the altar. Into the fire were sprinkled aromatic herbs or sweet-smelling oil. Thus, the mystics were brought by the mysterious power of fire and the atmosphere created by the incense into a condition essential to true worship.

Today, although there are many religious sects, in essence they are the same. All speak of one living God and of the World of Nature as being friendly. All state that every man possesses the germ of Godhood.

The spiritual exercises, rituals, and practices of all religions, too, have a similar purpose. This purpose, in the words of a Martinist contemporary, is the "establishment by man of such a relation to the infinite life around him, as, while connecting his life with this infinitude and directing his conduct, to be always in agreement with his reason and with human knowledge." Therefore, it is not surprising to find the sacred books of all religions fundamentally alike. Atheistic writers contend that they have been copied one from the other, but such is not the case. Each has been received as divine revelation, revelation which rests on the solid and durable foundation of religious practices formerly carried out in man's previous estate.

It is well to remember that sacred and religious books have inner esoteric meanings. Mysticism has been aware of this since the time of Origen, who tried to bring into the Christian religion the interpretation used in the ancient mystery schools. He contended that every religious book is to be read in three planes and that religionists are mostly in doubt about the third or highest interpretation.

This has been well illustrated in our earlier discussion of the Book of Genesis. Few translators have been able to set forth correctly the deepest meanings of the Christian Bible. Saint-Martin recommended a commentary written by Origen; certainly, the Martinist—or any student of mysticism—will find a knowledge of the history and development of the Bible useful because it establishes the background and basis for his mystical study. Nor should he limit his study to the Christian Scriptures. Those of all religions are equally helpful.

It might be well, therefore, for us to prepare for our next Conventicle by acquainting ourselves with the sacred books of the different religions. It is suggested that one religious

book be chosen by each Associate for a brief study during the coming week. This will furnish material for our next discussion.

SUMMARY

Religion, or worship, is innate in man. External conditions of living merely call it into being.

Religious doctrines, rituals, and practices have grown from primitive thinking expressed as animism and mythology.

Religion has two requirements: an oratory, or sanctuary, and incense.

All religions agree essentially: All strive to unite the individual with the Supreme being.

The following books are considered sacred by the various religions, and the Martinist would do well to become familiar with them:

- American Standard Bible, published by Holman.
- Oxford Annotated Bible, edited by May & Metzger, Oxford, 1977.
- Restored New Testament, by James Morgan Pryse (John M. Watkins, London, 1916).
- New Testament commentary Acts to Revelation, by George M. Lamsa.
- The Bible of the World, by Robert O. Ballou.
- Portable World Bible, by Robert Ballou.
- The Nag Hammadi Library, edited by James Robinson, Harper-Row, 1978.

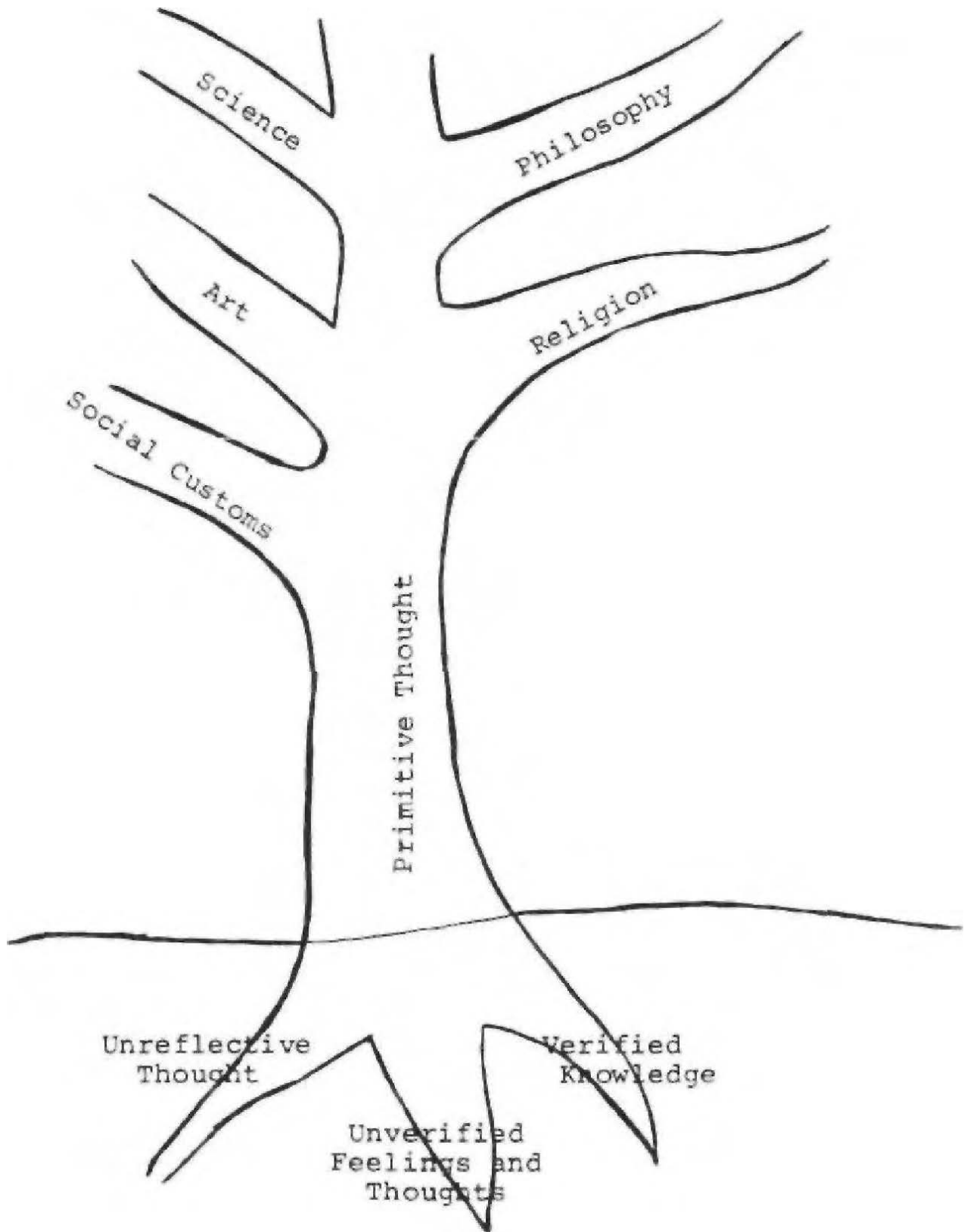
Note: We would also suggest that any translation of the Koran, Upanishads, Avesta, Tao Te Ching, and/or the writings of Confucius would be valuable, plus the early sacred literature of Egypt and Mesopotamia.

May also be available in book store: Sacred Writings of the World's Great Religions, Mc Graw (paperback), ISBN 0-07-022520-6, 1972.

Questions pertaining to the discourse may be asked and answered at this time or brief discussion permitted if the Master deems it wise.

We shall now close this Conventicle in accordance with the ritual of this Degree.

AN ILLUSTRATION OF THE ORIGIN OF RELIGION AND OTHER KNOWLEDGE



Discourse Seventeen

Respected Associates:

In our previous discourse, it was pointed out that every religion has its Bible or sacred book in which is to be found its essential teaching.

Although not itself a religion, Martinism has its sacred books as well. They are two in number, and every Martinist finds it necessary to study them constantly. They are called "The Book of Man" and "The Book of Nature" and are sometimes referred to as treatises on the microcosm and the macrocosm. They deal, then, with the large world (macrocosm) and the small world (microcosm) and may be readily symbolized in this fashion. (Exhibit Illustration)

Not books at all in the literal sense, they are yet that body of spiritual and mystic truth which is fundamental to a knowledge of the laws of Omneity and their operation in the universe. Mystics have ever spoken in veiled terms of the abounding evidence of law and order on every hand. Such evidence, Shakespeare referred to in the line "in Nature's infinite book of secrecy, a little I can read."

In ancient Egypt, such knowledge was spoken of as "Thoth's Book of Magic." It contained only two leaves. The first gave power to charm the heavens and the Earth, the mountains, the Moon and the waters, and to understand the language of birds, reptiles, and fish. The second brought immortality and knowledge such as only gods possessed.

The two books of Martinism are similar. One, "The Book of Man," contains the truths of the little world, or microcosm. The other, "The Book of Nature," explains the universe, the great world, or macrocosm.

Martinism states that in man's original and superior existence both volumes lay open for his reading and use. He could read their truths quickly and easily. Man's fall did not deprive him of these books but it did deprive him of the ability to read and readily understand them. It is only with difficulty that he can now read a single page. When he has returned to his study of these two great volumes and has learned to read them correctly, all of his original rights and privileges will be restored to him.

"The Book of Nature," although it contains the compendium of universal knowledge, has symbolically only five pages, which are indicative of the five periods of humanity's evolution. They may be briefly summarized:

The first page depicts the harmony existing in the universal order and is symbolized by the balance.

The second explains the law of rhythms and vibrations manifested in all worlds.

The third makes plain why the mystery of creation is hidden from the profane.

The fourth reveals nature and man to be two aspects of Omneity.

The fifth states that knowledge of the higher worlds comes through dreams and communion with the assembly of the spiritual world.

"The Book of Man" may be somewhat better understood in spite of the fact that it has received little or no attention from the mass of mankind. A few poets, philosophers, and mystics have known of it and have made some attempt to read its pages. Some have devoted themselves only to the first page; others have gone a little further; but scarcely any have understood the unity that characterizes its whole, and not one has in any sense mastered it. The result of such incomplete knowledge are evident in intellectual atheism, empty materialism, and confused deism.

Our own venerated Master, Saint Martin, has perhaps left the most complete outline of the ten pages which comprise "The Book of Man" in his book *Of Errors and of Truth* (Part 1, pp. 221-230). From his work, we draw the following information concerning it:

The first page treats of the universal principles or centers from which continually emanate all the other centers of creation. It is the crown, so to speak, of all creation.

The second page treats of the double, corporeal law, or cause that supports the universe, of the double nature which supports man, in fact, of everything which is composed and formed by the two great actions, positive and negative.

The third page deals with the actual formation of bodies. It explains the result, the conclusion, the productions. It is the key, or explanation, of material, inanimate, nonthinking substances.

The fourth page concerns all that is active in nature: the formative power of thought and vibration, the great Logos, or Word. It is here we find the key or number of Spiritual Beings.

The fifth page describes limitation or idolatry and death or putrefaction. Eschatology explains not only where man goes after so-called death, but also how he goes there.

The sixth page discusses the laws of formation of all that is temporal on the Earth. It explains the mysteries of the circle and how it can be divided and squared by the radius.

The seventh page tells of the winds and tides and how such phenomena correspond to the tempest within the geographic scale of man.

The eighth page deals with those who rule mankind; hence with the great mystical ruler of the Earth, the only hope of man. It also treats of the laws of justice, legislative powers, the rise of Sovereigns, and the authority of Generals, Judges, and officials.

The ninth page presents an allegory of the human being first formed in the heart of woman and the head of man.

The tenth page, finally, the key to all the nine preceding pages, is the one without which the others would remain incomprehensible. Nothing of it can be told.

And what of the benefits of such reading in "The Book of Man"? The first and last pages are linked together. If one understands one he cannot help understanding the other. When one has mastered the others, the Author of all things will Himself open their secrets. He who masters the second page will be known to be wise. He who masters the third will have great understanding. Comprehension of the fourth will mean compassion and mercy. The master of the fifth will be able to evaluate the vicissitudes of life. Mastery of the sixth will open the fourth-dimensional realm of beauty. The seventh will enable the man who masters it to know himself and achieve victory. He who masters the eighth will live a just life, rendering to Caesar what is his and to God what belong to Him. Mastery of the ninth gives man the key to the struggle between the universal and the particular.

Are these rewards not enough to make us zealous, and are not the labors leading to them of Herculean proportions? Take courage, Brother Associates, and know that on the mystic path all honest effort is well rewarded. Through prayer and meditation, you may in time learn more of these two priceless books which our Order is preparing you to read.

SUMMARY

The Martinist is said to have two sacred books which he studies. They are "The Book of Nature" and "The Book of Man." Both are symbolic; they are not volumes printed in type and bound in leather.

"The Book of Nature" is said to be comprised of only five pages, which explain the universe.

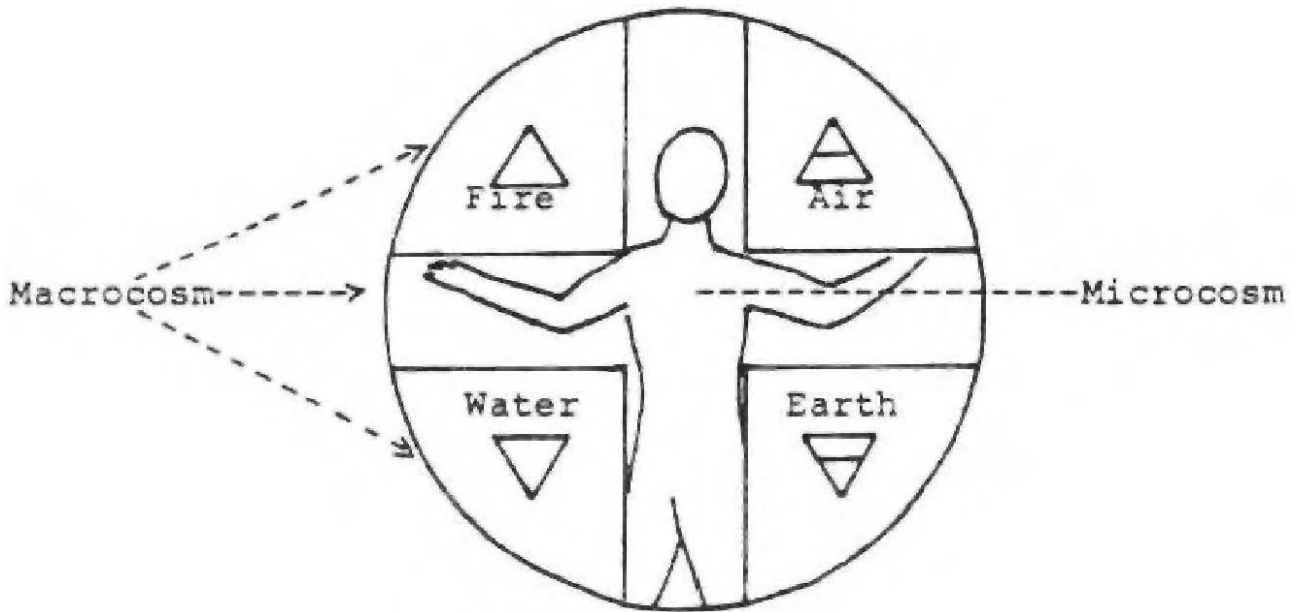
"The Book of Man" is said to contain twice that number. Saint Martin has outlined its contents in *Of Errors and of Truth*.

At this point in our progress, we need concern ourselves only with Page 4 of "The Book of Man," which concerns "all that is active in nature: the formative power of thought and vibration, the Logos, or the Word."

The important points in the lesson may now be discussed.

We shall now close this Conventicle in accordance with the ritual of this degree.

THE MACROCOSM, OR "THE BOOK OF NATURE," AND THE MICROCOSM, OR "THE BOOK OF MAN"



Discourse Eighteen

Respected Associates:

Having considered something of the perfect privileges and powers of man in his first estate and having indicated by what processes he will reattain them, It seems necessary to speak of the ideal state of society, which has existed and will exist again when man repossesses himself of his lost kingdom.

Even in his state of exile, man, like the Prodigal Son in the Biblical record, dreams of his former status in his father's house and pictures for himself the ideal conditions which prevail there. This, in itself, is significant. It indicates that man recognizes that society as at present constituted is only a temporary and unsatisfactory arrangement which can be and is being changed in proportion to his ability to envisage a better one.

It indicates, too, that man realizes that he makes more progress when he has a goal in view; and that, even though that goal may not be perfect and may be improved on, without it he becomes hopeless and altogether degenerate in his state of exile.

It is, therefore, one of the obligations of mystical Orders to help man improve his ideal and inform him of the true nature of that for which he seeks. Many of the accounts of ideal societies which have brought encouragement and awakened hope have been written by mystics for this very purpose.

Martinists, certainly, have given much thought to the form of society which would most nearly approach the ideal. Conceiving, as they do, society to be a living organism, they contend that the ideal state must exhibit the same threefold character expressed in nature and in man.

The three divisions of such a state, then, Martinists say, should be religious, legal, and economic, and should function analogously to the head, chest, and abdomen in man—all under the governance of Omneity.

The head, being the seat of the intellect, would express most clearly the communion with Omneity and manage those human affairs having to do with the educational and religious pursuits of society.

The chest, being the seat of the emotions, would establish the relationships between individuals in matters pertaining to law and welfare.

The abdomen, being the door to bodily birth and performing the generative functions, would put law into effect and watch over the body politic.

Individuals of such a society would separately fulfill their assigned functions as particular agents of Omneity—acting always from the standpoint of union with the divine. Society itself, therefore, would in reality be a theocracy, a state wherein each played his part by divine direction.

It is to fit themselves for such a task in such a society that Martinists seek to reintegrate themselves with Omneity in order that they may become acceptable messengers of the divine in human affairs. In this way, too, they can find in the society of which they are now a part the opportunity for practical application of their vision of the ideal state. They maintain that such a state can exist in perfection only when the rule of theocracy becomes universally established. Theocracy implies that both Omneity and man function best when Omneity's interests are given precedence over those of the individual and when individual human acquisitiveness yields to the good of all. In other words, when competition gives way to cooperation.

Mankind in the past has failed to establish a theocracy because of the many illusions and errors entering into everyday life. Nonetheless, Martinists believe that by continual practice of genuine brotherliness and honest effort toward individual regeneration, a true theocracy may become evident among men. With its manifestation, Martinists are confident, will come the establishment of universal solidarity, an association of all interests, a federation of all nations, and a genuine society based on man's brotherhood.

It may be helpful to discuss further some of the ideal societies which have been proposed in the past. For that reason, a list of works will be given so that you may prepare for next week's Conventicle.

Before that, however, I should like to read for your consideration a portion of Johann Valentin Andrea's Christianopolis as an example of the societies under consideration. In view of this discourse's teaching, you may judge its value as an expression of an ideal:

"The councilors are the most distinguished of all the citizens, conspicuous for their piety, honesty, and industry, and have been tried out by long experience. In number they are twenty-four, chosen equally from the three orders, honored as well as loved by the citizens because of their high regard for the state. The citizens have elevated these not to remove them from all virtues, but to appoint them as lights of the same, as it were, to all the rest. So they all have a zeal for religion, peace and learning, out of which comes an abundance of all good things. The councilors take no pleasure in strutting before others, sucking the sap out of others' goods, or fattening lazily. But as the Sun shines, so they brighten everyone, consult for all, work for all. If anything rather serious takes place, they themselves pray to God eagerly and require the prayers of the people also. They observe the praiseworthy deeds of their predecessors very carefully, and transmit them inviolate to their descendants. I have nowhere seen a more diligent investigation of the past, nowhere a more solicitous care for the future.

"Hence they examine the present according to models, and if they find that they are deteriorating a single bit, they repair the matter. If on the other hand, a thing can be improved in method, they rejoice greatly that opportunity has been given to bear testimony to posterity that they have not lived in vain. Yet they judge this thought to be a praiseworthy one, if they have preserved the flower and safety of the state. No one departs from the path of their former national life lest it might seem that they have become a

different people, instead of being the same race, with a more approved skill in their duties. And so a fitting place of honor is preserved for labor and respectable occupation. As they honor the feeble more, so they have twelve additional extraordinary substitutes. If any one of these commits an unusually grave offense, though they say this can hardly occur, he is removed from his position, and the matter seriously looked into. The reward of all is the consciousness of right, in which they exult, namely, that they have been able with Divine Assistance to propagate the Gospel, to protect their subjects, to ennoble the youth, adorn the land, and to Increase the number of dwellers in heaven."

SUMMARY

The nearest approach to the form of society enjoyed by man in his first estate, Martinists believe to be a theocracy.

Such an ideal state is threefold, having a head, chest, and stomach in analogy to a living organism.

The head of such a state is the department of learning and religion; the chest, the laws and welfare; the stomach, the body politic.

Martlnism helps us prepare ourselves to become acceptable agents of Omneity in reestablishing a theocracy among men.

SUGGESTED READING

The following books are readily available In English:

- The Republic, Plato
- Utopia, Sir Thomas More, 1516
- *New Atlantis, Francis Bacon, 1623
- Looking Backward, Edward Bellamy, 1887
- Erewhon, Samuel Butler, 1872
- A Modern Utopia, H. G. Wells, 1905
- *Often found with "Advancement of Learning"
- Brave New World, Aldous Huxley, 1932
- Ideal Commonwealth, Introductions by Henry Morley (contains several texts)
- Saint-Martin, Theosophic Correspondence, Theosophic Correspondence between Louis Claude de Saint-Martin and Kirchberger, Baron de Liebistorf, (translated and edited by Edward Burton Penny, 1949)

The following highly recommended reading may be in print. See your local librarian or bookseller for information.

- The Commonwealth of Oceana, James Harrington, 1656

Biblioteca Esoterica Esonet.org

<http://www.esonet.org>

- Christianopolis, Johann Valentin Andrea, 1619
- City of the Sun (Civitas Soils), Tomasso Campanella, 1623
- New Christianity, Claude-Henri de Saint-Simon, 1825
- The New Industrial and Social World, Fourier, 1829
- Book of the New Moral World, Robert Dale Owen, 1836
- Voyage to Icaria, Etienne Cabet, 1840
- The Coming Race, Edward Bulwer-Lytton, 1871
- A Crystal Age, W. H. Hudson, 1887
- The Shape of Things to Come, H. G. Wells, 1933
- Islandia, Austin Tappan Wright, 1942
- The Divine Name and Mystical Theology, Dionysius the Areopagite

We shall now close this Conventicle in accordance with the Ritual of this Degree.

Discourse Nineteen

Respected Associates:

Perhaps the earliest thought regarding an ideal state or society was Plato's Republic. Long before that time, society had become more or less crystallized into a pattern. Primitive societies no doubt grew out of a need for mutual safety and protection, and their laws were such as the elders of the tribe thought necessary to preserve its customs and benefit its members. It was only when the imperfections and inequalities of such societies became apparent that men began to think of improvements which would make for more individual happiness and allow for greater individual growth.

Those mystic writers who set themselves the task of describing the ideal state and especially those who conceived the ideal state as a theocracy were well aware of the fact that man in exile had fallen far short of that ideal in practice. They could, in fact, merely outline the ideal state as a goal toward which mankind might aspire, for the society which they proposed was, in many ways, the antithesis of that which was in existence. In the superior state which man had inhabited and to which he aspired to return, no individual had authority over others.

Each, although recognizing his dependence on higher spiritual forces for his direction, was a law unto himself. In society, as it existed in most cases, one was in absolute authority over all others. One had unlimited rights and privileges, but the rest lived and moved as he directed. Furthermore, that one claimed to be Omneity's representative and as such was endowed with faculties and powers denied the other members of society. He was the king, whose very name became the seal of authority in the state.

He was the center and source of all privileges and powers within his kingdom, holding the power of life and death over his subjects. As God's agent or representative on Earth, it was expected that all should submit to his voice and authority as to Omneity itself. Naturally, such states as had wise and good kings prospered and had cause to be grateful; but such as had foolish or evil rulers suffered. In either case, however, nothing could be done by the subjects themselves to change matters.

It is possible that the idea of kingship arose on the continent of Atlantis, where the spiritually wise were the rulers. When the Atlanteans left their ancient homeland and settled in Egypt, it is believed their spiritual leaders, having great knowledge of both esoteric and exoteric matters, were retained.

Tradition informs us that the oldest and greatest of the rulers of ancient Egypt was Osiris, who not only ruled his people wisely, but also taught them the higher truths to which he had access. He sought to lead man out of the Forest of Errors and start him once more upon the upward road of his return to his first estate. So great was the life and influence of Osiris and his consort, Isis, that they were considered divine by the Egyptians and

worshiped as gods. In much the same fashion, the later ruler, Hermes, or Hermes Trismegistus as we call him, was deified.

The first great ruler of Egypt, according to history, was Menes who, by an engineering feat, safeguarded the land against the Nile's periodic overflow and used its waters for irrigation. After Menes came Cheops, the pyramid builder. Then came Rameses the Great, who devoted himself to building temples and founding schools in order that mankind could be bettered by studying arts and sciences.

Not all rulers of Egypt, however, were as wise as these nor as eager to fulfill their obligations and accomplish their missions as vice-regents of Omneity. In the Eighteenth Dynasty, about 1350 B.C., there did appear, nonetheless, a very serious and high-minded young ruler, Amenhotep IV. He recognized his position as a privileged one, but full of responsibility. He undertook the greatest reform the country had ever known, establishing a government designed to restore to his people privileges and a way of life long lost and, at the same time, bringing them back to a recognition of one God.

Unfortunately, not even Amenhotep's wisdom and desires were strong enough to establish permanently the reforms he hoped to accomplish. Like those Hebrews who followed Moses toward the promised land and yet longed for the fleshpots of Egypt when they experienced the deprivations of the wilderness, there were many associated with him who thought him too benevolent in his dealing with his subjects. These were mainly selfish nobles and priestly officials who worked secretly to undermine his policies while openly appearing to support him. In this, we see that man himself, for some imagined advantage or for some measure of power over his fellows, was responsible for continuing his exile.

Not being willing to help himself or, rather, not being willing to allow all instead of a few to enjoy the privileges and benefits of life, man set himself against the path of his return and so forfeited the help and guidance of the Hierarchy of spiritual Beings. He accepted the divine right of kings in its lower instead of its higher meaning and committed himself to further wandering in the Forest of Errors.

History is the record of man's struggle to find the way out of this Forest of Errors, and it records that he has oftentimes been helped in his progress by benevolent rulers. Such helpers, undoubtedly, were Queen Anne of England, Louis XVI of France, Frederick the Great of Prussia, Catherine of Russia, Charles III of Spain, and Emperor Franz Joseph II of Austria. In time, man must succeed, for there are three laws that make it necessary: First, it is the desire of the Hierarchy of spiritual Beings that the true light of ancient wisdom be spread among all mankind and not confined to or monopolized by a few rulers. Second, the universal order must manifest itself with sufficient strength in the physical world to bring about that type of government most equitable and beneficial to man. Third, individual man must have access to the spiritual world without the intercession of either king or priest.

Progress has been made in this direction and is evidenced both in the gradual disappearance of kings from the governments of the world and in the tendency toward more enlightened procedures in certain outstanding societies. Progress may be said to have been made, too, in restoring to the average man certain powers, or virtues, which once only kings possessed.

This concerns especially the power to heal by the laying on of hands, which rulers and a few others were known to possess. As far back as the time of Edward the Confessor, the kings of England were possessed of this healing gift.

Others after him considered it a part of their duty and obligation as sovereigns to practice healing on occasion. The secret of their ability undoubtedly lay in their knowledge of how to utilize the magnetic or electric currents of the Earth. From the days when their predecessors were in possession of secret wisdom, these rulers had inherited a knowledge of how the positive and negative currents in the body could be strengthened. The method which they used was no doubt similar to, if not identical with, that which you may now test for yourselves.

It is such an invigorating and beneficial practice, in fact, that you may want to use it for yourselves and members of your family. It is not, however, in any case to be used outside one's family nor to be practiced professionally. Such usage would be contrary to law.

The benefits of the practice are due to the balancing of human electricity within the body. The flow of blood is such that in half an hour it can circulate some seventy times throughout the body. When a person stands with the hands clasped above the head for this length of time, the positive electricity and the negative in the body become balanced and the power of healing thereby increased. As a matter of fact, the former practice of clasping the hands during prayer was an unknown use of the law of balancing forces.

There are, then, two exercises which should be practiced in conjunction with each other: The first, that of standing with the feet a foot and a half apart and the hands extended so that the position of the body represents the five-pointed star, or pentagram; the second, that of joining the palms above the head and placing the feet together. First perform the pentagram exercise for some three minutes or so. Then follow with the joined palms for another five minutes. The time may be increased gradually to thirty minutes. A throbbing sensation in the hands will be felt during the exercise. The pentagram exercise will bring atmospheric vibrations of a positive nature into the body; the clasped hands exercise will charge the body negatively.

SUMMARY

In prehistoric times, the Adept-Kings, possessing knowledge of the spiritual world, brought spiritual teaching and direction to mankind.

The powers and virtues which were theirs established their authority and made them rulers by Divine Right.

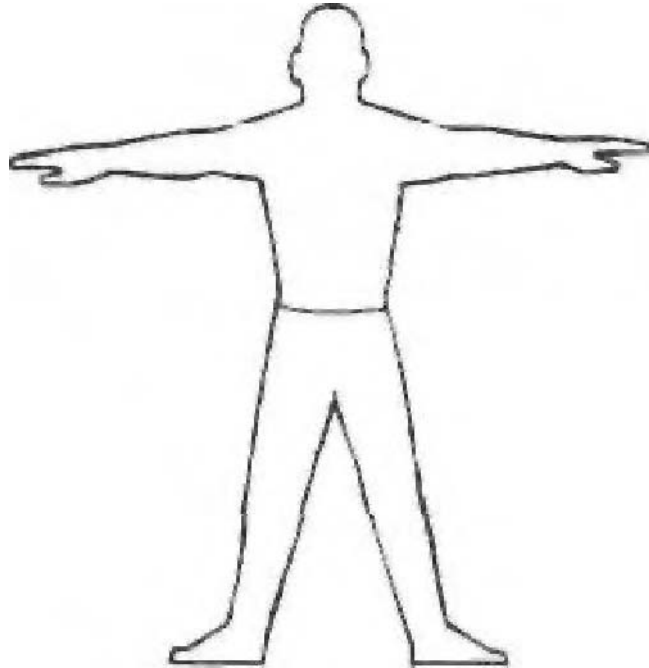
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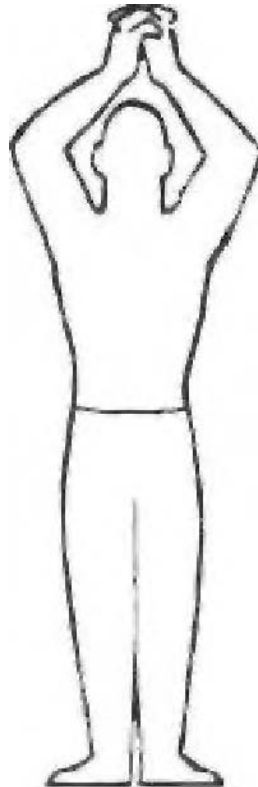
When the true meaning of kingship was lost sight of, the progress of man was slowed. It is the desire of the Hierarchy of spiritual Beings that all men be enlightened as in the past only kings were.

We shall now close this Conventicle in accordance with the ritual of this degree.

A. THE PENTAGRAM EXERCISE



B. THE CLASPED HANDS EXERCISE



Discourse Twenty

Respected Associates:

Our recent discourses on the nature of the ideal state and the responsibilities and duties of those who rule should have given us the fundamentals of the right mystical viewpoint on these matters. In other words, it must have become evident that to Martinists the ideal state among men would be that which most nearly follows the triadic pattern of nature. Government should be threefold, corresponding to the head, the chest, and the abdomen of man. Analogous to the head of man, the highest division of the state should concern itself with education and religion. The next division—the chest—should regulate matters legal and military. The last—the abdomen—should be devoted to the body politic and the carrying out of the decrees of the other two divisions.

In addition, the ideal state among men for Martinists would be a theocracy, for only in such fashion would it grant man the privilege he had in his first estate, the privilege of being a law unto himself under the direction of Omneity. Theocracy to the Martinist, therefore, is the highest and most desirable system of government, for it recognizes man's individual access to Truth and his innate right to self-government.

A necessary aspect of even the ideal state is the administration of justice, the meting out of reward and punishment. Here, again, man finds it necessary to contrast existing conditions with those which prevailed in his first estate. Absolute justice inheres only in Omneity. It is approximated most closely by those who forget themselves in patterning after the Divine as agents of Omneity. Justice, however, has been all but lost because its agents have forgotten Omneity and have patterned themselves after their own frailties.

It is because of the necessity of justice in every state and because of its lack in most that the Martinist is so concerned with it. He beholds the travesty enacted in the name of justice, recognizes justice to be blinded instead of impartial, and knows that crime is engendered rather than done away with in present-day society. He may even run through the catalog of capital punishments meted out since society's beginning: He finds them to have been by beheading, branding, burning, breaking on the wheel, boiling, burying alive, crucifixion, crushing beneath the feet of animals, compulsory combat in the arena, drowning, electrocution, impaling, flaying alive, hanging, drawing and quartering, piercing with spears, poisoning, shooting, strangling, suffocation, stoning, and sawing asunder. Still, he seeks the answer in the only way he can by an appeal for a quicker return to the ways of his first estate and a well-grounded trust in the designs of Omneity.

He knows punishment is to some degree necessary, but he pleads for punishment that is corrective rather than full of revenge. He recognizes the possibility of man's growing better through wise correction, but he remembers that all men are his brothers and that

"whatsoever ye would that men do unto you, do ye even so unto them" is a divine precept.

The Martinist never forgets that man has little right to condemn his brother and no right at all to take away his life. For that reason, he is unalterably opposed to capital punishment. Beyond being a violation of divine precept and humanitarian instincts, it is neither a deterrent to crime nor a corrective to the criminal. There is no recourse against its enactment, and it presumes an infallibility of judgment that is altogether impossible to imperfect man.

Fortunately, advancing civilization is slowly acknowledging the Tightness of the Martinist's position, for capital punishment is losing favor with enlightened judges and almost everywhere the criminal is beginning to be looked upon as a sick person rather than a totally depraved one of whom it were better to be rid. In time, it is inevitable that human justice will more nearly resemble divine justice. Then it will be that the mystic meaning of the Biblical admonition, "Whatsoever a man soweth, that shall he also reap" will be understood.

This is the law of cause and effect, which the mystic has always taught—usually under the name of the Law of Karma. It is simple, as all Omneity's laws are, but it is profoundly just. What we think and what we do, what we suffer and what we permit register in Omneity's records as causes. These causes must have effects, and it is inevitable that each receive the good or bad effects of the good or bad causes he sets into motion.

With this Law of Karma is joined another which explains it and gives it the necessary freedom of operation. This is the Law of Reincarnation., which states that the ame, that undying part of ourselves, is periodically being rejoined to a new physical body. It separates from the old at the moment of death and is joined with a new at the moment of rebirth. Thus the ame virtually constitutes a permanent astral personality, which is reborn and grows anew with each rebirth into a fleshly body. The physical body changes: the ame remains itself.

Man is so constituted that generally he is unable to see himself as the cause of his own punishment. He is inclined to blame his family, his environment, or even Omneity for his difficulties in life. The inequalities in the distribution of wealth, learning, health, and human necessities which are evident in life are without satisfactory explanation until one accepts the Laws of Karma and Reincarnation. Both of these laws were part of the mystic's fundamental instruction in those great universities of the past called the mystery schools.

In the light of this discussion, it will be seen that the Martinist will follow the Biblical injunction, "Judge not that ye be not judged," for the affairs of man's life are not so haphazardly arranged as it may at first seem. The Laws of Karma and Reincarnation are in operation and the Martinist will do well to recognize that fact, confining himself always to making his own life conform to the highest possible pattern while being charitable toward all men, who are his brothers.

SUMMARY

Human justice must approach that of Omneity in order to be acceptable. This places a grave responsibility upon all who would administer it.

The aim of punishment should ever be corrective and its end reformation rather than retaliation or revenge.

From a mystic standpoint, punishment is a necessary result of the operation of the Laws of Karma and Reincarnation. As such, it is always just, always fitted to the individual, always in the nature of correction.

The Master may wish to develop the theme of cause and effect further. If so, he may appoint someone to prepare to lead the discussion at the next Conventicle.

We shall now close this Conventicle in accordance with the ritual of this Degree.

Discourse Twenty-One

Respected Associates:

On the altar of every Martinist Heptad lies the Book of the New Testament, serving as a constant reminder at every Conventicle that "in the beginning was the Word." In this Word which was in the beginning resides all the mystery of numbers. That Word is the absolute unity. From it have descended through emanation all the particulars, or numbers, which exist in creation.

The true science of numbers has remained unchanged. When it is fully understood, it will be found that everything which exists has number, weight, and measure. The science of numbers, then, is the one science to which all others are related. It takes first rank in all intellectual and reasoning processes. The beginning of the science of numbers is lost in antiquity, but it can be traced to all early peoples as a part of their tradition. It is based upon the relationship of one substance to another; therefore, when these relationships are fixed, the results derived from them are continuously exact. The demonstration of the science of numbers, however, is dependent upon axioms which are purely intellectual. Such axioms are independent of the senses or substance. They are, in a sense, the very essence of eternal principles.

The signs, or characters, we ordinarily use are to the mystic merely symbols of numbers. Numbers themselves stand for eternal principles which are emanations or unchanging qualities of Omneity. They constitute a concise language by means of which the relationships of God, man, and nature may be set forth and the truths embodied in those relationships demonstrated. Thus it is that outstanding mystics and philosophers of the past have always found the science of numbers helpful in their comprehension of the world of nature and in their approach to the mysteries of the divine world. It has been pointed out, however, that the original meaning of the science of numbers has been largely lost. While recognizing Pythagoras as a great philosopher and acknowledging his theory of numbers to have been valuable, few penetrate the real significance of his use of them. It is true, nonetheless, that in Pythagoras' teachings we come nearest to the ancients' conception of the value of numbers and their place in true philosophy.

According to Pythagoras, the study of mathematics, or the science of numbers, was a necessary preparation for a life of regeneration, providing the quickest and best means of grasping abstract thought. To be able to think in numbers, Pythagoras held, was to raise one's thoughts above the things of Earth; in fact, to bring one into a clear conception of the divine world, or, as we might express it, to give one a glimpse into the fourth-dimensional world. Numbers, to Pythagoras, were the means of stating philosophy. With them, one could define Omneity's laws and demonstrate their relationships throughout the world. It has been said that with Pythagoras "everything is number." How nearly this is true may be seen by a consideration of the importance Pythagoras attached to the decad and the tetrad.

The decad consists of the first ten natural numbers—1, 2, 3, 4, 5, 6, 7, 8, 9, 10. "The decad," said Pythagoras, "contains all things; since numbers beyond the decad merely repeat the first ten." (11 being 10+1; 12, 10+2; 13, 10+3, etc.) But the tetrad was even more important, for the first four natural numbers added make 10 (1+2+3+4=10). Thus the tetrad became for Pythagoras and his followers "the divine tetractys."

In Discourse Thirteen of this Degree, it was noted that mystics have always shown particular respect for certain numbers. It must be evident now that this was not due to any belief that certain numbers held mysterious power in themselves but rather that, in the philosophy of mysticism, certain numbers called to mind more important laws of Omneity than did others. In the realms of abstract thinking to which they were the keys, some numbers opened more secret chambers of the divine world than did others. This point should be thoroughly understood; otherwise the student will be misled by those who have debased numbers to superstitious levels and have used them as counters in systems of fortunetelling rather than as a mnemonics in a system of mystical philosophy.

As earlier stated, when the relationships between things are fixed, the results deriving from them are continuously exact. Since in the systems of the ancients, the science of numbers was depended upon to define, express, and explain the relationships between God, nature, and man, our first consideration of numbers must concern the character and value assigned to them. In this task, particular attention is paid to Pythagoras and his school because his teachings were in essence those of the mystery schools in which he himself had studied earlier.

- Number 1 is called the monad. It is considered to exist alone and to be independent of all other numbers. It is Unity, and Unity is never called a number although all numbers emanate from it and it contains them all.
- Number 2 is the duad. It is the first principle, denoting separation from Unity. It stands for opposition, the passivity which is the opposite of activity.
- Number 3 is the triad. It is universally taken to represent the manifestation which results from the meeting of 1 and 2. In the immaterial world, it represents the trinity composing Omneity; in the material world, it stands for the three kingdoms of nature: mineral, vegetable, and animal.
- Number 4 is the tetrad. It is the universal number of material perfection. It is the tetragrammaton or four-letter name of power of Omneity, and it is also the "divine tetractys" of Pythagoras' school. For Martinists, it suggests the great Quaternary Law.
- Number 5 is the pentad. It symbolizes humanity in its exiled state and suggests the five leaves of the Book of Nature.
- Number 6 is the hexad, symbolical of the six acts of creation manifesting in the material world. It is depicted in Solomon's Seal as the interlocking of the higher and lower worlds.

- Number 7 is the heptad, the most sacred of all numbers. It symbolizes divine power.
- Number 8 is the ogdoad, expressive of the equilibrium of force. In Nicomachus' Arithmetic it is called universal harmony because musical ratios are determined by it.
- Number 9 is the ennead. It is the number of limitation since no further elementary number is possible.
- Number 10 is the decad. It is symbolic of the union of the heptad and the triad.

Our knowledge regarding numbers and their value will be extended as we advance in the studies of our Order.

SUMMARY

The true science of numbers is concerned with the relationship of one substance to another. In itself, it constitutes a mystical and philosophical language.

The school of Pythagoras preserved much of the ancient viewpoint regarding numbers and transmitted it to genuine mystic bodies.

With Pythagoras, the decad and the tetrad were the most significant: The decad because it "contains all things" and the tetrad because the first four natural numbers added make 10, or the decad.

Briefly, 1 represents unity; 2, opposition; 3, manifestation; 4, material perfection; 5, humanity in its exiled state; 6, the interlocking of the higher and lower worlds; 7, divine power; 8, equilibrium; 9, limitation; and 10, reunion.

The Heptad Master may ask a member to prepare a short report on the life of Pythagoras for the coming Conventicle. A particularly suitable work for such discussion is *The Magic of Numbers* by Eric Temple Bell, Whittlesey House, New York, 1946.

We shall now close this Conventicle in accordance with the ritual of this Degree.



TRADITIONAL MARTINIST ORDER
SUPREME TEMPLE AND SOVEREIGN SEE OF THE WORLD, SAN JOSE, CALIFORNIA 95191, U.S.A

Tuesday

To the Student of Associate Degree, Discourse No. 22

Respected Associate:

You may find it strange that there is reference in this Discourse to such terms as "evil spirits," "demoniacal spirits," etc. In the teachings of the Rosicrucian Order, of course, such terms are not taught as they are considered to be the terminology of superstition and not reality. However, as they are used in the Martinist Discourses, which quote the authoritative terminology of Louis Claude de Saint Martin and Pasquales, they are symbolic. In past centuries theology continued to make reference to "Devils," "Demons," and "Evil Spirits." A new esoteric term for such words, or their conditions, would not be understood. Demoniacal spirits or practices, for example, as referred to in Martinism, alludes symbolically to humans whose conduct or behavior is malevolent. It does not mean there are such supernatural evil forces or beings.

You have even heard it said in the present day that someone was an "evil spirit." Actually what they mean is that such a person—a human—was evil in his thinking and behavior, that he was immoral, cruel, etc.

So it is necessary to construe the above-referred-to terms appearing in the Martinist Discourse in the light of the period in which they were written. Further, the Martinist student must not forget that much of the material introduced in the lectures of Pasquales, and elaborated upon by Saint Martin, were from a still earlier period than the time in which they lived. We must also remember that the meaning of many of the terms we use today, insofar as their inner sense is concerned, will continue indefinitely, but the words in which they are framed will also change.

May you ever dwell in the Eternal Light of Cosmic Wisdom.

Sincerely and fraternally,

TRADITIONAL MARTINIST ORDER

Gary L. Stewart SOVEREIGN GRAND MASTER

Discourse Twenty-two

Respected Associates:

In our previous discourse, it was stated that the essence of Pythagoras' teaching was that "everything is number." In this teaching, he followed closely that of the earlier mystical schools in which he studied. This was the way of reason or pure intellectualism in mystical philosophy. It dominated mankind's thinking until the late sixteenth century when Galileo revived the experimental method.

The pendulum of thought then began its swing in a new direction, and the essence of all teaching became "experiment answers all." Not until the 1920's did the pendulum once more begin to swing back to the viewpoint of Pythagoras. This was true, of course, only so far as profane thought was concerned, for mystics still adhered to the science of numbers.

While profane thought swings back and forth between two opposing viewpoints, the student of mysticism continues to be informed of the fundamental relationship between God, man, and nature by means of numbers. It is true that Martinism and other genuine schools as well express these relationships somewhat less guardedly and in terms not quite so obscure as was once thought necessary; but the essentiality of the science of numbers has remained unchanged.

Perhaps this may best be illustrated by a passage from Martinez Pasquales' manuscript *The Reintegration of Beings*: "Subdivide the number 4 into the numbers innate in it (1, 2, 3, 4), and you will find the denary number of the Divinity, and you will learn that it is from this same denary number that proceed all spiritual beings: major, inferior, minor, all law of action, either spiritual or spiritous. Adding the four numbers included in the quaternary gives us $1+2+3+4=10$; and by joining these in different ways, you will find how everything has been conceived and created. Unity (1) belongs to the Creator. The number 2 is given to the confusion in which are found the perverse spirits and the men who have joined the intellect of these evil spirits. The number 3 indicates the three spiritous essences that constitute all forms; three also indicates through the origin of these three essences the direct action of the inferior ternary spirits since from them emanated mercury, sulphur, and salt for the construction of the universe. Thus, the number 4 indicates the minor, his origin and power.

"Adding 2 and 3, you have 5, the number of demons who employ action and counteraction against all that is purely divine and spiritual. In the original emanation, the number of the demoniacal spirit was a quaternary number, the same as the minor: the Eternal Father (1), the Son (2), the Holy Ghost (3), and the emanation from these three divine persons (4). But the perverse spirits, by their own free will and authority, added an arbitrary one to the original quaternary number, which lowered their spiritual power and transformed it into a limited and purely material one under the direction of a chief from among themselves. This is why the quaternary number no longer applies to them and why the number 5, the

quinary, is the number of evil.

"By adding 2 and 4, you have the senary 6, which is the number of divine thoughts that operated at the creation of the universe. By the addition of 3 and 4, you arrive at the septenary 7, which constitutes the power of action of the major spirit which is double. . . . Add 1 to 3 and again add 4 and you have the octenary 8, the number representing the double divine spiritual power that had been confided to the first minor to manifest the glory and justice of the Creator against the prevaricating spirits. . . . This number 8 is the one reserved by the Creator for the Spiritual Elect. . . .

"Join 5 and 4 and you have the nonary 9. . . . Through the joining of the quinary with its imperfections and corruptibility and the quaternary, perfect incorruptible/ (man) degrades his divine spiritual power."

Picturesque and obscure as this statement may seem, it is simple to deduce that both Unity and 10, the monad and the denary, are related to Omneity. The duad, or 2, expresses a departure from Unity and, therefore, represents opposition or confusion. The triad, or 3, expresses the universal elements salt, sulphur, and mercury. The quinary, or 5, is evil because it draws a spiritous power not of the divine 1 to its perfection as the minor (4) and seeks a status unwarranted in the divine plan.

The nonary, or 9, represents degradation because it is the union of the imperfect five with the perfect four.

The denary, or 10, is held by Martinists to represent the first power of the Creator.

The septenary, or 7, represents the second power of the Creator, the divine number which brings man's release.

The senary, or 6, represents the third power of the Creator expressed in the six days of creation.

The quaternary, or 4, is the number of man, constituting the perfection of powers bestowed by Omneity. It contains all numbers of divine creation.

An example which follows will serve to illustrate the use to which numbers have been put in the solution of philosophical problems and at the same time to indicate the misuse of intellectual powers to which man in exile is prone.

One of mankind's greatest problems has been to discover the true relationship between the straight line and the circle. A straight line regulates the base and balance of all things, but the circle limits the production of straight lines. To illustrate this distinction, Martinists represent the straight line by the number 4 and the circle by the number 9.

The object of a straight line is to perpetuate to infinity the production of the point from which it emanates. But the circular line limits at all points the production of the straight line. Hence, the circular line tends to destroy the production of the point and may be regarded, so to speak, as its enemy.

The number 4 is applied to the straight line because the radius drawn from the center of the circle to the circumference is a straight line. This radius is symbolic of all movement. In other words, there is an analogy between the principles of motion and the straight line. The number 4 is the number of all that is not corporeal and sensible, and 9 stands for all matter. The number 9 may be said to represent the circular line, also, because the circle is equivalent to zero: The circle's center has a point, or Unity, and Unity joined to zero makes 10. The separation of Unity from 10 leaves zero as a circular line, thereby establishing a correspondence between 0 and the number 9.

Man's struggle since his exile can be symbolically illustrated by the incongruity of these two numbers. Since his fall or exile, he has tried to conciliate them, trying to multiply 4 so as to make the result exactly 9 or attempting to divide 9 by 4 without an unequal remainder. A harmonious relationship cannot be established between incongruities.

We may not find it immediately possible or even advisable to use the science of numbers as did our ancient brethren; but we shall appreciate all the more the fact that the science of numbers furnishes a valid way of raising one's thoughts above the things of Earth after this brief introduction.

SUMMARY

The science of numbers has been proved of value to the mystics of all ages. To the Martinist, it is but an incomplete copy of a greater science known to man in his first estate.

The numbers 10, 7, 6, 4, 3, 1 or, as Martinists name them, the denary, the septenary, the senary, the quaternary, the triad, and the unity are especially meaningful.

The discussion of Pythagoras, previously assigned to one of the Brethren, will now be held.

We shall now close this Conventicle in accordance with the ritual of this Degree.

Discourse Twenty-Three

Respected Associates:

In our recent discussion of the science of numbers, we have seen that numbers can be used as a language to express certain mystical and philosophic ideas. This should suggest to us a closer relationship between numbers and language than we have been aware of. In other words, both language and numbers must have had a common origin. Both are means of communication.

Martinists hold that once there was an interior or supersensible language—a means of communication not dependent upon outward signs or sounds. However this may be, it is true that when communication became an outward and external thing, disparity began to exist. What had been the Enochian tongue, or angelic language, was known to few and communication between men was limited like everything else on the Earth plane.

Martinists, however, have not lost hope of man's recovering his right to use the angelic language, and part of their study has been devoted to the languages of man in order to recover those secret and interior elements of the tongue of the spiritual world.

Of living languages today, the Chinese is the most ancient. Sanskrit, Egyptian, and Hebrew are likewise very old. Hebrew has been brought back as one of the two official languages of Israel, but Sanskrit and Egyptian are no longer in use. Nevertheless, a careful examination of the structure of these four tongues will give some indication of the original force of language and will show that in the beginning its powers were greater than they are today.

In Hebrew, especially, one can see something of the original force inhering in the very letters of the alphabet. In themselves, they have a meaning and purpose, a fundamental characteristic, which they carry over into the words they form. First of all, they are divided into three classifications: There are three first or fundamental elements called mothers, which we have spoken of before,

א

מ

ש

Aleph, Mem, and Shin. "(NOTE: Hebrew characters are read from right to left.)

In the Sepher Yezirah, or "Book on Creation," said to be the first Hebrew metaphysical essay, it is written: "The three fundamental letters

א

מ

ש

א (Mem) is mute like the water and א (Shin) hissing like the fire, there is ש (Aleph) among them, a breath of air which reconciles them." Next, there are seven double letters, or letters which have two sounds. Lastly, there are twelve simple letters.

These twenty-two letters were established and appointed by God, according to the Sepher Yezirah: "He combined, weighed and changed them, and formed by them all beings which

are in existence, and all those which will be formed in all time to come."

It is in the Dogmatic Kabala that one finds the metaphysical system developed from these Hebrew letters. In our later study of it, we shall discover the source of much that is fundamental to all true mystical teaching; and we shall, as well, bring ourselves nearer to an understanding of the strength and beauty which must have characterized the angelic tongue.

Whatever the exact nature of that spiritual tongue may have been, we must recognize the fact that, hampered as he is in his state of exile, man still struggles to speak it even though it be but a syllable and that imperfectly uttered. The memory of it fills his moments of aspiration and prompts him to make some effort to communicate it to others. If he must use words, they are full of beauty and vibrant with subtle overtones of meaning. If he is an artist, his colors blend in higher hues of scintillating light. If a musician, then his chords strike deep into the soul consciousness and awaken it to recognition of infinite harmony.

Poetry, music, painting, what are these but faint echoes of that angelic tongue by which man communicated with his fellows when in his first estate? These are no small amusements or ideal occupations as the mystic knows them. They are the remnants of a divine speech which momentarily break through the fogs of ignorance which surround man in his exile in the Forest of Errors and inspire him with memories of that life he once knew and may know again.

Poetry comes not from corruption, nor is it born in frivolity. It is one of the most sublime among the gifts of men. It expresses something which recalls man's lost language and first estate and lifts him from the sordid thoughts in which he has engulfed himself. This is why so many mystics in times past expressed their sublimest thoughts in poetic form.

The same is true of painting and music. Painting is the science of mystical sight. Viewing sensible objects in nature, the true mystical painter transcends them to find subjects in the realm of spiritual imagination. Even in copying what is seen, the painter strives to see that which is real and lasting and to prefigure the values and dimensions of the higher world. He is never content to limit his work to reproducing only what the physical eye beholds; he strives to infuse into his creation something of the eternal principles toward which man aspires, which are invariable.

Music has ever been related to what the mystic terms the harmony of the spheres. Pythagoras worked equally with music and number to disengage man from the bondage of Earth. Because of music's effect upon the subtle faculties of man in helping him recall the experience of his first estate, Pythagoras recommended its daily use among his disciples. He expounded the theory of the harmony of the spheres, explaining that the seven planets were comparable to the seven strings of a harp, which it is said he invented. Each planet has its individual note, all blending to make a great music within the universe itself.

Too little is known even now of the mystical stimulus evoked by chants, mantras, and

vowel sounds, and of the effect which such things have on the different parts of the body. When musicians become mystics or when mystics turn to music to express themselves, the whole moral and ethical tone of their life is elevated. A definite purification takes place within the plastic envelope and man's reintegration and regeneration are thereby advanced. According to Plato, it is through music that man can be most quickly attuned to the realm of the Archetypes.

SUMMARY

Martinists hold that the original language of man in his first estate was supersensible, without outward sound or sign.

The pattern of this angelic tongue may yet be found suggested in the ancient languages of China, India, Egypt, and the Hebrews,

Poetry, painting, and music are but present-day substitutes for the language of the spiritual world. As such, they are to be made use of to facilitate man's ultimate recovery of his lost angelic tongue.

The Heptad Master may assign one of the Brethren the task of preparing a brief musical program to illustrate the effects of music. Or he may call for a short paper on the other arts or on language itself.

We shall now close this Conventicle in accordance with the ritual of this Degree.

Discourse Twenty-Four

Respected Associates:

In this, our final discourse of the Associate Degree, it is necessary to complete our preparation for advancement into the second, or Mystic, Degree of our Order. We can do that only by assuring ourselves that the essential teachings we have received are firmly established in our minds and hearts. To that end, the Brother Initiate and I shall conduct the following colloquy called, "The Associate's Appraisal,"¹¹ which you will later be required to learn. This series of questions and answers has been drawn from the notes of our three Venerable Masters, Martinez Pasquales, Louis Claude Saint Martin, and Gerard Encausse, whom we call Papus.

M. The Brother Initiate will please rise.

Master gives sign, facing the Brother Initiate. (Moves 3 fingers of right hand 3 times across right eyebrow.)

Brother I: (Answers by passing half-closed right hand 3 times behind right ear.)

M. Are you a Martinist?

B.I. I am.

M. Do you know the mask?

B.I. I know the mask.

M. Do you know the cloak?

B.I. 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 Apollonius of Tyana. Both provided the isolation necessary for reaching the highest realms of aspiration.*

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

Apollonius of Tyana was almost universally honored 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. 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 the Profane World; also, it is an aid in 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.

M. What is the origin of the mask?

B.I. In the ancient theater, the actor always wore a mask whose open mouth constituted a speaking trumpet through which the voice sounded. The very word persona or "person" means "To sound though (per sonam) ; thus a man is called a person because the mask has given him its name.

In the tragedies, 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 practice of the Templars of old, who by the cordelier isolated themselves from the forces of matter and drew 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 a magical way, linketh thee to thine 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, fruits, and prerogatives 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 time are the works of the Associate opened?

B.I. At the seventh hour because It is then the disciple begins his education.

M. At what time 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 and three 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 general Martinist sign.

B.I. (Passes half-closed right hand 3 times behind right ear.)

M. Give me the beating.

B.I. (Beats on the floor with his rod, seven times thus:

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 but one further question.

What is the use of our Order?

B.I. Our Order provides Men of Desire with the means to exercise spiritual principles, virtues, and powers as they have been practiced, 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 Conventicles. May you Ever Dwell in the Eternal Light of Cosmic Wisdom.

(The Brother Initiate returns to his seat, and the Master sets forth the times that will be devoted in the future to mastery of the Associate's Appraisal.)

We shall now close this Conventicle in accordance with the ritual of this degree.







Mystic Degree

Discourse One

Greetings, O Men of Desire!

Having participated in the sublime rites of this degree, you have truly become Initiates of our Traditional Order. You have made your way up the tortuous mountain armed with courage and faith and have found the entrance to the temple open before you. You have even been invited by the very Wise One to share as a brother the light and shelter afforded here. The veil of ignorance which clouded your vision has been symbolically removed, and you have been promised safe conduct and careful guidance in the arduous tasks that lie ahead. It is fitting, therefore, that you be apprised of the lofty goals beyond and the steps which gradually lead to their attainment.

Having completed the Associate Degree, you have encompassed one point of the ternary, or mystic, triangle of initiatic development. That step alone has isolated you forever from the ranks of the profane and has unfolded the fundamental premise of your advancement. You have been given the mask, cloak, and cordelier of a Martinist that your study may be guarded and your association with the Order made certain. You have been impressed, too, with the number three, the number of the Associate Degree and the ever-recurring symbol of nature's fundamental pattern.

The number three stands for that trinity of universal elements, sul phur () , mercury () , and salt () by which all things were made, and which the Kabalists honored by the title Holy Upper Trinity. This trinity of the sublimest emanations of omnific power, called Crown, Wisdom, and Intelligence, constitutes the world of the Archetype and is always suggested by the Hebrew mother letters Aleph () , Mem () , and Shin () . This triune pattern you have seen reflected in the threefold universe, threefold man, and threefold state.

After you have successfully concluded the profound work of this second, or Mystic, Degree, you will be ready for the third or culminating point of the Triangle of Initiation. Accomplishing that with success and honor, you will attain the title of Rosy Cross Martinist, a title conferred first by our Venerable Founder and Master, Martinez Pasquales, upon those highest initiates who had manifested the active powers of the invisible world. From that point of attainment in Martinism, other avenues of mystical unfoldment will be opened to you.

Martinism, it must be remembered, is a body of spiritual discipline and instruction known as Christian mysticism. It is a system of higher initiation based upon a synthesis of Christian illuminism and traditional Eastern teachings. The word Christian here does not signify that our Order is in any sense affiliated with or dominated by any church. On the contrary, it is wholly nonsectarian, seeking, in the words of one brother, to emulate "the

Mystical Christ without sect" rather than to perpetuate a narrow, dogmatic, orthodox conception of the Redeemer and Reconciler of mankind.

As a matter of historical fact, when the Traditional Martinist Order was founded in eighteenth-century France, the orthodox church was the bitter foe of all mystic and esoteric movements and was even responsible for many unjust, bigoted, and cruel acts against established lodges and

individual members of our Order. Fortunately, greater religious tolerance prevails today, and adherents of established religions as well as those who subscribe to no orthodox faith may be found among our members.

Martinism is not a religion. This fact should be clearly understood in order that you may be certain of your own ground and in order that you may correct another's erroneous opinion. The teachings are unique in their presentation of an inspiring conception of the origin, nature, and fall of man, and in their offering of a technique for the redemption, salvation, or reintegration of individuals comprising the body of humanity.

It is well, then, that at the threshold of the Mystic Degree, you understand that the sublime instructions and rites which are being shared with you will identify you fully with the authority and hierarchic power of the International Supreme Council of the Martinist Order. The initiations and Conventicle rituals of all Heptads or Septems in this jurisdiction derive precisely from duly authenticated European manuscripts. By this chain of initiatic authority and doctrinal tradition, the teachings and rites of our Traditional Order are kept inviolate. As we have received them in all their spiritual power; so shall we transmit them in like manner to posterity.

That you may have personal experience of the bond that unites us as well as the deep fraternal feeling that characterizes our association within the Order, I shall read you a message or spiritual charge from an officer of the European Supreme Council, It is addressed to you, the initiate at the threshold of the Mystic Degree, and reads:

"My Brother: Through the Initiation of the First Degree of our Order thou hast been made an Associate in the work we pursue. If thou hast known how to understand perfectly the teachings thou hast received, thou art now a New Man.

"Being new a Philosopher of Unity, thou mayest commune with the Priests of all Cults and with the Sectarians of all Philosophies. Thou shalt always remember the fruitful symbol of the Luminaries that teaches the manner in which Diversity is always brought back to Unity.

"As all cults merge in the unity of religion; so also all philosophies harmonize in the unity of science. Likewise, all human beings represent only cells of humanity. Humanity is a real Being, having its own consciousness and particular laws of vitality and death, which react upon each of the cells of the body of humanity as each of the cells of the human body reacts upon it.

"Thus, the human body is composed of a number of cells, each having its own autonomy and individuality. Nevertheless, the human personality makes up a unitary whole, independent of its component parts.

"The ancients called humanity, formed of all the men and women who constitute it, Adam-Eve. The word Adam applies to one part of this gigantic body and Eve to the other. Adamic history is but the history of humanity.

"The knowledge of the unity of the human being gives the true key to brotherhood by showing that the individual cannot be raised without the parallel uplifting of the collectivity, the body of mankind.

"Philosophers of Unity, meditate with all thy heart upon the consequences of the ideas just expounded."

(Note to Master: Pause here for a brief meditation.)

"The Fall of Mem will appear to thee as a sad reality and his uplift-ment as the goal to which all true Initiates must aspire.

"Moral laws alone can lead to the desired aim; and the greatest nation is the one where the Initiate has been able to realize the manifestation of the greatest morality, whatsoever the appearances.

"Acquire in thy heart that ideal purity whose beneficent radiation shall work upon all those who approach thee. Remember that morality is not understood here according to its profane or worldly meaning.

"Two paths thou shalt equally avoid if thou desirest this purity. Hear not him who advises the practice of asceticism whatever its form. This path leads only to dryness of heart and body. Keep away, likewise, from him who says 'He who sinks to the lowest will rise to the highest.' This baleful sophism has brought about the errors and consequent disappearance of many a beautiful and radiant civilization.

"A narrow and arduous path, but pure and luminous, will lead thee surely to the ideality which in thy heart thou seekest. It is the one which passes at an equal distance from the excesses of passions; it is the one which a Great Initiate has called the Eight-Times-Holy-Path—that of pure belief, pure will, pure word, pure behavior, pure means of living, pure application, pure memory, and pure meditation.

"It is the Middle Path that unseals the eyes and spirit; leads on to calmness and illumination; and enables thee to help thy fellow man on the road to Reintegration.

"The uplifting of the collectivity, the body of humanity, through devotion and if necessary through the sacrifice of intellectual individuality—such is the goal pursued by all Initiation and the fundamental teaching of all Secret Societies."

SUMMARY

Biblioteca Esoterica Esonet.org

<http://www.esonet.org>

By means of the works of the Second Degree, we rise to the plane of Philosophers of Unity, able to sense the underlying unity beneath all cults, religions, sciences, and philosophies.

We accept the spiritual oneness of humanity and are devoted not only to the individual evolvment of ourselves but also to the uplifting of the collectivity, the body of mankind.

The highest attainment of Martinism is the status of Rosy Cross Martinist, which in turn opens the way to even more exalted rights and privileges.

Although Martinism is a type of Christian mysticism and illuminism, it is wholly nonsectarian and tolerant of all faiths.

This week as you go about your customary affairs, observe all possible instances of the Unity of Life and its manifestations. Look for the One among the Many. Try to spend from five to twenty minutes each day in your Oratory, meditating upon the results and conclusions of your observations.

The Master may now open the meeting for discussion on the points of this discourse.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

Mystic Degree

Discourse Two

Greetings, O Men of Desire!

It is hoped that the spiritual charge addressed to you by our European Brother and member of the Supreme Council has been a daily inspiration since our last Conventicle. Its friendly and fraternal tone and its concern with your progress in the work of our Order must have convinced you thoroughly of the genuine sincerity of those Unknown Silent Ones who are leading the way. There were, however, elements of deeper import in that message which may have escaped your attention. For that reason, it will be helpful to bring them individually to your notice at this time. First is the teaching regarding unity.

Bearing in mind that Unity is the password of this Degree, we should recall the emphasis placed by our European Brother upon the true unity of humanity. Humanity is seen by him as a spiritual Being or sym- bological Body, whose individual cells are the millions of earthly inhabitants. The ancients, he reminded us, thought of humanity formed of all men and women as a living whole, a Being whom they called Adam-Eve. Adam was one part of this Being; Eve, the other. As the individual is composed of numerous separate cells which come together to form a unified whole, so individual men and women come together as separate cells to form the unified whole called Humanity. Paul, the great Jewish teacher, in many places enforces this same thought, writing in Ephesians 4:2b, "for we are members of one another" and, again, in I Corinthians 12:27, "Now ye are the body of Christ, and members in particular."

Without a doubt, he was reminding those early Christian groups of what they already knew: that the body of humanity was one and that, individually, men and women were but separate members of it. Together, they were that body. What affected one, also affected the whole. His words are especially telling when they are thought of in this way, for it is little to be wondered at that humanity is sick and suffering when so many cells of its being are in violent mental and physical conflict.

The analogy between the body of man and the body of humanity, then, is as old as the Secret Tradition. The universe itself which the Creator has brought forth is likewise seen as a great cellular body, the macrocosmic One. We are the many; God is the One. Through beneficent, all-encompassing power and wisdom, the Creator maintains harmony in His creation. Man, within the society of his fellows and within his own impassioned self, aspires to a harmony similar to that which he senses in the Cosmic power surrounding and sustaining him.

As Martinists, we recognize and accept the underlying spiritual fact of the brotherhood of mankind. Although our aspirations as individual Men of Desire are keen and unflagging, we realize the truth of the words of our august European Brother: that the uplifting of the collectivity, the body of mankind, is a prime goal of all initiation and a fundamental purpose of all secret societies laboring in the divine tradition.

Furthermore, as Martinists, we are devoted to the welfare and advancement of humanity and we are prepared to sacrifice personally for it. In other words, we propose to dedicate ourselves to a life of service insofar as we are able to accomplish it. We are supreme idealists, although we hold fast to common sense and patience and will not forsake our normal responsibilities as adult citizens and members of loving families.

Not only do we give our intellectual assent to these ideals, but we devote ourselves to the difficult task of furthering them in the family, community, state, nation, and world. In our working relationships, we seek to express toleration, fair-mindedness, equity, and unfailing good will. In spirit, we are citizens of the world, actively anticipating the day when the cells of war-torn humanity will again unite in a growing international community of nations and peoples. The inspiration for this must be spiritual, idealistic, and altruistic—and the teachings of Martinism will greatly accelerate our preparation.

In this sublime Mystic Degree, we are reminded, we become Philosophers of Unity. Mindful of the endless diversities and particularities of this material, or objective, world, we still seek the single Truth underlying all cults, religions, philosophies, and sciences. This is the stupendous paradox of universal Creation: Although infinitely diverse in material expression, it is yet superbly One, unified by the unceasing creative activity of the all-knowing, all-powerful Omneity.

As Martinists, we leave to objective scientists and philosophers of the world the minute and endless investigation, classification, and theorization of nature's diversities. We desire only to attune ourselves with the Omnipotent God that, imbued deeply with His essence and attributes, we may sense everywhere the beautiful and harmonious unity of Creation. Naturally, we are not opposed to or uninterested in the diversities of life and nature, for there are as many scientists, technicians, and professional workers in our membership as in other groups of society. However, we repeat, as Martinists, we seek only to attune with the One and to recognize the power of unity in all phases of life.

As Associates, we were informed that man once occupied his proper place at the center of the universe in closest attunement with the Divine Power. However, he used the free will which the Creator had given him and "fell" from his exalted spiritual state, exchanging his glorious spiritual form for a gross, material body.

As Martinist Men of Desire, we gain a keen personal realization of our spiritual privation and exile. Is there one among us who has not sensed a yearning for higher development and increased spiritual perception, **for** a true and lasting reintegration with the God of his Heart, the Deity of his most profound realization? Like our Venerated Master, Louis Claude de Saint-Martin, we desire above all things to reach deeper into our inmost nature until we find the living God within. As Mystics, we hunger and thirst for God, aspiring to make Him the foundation stone for the development of our personalities.

In this effort to find God and unfold our true selves, we are unerringly guided by conscience. An evolving and quickening conscience is the monitor, the sentinel for the

establishment of God's Law in one's Inner Self. As one of our Brothers has said: "Thy Conscience is the Master to be feared, from whom thou must always receive counsel—the judge inflexible and severe, to whom thou must render a just account of thine acts."

Ultimately, morality is an inner condition, a progressive structuring within the personality of the moral law, which is of God. Only high morality can build and sustain a noble, cultured civilization. With the decay of morality—the basic good will which is its eternal leaven—the foundations of the state totter and its decline is not far distant.

As initiates of the Mystic Degree, our task is the building of a spiritual temple—that temple, in fact, said by the Kabalists to be supported by the three pillars of Wisdom, Strength, and Beauty. There must ever be, they were at pains to point out, Wisdom to construct such an edifice; Strength to support its superstructure; and Beauty to characterize its every aspect. With this we agree, seeing in Wisdom the true mystical religion of all humanity; in Strength the sound logic of philosophy and science; in Beauty those principles of ethics and harmonious human association called morals and political economy. These time-honored pillars, we likewise consider to be the three branches of the tree of Knowledge, whose fruit is divine and right action.

So important are these matters—both their right understanding and right application—that time should be given for their assimilation before continuing our analysis of our European Brother's message. It is recommended that, during the coming week, the conscience should be carefully examined and the subject of unity considered in your daily meditation in your Oratory.

SUMMARY

We desire above all things to reach deeper into our inmost natures until we find the living God within.

When we come to the knowledge of the unity of humanity, we shall have the true key to universal brotherhood. We shall then know that as the individual is lifted up, so will the whole of humanity be lifted up.

Conscience is an infallible guide and plays an important part in our moral development.

We are building a spiritual temple, supported by three symbolic pillars called Wisdom, Strength, and Beauty. We explain these thus: Wisdom means true universal religion; Strength refers to the logic of science and philosophy; Beauty embraces morals and political economy, which make for equitable and harmonious human associations.

The Master may allow time for discussion or comment.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Three**

Greetings, O Men of Desire!

Our Venerated Master, Louis Claude de Saint-Martin, once wrote that he considered it the obligation of the mystic teacher "to lead the mind of man by a natural path to the supernatural things which of right belong to him, but of which he has lost all conception, in part by his degradation, in part by the frequently false instruction of his teachers." It may have already become evident to you that our Order is fulfilling that obligation, first, by helping the probationer, or Associate, to divest himself of the false notions of the Profane world; and, second, by teaching the awakened Man of Desire the technique by which he may advance most surely "to those supernatural things which of right belong to him."

It must have become evident, too, how valuable is such instruction as that presented in our European Brother's Charge and how it contributes to our individual enlightenment and progress. In our last discourse, we gave our attention to his teaching on the subject of unity and the body of humanity. There are many more aspects of that charge on which we could profitably dwell, and it may be that in a future discourse opportunity will be found to refer to them. At the present time, however, we shall bring to a close our analysis of the charge with a consideration of only two points, both of which will be immediately useful to us as preparation for the discourses to come. These points concern the sacrifice or subjugation of the carnal self and the Eightfold Path of Purity.

Because man was pure before the symbolic "fall" and became impure or mixed with matter because of it, Martinists make of purity a sacred ideal. They do this because of their confidence in the truth of the Master Reconciler's words: "Blessed are the pure in heart, for they shall see (know) God." To the Martinist, primordial purity is synonymous with divine Oneness. Having that for his goal, his constant concern is the surest way of reaching it.

As Associates, we were admonished to make a sacrifice of the sensuous nature. In the triadic pattern of Martinism, the Associate Degree might be called the Degree of Sacrifice or subjugation of the carnal self. This is not to be understood as the rooting out or annihilation of the desires of the body. It is rather to be taken to mean their subordination so that the needs of the soul nature and higher self will be freed from hindrances and frustrations.

Man is a composite and extraordinary being. In him is found both the angelic and the animal, or demonic, nature. The spiritual training we receive through the sublime teachings of Martinism calls for the subjugation of the animal man and the freeing of the angelic being. Thus, as the ancient masters said, "Liberty of the Soul and Mind is gained by fighting against thy passions, thine earthly cravings; by this thou may- est hope to conquer that freedom so praised, so exalted, so truly divine."

Although suffering is an inescapable part of higher spiritual development, suffering is not an end in itself and God is not reached solely through it. Such teaching is a distortion or inversion of mystical truth. The path of asceticism ends only in dryness of heart and body.

Every Man of Desire must learn to overcome temptation, however, in order to win the silent inner struggle with the adversary of the senses. It is a sad mistake to accept as true the thought that "the greater the sinner, the greater the saint," for it is a distortion of right counsel to believe that in order to rise to the highest, one must sink to the lowest. Such a view falsifies and exaggerates the fact of temptation.

Plato, one of our ancient predecessors, declared the soul to be in chains while in the body; but that neither leads us as Martinists to despise the body nor to particularly revere it. Our physical envelope is a marvelous example of natural and spiritual law; yet it is a severe testing ground for the spiritual being within. We are supremely concerned with the release of the higher powers and faculties of the inner spiritual man, for, in the highest consideration, the spiritual alone is real, immortal, and capable of divine reintegration.

The ascent of the famed Middle Path embraces the traditional Eightfold Way of Purity, which Martinism interprets as follows:

- Pure Belief: I rest all my belief upon the One Reality of God. Omneity is the capstone of the symbolic pyramid of the universe: All things, including myself, have their origin and being in Him.
- Pure Will: I seek constantly to identify my will with the Divine that I may undo man's first error and make certain of my own reintegration.
- Pure Word: I order the words of my mouth that they may be acceptable in Thy presence, O Lord God of all Creation. If it be Thy will, I may one day speak Thy Sacred and Incommunicable Name!
- Pure Behavior: I strive that the actions of my life may conform to the words of my mouth and heart so that charity, mercy, kindness, and forgiveness may abide in my dwelling and may go forth with me into affairs of the day.
- Pure Means of Living: I do not defile my spiritual temple by doubtful morality. Pure and honest in heart, I aspire to treat others as I would have them treat me.
- Pure Application: I apply myself with unceasing zeal to the higher truths of life. I dwell heart and soul upon the sublime tradition of the Ancient Wisdom.
- Pure Memory: Although life comes to me in all its phases, I permit only the loving, constructive, and divine to echo through the vault of memory.
- Pure Meditation: Never a day passes but I pause to contemplate and adore the inimitable perfections of God's living universe. Meditation upon the love and wisdom of God are ever among the chief joys of my life.

With the calming of the passions comes a gradual unsealing of the spiritual faculties and the unfettering of the native powers of the soul. The Inner Self, with its transcendent faculties, and the body, with its senses and appetites, are like opposite ends of a balanced scale. Constant or immoderate indulgence of the sensual nature weights the scale in favor of the body and diminishes the expression of the higher attributes of self upon this plane. Conversely, a strict regulation of the passions and appetites in harmony with the loftier impulses of the soul weights the scale in favor of the evolving Inner Self.

The ancient regimens of fasting and celibacy were means of disciplining the body and its imperious senses and establishing the supremacy of the angelic nature. Although the Martinist Order maintains no monasteries and by no means encourages its members to become hermits and anchorites, it does suggest that each Man of Desire adopt some means of reminding the body and its powerful physical sensorium of the supremacy of the soul.

Regular periods of abstinence from sensual indulgence are helpful— for example, fasting one day each month. As the soul or angelic nature asserts itself more and more, habitually conforming the physical body to its loftier needs, a feeling of calmness, peace, and spiritual imperturbability surrounds the personality. This is the sure way to illumination, to the divine moment when the veil of obscurity is drawn aside and the Initiate participates in the Consciousness of God.

Traditional Martinism displays these characteristic signs of attainment:

- (1) The Sacrifice of the Sensual Nature
- (2) The Rise of Desire, and
- (3) The Marriage of the Lamb

Having established a spiritual mastery over the world of sense and appetite, the rise of desire in the Initiate is a natural sequence. Desire for what? Obviously, not for earthly things and pleasures as commonly understood by the Profane. Desire for communion with the Invisible World and its Master Souls and angelic Beings, for the noblest ideas and philosophy that men can impart to another, for the mystical experience of the Divine, and for ecstatic absorption into the consciousness of Omneity, the Absolute! Of the Marriage of the Lamb very little can be told at this time.

At the conclusion of the Third Degree, as Rosy Cross Martinists, most of you will have experienced that heavenly union or marriage, wherein your aspiring selfhood will become one, if only momentarily, with the Being of the Son and of the Father!

Thus, Brothers and Sisters, you see stretching before you the ancient equilibrating path leading to mastership and profound spiritual unfoldment. As you resolutely ascend the difficult, perilous, yet joyful way, there will come a blessed day when, transformed into the New Man, you will forever be a regenerated and reintegrated being.

SUMMARY

The promise of the Master Reconciler's words, "Blessed are the pure in heart, for they shall see (know) God," has made Martinists accept purity as a sacred ideal.

The way to realization of this ideal is to Martinists the Eightfold Mystic Way of the Middle Path. By strictly regulating the passions and avoiding extremes, the Man of Desire cultivates Purity of Belief, Will, Word, Action, Life, Application, Memory, and Meditation.

The stages of such attainment are three: the sacrifice of the carnal nature, the awakening of right desire, the mystical Marriage of the Lamb.

A Suggested Discipline

The discipline of the physical body and its appetites may best be begun by controlling the diet through fasting. This may be accomplished sensibly and beneficially by abstinence from solid foods for a twenty- four hour period. There are other ways, however, in which this discipline may be exercised. Meditation in your Oratory will reveal them.

The Master may open a period of discussion.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Four**

Greetings, O Men of Desire!

Attendance at every Martinist Conventicle is essential to the growth and development of every Man of Desire. This cannot be too greatly emphasized. Constant participation in the ritual deepens the imprint of it on the inner self and opens the mind to a realization of its inner meaning and purpose. Especially is this true of the rituals of initiation, and that of the Mystic Degree is no exception, simple and unostentatious though it may be.

Here one finds himself at the entrance to the Temple of Wisdom, standing before two symbolic pillars. Biblical history tells us of similar pillars erected by King Solomon to flank the entrance of his temple. We read of them in I Kings, the Seventh Chapter, where it is written that Solomon "set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz."

These pillars, so familiar to readers of the Bible, have become almost wholly associated with King Solomon's Temple; but they are much older. Their real significance, however, is symbolic, and it is in this symbolic sense that they have such an important place in Martinism. Our teachings state, and I read from one of our European Masters:

"The deep symbolism of the two columns holds the key to the oppositions which exist throughout nature. The columns, of different colors although the same in essence, stand apparently opposed to one another; yet by the means of an intermediary condition—the altar lighted by the three luminaries—the apparent opposition is harmonized and restored to unity.

"It is initiation alone which brings knowledge of the law of equilibrium, or the common term which is able to reconcile opposites. Good and Evil, Life and Death, Being and Substance, Spirit and Matter—these constitute the oppositions of life and are represented by the two columns. It is for the initiate to recognize these opposites and find between them that which not only explains their apparent oppositions but also establishes harmony between them.

"All initiations display to the profane this symbolism of the binary, or opposition, at the entrance to the temple. The initiate, therefore, should understand well its significance.

"It is this opposition which momentarily destroys equilibrium; and it is this opposition which demonstrates the lesser known laws of universal force diffused invisibly throughout the whole. Into the hands of the initiate is placed a force awesome and all-powerful. To know of its existence is sufficient. Through desire and meditation, you will learn its advantage. Truly, the Man of Desire is favored by Providence."

What our European Master has written is indeed significantly true. The pillars before the

entrance to Solomon's Temple, which we have perhaps accepted merely as interesting historically in connection with ancient architecture, must now be seen as having basic importance. Henceforth, we must regard them as representatives of the contraries, or oppositions, found in life. It is a fundamental teaching of Martinism that "Each force requires a resistance; each light, a shadow; each convexity, a concavity; each emptying, a receptacle; each reign, a kingdom; each sovereign, a people; each worker, a raw material; each conqueror, an object of conquest. Affirmation establishes itself by negation. The strong triumphs only in contrast to the failure of the weak. Aristocracy manifests only as a rising above the inferior and unqualified.

These contraries, then, are two, and they are characteristic of all life. Martinism depicts them symbolically in its two columns, one red, one black. These columns, be it noted, are identical in substance; yet, in appearance, they are different, that difference being indicated by the colors, red and black.

As has been said, this basic opposition everywhere evident, set forth in such well-known examples as Good and Evil, Man and Woman, Reason and Faith, Authority and Liberty, Light and Darkness, Cain and Abel, is the seeming destroyer of equilibrium. It meets the initiate at the very entrance to the temple and commands his thought. It challenges him to find the third column, or condition, equally fundamental but unmanifest, which is necessary to reconcile these existing oppositions and resolve them to harmonious unity. This third condition is the law of equilibrium. In other words, the initiate can only gain his right to enter the Temple of Wisdom by bringing diversity, the oppositions of life, back once more into unity by means of a conciliating condition called the law of equilibrium.

Thus, we see from the union of two opposites that there must rise a third principle which partakes of the nature of both and combines them harmoniously into one. The number three, therefore, stands as a perfect symbol of this conciliating principle. That is why the number three has figured so largely in all mystical teachings.

Historically, the knowledge of the third principle has been regarded as being of such importance as to have given rise to the dogma of the Trinity, which underlies every system of theogony, or the generation of the gods.

Among the Egyptians, the equilibrating condition between the male Osiris and the female Isis was the infant Horus. Osiris himself conciliated Amon, the deified Active Principle of the universe, and Ptah, deification of the universalized Passive Principle.

In Hindu theogony, Siva, the transformer, unites the powers of Brahma, the Creator, and Vishnu, the Conserver. In Christian theogony, the mediator between the Father, or Active Principle, and the Son, or Conserving Principle, is the Holy Spirit, or the Universal Animating Force.

Light among the Kabalists, the Philosopher's Stone among the Hermeticists, the Central Fire of Nature among the ancient Rosicrucians, the Cubic Stone among the Freemasons—all are equivalent to that mediating condition between opposites, the Altar before the Two

Columns, which teaches the initiate how to draw his energy from the reconciliation of two apparent enemies. Thus, the columns become for the true Martinist the pillars through which he establishes his strength.

From another standpoint, the two columns represent the universal, binary creative force. The creative power of God emanates from the center of the universe (the Divine Immensity) as a dual or binary force. The negative essence of this creative power forms the substance which underlies material creation; the positive essence, or polarity, (which we breathe) supplies the soul quality, vital force, and life principle to all living creatures.

So, while an apparent duality divides the universe in principle, all is One in manifestation. At the third point, or condition, of manifestation, the positive and negative are conjoined and the opposites blend into one another. Without contraries, nothing could manifest to us! How could we know the "good" if we had no experience, no realization of its absence? How could we know light without darkness, man without woman, positive without negative, matter without the energy of spirit?

Man is a unique center for the assimilation and release of cosmic forces. As our European Master wrote: "Into the hands of the initiate is placed a force awesome and all-powerful." As evolving Martinists, we must learn to direct this power for the health and harmony of our own beings and for the happiness and peace of those whose lives are affected by our mode of living and thinking.

Finally, let us consider the statement that the Man of Desire is favored by Providence. The sacrifices demanded of the sincere aspirant for higher knowledge are considerable and at times hard to meet; but the goal is an enduring and immortal one, and the rewards of faithfulness and perseverance are beyond measure. Since the Fall, the single aim of humanity, unrecognized by the majority who walk in darkness, has been reconciliation and reintegration with God. Martinism devotes its teaching directly and specifically to that end; hence the Man of Desire is naturally favored by Omneity.

Therefore, Brothers and Sisters, let us ever be mindful of our high privileges and resolved to merit, through our study and application of these beautiful teachings of Traditional Martinism, the continued favor of our Venerable Masters of the invisible and the glorious Light of God, which shines so resplendently through them. At our next Conventicle, we shall unfold further the wealth of mystic knowledge hidden in the two columns.

SUMMARY

The creative power of God emanates from the center of the universe as a dual force: positive, or soul quality; and negative, or material, creation.

The two columns of Martinism represent the opposites found everywhere in life.

The altar represents the equilibrating condition between the oppositions expressed by the columns.

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We shall now close this Conventicle in accordance with the ritual of this, the Mystic Degree.

**Mystic Degree
Discourse Five**

Greetings, O Men of Desire!

In the preceding discourse, you were reminded of the importance of regular attendance at the weekly Conventicle. Participation in the ritual will not only reveal to you its hidden meanings but will also deepen the bonds of your association with the Order. It is equally necessary for you to establish the same regularity in regard to your periods of meditation in your oratory at home. In this way, your growth will be both natural and rapid. An intellectual grasp of mystic principles is never enough; they must become a part of yourself, and this can be accomplished only by quiet contemplation of them when you are alone. This is so because the interior meaning in every mystic postulation is the most valid, and that can never be discovered except by the Initiate himself—and then only according to the degree of his preparation. It is true, as St. Paul wrote, that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Perhaps Ralph Waldo Emerson came nearest to St. Paul's thought when he wrote that no man can learn when he is not prepared for learning, however near to his eyes is the object.

We have just been given an explanation of the law of equilibrium symbolized by the columns. Simple and easy to grasp as that explanation was, it does not in any way suggest the universal application of our own comprehension. Yet it is so. The fact that we meet with the columns in so many diverse societies among the ancients should be sufficient indication of their importance; yet we should be wrong to judge the ancients as having been only amateurs in science. They were far otherwise. They expressed something of their searching wisdom and deep understanding by the columns; but they left more to be discovered by the Initiate's own preparation.

We must ask ourselves, then, what these pillars have to teach us as they stand like sentinels or silent guardians flanking the Master's desk. Why is one red and the other black? Why does the Bible call one Jachin and the other Boaz? And what, after all, is their importance to the Man of Desire?

Like the two great rocks in Spain and Africa which were bound together, locking the Mediterranean people away from the vast outer regions until Hercules tore them asunder, these two columns challenge our right to the great wisdom that lies within the Temple of Mysteries beyond them.

We begin to realize that these pillars exist and always have existed. They transcend time, are not fixed in space, and have many names. They express something fundamental to the structure of the universe. However our approach to the Temple of Wisdom, they challenge our right to enter. The Sepher Yezirah (pronounced Sef'-fer Yet-see'-rah) tells us that Omneity itself called them into being: "He created a reality out of nothing, called the

nonentity into existence, and hewed, as it were, colossal pillars from intangible air."

We have been told little of the nature of these pillars except that, different though they are in appearance, they are the same in essence. The one on our right as we face the Master's desk has been called Jachin and is significantly denoted in Martinism by the color red. The name Jachin has been said to mean "establishment," and the color is that of blood. The pillar on our left has been called Boaz, and its color is black. The name Boaz is said to signify "strength" and the color black to indicate force. Together, they express the opposite polarities existing in nature which, if not equalized or held in balance, would destroy or reduce everything to chaos. The white robe of the Initiate is the symbolic third pillar which unifies or reconciles them harmoniously.

Together, they symbolize constructive force and destructive force, operating like magnets to attract or repel everything within their fields of influence. Either without the other would pull the universe and everything in it out of its orbit and so render order impossible; yet, together, they make for unceasing conflict until the mediating condition which accepts their oppositions and balances them is discovered and made use of.

The Initiate proposes himself as the equilibrating condition wherein the conflicts and oppositions of life may be reconciled by harmony. The tests he undergoes, the temptations with which he is confronted, the urges, impulses, and inclinations he finds rising up within him are all due to the outpourings of force from the Pillar of Strength and the Pillar of Establishment. These are indeed powerful forces, which ever seem to upset, confuse, unbalance. Like figures in a kaleidoscope, they meet and part, change characters, become momentarily one. They are never still and dance perpetually in many rhythms, under many disguises. The red column may appear to be the black; establishment may seem mockingly unstable; strength may suddenly show itself as weakness. Change rules their dance, and antithesis is ever the theme. Wisdom—foolishness; wealth—poverty; fruitfulness—childlessness; life—death; dominion—dependence; peace—war; beauty—ugliness are their names.

The Initiate must meet them all, receive their force within himself, and equalize it. He must at all times assert himself and be the Master, or in the end he will be turned aside out of the way and be overthrown by the very forces which he sets out to use. Proud indeed, then, is the Initiate who can affirm, "I come from between the pillars." It signifies his having walked the middle path through the turmoils and troubles of life and preserved his equanimity.

Men of Desire, these eternal pillars of the ancients stand now across our course. Necessity bids us go forward to meet them. We cannot change our path nor escape their intention. Life lies before us, filled with the countless subtleties of opposition. But life must be lived. Let us accept it courageously and pray that we may find strength in establishment and be able to say, as did the Initiate of old: "I come from between the pillars."

SUMMARY

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The pillars flanking the Master's desk express something fundamental to the structure of the universe.

The pillar to the right as we face the desk has been called Jachin, meaning "establishment," and is denoted by the color red.

The pillar on our left has been called Boaz, meaning "strength," and its color is black.

Together, these pillars express the opposite polarities existing in nature.

The test of the Initiate is to walk the middle path through the turmoils and troubles of life and preserve his equanimity.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Six**

Greetings, O Men of Desire!

The fact has been established that the columns first displayed to the Initiate upon the occasion of his induction into the Mystic Degree of the Traditional Martinist Order are symbolic of a fundamental antithesis which has existed from the beginning. It has likewise been made evident that in life these opposing forces represented by the columns must be balanced by the Initiate; otherwise, he will be drawn to one more than to the other or will be frustrated by his inability to harmonize them.

It is necessary, therefore, to pursue our consideration of them a step further. In our studies of the Associate Degree, it was made plain that the universe was threefold. We there concerned ourselves with what the ancients called the Elemental World—that represented by the three kingdoms, mineral, vegetable, and animal.

We were told also that, at another time, we should study the second division of our solar system, the division called by the ancients the World of Orbs. This is the world represented by the columns. In this World of Orbs, the forces which we have spoken of as characterizing the columns come from the planets: Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon. It is true that three other planets unnamed by the ancients are known today: Uranus, Neptune, and Pluto. The influence of these, however, is of such nature as to make their consideration at the moment unnecessary, although it may be pointed out that they are called higher-octave planets and exert an influence that is definitely mystical. Remembering that the number three denoted to the Kabalists the Holy Upper Trinity represented by the three mother letters of the Hebrew alphabet, we may say that these three higher-octave planets are associated with this Upper Trinity.

Perhaps this will be more easily understood if Kabalistic teaching in this regard is briefly restated:

Creation is conceived by the Kabalists to have proceeded from Omneity as a series of emanations from Itself. These emanations—all being attributes of Infinity—are ten in number and are called Crown, Wisdom, Intelligence, Mercy, Strength, Beauty, Victory, Splendor, Foundation, and Kingdom. The first three, Crown, Wisdom, and Intelligence, or to give them their Hebrew names, Kether, Chokmah, and Binah, constitute a trinity of points or vortices of force above the World of Orbs. That is why the higher-octave planets, Uranus, Neptune, and Pluto, are said to relate to them. Since they represent the first brilliancy of Creation as it proceeded from Omneity, the three mother letters of the Hebrew alphabet,

 (Aleph),

 (Mem),

ש (Shin), were used to indicate their fundamental nature. These represent the universal principles, fire **ש**, air **א**, water **ם**. By analogy, this trinity, called the Holy Upper Trinity, is the head of the mystic archetypal man, Adam Kadmon.

The seven remaining emanations, together with their "oblique points" or subsidiary influences, become the body of the archetypal man. They are the seven days of Creation outlined in Genesis and delimit space.

These dimensions of space are described as height, depth, east, west, north, and south. The days of Creation are set forth as Mercy (Chesed), first day; Strength (Geburah), second day; Beauty (Tiphereth), third day; Victory (Netzach), fourth day; Splendor (Hod), fifth day; Foundation

(Yesod), sixth day; and Kingdom (Malkuth), seventh day, or day of return.

(Exhibit Illustration A)

These "days" of Creation are not to be understood as periods of time measurement merely; rather, they are seven particularized potencies of Omneity through which man may express or be impressed with a specialized characteristic of the Divine. This thought is heightened by the fact that seven planets are made to suggest the seven attributes and kinds of influence that rule over the world and express the antithesis of life. The Hebrew metaphysicians reminded themselves of this fact by the seven letters of their alphabet, which had two pronunciations, one hard, one soft. These seven letters, b, v; g, g; d, d; k, k; p, f; r, r; t, s; or

בבב גגג דדד כככ פפפ ררר תתת

are referred to as the heptad of opposites.

The Sepher Yezirah declares: "Seven double letters serve to signify the antithesis to which human life is exposed. The antithesis of wisdom is foolishness; of wealth, poverty; of fruitfulness, childlessness; of life, death; of dominion, dependence; of peace, war; and of beauty, ugliness."

Remembering the earlier reference in a previous discourse to the Sepher Yezirah's declaration that Omneity "hewed, as it were, colossal pillars from intangible air," it is understandable that a relationship between the days of Creation and the "colossal pillars" should suggest itself. In this way, the underlying opposition or polarities of Creation were comprehended and the harmonizing law of equilibrium discovered.

(Exhibit Illustration B)

The conflicts of life and the necessity of harmonizing them were hidden for the Hebrews in the seven double letters of their alphabet. Those same teachings are embodied for us in the symbolic pillars which flank the Master's table.

There are those schools of esotericism which would concern themselves wholly with the component parts of these pillars in the attempt to analyze their minutest degrees of force. They have thereby engendered many half-truths and superstitions. The Martinist Order has ever endeavored to free itself from such, for the way of the occultist is not that of the mystic. And the Martinist is a mystic. He seeks always that inward way of reintegration which will enable him to be at harmony within himself in a world of strife.

The Heptad itself is a symbol of the world of opposites; its officers foreshadow the influences of Omneity which are constantly brought to bear upon it, and the two columns perpetually remind us of the obligations which our own reintegration demands that we meet.

SUMMARY

The Martinist Heptad itself is representative of the World of Orbs.

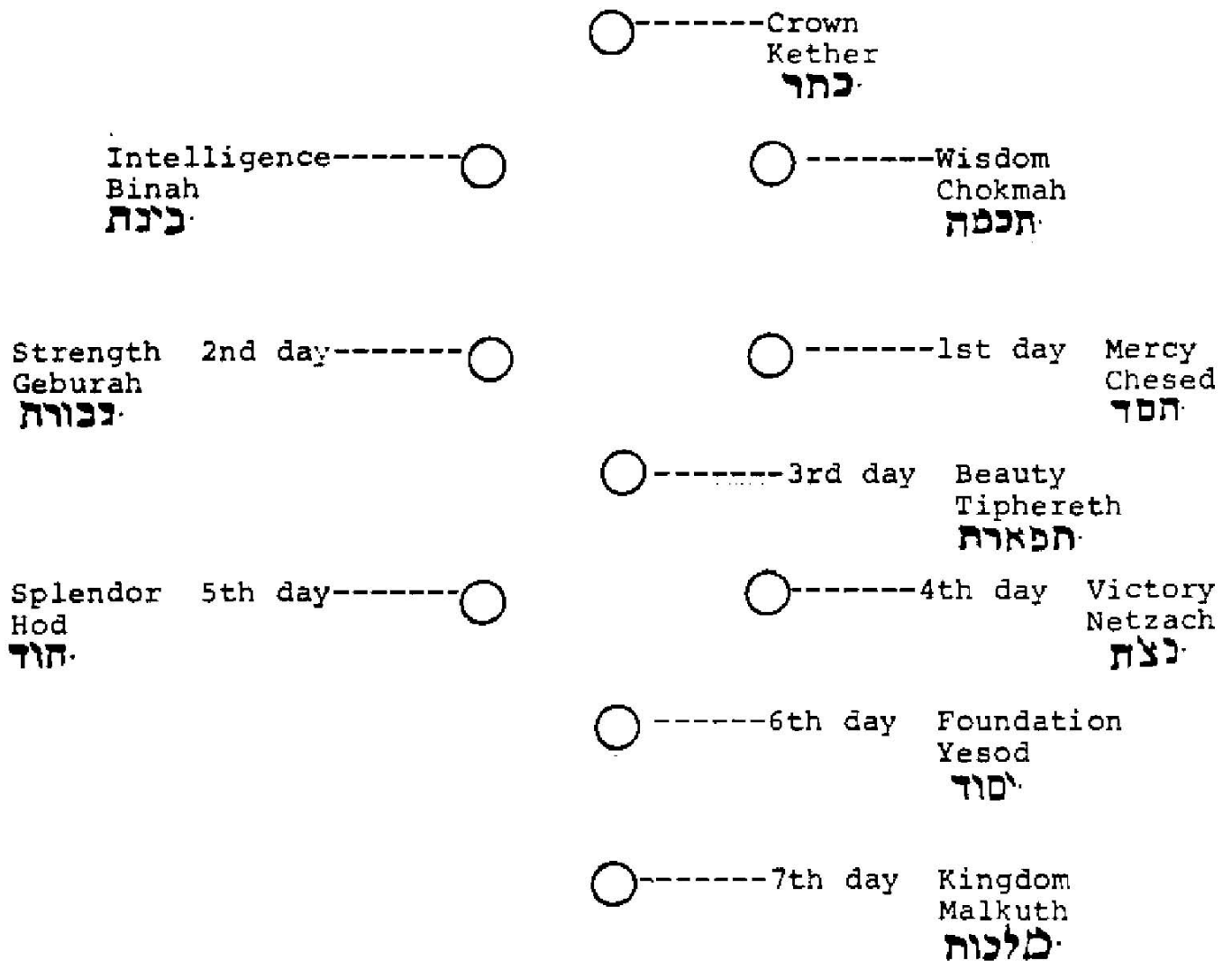
The opposites of life are represented by the columns.

The forces of Omneity which prevail in the World of Orbs and constantly influence man are symbolized in the planets and foreshadowed in the Heptad by the officers.

The Master may now call for discussion of the important points in the lesson.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

A. THE HOLY UPPER TRINITY AND THE DAYS OF CREATION



The Hebrew pronunciations should be learned, although it is not, of course, necessary to know the Hebrew characters:

Kether (Kěth'-er)

Tiphereth (Tiff'-er-eth)

Chokmah (Khawk'-mah)

Netzach (Něts'-sock)

Binah (Bee'-nah)

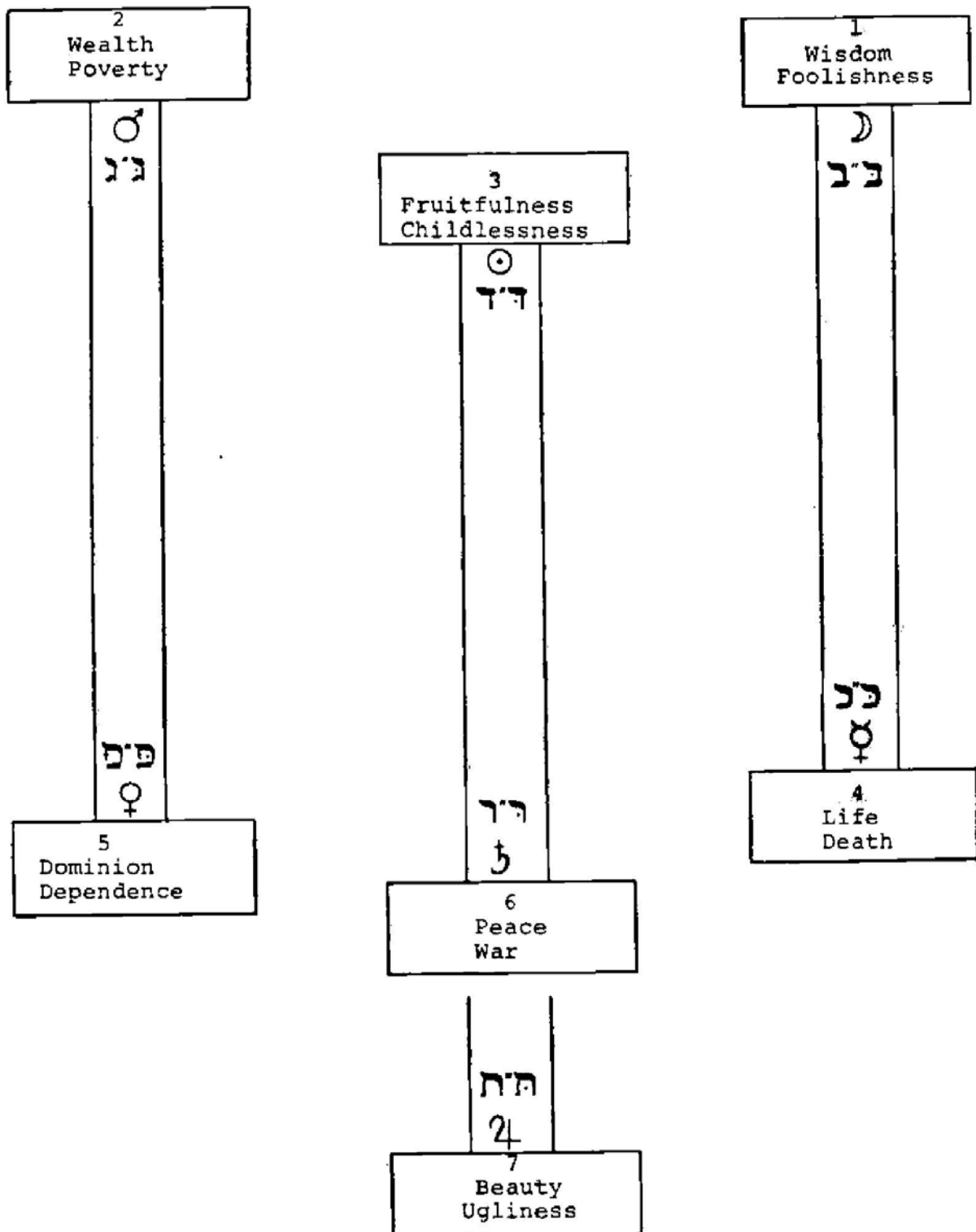
Hod (Hōd)

Chesed (Khěz'-ed)

Yesod (Yāy'-sōd)

Geburah (Gāy-boo'rah)

Malkuth (Möll'-kooth)



B.

THE COLOSSAL PILLARS

**Mystic Degree
Discourse Seven**

(NOTE TO CLASS MASTER: Rereading Associate Degree Discourse Seven will be helpful in presenting this Discourse.)

Greetings, O Men of Desire!

The statement made in last week's discourse that the Martinist is a mystic rather than an occultist in his approach to life may have led to some questioning among you. The intent was to remind you that the Martinist seeks to experience in himself the reintegration that restores him at last to unity with Omneity and to his birthright as an inheritor of the divine Kingdom. He concerns himself, therefore, only with those matters which further his progress to that end and makes no attempt to amass encyclopedic facts as interesting elaborations on the ways and means of arriving there. He is curious only as to the practicability of his method and is unconcerned with its comparison or contrast with other methods. To the point where the explanation of another method adds to a better use of his own, he is eager to learn; but information aside from this he leaves to others whose objectives are somewhat different.

In the Associate Degree, we were told that reintegration is the Great Work and that it is accomplished "by restoring in our faculties the same law, the same order, the same regularity by which all beings are directed in Nature."

Through man's "fall," which our work in the Associate Degree taught us was only the expansion necessary to allow the exercise of free will, man entered a self-created dream state of exile. This descending path of progress seemed to carry him further and further from his intimate contact with Omneity; and as his lines of communication lengthened, signs and symbols remained his only evidence of contact with the homeland from which he originally set out.

As our Venerated Master, Louis Claude Saint Martin, has reminded us: "The object of man on earth is to employ all rights and powers of /his being in rarefying as far as possible the intervening media between himself and the true Sun, so that . . . there may be a free passage and the rays of light may reach him without refraction."

Man's place of exile, then, is the world as he believes it to be. It may seem to be a trackless Forest of Errors in which few, if any, meaningful signs and symbols of direction exist. It may seem to be a place of anxious confusion and torment where unnamed and unknown forces make his life a vast game of blindman's buff. Nevertheless, whatever man believes the world to be, it is that to him. Wherever he believes himself to be, he must begin his orientation there.

The Martinist heptad, we have been told, represents this world. Its officers symbolize the planetary influences which shed their forces on man, and the columns stand for those oppositions of life which must be harmonized.

Our Associate Degree emphasized the fact that the purpose of man's existence is to learn by the exercise of his own free will how to perpetuate goodness and truth. Through the discipline provided by his contacts with the oppositions of life, he learns to accept both the punishment of wrong action and the reward of right action, until at last he achieves the ability to posit himself directly in the current of reintegration.

The oppositions of life, then, will be his teachers and establish the way of his return. They have been called wisdom—foolishness;— wealth—poverty; fruitfulness—childlessness; life—death; dominion—dependence; peace—war; beauty—ugliness.

These terms are generally familiar; but their impersonality and abstraction may make them appear too austere to be our teachers. For that reason, we must begin to see them differently.

What is wisdom? The great Hebrew king, whose name is synonymous with it, considered it something beyond man's devising—a blessing gained from Omneity through prayer. To him, it meant the discernment of facts and the ability to form right judgment on their basis. It also meant the gaining of useful knowledge and the correct application of it.

In the collection of Jewish Traditions and laws known as the Talmud, we find the following story:

A fox once walking along a river bank noticed a great commotion among the fishes in the water. He was curious as to its cause; so he asked, "Why are you so restless today? Is anyone chasing you?"

"Oh no," they said, "we are just trying to keep out of the nets and away from the hooks which men throw out to catch us."

"How stupid," said the fox. "I really pity you. All you have to do in order to be safe is to come out on the dry land here with me; then we shall all be happy together."

"You are said to be the wisest of all animals," the fish answered, "but by that suggestion you prove yourself to be altogether foolish. If we are in danger of losing our lives here in the water, which is our natural element, how much more in danger would we be on dry land where we could not exist at all."

It is certain, therefore, that wisdom cannot be had of another.

When a disciple of the stoic philosopher Epictetus represented himself as wise because he had associated with wise men, his teacher rebuked him by saying: "I, too, have associated with many rich men; yet I am not rich."

This same teacher also said: "Things either are what they appear to be; or they neither are, nor appear to be; or they are, and do not appear to be; or they are not, and yet appear to be. Rightly, to aim in all these cases is the wise man's task." He might have added that failure to do so is the mark of foolishness.

It would be well for the Man of Desire to ponder the significance of this. It can be of daily

value to him. It can contribute greatly to his orientation in the Forest of Errors, and it can offer him a vantage point in all the affairs of living.

In the Sepher Yezirah, it is written: "Two stones build two houses, three stones build six houses, four stones build twenty-four houses, five stones build one hundred and twenty houses, six stones build seven hundred and twenty houses, and seven stones build five thousand and forty houses. From thence, further go and reckon what the mouth cannot express and the ear cannot hear." With seven stones, one builds his

habitation in the World of Orbs. Wisdom is the first stone.essential, then, to heed the Biblical a principal thing; therefore get wisdom."

SUMMARY

The Martinist seeks only useful knowledge. He desires to experience in himself that reintegration which will restore to him his birthright.

Reintegration is the Great Work, and that is accomplished "by restoring in our faculties the same law, the same order, the same regularity by which all things are directed in Nature."

The oppositions of life are the true teachers. That called wisdom— foolishness is the first to be equilibrated. The story of the fox and the fishes illustrates this pair of opposites.

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Instead of the usual discussion period, the Master will devote the rest of this Conventicle to instruction regarding the learning of "The Associate's Appraisal." See Page Four of this discourse.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

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You will recall that "The Associate's Appraisal," which was given as the final discourse of the Associate Degree, was a summary of that degree. You were told at that time that you would later be required to learn it. I shall now dictate the first portion of the questions and answers in order that you may prepare yourself for an examination on them at our next Conventicle.

The Colloquy begins with the sign of recognition and its answer, which you know. Then follow these questions and answers, which you may designate Q and A.

Q Are you a Martinist? A I am.

Q Do you know the mask? A I know the mask.

Q Do you know the cloak? A I know the cloak.

Q Why does the initiate enfold himself in the cloak? A To preserve his own personality from the radiations of the Profane World.

Q Why should he wish to do that? A In order that he may the more easily receive the radiations of those he deems worthy.

Q Do you know any renowned cloaks? A I recall two. That of the prophet Elijah and that of the Magus Apollonius of Tyana. Both provided the isolation necessary for reaching the highest realms of aspiration.

Q Why did Elijah bequeath his cloak to Elisha? A To remind him that his own personality must be preserved in order to be useful to his brothers.

**Mystic Degree
Discourse Eight**

Greetings, O Men of Desire!

On this occasion, we shall consider certain waymarks of our Order's origin, growth, and development as a means of furthering our knowledge of the Wisdom—Foolishness opposition, which was set forth at our previous Conventicle. The survival of our Order attests its adherence to the principle of spiritual education which decrees that wisdom must be found within and cannot be imposed without. It would contravene the whole spirit of mysticism were it otherwise.

During the years of restless inquiry in the Eighteenth Century, when the seeker after truth became almost frantic in his search for a satisfying sense of unity with Omneity, Martinez Pasquales presented himself to many Masonic gatherings with a doctrine of assurance. That his message seemed vague and somewhat tenuous was overbalanced by his evident sincerity and his ability to present certain phenomena convincingly. Like a wandering evangel, Martinez worked now here and now there organizing Men of Desire into lodges of Cohens Elus, or Elect Priests, that they might through a theurgic ritual prepare themselves for converse with Angelic beings. That he was deeply in earnest, no one has questioned; and that he was possessed of an illuminated consciousness, his many followers have assured us.

His influence on those who became initiates of his Order is acknowledged to have been great in spite of his failure to arouse and develop in them powers commensurate with his own. His lodges drew their inspiration and very breath of life from his person; and when he finally withdrew from France to Haiti, spiritual apathy fell upon his disciples. They had not developed sufficient spirit or power to maintain their inheritance as Elect Priests. He had bound his disciples to him by ties too fragile to withstand his separation from them. He had sought in vain to perfect a ritual that would accomplish by magic what could only be developed by growth.

Jean Baptiste Willermoz strove hard to follow him, but succeeded only in retreating into Masonry with dead-letter rites and ceremonies. Even deputized successors failed to assume the position and reward he had bestowed on them.

Louis Claude de Saint-Martin, although having the utmost respect for and confidence in Martinez Pasquales as his spiritual teacher, almost from the first perceived that form and ceremony were at best only poor means to an end. To him, they seemed unnecessary to the process of bringing man to inner light. He was a mystic, not a ritualist; consequently, having found an inward way that did not call for the elaborate practices which his teacher thought so necessary, he turned more and more to writing and to working with individual students rather than with groups.

From the instruction which Martinez Pasquales gave, therefore, and from the practices he

developed, each of his initiates drew what he was best prepared to receive. Looked at broadly in the light of more complete information as to the character of the Eighteenth Century, the doctrines of Martinez Pasquales were essentially Kabalistic. At least, we may say that the Kabala formed the framework on which he based his rituals and expositions.

Even to his closest disciples, Pasquales was something of a man of mystery, saying little about his own teachers or the mystic schools in which he had been instructed. His manuscript, called a "Treatise On the Reintegration of Beings," makes plain, however, that he was fulfilling a mission and that his sources of Light were traditionally correct in spite of his failure to make his theme altogether plain as a system of philosophy.

Since there were several copies of his work in manuscript, all somewhat different in style and phrasing, it is possible that he taught verbally and depended upon his disciples to record his teachings. It is equally possible that he improved his instruction from time to time.

His instruction, appropriately and significantly, began with Omneity, the everlasting Creator of all that is.

Omneity is absolute in Its power and knowledge. Its understanding surpasses that of any created mortal being; therefore, It is, in a sense, inscrutable and unknowable to us.

Let us think for a moment in terms of the BEGINNING. Omneity, as the Creator, existed before any created thing, before the world of nature —man, or plant, or animal. In the immensity of Its thought and power; Omneity encompassed every possibility. It existed without limitation, want, hindrance, or insufficiency. In the divine Immensity, in the bosom of the Creator, existed the potentiality of an infinitude of beings, as well as endless types of creations. For reasons knowable only to Itself, Omneity emanated from Its own immensity a class, or group, of spiritual beings not greatly unlike ourselves. These were the first created beings. At the time of their emanation, they received laws of order and purpose appropriate to their natures and a free will. The crime of these first spiritual beings was that they turned their wills against Omneity: They willed to change the order and purpose of their beings and even desired to challenge the powers of the Creator by creating other beings themselves—a thing absolutely forbidden to them.

Omneity, in Its perfect knowledge, noting their crime and misuse of will, punished them by absenting Itself from them and by thrusting them into the prison house of the material world. There is even the intimation that the material world was emanated at that time for the express purpose of punishing these beings and teaching them humility, obedience, and harmonious cooperation.

We must note, too, that humanity was emanated as a second class, or group, of spiritual beings known as MAN-GODS, who were to be rulers of nature, the material creation, and the first perverse beings.

In the words of Pasquales:

"God would not be the Father and the Master of all things if he had not within himself an inexhaustible source of beings that he emanated at will through his pure desire.

"It is by this infinite multitude of emanations of spiritual beings without himself that he holds the name of CREATOR. His works form the divine creation—spiritual, temporal, and animal."

Following his emanation, Adam (collective Man, known in the Kabala as Adam Kadmon) enjoyed enormous powers and privileges. He had free access to the center of the universe, to the divine thoughts, and his being was clothed in a spiritual form of glory—not subject to the ravages of time or the limitations of space.

One of the duties of Adam was to rule the first perverse beings and see that their proper and necessary lesson was learned. However, the chief, or prince, of these beings enticed Adam (collective Man), suggesting that he, too, challenge the immutable and absolute power of the Creator. Filled with pride and willfulness, Adam succumbed to these blandishments and temptations, and attempted spiritual operations beyond his ordained powers. He set his will against the immutable Will and decrees of Omneity, and thus, as we say, sinned.

As a result of this weakness, this inability to resist temptation, this misuse of his free will, Adam fell! His FALL meant that he no longer dwelt in the center of divine thoughts, in a body of spiritual form, clothed in glory. He was forced to exchange his glorious form for a material body, subject to the action of time and space. Furthermore, he lost his enormous powers as MAN-GOD of nature and created beings. He had to live in spiritual darkness, privation, pain, sorrow, and misery.

The long story of mankind (the Adamic history) has been a ceaseless struggle to overcome the limitations and sufferings imposed by the FALL, to obtain reconciliation with the Creator, to recover the lost status as MAN-GOD, the favored and intimate one of the Eternal Power. From this sad condition stems the power of the word Reintegration. The hopes and longings of the race are embodied in it. No one can ever find permanent rest and felicity until humanity, the collectivity of mankind, has regained completely the divine favor and obtained oneness, absorption, reintegration with the Creator of All, Omneity.

In our next discourse, we shall continue our examination of our Venerated Master's essential teachings.

SUMMARY

Our venerated Master, Martinez Pasquales, taught a doctrine that broadly considered was Kabalistic.

His mission was to feed the inquiring minds of his age with ideas that would give man a satisfying hope of reuniting himself with his Creator.

The essence of Pasquales' instruction is embodied in a "Treatise On the Reintegration of

Beings."

Clearer light has been given on many matters since our Venerated Master's day; nevertheless, his teaching was fundamental and essential.

The Master may now begin his examination on the section of "The Associate's Appraisal," presented at the preceding Conventicle. Beginning at his right, officers not excepted, he should proceed around the Heptad, asking one question of each member. Both the questions and the answers should follow exactly those given officially. In all probability, the response will not be too satisfactory, and the Master should offer a word of encouragement and extend the examination period a second week.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Nine**

Greetings, O Men of Desire!

Continuing our examination of the instruction given by our Venerated Master, Martinez Pasquales, let us consider a little more in detail his statement that creation is an emanation from Omneity of Its own virtues and aspects. This is pure mysticism, one of the oldest and most substantial teachings of the secret schools of Egypt and the Orient. All things have emanated and are emanating from Omneity, the eternal and inexhaustible source. Furthermore, the point of emanation is conceived as the center of being, the center of the universe. Plato, an initiate of Egypt and one of our noblest predecessors, described the universe as "A central point, seat of the presiding Deity, enveloped by concentric circles of mingled light and darkness, and bounded by a wall of flame."

Without entering minutely into Martinist cosmology or the theory of the shape and organization of the Cosmos, suffice it to say that the universe is undoubtedly circular or cellular in general formation, perhaps a combination of concentric spheres, with a positive central, divine point, or condition, known in mystical literature as the central fire, or throne, of Omneity.

It is also true that the Source, from which emanates all that is, is pure spirit, undefiled by the gross forms and lower octaves of vibration of matter. The farther we are from the point of emanation, the grosser, denser, heavier the condition and the lower the rate of vibration; until at the outer part of the cosmic sphere, we encounter the region where the universal essence, or spirit energy, is formed into matter.

Our conception of Omneity does not limit Its power or activity to any one part of the universe. Actually, the entire universe is only a breath of Omneity, an exhalation, we might say. In the fullness of time and in accordance with Its inscrutable wisdom and power, Omneity will complete the process through a figurative inhalation, or indrawing, to Its own immensity of all that was created. These are immense conceptions; yet they indicate the scale on which the drama of human history and individual aspiration is being worked out.

Our Venerated Master, Martinez Pasquales, emphasized in considerable detail the role of the first perverse spiritual beings, who in turn plotted and gained the Fall of Man. He occasionally spoke of them as evil demons and perverse spirits. By turning their wills against the will of the Creator, they created or caused to manifest temporarily what we call evil. Speaking of this, Martinez Pasquales said:

"It would be wrong to say that evil comes from the Creator, because all emanates from him. From God has come all that is spiritual, good, and perfect. No evil has ever or can ever emanate from him.

"Evil is nurtured by beings but not created. Creation belongs to the Creator, not to the

creature. Evil thoughts are nurtured by evil beings just as good thoughts are nurtured by good beings. It is up to man to reject one and accept the other, according to his free will, which gives him a right to participate in the rewards of good works, but which also may cause him to remain for an indefinite time deprived of his spiritual rights.

"Evil is born uniquely from the tendency and will of Omneity's creatures."

As a result of the widespread acceptance of naturalistic doctrines of evolution and the abuses of theology and Biblical teaching, the doctrine of the Fall of Man is in disrepute among the majority of modern thinkers. Evolution as taught in the public schools would indicate that modern man stands at the peak of personal and spiritual development, climaxing a long and arduous ascent from lesser beings, on down through the various classifications of species, ending in unicellular creatures existing in the primordial ooze. Within the frame of such thinking, any notion of the Fall of humanity is absurd and fantastic, savoring of a peculiar theology.

Likewise, Biblical literalists, with their rigid interpretation of each passage of the Bible, have done much harm to the true concept of the Fall of Man. If the choice is between accepting the account of the Fall in Genesis literally or disposing of the whole concept, the latter is usually the more appealing.

However, mysticism throws new light upon the problem and offers a method of reconciling the seeming contraries in keeping, let us note, with the symbolism and the spirit of this degree! As for the Bible, its truth is that of sublime mystical allegory and symbolism. Properly interpreted with the correct esoteric keys, it becomes a storehouse of mystic wisdom and prophetic knowledge.

The Fall of Man, properly conceived and broadly interpreted, is a fact. The traditional history of many peoples refers to a time when men lived in greater spiritual glory and closer attunement with Omneity. This tradition is older than histories, legends of the Flood, and the existence of lost and mighty civilizations. Perhaps, too, our conceptions of sin are derived from faint recollections of our collective "original sin," that of turning our wills from the will of the Creator, conspiring to ignore His laws, setting our wills against His commands and precepts.

After the Fall, collective man undoubtedly was in a miserable condition. Considering the misery, lust, and greed of a large proportion of humanity after many epochs of supposed evolution, the sense of man's privation and darkness immediately after the Fall seems real and appalling. It must have been like abruptly leaving an intensely lighted room and plunging into a black and impenetrable abyss that was devoid of light and all other sense perceptions.

Especially tormenting must have been the faint memories of divine felicities and privileges enjoyed in the former high estate—the freedom of manifesting in a spiritual body, unencumbered by the wants and demands of the flesh; the ineffable peace and joy of participating intimately in divine thoughts, of basking, as it were, in the effulgence of

Omneity's love and goodness. All of this, exchanged for a miserable, limiting physical body, which constantly warred against the inclinations of the subtler self within and imposed chains upon the freedom of the soul personality! It is small wonder that the body came to be known as the prison house of this world, the abode of the devil, a demon whose design was to work eternally for man's destruction and obliteration.

In reconciling the above thoughts with the concept of evolution, it is evident that some progress has been made by collective man since the Fall. Many have evolved, perfected, and released their soul personalities to a considerable extent. Higher types of men and women do exist today. We are evolving upward—forward and onward—to the goal, the only worthwhile and enduring goal, that of reconciliation and reintegration with our First Spiritual Principle.

In the view of our Venerated Master, then, there were virtually two Falls: The first, by which the perverse beings found themselves separated from Omneity because of their attempted assumption of Its powers of creation; the second, when Adorn, the MAN-GOD, was himself deceived by the perverse beings over whom he was placed as a guard.

In the "Treatise On the Reintegration of Beings," many passages are given to the activities of perverse beings. A few paragraphs may be enlightening:

"By insinuating a multitude of material passions which they know conform to the weakness of material and spiritual senses, the demonic beings stir up in the minors (human beings) actions opposed to one another, thus keeping them in confusion.

"This is why among material men we do not find two thoughts, two actions, or two operations that are in harmony. The persistency of the demons in sowing dissension among men has resulted in giving them inordinate thoughts of pride and ambition, so that men live continually in spiritual discord. Not knowing the motive and cause of the troubles and sufferings to which they are condemned, they lose completely the idea of the proper worship they should render the Creator.

"To conceive of the subtlety of the demonic chiefs, one must realize that they are everlastingly trying to degrade all forms and to corrupt all spiritual beings.

"They persecute the minors (humans) from the moment they enter into this world, surrounding the corporeal form as soon as the spiritual being is incorporated in it."

Whatever be the precise nature of the forces affecting man in his spiritual privation, there is no denying that we are very often tempted to do that which is evil or which is not expressive of the best and purest in us. St. Paul expressed this inner conflict thus: "The good that I would, I do not: but the evil which I would not, that I do."

(Romans 7:19)

There are implications in the writings of Martinez Pasquales which suggest a systematic demonology, or hierarchy of demonic beings, and a philosophy pertaining to them. Remembering the law of contraries impressed upon our consciousness in the Initiation of

this degree, it is not surprising that men have sought to personify evil influences which they sense and contend against within and without their own natures. Lucifer, Satan, or the devil, is thus a personification of the demonic chief, or prince, of demons.

Powerful as the forces of evil, or negation, may seem in today's world, Martinists are never dismayed by the onslaught of the adversary. Evil has no real, no final power; in fact, it has no real existence at all! Part of the process of purification in readying ourselves for Reconciliation is to combat, resist, and eventually overcome these demonic and hateful forces as they impinge upon our individual lives.

Happily, we are not without aid in our contest with so-called perverse forces. The Creator has emanated spiritual beings from His own divine immensity in accordance with His pure desire, many of whom are more evolved and closer to the divine than man. These angelic and celestial beings have among their duties the assistance of humanity and the spiritual instruction of the Adamic race. In a symbolical sense, man's nature is a battleground of furiously contending forces, each striving to capture his will and thinking consciousness. The Creator has granted to man the power of choice between them, constituting his essential free will.

These angelic and celestial beings form a great spiritual hierarchy, reaching upward from man through progressive levels of spiritual attune- ment and divine power to the radiant Throne of Omneity. The universe is a perfect spiritual autocracy, ruled and directed in harmony by the Absolute, the Will of Omneity.

As has been stressed before, the punishment of man, following the misuse of his will, was the exchange of his glorious, spiritual, non- material form for the physical body which he inhabits during the present period of privation. Note that the anguish of privation, of man's exile from the Creator, centers about the material body. What is wracked by pain and suffering, enfeebled and twisted by disease, tormented by insensate lusts and passions, anguished by worldly appetites which disconcert the soul personality? Obviously, the body.

Therefore, the dominance of the material body over the soul personality must be overcome. A mistaken understanding of this has led many to the path of asceticism, which for us is a false and unprofitable one. In mastering the body, its harmonious functioning and possibilities as a vehicle for good should neither be weakened nor destroyed but rather subjected to the spiritual needs and aspirations of the soul personality within.

SUMMARY

The essential instruction of our Venerated Master, Martinez Pas- quales, may be summarized thus: Omneity, absolute in power and knowledge, is largely unknowable to man.

The first spiritual beings emanated by Omneity challenged Its wisdom and were exiled to a condition of privation.

Humanity, emanated as a second group of beings to rule nature and material creation, likewise became a victim of its own pride.

Privation brought about the physical body and its continual harassment by so-called perverse forces.

The history of mankind has become the record of man's attempted reintegration with the Divine.

Evil does not and cannot ever emanate from Omneity. It claims only a spurious existence, stemming from the perverse tendencies of unre- generate beings.

As at the last Conventicle, the Master will now begin his examination on "The Associate's Appraisal." This time he must satisfy himself that all present are proficient in the answers and have learned them in the order given.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Ten**

Greetings, O Men of Desire!

It is possible to summarize the "Treatise On The Reintegration of Beings" of our Venerated Master, Martinez Pasquales, by saying that it concerns the Fall of Man and the way of his reconciliation. In neither of these two departments can it be said to be a complete statement; but it holds a real value, nevertheless, for it points the way back to essential truths at a time when man's need for spiritual grounding is especially great.

Coupled with the rites and practices devised by Martinez, it fulfilled the requirements and opened a way whereby Men of Desire could work toward reintegration harmoniously in company with each other. However little the profane world may wish to honor Martinez Pasquales as a spiritual teacher and pioneer, Martinists are proud to acknowledge him as a Venerated Master, just as did those who came under his personal instruction. He exacted no blind adherence and arrogated to himself no unwarranted sagacity. He taught as it was given him to teach, following the Light as he saw it. We can better his instruction only by penetrating further into the source of Light and by entering more completely into the way he opened up.

A few of his precepts on Reintegration were: "In the End, all will come back to the Beginning."

"The universal Creation will be reintegrated in its principle of emanation."

"Matter in general will eclipse itself completely at the End of Time, disappearing entirely from the presence of men, as a painting disappears from the imagination of a painter."

"The same divine faculty that has produced everything will recall everything to itself; and just as all kinds of form have manifested, so will they dissipate and reintegrate in the first center of emanation."

These thoughts of our Venerated Master might be called the instruction, or doctrine, of final things, usually spoken of as eschatology. Let us, then, conclude our present review of his instruction with a consideration of both the reintegration of man and the nature of the physical world at the end of time.

We must not forget that the purpose of what we call the Great Work of our Order is the spiritualization of humanity, individually and collectively, and the re-establishment of the divinity of mankind. Our thoughts continually find their center in Omneity and our concern is that man's return to It may be speedily accomplished. Throughout time, mysticism has expressed man's unquenchable desire for identification with Omneity. That desire is being realized through our Martinist activity, for here we are learning through personal experience to know the power, reality, and love of the Divine.

It must be clear that when we speak of the end of time and final things, we mean that time

when the whole of humanity will have been perfected, when all will have found their way back to the throne of Omneity. Such a process cannot be thought of as being possible of accomplishment in time as it is ordinarily conceived. No date can be marked on a calendar as the day when the law of reintegration will have been worked out. We know only that certain results must be achieved in order that such a state can be reached.

Omneity created the world in which space and time exist for a purpose, a part of that purpose being that humanity should have an environment where certain lessons might be learned and a type of punishment and spiritual privation suffered.

Through the long process of the evolution of selfhood, of the soul personality, mankind is learning these lessons and is drawing ever nearer to its First Spiritual Principle.

Because such lessons cannot be learned in one lifetime and because universal justice and equity must be manifest, men are reborn into successive earthly lives, preserving the identity of their spiritual beings so the wisdom of one life may be added to the experiences of preceding ones. Ultimately, through this process of learning and experiencing, all humanity will have attained mastership over the conditions and environment of this Earth, this material dwelling place. When this has been accomplished/ the purpose of the material world will have been served. We can readily and logically conceive that at a future time the Creator will indraw to Himself the creation which He manifested eons ago. "In the End," as Pasquales says, "all will come back to the Beginning."

It is not given to man to know the ways of Omneity. They are inscrutable to him. However much he questions, he finds himself without the complete answers, "for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isaiah 55:8)

Man ceases, then, to importune Omneity and turns to consider what he can comprehend—the fact that even the first perverse spiritual beings were not forever removed from Omneity's loving care even though separated from It by their own willfulness. Adam, the MAN-GOD, could not by his wrong action put himself entirely out of reach of his Creator. With every attempt to usurp the prerogatives of Omneity's law, man found that law reaching out to find him so that he might know even in exile that the way of his return was at hand whenever he was ready to follow it.

Spiritual instruments were ever at hand, sent by Omneity to comfort man in his distress and to aid him whenever he besought them to.

These Agents of Light have been in every land among all peoples and have been known by many names. They are the Repairers and Restorers of mankind. These beings, who represent Omneity and work to bring man back to his first estate, have been called saviors by the world. In the Christian tradition, the reconciliation of man is promised through Jesus the Christ, who has been called the Son of God.

In truth, these spiritual Beings are not personalities in any historical sense. Rather, they are principles, or powers, which manifest to the world as men. In each of us, there exists the

same potentiality. When we have accomplished our return to the center of Omneity, the same Light will shine through us.

In our oratories and Conventicles, we invoke the name Ieschouah (Ye-hesh-shoe-wha) as the Repairer, the Restorer, or Reconciler. By doing so, we have in mind no historical personage but rather the transcendent principle of Light to which we have given a name.

This name, coupled with the following steps, will see us far along the path of reintegration. These steps are a daily discipline of the bodily being so that the higher purposes and needs of the soul personality may be kept in view. A regular meditation for this purpose should be held so that the consciousness of Omneity may at all times be present in us.

A Suggested Weekly Application

At least once during the coming week devote the time in your Oratory to the following special practice of attunement: When you have attained a calm and quiet frame of mind, read a few passages from the Gospel of St. John in the New Testament. Then put the book aside, close your eyes, and let your mind dwell on the nature, beauty, and power which characterize the Being, whom we have called the Repairer, Restorer, Reconciler. Invoke that power in your own behalf by softly pronouncing the name Ieschouah eight times. Afterward, remain absolutely quiet in order that you may sense completely your impressions. Such exercises of attunement cannot fail to bring rich spiritual results.

SUMMARY

The purpose of what we call the Great Work of our Order is the spiritualization of humanity, individually and collectively, and the re-establishment of the divinity of mankind.

Mysticism has ever been the expression of man's unquenchable desire for identification with Omneity. In our Martinist activity, we are learning through personal experience the power, reality, and love of the Divine.

It is not given to man to know the ways of Omneity. They are inscrutable to him. However, spiritual instruments, Agents of Light, or saviors, are ever at hand to help him.

Martinists invoke by the name Ieschouah (Ye-hesh-shoe-wha) the transcendent principle of Light, which men have ever personalized and to which the names Repairer, Restorer, Reconciler have been given.

The discussion will again be omitted and the Master will dictate the second section of "The Associate's Appraisal."

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

The second section of the questions and answers of "The Associate's Appraisal" will now

be given so that you may spend the coming week in memorizing them.

Q What is the mask?

A It is something to conceal the personality and to increase to a maximum the distance between the Initiate and the Profane World; also, it is an aid in creating the ideal personality.

Q Must the Initiate then hide himself?

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

Q What does the mask teach?

A That true knowledge is impersonal and known only through its manifestations. It cannot be personified as an individuality.

Q What is the origin of the mask?

A In the ancient theater, the actor always wore a mask whose open mouth constituted a speaking trumpet through which the voice sounded. The very word persona, 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, 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.

Q Why is the Master's mask red?

A 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.

**Mystic Degree
Discourse Eleven**

Greetings, O Men of Desire!

In discussing the Martinist Order's teachings regarding eschatology, or the doctrine of final things, reference was made to the statement of our Venerated Master Pasquales: "In the End, all will come back to the Beginning." That statement should be taken to mean that, by the process of reintegration, man will in the end achieve his long-lost unity with Omneity.

The process of reintegration, however, involves in principle two other fundamental doctrines of mysticism: Reincarnation and Karma. However obscure and unfamiliar these terms may seem and however vaguely they may have been presented to the profane or to students of unauthenticated schools of mysticism, the Martinist teaching in regard to them is straightforward and simple. A child in school is not able to evaluate his different studies properly, nor is he ordinarily aware of their purpose or where they are leading him. He judges them as hard or easy, interesting or boring, and deals with them as his judgments dictate under the demands of the teacher. Oftentimes, he underestimates the worth of one study because he finds it easy and overvalues another because he finds it more difficult. He is willing to put forth extra effort at times in order to avoid having to repeat his work should he fail to meet the requirements. The student is, moreover, to some degree, aware of the operation of justice, for he realizes that he need only accomplish the lesson set for the day and that he will not be expected to know that which he has not had the opportunity to learn.

It will also become evident after a time that the complete knowledge of any subject can neither be presented nor assimilated in one day, and for that reason the student each day is assigned only so much and provided with an ample period of rest in order that each new day may find him sufficiently rested to grasp that day's new lesson.

In much the same way, man learns the lessons of life. Since complete knowledge of life, however, can never be gained in the short span of the usual human life, it is reasonable to believe that the justice of the Creator equals that of man and so does not pass final judgment on him on the basis of his incomplete experience but allows him as many opportunities as are necessary to bring complete knowledge.

Such, in the simplest terms, is the teaching of reincarnation as Martinism expounds it. Since the time of the first emanation from the bosom of Omneity as soul personalities, we have had numerous earthly experiences in different physical bodies as different personalities. Throughout these experiences, however, the soul personality, or inner self, has been the same, and through the cycle of earthly existences the separate lessons and experiences of each lifetime have accumulated around the soul personality as added wisdom.

The final goal of this process is the perfection of selfhood, or the soul personality, to the point where earthly experience is no longer required because study and growth as well as consistent efforts at reintegration have brought him again to union with Omneity.

Logically and necessarily joined with the doctrine of reincarnation is the companion law of compensation, or karma. Karma is simply a carrying over of the basic physical law of cause and effect into the personal, moral, and spiritual realm. Simply put, it means that good thoughts and actions result in positive, similar consequences, but evil actions and thoughts will ultimately bring sorrow and suffering upon those who express them, plus the necessity for compensation. Karma is universal, divine justice in eternal operation. That which a man sows, he will inevitably reap—if not this life, then in a succeeding one. There is no escaping the effects of the causes which he initiates.

Reincarnation and karma are immense topics, and their numerous subtleties and implications will be more fully explored at a later time, especially after you have attained the status of Rosy Cross Martinist. In the meantime, reflect upon the substance of the laws as given and note their inherent reasonableness, as well as their deep significance.

In the Christian New Testament (Luke 16:19-31), it is related that a certain rich man made wealth an occasion for personal indulgence. He lived luxuriously, dressed extravagantly, and denied himself nothing. Wealth was to him merely the means for personal gratification.

A beggar named Lazarus was known by this man to be in dire need. He was not only poor and hungry, but he was also diseased and unable to care for himself. Lazarus begged for food and was given crumbs from the rich man's table. He pleaded that something be done to rid him of his affliction, but the dogs did more for him by licking his sores than the rich man did.

In time, the story tells us, both Lazarus and the rich man died. Lazarus, the beggar, was accorded treatment vastly different from his earthly experience, and the rich man was confined to a place of torment. Realizing their reversed positions, the rich man called for Lazarus to be sent to ease his torment; but he was told that "thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

The lesson intended was not that man's position later will be reversed, but rather that justice rules and each must experience for himself the effects of whatever causes he sets in motion.

The rich man and Lazarus are symbols of wealth and poverty which form our second pair of oppositions. Wealth is certainly not wicked, but it may lead to wickedness when it is made the means of selfish indulgence and allowed to blind the individual possessing it to the responsibilities it imposes. Poverty, as depicted by the state of Lazarus, is unwholesome and undesirable, but it may serve to teach a valuable lesson if there is willingness to accept it.

As Plato taught, "Wealth is the parent of luxury and indolence, and poverty of meanness and viciousness, and both of discontent." Neither is to be sought for; both are to be avoided. If one has wealth, he must rule it carefully and meet the obligations which fall to him as the possessor of it. If he is in poverty, he must strive to bear it with good grace and make every effort to lift himself out of it.

It must be seen, too, that wealth and poverty are not of material things only. There can be spiritual wealth and spiritual poverty, just as there can be a wealth of knowledge and a poverty of ignorance. Whatever their nature, both impose responsibilities and both teach lessons. As Men of Desire, it is our necessity to recognize these opposites and bring them into balance. If we have wealth, whether it consists of money, ideas, or time, we must use it for the good of the collectivity. We must relieve distress, mental and physical. We must devote our time and our ideas to the purpose of humanity's upliftment.

On the other hand, if poverty is our experience, we must seek for the lesson to be found in it. We must dignify it by refusing to make it the occasion for hatred, resentment, or bitterness. We must put as many limits on it as we can, never believing that poverty of material things makes necessary poverty of ideas and spiritual values as well.

In this way, we shall meet the challenge of Wealth—Poverty and equilibrate them.

SUMMARY

Since the time of our first emanation from the bosom of Omneity, we have had numerous earthly experiences in different physical bodies. In this way, the soul personality has had the opportunity to grow and add wisdom to itself. This is the doctrine of reincarnation.

Good thoughts and actions always result in similar consequences. Evil thoughts and acts, then, must result in evil effects. Man must always experience the effects of causes which he himself sets in motion. This is the doctrine of karma.

Wealth and Poverty constitute the second pair of oppositions which the Man of Desire must harmonize.

The Master will proceed with the examination, starting with the second section of "The Associate's Appraisal," asking one question of each member in turn. As before, he may allow a second week for further work.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Twelve**

(NOTE TO MASTER: REREADING ASSOCIATE DEGREE DISCOURSES 18 AND 20 WILL BE HELPFUL TO YOU IN YOUR PRESENTATION OF THIS DISCOURSE.)

Greetings, O Men of Desire!

It has often been emphasized in our study that the goal of Martinism is twofold: The reintegration of the individual self within the pattern of Omneity and the betterment of humanity as a whole. Such a goal is an inspiration and a challenge. The purely selfish man would confine his goal merely to self-improvement or to working out his own reunion with Omneity. The misguided enthusiast and reformer would seek to advance society as a whole without proper consideration of his own individual needs. The Martinist sees that the only true goal is both individual reunion and social improvement.

Man cannot live successfully and happily to and for himself alone. Any successful existence ultimately embraces a group or community. Social connection and obligation expand through family to clan, tribe, village, town, city, state, nation, and, finally, take in the world community.

History indicates **that** man has united with his fellows in order more easily and adequately to satisfy the basic needs of life. By living and working with others, he is able to provide food, clothing, and shelter; have protection against enemies and dangerous forces; and secure the perpetuation of the species. Many, however, in order to satisfy selfish urges or primitive and egoistic instincts have taken advantage of their fellow beings. Greed for possessions and desire for wealth and personal property have often been strong motivating forces. The pages of history have been filled with examples of individual and group selfishness with all their disastrous and inharmonious social consequences.

Completely opposed to such false motives centering about the personal self is the Martinist philosophy of life and history. Our point of view embraces the creation of the world and man and man's fall from a high spiritual estate of integration within the center of the Divine Being. Since the Fall, the ultimate goal of society and human history has been the reintegration of mankind into the Divine Absolute.

Our philosophy of history is simple and profound: Humanity is wending the long way homeward to God. Human society is the theater, the stage upon which man enacts the drama of his conquest of the personal self and the spiritualization of his nature.

It is, therefore, one of Martinism's obligations to work for **that** ideal state of society in which man may be instructed in the nature of that which he seeks and given the help which he needs in order to attain it.

It must be remembered that Martinism contends that society is a living organism analogous to a human being. Therefore, the ideal state of society should express the same threefold character found in man and nature.

Broadly speaking, the ideal state should function as do the head, chest, and abdomen of man, its three corresponding divisions being characterized as religious, legal, economic.

The head of the state, being analogous to the head of man, should have the management of those affairs relating to education and to carrying out the decrees of Omneity.

The chest of the state, like its counterpart in man, should establish right relationships between men in matters pertaining to law and human welfare.

The analogous function in the state corresponding to that of the abdomen of man should watch over the body politic and put into effect the pattern of laws decided upon.

In such an ideal society, individuals would function as particular agents of Omneity—each acting in the department assigned to him in such a way as to bring society as a whole into attunement with Omneity.

Such is the ideal society as conceived by Martinism: Each individual governing his affairs according to divine direction, endeavoring always to contribute toward the realization of the mystic threefold pattern. Such an ideal society, the Martinist calls a theocracy. Literally, theocracy means God rule, and, as Martinists, we interpret that to mean a state in which the government is carried on by Omneity's representative under divine direction.

Since earliest times, men have dreamed of a society such as this. Legends of the lost continents of Atlantis and Lemuria tell of Adept-Kings, who ruled wisely and well by divine appointment and inspiration. In ancient Egypt, the Pharaohs were presumed to have ruled in that manner and, according to existing records, a few such as Akhnaton actually did.

In Greece, almost five hundred years before the Christian era, both Socrates and his pupil, Plato, gave themselves to formulating plans for the ideal society. Plato's work, *The Republic*, is his outline of such a society. Both agreed that the highest knowledge is that of the Supreme and all-encompassing Good and that the mystical philosopher is the only one who is sufficiently qualified to possess such knowledge.

Said Socrates: "Until philosophers are kings, or the kings and princes of this world have the spirit and power of true philosophy, and political greatness and wisdom meet in one, and those common natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils—no, nor the human race, I believe—and then only will this ideal State have a possibility of life and behold the light of day."

Whenever philosophers rule for the benefit of all, the government becomes an aristocracy. When spirited men without the philosophic viewpoint become heads of state, glory rather than the general welfare characterizes the government, and timocracy follows. Further

deterioration is brought about when men of wealth govern, and the state degenerates to an oligarchy, Rule by class and concentration upon worldly things open the door to liberty amounting to license, and democracy results. Finally, the tendencies manifested in democracy reach a climax, and some self-proclaimed leader manages to come to power. In his government, there is nothing but general injustice and in some cases profound misery. This constitutes tyranny.

The motives, then, which animate leaders of the state are all-important, and for this reason, Plato and Socrates proclaimed the mystic philosopher as being the only one capable of discerning highest knowledge and fitted to bring to pass an ideal society among men.

SUMMARY

Martinism's goal is the reintegration of the individual and the advancement of society.

History indicates that humanity has struggled from the earliest times toward the realization of an ideal society.

In the past, humanity has failed to achieve its ideals because of the wrong motives of its leaders.

The challenge of the ideal still inspires Martinists to become agents of Omneity in the endeavor to make that ideal prevail.

Suggested Experiment: This week, each Man of Desire should attempt to live as befits an agent of Omneity. Let him decide upon one phase of the Ideal which he would like to see brought to pass. Let him then spend his daily period in his oratory in contemplation of his desire. Let him ask Omneity's blessing on his efforts to serve worthily. At the time of the next Conventicle, let him be ready to report on what progress he feels he has made.

As at the last Conventicle, the Master will now begin his examination on "The Associate's Appraisal." This time he must satisfy himself that all present are proficient in the answers and have learned them in the order given.

We shall now close this Conventicle in accordance with the ritual of this, the Mystic Degree.

**Mystic Degree
Discourse Thirteen**

(NOTE TO MASTER: REREADING ASSOCIATE DEGREE DISCOURSE 11 WILL BE HELPFUL TO YOU IN YOUR PRESENTATION OF THIS DISCOURSE.)

Greetings, O Men of Desire!

It has been emphasized in our recent discourses that, according to the Martinist doctrine of eschatology, "In the End, all will come back to the Beginning"; also, that it is the Martinist's duty and obligation to accelerate that progress. This he must learn to do individually as an agent of Omneity. By working persistently and sincerely to bring about his own reintegration, he is furthering the good of the whole of humanity. Omneity's laws of reincarnation and karma indicate that the process of reintegration may spread itself over many lifetimes and that the final goal can only be achieved as the effect of the causes which lead to it.

Men of Desire, therefore, have been led to the Martinist Order to learn of Omneity's laws and how they may be used for the individual and humanity. Thus, they have become Initiates and have pledged themselves to use Omneity's laws for the benefit of others as well as themselves.

This means that each of you has acknowledged that you seek the way of reintegration and recognize that the progress you make and the good you accomplish will depend upon your own efforts. Until one recognizes that what has been called salvation is not a matter of belief but of personal effort, he is not ready for initiation. He is ready for initiation only when he knows that salvation, more accurately described as reintegration, is a matter of learning and using Omneity's expressed laws.

Explanations can then be given and the laws set forth because the individual knows that, with such explanations to guide him, his own efforts will bring progress.

Our Venerated Master, Louis Claude de Saint-Martin, has written: "Man has been set amidst the darkness of created things only to demonstrate by his individual light the existence of their Supreme Agent, to convince all who misconstrue it." This is true; yet the Profane sees only the darkness, and his individual light is so dim that oftentimes he cannot discover by its means the Supreme Agent for himself, much less convince others of its existence.

The Profane does not even know the nature of the forces which operate in his world of darkness; he does not know how they arrange themselves into polarities, or oppositions. Consequently, he is defenseless against them.

The Initiate does know these things. He knows, too, that through his mystic instruction his individual light grows bright enough for him to discern not only the oppositions themselves but also how to equalize them.

"Evil," we learned in our Associate Degree, "is that which is opposed to the progress of each individual. This being so, we have to test each event or circumstance of daily life to discover its relationship to our progress and know whether to name it good or evil.

Our work in the Mystic Degree is supplying us with a broad knowledge of the major oppositions which we shall encounter, and it is furthering our understanding of how to test them. We shall advance ourselves in accordance with our right judgments and with the right causes we set in motion.

At this time, we must consider the third pair of opposites called Fruitfulness-Childlessness, a pair far more important than we may have thought. Only in the most restricted view do they relate to physical generation. It is true that the perpetuation of the race is one of the obligations of mature men and women. Since the begetting and bearing of children was in the primitive mind a fulfillment of one's purpose and closely associated with the presence of the divine activity among men, it was but natural to extend the terminology to other activities: Anything which fulfilled the purpose for which it was created was fruitful; anything which failed to do so was childless, or barren.

So imbued were all early people with this idea of the immanence of the divine in the affairs of man that that which was fruitful was considered blessed by Omneity and, therefore, good; that which remained childless was adjudged cursed by Omneity and, therefore, evil.

When the Master Jesus wished to illustrate this fact to his disciples, he chose a fig tree abundantly supplied with leaves but bearing no fruit. According to the Gospel of Saint Mark (Mark 11:13-21), Jesus rebuked the tree and it withered away. The record which Mark left was undoubtedly written for the Profane and was, therefore, incomplete. The Master Jesus was made to appear impatient since Mark explicitly stated, "for the time of figs was not yet." It would have been contradictory for the Master Jesus to have demanded fruit out of season; but it would have been right for him to draw a lesson from a fruit tree which failed to produce fruit. Whatever fails to measure up to the divine purpose expressly implanted in it is barren and evil, for it is not fulfilling the basic law of its nature.

As Initiates into the mysteries of Omneity's laws, you will meditate on the significance of the intended lesson. "And beside this," as the Apostle Peter wrote in his second epistle (II Peter 1:5-8), "giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful."

SUMMARY

As an Initiate, the Man of Desire must prove himself worthy by letting his light shine amid the darkness of created things.

He must test all things to discover what is opposed to his progress and what is favorable

to it, knowing that both he and humanity will be affected by his choice.

The fig tree cursed by the Master Jesus illustrates the lesson of Fruitfulness-Childlessness.

The discussion will again be omitted and the Master will dictate the third section of "The Associate's Appraisal," which appears on Page Four of this discourse.

We shall now close this Conventicle in accordance with the ritual of this, the Mystic Degree.

(See next page)

Q. Why does the Initiate wear a cordelier?

A. To commemorate the practice of the Templars of old, who by the cordelier isolated themselves from the forces of matter and drew closer to their Initiator.

Q. What was said to you when the cordelier was girt upon your loins?

A. "Remember, this cordelier, symbol of a magical way, linketh thee to thine Initiator as he himself has been linked to light."

Q. Of what did this remind you?

A. 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.

Q. Is the teaching of Martinism dogmatic?

A. True initiation is ever so since it must transmit original light in the form it had in the beginning.

Q. How will you make yourself worthy of this perfect knowledge enclosed in our symbols to which initiation offers the key?

A. 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, fruits, and prerogatives of every true Martinist.

Q. Why have you been called an Associate?

A. 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.

**Mystic Degree
Discourse Fourteen**

Greetings, O Men of Desire!

The debt which Martinism owes to its Venerated Master, Martinez Pasquales, has been stressed in previous discourses. It has also been stated that had he been permitted to continue in France as the active head of the organization he founded, the whole character of France might have been different and we might possess even greater mystical knowledge today. The reason for such a statement is that the disciples of Pasquales acknowledged his mystic virtues and powers and believed that he possessed secrets which he considered his disciples were unprepared to receive.

The fact that he was called away before his method of theurgic practice was fully perfected left a gap which only he could fill. This placed a responsibility on his delegated successors. Obviously, however, they were unable to meet it.

Undoubtedly, there was an element of divine direction here. We can hardly believe otherwise. Certainly, the theurgic way is a difficult one and, both before and after the time of Pasquales, degenerated to fantastic and impossible levels in the hands of those spiritually unprepared. Pasquales must have known this and was for that reason content to regard his mission as completed so far as the times and evolution of man were concerned.

Without his personal supervision, the sacred rites and necessary self-discipline and purification were too fraught with danger to be perpetuated. The progress of his disciples gave ample evidence of that. Although they struggled for attainment through the means he provided, they were not successful in reaching his degree of enlightenment. Furthermore, at least one had gone further than the others in the direction he intended, without recourse to theurgic means.

Jean Baptiste Willermoz and the Abbe Fournie both proved themselves ardent theurgists, but positive results of their endeavors were long delayed and then of such a nature as to make their evaluation and application doubtful. Louis Claude Saint Martin, on the other hand, was outstanding in his success. He often exclaimed in the midst of theurgic rites and ceremonies, "Can all this be needed to find God?"

There is no doubt that "finding God," as Saint Martin called it, was the end which Pasquales designed his Order of Elect Priests to accomplish. He must, therefore, have rejoiced inwardly to know that even one of his disciples had been successful, and he must have pondered deeply on the way that was taken.

This may explain why he withdrew. If Omneity could be found so simply within the heart of man by his turning inward, would it not be better to leave the elaborate material superstructure of his designing to fall away quickly of its own accord?

At any rate, with the departure of Martinez Pasquales to the New World, the Order of Elect Priests began to disintegrate. Not that either Willermoz or Saint Martin, upon whom the real responsibility of its continuance rested, ceased their efforts in its behalf. It was rather that matters arranged themselves much as Pasquales himself must have expected. Willermoz continued to concern himself with matters of ritual and organization. He worked to perpetuate the theurgic system of Pasquales as a rite, or degree, of French Freemasonry.

Saint Martin worked equally earnestly in quite another direction. He was uninterested in preserving the particular system of rites and practices established by Pasquales; much less was he agreeable to limiting the truths which Pasquales had transmitted to the particular few who were willing to subscribe to a system.

He knew that he himself had attained a degree of enlightenment in spite of rather than because of theurgic practice; and he felt that the only prerequisites were a sincerity of desire and a readiness to be instructed. The initiatory path and its goal were things within oneself, he argued, and to make elaborate and extended search by means of external disciplines and exercises was both useless and unprofitable.

He wrote extensively, but always anonymously, using the pseudonym "le philosophe inconnu" (pronounced luh fee-low-sowf' ang-con- knew--the unknown philosopher), setting forth in his own words his understanding of the way Pasquales had opened up. His books became popular and were widely read. They brought comfort and enlightenment to many and were responsible for the coterie of devoted students which centered around him.

To those whom he believed ready, Saint Martin gave his interest and guidance unstintingly. Nor did he ever openly oppose the work which Willermoz or other students of Pasquales undertook. There was mutual respect and understanding, even when there could be no agreement between the two viewpoints; consequently, the period of disruption following the departure of Pasquales was not one of violence or vindictiveness. This again suggests the rightness of the changes taking place.

Pasquales did not intervene from Haiti to dictate or to chastise. Willermoz worked as he thought best, and so did Saint Martin. In this way, the test was successfully passed. The theurgists, or those inclined to the way of ritual and experiment, were drawn back into an order and activity which best suited them; those who were inclined to the inward way of introspection and meditation were given the wise leadership necessary to their right unfoldment. By his willingness to be governed by Omneity's wisdom and to see the work of his own hands and heart broken apart, Pasquales proved himself to be the Master of that law of life which reads that outer forces must perish in order that inner ones may survive.

In dispersal, there was renewal. The breath of inspiration which was breathed into a material form became a leaven strong enough to burst its limitations and free its vital

elements for growth elsewhere.

The best teachings of Pasquales descended as a mantle of inspiration upon Saint Martin. The body of Martinism seemed to change; its soul personality, or character, remained the same. By preserving his own personality, that is, by taking his stand for the inward way even when his teacher seemingly proclaimed another, Saint Martin earned the inheritance and became his spiritual successor. This lesson may be found enfolded in that section of "The Associate's Appraisal" where it is stated that Elijah bequeathed his cloak to Elisha "to remind him that his own personality must be preserved in order to be useful to his brothers.

In our next discourse, we shall see how Saint Martin carried forward the teachings of Pasquales.

SUMMARY

The work of the Elect Priests, founded by Martinez Pasquales, was theurgic in character; that is, it sought by ceremonies and rites of self-discipline and purification to make one capable of communication with the Divine.

When Pasquales withdrew from France, the organization he founded seemed to break into two general divisions: the theurgic and the mystic.

Those who were theurgically inclined followed Willermoz and became reabsorbed into the body of French Freemasonry.

Those who longed for an inward path and were uninterested in ceremony and ritual turned to Louis Claude Saint Martin for direction.

The Master will now question the members in the usual manner regarding the third section of "The Associate's Appraisal." A second week may be allowed for preparation.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Fifteen**

Greetings, O Men of Desire!

Whatever the exact reason may have been that took our Venerated Master, Martinez Pasquales, away from France in 1772, his departure brought about radical changes in the work he had begun. A time of transition and reorganization was inevitably at hand, however much his followers may have desired otherwise.

St. Paul has written that "the letter killeth but the spirit giveth life," and the years following Pasquales' departure give evidence of the separation in his teaching of the spirit from the letter. It seemed necessary to tear down the visible structure he had raised in order that the vital spirit of his teaching might be freed.

Since Louis Claude Saint Martin gave the surest evidence of that spirit as the years passed, more and more genuine seekers turned to him. In the books he had written as well as in the guidance he had offered lay the truths of Pasquales' system, clarified and strengthened.

It was a courageous thing which Pasquales had done in freeing his disciples from personal allegiance to him at the very time they were looking to him for further guidance. He knew that allegiance to one's teacher should hold only until one is well grounded in principles and able to make wise decisions of his own. To demand it after that is to risk stultifying the minds that should be enlightened.

In Saint Martin, he recognized one perhaps better qualified than himself to meet the evolving needs of the times. He also knew that Saint Martin, having found truth within himself, was the most likely to uncover it in another. Saint Martin's books, so popular among the cultivated of France, appealed for a consideration of the principles of true knowledge. They were published anonymously and made no attempt to turn their readers toward a personal teaching. Their message was everywhere the same: Look within for that which is of truth.

Even books, Saint Martin wrote, "are the windows of truth, but they are not the door; they point out things to men, but they do not impart them." And again, by way of emphasizing that man must seek truth not from another but from within himself, he wrote: "The works which I have composed have no other end than to persuade my readers to abandon all books, not excepting my own."

From this, it is plain that Saint Martin understood truth to be Inward rather than outward. Man could only discover it by searching within, never by looking into outward things for it. The only help anyone could offer another in his search was to provide in the simplest way possible the aids by which he could enter into the depths of his own being. No elaborate system of rites and ceremonies could ever provide the means of disclosing man's center to him. Forms and ceremonies, indeed, were but the dead letter, perhaps quieting

man's restlessness with the questionable assurance that he was doing something to find God but really serving to keep him only outwardly occupied and away from the center where, as the English poet, Robert Browning, later wrote, "Truth abides in fullness."

This, briefly, sets forth the reasons for the respect and veneration our Order holds for Louis Claude Saint Martin. In his search for truth, his exposition of it, and his exemplary way of life, he has become the symbol of the true mystic and Martinist.

He was born at Amboise, in the French province of Touraine, on January 18, 1743. His mother died a few days after his birth, and his upbringing and education fell to a stepmother whom he cherished. His education began at an early age, but his memory of it centered in one book, *Self-Knowledge*, by Abadie. This book was a window through which he saw certain fundamentals of life clearly.

Because his father wished him to be a lawyer, he studied to that end, finding in the writings of Burlamaqui ideas that were particularly agreeable to him. The law as a profession, however, offered too little leisure for contemplation, and so Saint Martin sought a commission in the army since it offered more.

It was while his regiment was stationed at Bordeaux in 1767 that Saint Martin first met Martinez Pasquales. In his youth, Abadie's *Self-Knowledge* had given him the inspiration to renounce the world; later, at law school, Burlamaqui's writings had drawn him to a contemplation of justice and human reason; now Martinez Pasquales held out the promise of knowledge of superior truths.

Saint Martin entered the Elect Priests between August and October, 1768, the year following his meeting with Pasquales. Thereafter, until Pasquales' departure, his association with his teacher was more or less constant. In 1771, he left the army, quite possibly to free himself for what he rightly must have felt to be his mission.

After Pasquales' departure, Saint Martin continued writing. He maintained his contacts with friends, traveled extensively, and, perhaps on Pasquales' recommendation, read Swedenborg's works.

Much as he admired Swedenborg, he was not wholly satisfied. It was not until he read Jacob Boehme's books that he found what he considered the clearest exposition of that which he knew to be true. He began to learn German in order to translate into French the books Boehme had written. "This German author," he wrote, "who has been dead for nearly two centuries, has left in his numerous writings some astonishing and extraordinary developments concerning our primitive nature; the source of evil; the essence and laws of the universe; the origin of weight; the seven powers of nature; the origin of water (confirmed by chemistry); the prevarication of the fallen angels; that also of man; and the method of rehabilitation employed by Eternal Love to reintegrate the human species in its rights."

If his interest in what others had written suggests that Saint Martin failed to follow his

own advice about seeking truth within oneself, it is only because one mistakes the nature of his interest. Saint Martin read to confirm his own discovery and to judge the clarity with which another wrote of the things of the spirit. He desired, too, to acquaint himself with the viewpoints of those whose path of discovery had been different from his own.

It seems evident, as well, that his own enlightenment was not enough for him; he wished to make the way plain for all. To do that, he had to satisfy himself that the "message" of Pasquales, Swedenborg, and Boehme was essentially one--as light is one, even when separated prismatically into seven separate colors.

It is doubtful whether Saint Martin realized that he was Pasquales' successor. Certainly, he made little effort to be, choosing always to offer himself individually to those who needed guidance instead of gathering pupils into an organization to be supported and perpetuated. In October 1803, he wrote to a friend: "Providence calls me; I am ready. The germs which I have endeavored to sow will fructify." In that same month, his transition came, and the germs of truth which he had endeavored to sow almost immediately began to fructify.

SUMMARY

"Books," Saint Martin wrote, "are the windows of truth, but they are not the door; they point out things to men, but they do not impart them."

To Saint Martin, the way of initiation was an inward process, not an outward one. He sought, therefore, to offer only such guidance as would allow man to discover truth within himself.

Saint Martin has become the symbol of a true mystic as well as a true Martinist because he was always a seeker; because he attempted to turn others to a consideration of true principles; and because he renounced only the world, not the men and women in it nor his association with them.

The Master will proceed with his examination of the members on the Third section of "The Associate's Appraisal." This time, he must satisfy himself that all present are proficient in the answers and have learned them in the order given.

We shall now close this Conventicle in accordance with the ritual of this, the Mystic Degree.

**Mystic Degree
Discourse Sixteen**

(NOTE TO MASTER: REREADING ASSOCIATE DEGREE DISCOURSE 11 WILL BE HELPFUL TO YOU IN YOUR PRESENTATION OF THIS DISCOURSE.)

Greetings, O Men of Desire!

No theme is more common to every aspect of man's activity than that of life—unless it be its counterpart, death. It has been dealt with realistically, philosophically, poetically. It has been made the underlying lesson of mystical teaching since earliest times. Birth, death, resurrection were the pivots of man's first religious experience.

It is but natural, then, to expect that an opposition so fundamental as that of life and death should be common to the experience of all and that it should be represented by the pillars of opposition. Common as the theme is to all systems of mystic instruction, it is rarely set forth in its right relationship in Omneity's pattern. It is often sentimentalized and distorted out of an undue deference to everyday viewpoints. In Martinism, however, life and death are presented as two facets, or aspects, fundamental to the expression of Omneity. One without the other would make impossible the rhythmic ebb and flow of the great dual law. In fact, it would negate it entirely.

It is true that we have been taught that life is good and death is evil; that one is to be sought after and the other avoided; that the coming of life is an occasion for joy and the coming of death a time of sorrow. It is also true that we have thought of birth as a beginning and of death as an end. All of these viewpoints, however, have arisen out of imperfect knowledge and fear—a knowledge that sees nothing of plan or order in the Life-Death process and a fear that nothing exists or can exist unless tangible to the material senses. So, we foolishly rejoice over one manifestation of Omneity's pattern and, equally foolish, we weep over another; yet the same benevolence and wisdom show themselves in both.

Life and death, as evidences of the outbreathing into material form and of the inbreathing out of material form, are the positive and negative appearances of the same divine force. With this pair of opposites, more than with any other, the Man of Desire finds it hardest to deal, for the attachments are greater and the demands made upon his confidence in Omneity are sharper and more insistent.

One can only seek to comprehend the complete operation of the law in order to free himself from sentimentality and yet retain his sympathy for the ignorant rejoicing and suffering of the profane.

Most Men of Desire are familiar with the Christian parable wherein the Master Jesus restored the widow's son to life. Not so many are acquainted with the equally thoughtful

parable to be found in Buddhist writings. In many ways, Martinists will acknowledge in it a teaching more profound and generally helpful than that usually obtained from orthodox Christian instruction.

In the Buddhist story, a young mother, Kisagotami, lost an infant son. She went from door to door with the dead infant in her arms, asking for medicine to restore it. At last, she came to the one called the Buddha, the Enlightened One.

"Do you know of medicine good for my boy?" she asked.

"I know of some," said the teacher. "Bring me a handful of mustard seed."

"I shall bring it," said the mother.

"But," continued the teacher, "let it be taken from a house wherein no husband, father, son, or slave has died."

The young woman went quickly in search of the mustard seed, still carrying her dead child. Everywhere, people offered her the seed; but when she asked whether any father, son, husband, or slave had died there, all were astounded. "What is that you are asking?" they asked. "The living are the few; the dead are the many."

In every house, she found someone had died. One said, "My parents are dead"; another said, "I have lost a son"; and a third said, "My servant is dead." No single house had escaped. Thus, Kisagotami learned that "the law of death is" and that "among all living creatures, there is no permanence."

Watching the lights in the houses and reflecting that they burned now but were later extinguished, Kisagotami heard in her heart the words of the Buddha: All living beings resemble the flame of the lamps. One moment, they are lighted; the next, they are extinguished. Only those who have arrived at Nirvana are at rest.

If, as we are told, the wise man sees no occasion for grief at the hour of death because through it one comes again to his original estate, it is equally certain that he sees in birth but a temporary season of instruction and testing under the guidance of Omneity.

The perplexities of one's birth lead one in maturity to question the meaning and purpose of life. Such questioning prompts a serious consideration of death.

We are reminded in the Associate Degree that in the ordinary state of health the three vital parts of man—the ame , the plastic envelope, and the physical body—are closely joined. The illustration used was that of a balloon and its basket being joined by a connecting link or hook. The balloon itself represented the ame; the basket, the material body; and the connecting hook, the plastic envelope.

It might be said that no sooner are the three joined by birth than the vicissitudes of human experience bear down upon them to shake them apart. One clings to life because it is the means of furthering the growth of the soul personality. Because its prospects seem too final, one makes every effort to postpone death. Yet both life and death are a part of

Omneity's rhythm, and the value of one must not be set higher than that of the other.

SUMMARY

The theme of Life-Death is common to everyone's experience.

Birth has been considered a time of rejoicing and death a time of sorrow because man's limited view has prevented his acceptance of them as aspects of the same law.

The Buddhist parable of Kisagotami and her dead child sets forth the fact that life and death are inseparable.

The Master may allow a brief discussion of the contrasting viewpoints contained in the Buddhist parable and the Christian one of the Master Jesus' restoration to life of the widow's son (Luke 7:11-15).

The Master will proceed at the close of the discussion to dictate the fourth and final section of "The Associate's Appraisal" from Page Four of this discourse.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

Q. At what time are the works of the Associate opened?

A. At the seventh hour because it is then the disciple begins his education.

Q. At what time are the works closed?

A. At **the** thirteenth.

Q. Why is that?

A. I have yet to learn; but such knowledge has been promised me.

Q. What is your age?

A. Three years.

Q. Why three years?

A. 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 and three 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.

Q. Give me the general Martinist sign.

A. (Passes half-closed right hand 3 times behind right ear.)

Q. Give me the beating.

A. (Beats on the floor with his rod, seven times thus: -)

Q. My brother, the exactness of your answers leads me to judge you capable of enjoying the prerogatives dispensed by our Order. I shall ask but one further question.

What is the use of our Order?

A. Our Order provides Men of Desire with the means to exercise spiritual principles, virtues, and powers as they have been practiced, preserved, and transmitted by our worthy predecessors.

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 Conventicles. May you Ever Dwell in the Eternal Light of Cosmic Wisdom.

**Mystic Degree
Discourse Seventeen**

Greetings, O Men of Desire!

In broadly tracing the development of Martinism as an esoteric school, the thought and purpose have been twofold: First, to give Men of Desire some of the facts pertinent to the records of the Order's outer growth and the manner in which it, as a definite body of initiates, has maintained its nature and character amid the changing conditions of the world; and, second, to indicate the underlying or inner continuity of the Order in spite of the almost constant breakup of its outer organization.

In this way, one learns much that is significant to his own personal unfoldment. For one thing, he becomes assured that once Omneity's pattern is accepted as the true one in life, delays, interruptions, change, and chance are only surface ripples which have no effect on the deeper current which follows its own way unerringly toward its goal. History, such a one discovers, has an esoteric or inner side as well as an exoteric or outer one. Reading the outer records alone is discouraging, for it seems to show the pattern continually interfered with and disrupted. It appears that one's best efforts come to nought; that one man's inspiration is lost through another's dullness of comprehension.

When one follows the spiritual side of history, however, he discovers that this is not so. What shows as a period of dormancy or inactivity is merely a gathering of force necessary to overcome some obstacle or to spread the inner vitality in heretofore barren places.

Nowhere is this more pointedly illustrated than in the history of the Martinist Order. Outwardly, the story seems a bewildering one of abortive and spasmodic endeavor; inwardly, it is the record of spiritual seed germs scattered widely and quietly taking root in unsuspected places.

It has been seen that the work of Pasquales had only the briefest period of what the world would call success before it began to lose the character he had given it. The remnants into which it divided seemed altogether incapable of bearing any fruit; yet, like the dividing cell, that which before was one now became many.

Again, with Saint-Martin's transition relatively a few short years after that of Pasquales, the scattered remnants of the Order became like wandering cells not capable of further division and growth. It later became evident, nonetheless, that those individuals who had read the books of the Unknown Philosopher or who had received initiation at his hands had either exercised their privilege of initiating and instructing others or had preserved intact against the coming need the seeds of truth entrusted to them.

Outwardly, as a result of the departure of Pasquales, the Rite of Elect Priests disappeared, breaking up into the Order of Strict Observance under the leadership of Willermoz and the separate and individual mystical followers of Saint-Martin.

Even before Saint-Martin's transition, the readers of his books as well as his friends formed themselves into independent study groups called Societies of the Unknown Philosopher. To those who presented themselves for personal instruction, Saint-Martin singled out those whose qualifications he felt entitled them to enlightenment. To them, he gave freely of his esoteric knowledge, conferring at the same time the necessary signs and titles of initiation.

It would be strange if Saint-Martin had adopted such a course without full knowledge of his responsibility in doing so. In fact, he did not. Having carefully analyzed the need and knowing full well the manner of his own attainment, he realized that all the degrees and titles in the world, conferred by ceremony and ritual, were without effect unless there was spiritual preparation and readiness to begin with. On the other hand, he knew quite as well that inner readiness on the pupil's part made the Master's obligation only too plain. So, he found himself forced by the token of his accepted teaching to be the initiator of many. Like the Eastern teacher who merely had to touch a pupil in order to arouse a flow of the divine fire, Saint-Martin spoke the word which made many initiates of Martinism without the previously required process of formal induction in a lodge chamber.

Thus, it happened that in the years following Saint-Martin's transition when only informal groups of interested persons discussed the books he had written and the teachings he had left—years when it might be said that Pasquales' Order was once more in decline—a rich heritage of spiritual truth was making itself felt in the lives of countless men and women, not alone in France but also elsewhere on the Continent and even in North and South America.

In 1883, a young physician and surgeon of mystic inclination received as he himself has written, from one Henri Delaage "a small bequest, consisting of two letters and some points," which entitled him to be called an initiate of Martinism. He was just eighteen at the time, but fitted, as Delaage must have seen, to carry forward that which Pasquales had instituted and which Saint-Martin had nourished and spiritualized.

This young man was Gerard Encausse. He was born July 13, 1865, in La Corogne, Spain, of a French father and a Spanish mother. His father, being a chemist, undoubtedly influenced the choice of his career, for quite early he began his study in medicine. He was associated with both the hospitals of Paris and the Bureau of the French Academy of Medicine. He was honored by the Imperial Order of MedjChrist, and the Order of Bolivar.

Central, Outsideidee, the afterward becoming a his own country, he Royal Military Order memwas of Dr. Encausse was a man of wide investigated fields which had not yetterests and broad been accepted by views. He the medical freely faculty of his day, but his views were respected and the weight of his opinion was such that many times his ideas prevailed over the less tolerant ones of his medical colleagues. His knowledge of anatomy and therapy were both recognized as superior, and his practice was a large one.

For many years during his majority, he was devoted to the cultivation of esoteric

knowledge among the intellectuals of Paris, Of a large and distinguished group of scientific and professional men forming several mystic and hermetic societies, he was outstanding as teacher and organizer. In addition, he found time to write extensively on mystical subjects, his books becoming widely read and accepted.

In his capacity as physician, he volunteered in the service of his country during World War I. Contracting a contagious disease in the course of his duty as a military surgeon, he died in a Paris hospital late in 1916. Thus reads the brief worldly record of one to whom Martinism owes so much. Dr. Gerard Encausse, far better known by the mystic name Papus under which he wrote, was the Venerated Master responsible in large degree for the outer form and character of our Order as it operates today.

SUMMARY

History has an inner as well as an outer side. The purpose of setting forth the development of Martinism is twofold: First, to present pertinent facts regarding the changes that have been outwardly effected; second, to emphasize inner continuity.

Martinez Pasquales established a theurgic ritual. At his transition, this ritual was studied and followed within limits by Jean Baptiste Willermoz.

Louis Claude de Saint-Martin abandoned ritual altogether and sought to prepare men individually for the inner experience.

Dr. Gerard Encausse, whom we know as Papus, worked successfully to preserve and perpetuate the teachings by the simplest structure possible.

The Master should now proceed with his examination of the members on the Fourth Section of "The Associate's Appraisal." As previously, he will extend the time one week in order that perfection may be obtained.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Eighteen**

Greetings, O Men of Desire!

A complete history of the birth, growth, and spread of Martinism might satisfy a certain curiosity, but it would contribute little of real value to the Initiate. For one thing, a complete history would necessarily have to concern itself with the work of Jean Baptiste Willermoz and the Rite of Strict Observance which is not at all pertinent to our theme. For another, it would have to present a catalogue of all those who received initiation at the hands of Saint-Martin, and that is impossible.

The ends we have in view can best be advanced by the presentation of the relatively few items necessary to establish the direct descent of our present-day obedience from Martinez Pasquales through Louis-Claude de Saint-Martin.

In the ordinary sense, one associates initiation with a system of degrees. Pasquales, following the pattern of older esoteric Orders, so understood the term. To Saint-Martin, however, the matter appeared differently. He interpreted initiation to mean a communication--a communication that carried with it certain titles and privileges as evidence of it. Therefore, whenever he communicated his esoteric knowledge to another, he accompanied that communication by conferred titles and privileges, making it possible for that one in his turn to transmit what he had received to others. Such relationship of Initiator to Initiate was personal and intimate, almost parental, and so was spoken of as filiation.

When Dr. Encausse wrote rather cryptically, then, that he had received from Henri Delaage "a small bequest, consisting of two letters and some points," he was presenting valid evidence of his filiation with Martinism through Delaage. There had been a communication constituting initiation, which was attested to by the "two letters and some points." Delaage's own filiation was through "X" from his father Jean Antoine Chaptal, Comte de Chanteloup, who had received his filiation from Saint-Martin himself.

Sometime later, Dr. Encausse discovered that a friend, Augustin Chaboseau, was also a Martinist. He had been initiated by a relative, Amelie de Mortemart de Boisse, whose uncle, Henri de la Touche, had initiated her. Henri de la Touche had been initiated by Adolphe Desbarolles, and he had been initiated by Antoine Hennequin. Hennequin's initiator was the Abbe de la Noue, who received initiation at the hands of Saint-Martin.

Comparison of communications revealed that the teachings both had received were the same and in perfect agreement. In time, other Martinist Initiates were also discovered in Paris, and elsewhere, existing mainly in those Societies of the Unknown Philosopher which were still active. It occurred to Dr. Encausse that the time was right to bring these individuals and groups together again as one active body of Martinists. Interest was immediate because of the respect in which Dr. Encausse was held as well as because of the

loyalty that still actuated those who were Initiates. An organization was effected and a Supreme Council established with Dr. Encausse, now almost universally known as Papus, as the president.

Original rituals were revised and simplified. Existing notebooks were brought to light and a syllabus of instruction prepared. Papus' extensive knowledge of occult matters was given full opportunity to blossom. Scarcely a single individual of genuine merit and mystical inclination remained outside the Order. A brilliant coterie of journalists, scholars, and students were proud to call themselves Martinists, and respect and love were everywhere for Papus and the Martinist Order which he had revived.

Thus, in 1890, a period of perfect initiatic activity began which lasted until Papus' death in 1916. Such activity was not materially lessened until 1919.

As one small indication of the spread of Martinism at this time, a Special Delegate, F. Jollivet Castelot, was appointed by Papus to have jurisdiction over the work in Belgium, Holland, Norway, and Sweden.

In such a period of popularity and expansion, however, there were dangers. Well-intentioned, but somewhat overzealous Initiates, attempted to institute modifications, even innovations, in the traditional pattern of the work in the belief that great good could thus be accomplished. This once more necessitated a reorganization. The surviving members of the Supreme Council of 1890, Augustin Chaboseau, Victor-Emile Michelet, and Lucien Chamuel, decided in 1931 by virtue of their *ad vitam* powers to declare themselves the sole members of the Supreme Council in order to preserve the probity and vitality of the Martinist heritage.

Working under the Cloak, they carefully tested the loyalty of those who declared themselves brothers, and proceeded to new initiations, giving back strength and vitality to two lodges. In this way, particularly troublous times were overpassed only to have a serious crisis show itself in 1939.

At that time it was necessary to meet the threat to disruption openly, and once again the remnant of the Supreme Council reestablished itself as the traditional Supreme Council and Permanent Committee. Its Grand Master was Augustin Chaboseau, the single surviving member of the Supreme Council of 1890 and of the Sixth Degree of direct filiation with our Venerated Master, Louis-Claude de Saint-Martin. The other members of the reconstituted Supreme Council were Jean Chaboseau, son and Initiate of the Very Illustrious Brother Augustin Chaboseau, as Grand Secretary, O. Beliard, as Chancellor, and G. Lagreze, as Principal Inspector, the two latter tracing their filiation to Papus.

It was this Supreme Council which constituted first, Dr. H. Spencer Lewis, and on his transition his son, Ralph M. Lewis, Legates of the Order in the United States of America. The chief mission of the Legate was the institution and cultivation of the work in its reconstituted form in the United States. Credentials, titles, syllabi of instruction, and documents of further authorization, made later, constituted the archives of the Regional

Supreme Council and Synarchy with its See in San Jose, California.

A manifesto was in due course issued to previous Martinists in America and to all interested, proclaiming that: "The Martinist Order Is open to all sincere seekers, to all Men of Desire, to all beings who are thirsty for initiatic knowledge; all may share in Its Mysteries, regardless of sex, of race, of creed, or of profession, after a severe inquiry bearing only upon the morality of the applicant."

The immediate and ready response has led to the establishment of Heptads in several parts of the United States and has assured the continuance of the work. In truth, it is our responsibility to see that what has been preserved from the past for us is handed on intact.

Following the transition of the Grand Master, Augustin Chaboseau, on January 2, 1946, the Supreme Council of the Martinist Order in Paris, France was terminated, and the sole authority was transferred to the United States on January 21, 1946. The Worldwide organization functioned under the Regional Supreme Council and Synarchy of the U.S. until 1979. At this time, the Traditional Martinist Order was incorporated under the Ancient Mystical Order Rosae Crucis, AMORC and is now known as the Traditional Martinist Order of the World under the authority of the Sovereign Council and functions under the Constitution and Statutes of the Grand Temple of the Traditional Martinist Order of the World.

Our Sovereign Grand Master, to insure uniformity of instruction in all Heptads, Septems, and Sanctuary members, ordered the preparation of all official discourses to be made under the guidance of the administrative office of the T.M.O. managed by the Grand Archivist with the approval of the Sovereign Council. This was necessary because formerly in all jurisdictions, a syllabus of all necessary subjects to be covered by the Degrees was given the class master, the preparation and presentation of each particular discourse was his individual task. Naturally, there resulted some unevenness in the instruction given from subject to subject and class to class, due to the unequal abilities of the class masters. It was this defect which our Sovereign Grand Master, in his previous capacity, was able to rectify. With the express approval and commendation of the Sovereign Council, he has had the syllabus of each Degree expanded into an acceptable discourse, in this way assuring the same competent instruction in the smallest and most remote Heptad as in the largest and most centrally located. Thus, the work of the Order at last seems assured. It is to be hoped that the gratitude of all Men of Desire may express itself in greater effort to exemplify individually the heritage which has reached them after so much personal sacrifice and against such concerted opposition—gathering, too, strength and clarity from each succeeding generation without losing either its essential character or essence in the process.

SUMMARY

The initiatory process of Saint-Martin consisted of an individual communication of secrets, accompanied by certain titles together with the privileges of an Initiator.

Those receiving such initiation were given, as It came to be cryptically referred to, "a small bequest, consisting of two letters and some points."

Papus may be called the organizer of modern Martinism since he was responsible for bringing about a reunion of scattered bodies and the establishment of a Supreme Council in 1890.

Martinism had a period of outstanding activity under Papus until the time of his death in 1916. A period of lessening activity and difficulty followed, leading to the virtual closing of outer work from 1931 to 1939.

In 1939 a Manifesto was issued publicly, announcing the open renewal of the work of the Order, especially in the jurisdiction of the United States with its See in San Jose, California, under the Grandmastership of Ralph M. Lewis.

In 1979 the Traditional Martinist Order was Incorporated under AMORC, the Ancient and Mystical Order Rosae Crucis and now functions as the Traditional Martinist Order of the World governed by the Sovereign Council.

The Master will now conduct his final examination for proficiency in all sections of "The Associate's Appraisal," but especially in the Fourth Section.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Nineteen**

Greetings, O Men of Desire!

At this time, we must give some consideration to that most persistent and ever-present pair of opposites, represented on our Martinist Pillars by Dominion-Dependence.

Like the others before mentioned, however, we must remember that although we speak of them as external things, these opposites are all qualities which are expressed within us. It is their significance in this sense which concerns us, not the outer, material things by which we represent them.

That is to say, when we speak, for instance, of wealth, it is not so much physical wealth as richness of ideas and intellect that we mean. When we speak of fruitfulness, it must be taken to mean productiveness or constructive action. This we shall find true in our consideration of Dominion-Dependence. This is mentioned because mystic truth has been misapplied and actually lost because an outer interpretation was substituted for an inner one.

The Sacred Books of the past are filled with stories that originally sought to make abstract ideas more understandable by clothing them with the forms of men. These personified abstractions were intended to teach certain things to man about his own unfoldment and progress. But in time, the inner meaning was lost and only the shell remained, for the stories were accepted as actual occurrences and the personified virtues taken to be real individuals.

The Biblical story of the giant Goliath who was slain by the slingshot of the shepherd boy, David, may be taken as an example. If we consider Goliath to have been an actual giant and David to have been an historical figure, then our attention is likely to center upon them as such and the significance of their conflict becomes incidental.

If, on the other hand, we see in those two characters certain virtues and vices personified, we shall probe the story for its spiritual implication in our own individual lives and not trouble ourselves about the historicity of the individuals mentioned. It has been said that past teaching was cast into this form, because a lesson was more easily remembered and transmitted when it was associated with people rather than with abstractions. It must be remembered, though, that to the mystic the story was nothing more than the shell which covered the kernel of truth. It was a secondary matter and always to be disregarded. So must we learn to disregard it in our own studies.

If we were to regard the matter otherwise in our consideration of this pair of opposites, Dominion-Dependence, we might be tempted to feel as David did that our only necessity was to see that our equipment consisted of a few simple qualities to be used as protection against the possible appearance of a giant on our horizon at sometime in the future.

The story of David and Goliath as it is told in First Samuel in the Bible is both rich and complex. It is undoubtedly considered by many as an authentic bit of Jewish history, an account of supreme individual courage and nothing more.

In this particular instance, nothing would be gained by arguing the point; however, there can be no objection to assuming that it has inherent in it the mystic purpose of setting forth abstract virtues and vices in the garb of personalities. It is certain that its effect is heightened, for mystics anyway, when it is regarded in such light, for then one sees a personal application which is otherwise out of the question.

Let us briefly review the highlights of this story as it is set forth in First Samuel (I Sam. 17) : "And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

"And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span....

"And he stood and cried unto the armies of Israel, and said unto them Why are ye come out to set your battle in array?... choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us."

David was the youngest son of Jesse and had been left at home with his father when his three older brothers joined the followers of Saul in battle. His father, however, had sent him to carry food to his brothers. Goliath had issued his challenge morning and evening for forty days, and there was consternation in the camp of Israel when David arrived because no one dared to present himself against Goliath as the champion of Israel.

"And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

Because Goliath was a man of war and David an untried youth, the king attempted to dissuade him from becoming the champion for Israel. But David was not to be dissuaded, saying that as a shepherd he had fought both a lion and a bear to protect his sheep. He declared that he had no fear. Saul offered to put his own armor on David, but David could not walk with it on and, finally, throwing off the weapons and protection so unnatural to him, he took his staff, chose five small stones from a brook, put them in his shepherd's bag and, with his sling in his hand, drew near the mighty Philistine.

To the insulting curses of Goliath, David answered, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand;..."

With only a stone, a sling, and supreme confidence in the God of his trust, the Bible tells us, David was successful. It seems pointless to inquire whether there were giants among the Philistines, whether Goliath were seven feet or nine feet tall, or what was the exact

weight of his

shield and spear. It seems equally pointless to speculate on the probability of one stone in a slingshot being sufficient to kill a man.

The lesson of Dominion-Dependence seems better illustrated in other inquiries: for instance, the forty days' challenge of Goliath and the five stones which David chose from the brook. Both numbers have significance.

Let us leave the familiar interpretation for a moment and consider the inner, or mystic, one suggested by the giant, David, the forty challenges, and the five stones.

The number forty is a mystical one, representing the number four, equally mystical, representing the tenth degree. You might say, it means completeness, or maturity. The word Philistine has been said to mean wanderer. Presuming David and Goliath to be merely representative of two aspects of one individual, let us say that the part represented by Goliath, the braggart, the boastful, the wanderer, the idler, is the man who has reached forty, his maturity, without that discipline or direction which would make him a complete man.

His faculties, let us say, are untrained except for destructive or nonproductive enterprises. It very often happens that man grows physically in the world, experiencing one thing and another, seeking pleasure, self-aggrandizement, amusement, selfish gain, only to arrive at the age of maturity to find that the real things in life are still enemies to him. Calloused and hardened by his own instincts and experiences, he challenges everyone and everything.

Suddenly, in response to his challenge, there confronts him his own inner spiritual self, which appears as an unfledged youth. That spiritual self is not burdened with the accepted accoutrements of warfare, for it is inexperienced in them. It chooses five smooth stones, which could be the higher aspects of the five physical faculties. Goliath is shaken to hear the challenge of his own spiritual self which, confident of its attachment to and attunement with the Supreme, serenely acknowledges itself ready for battle. With one small stone, which may be any one of the spiritual faculties, it finds the vulnerable spot in the boasting giant and lays low forever the dominance of the physical side.

We see, therefore, that this story can perfectly illustrate the Dominion-Dependence pair of opposites represented by our Martinist's Pillars.

In fact it is clearly suggested by Goliath's challenge that whichever is overcome in the combat becomes subservient to the other. In other words, if the victory is a physical one, then the spiritual senses of man are dependent upon or secondary to the domineering forces of the physical nature.

If, on the other hand, the spiritual senses gain dominion, then the physical ones fall into secondary, or subservient, places. This agrees perfectly with the lesson our Martinist teachings would have us draw from this Dominion-Dependence pair of opposites.

The story seems to be an objective one that relates an historical occurrence wherein two individuals became champions of two forces. It depicts a mere incident, let us say, in the outward history of a people. The true meaning, however, is an inner one, depicting the conflict which goes on within man's self. This conflict is a continuing one: We call it life. Here the armies of the Philistines and the armies of Israel are in perpetual array against

each other.

Daily, even hourly, the champion of the armies of this world comes forth to challenge and, if possible, to frighten the forces of man's spiritual self to acknowledge the dominion, of the material forces. The place of combat is the realm of objective consciousness, which is described poetically as a valley between two mountains.

If at the time of maturity the spiritual preparation is not complete, then the spiritual champion does not appear and man continues his life in fear and trembling because he has not properly responded to the challenge. His right to dominion is never realized and he spends his days in dependence upon the wandering whims, impulses, and forces of his physical, or lower, self.

If, however, the preparation is wisely made, one is able with the five faculties to have a store of ammunition, one fifth of which is sufficient to take the measure of the boastful giant and lay him low.

SUMMARY

It is to be remembered that when we speak of the oppositions of life, we are talking of inner qualities— those oppositions which one meets within his own consciousness.

The instruction intended by the mystic schools is lost when an objective interpretation is substituted for the inner meaning of stories and fables.

The opposition represented by Dominion-Dependence may very well be illustrated by the Story of David and Goliath. It is to be spiritually interpreted rather than regarded as an historical event.

In the sense in which it is considered in this discourse, David and Goliath are two aspects of one's own nature. The forty days' challenge of Goliath represents the constant impact of the physical world on man up to the time of maturity. David represents the spiritual side of one's nature.

The five smooth stones are the spiritual faculties of man brought into play in the conflict with the giant, any one of which is able to find man's weak spot and give him dominion over himself.

The Master may now allow time for a brief discussion of the subject of this discourse if in his judgment it is warranted.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Nineteen**

NOTE TO MASTER: Refer to page 4 for special instruction regarding examination.

Greetings, O Men of Desire!

We have devoted considerable time to the explanation of the oppositions of life represented on our Martinist Pillars. This may, at times, have seemed tedious, but its importance is beyond all emphasis.

It is necessary to an understanding of the Martinist view of life, and it is equally necessary to the practical application of what we are learning. One student of these matters has written: "Life is a problem which has for each an individual solution. No one can solve it wholly for us or take from it the element of personal responsibility. It has its own particular history in each individual case. Difference in temperament and in experience gives infinite variety to these personal solutions.

"The utmost that one individual can do for another is to enunciate the principles which underly all experiences, however varied. Truth is not truth for us until we have made it our own through reflection, until we have applied it in daily life."

Such a statement is absolutely true. It is equally true that the teaching necessary to each individual's fulfilling his personal responsibility in regard to life's problems is to be found only in the genuine mystery schools.

The reason for this is that the mass of humanity is as yet too little evolved to accept the personal responsibility for its own salvation. It has been necessary, therefore, in order that all may have a measure of truth that so-called pious fictions and only such broad truths as may seem helpful be given to the profane. Perhaps only after one has spent many lifetimes in these outer groups does he grow to the point of accepting responsibility for his own progress through life. Then he finds his way to one or another of the genuine schools of mysticism for proper teaching.

Here he must not only be taught the truth behind the pious fiction which he knows, but he must also be shown the technique of adapting to his own experience what he has been taught. In the main, it consists of a complete reversal of viewpoint. From looking for salvation outside himself and by virtue of faith in an individual or set of ideas, he must turn his thought within himself, finding there the principles which he must accept and be personally responsible for. Further, he must see that histories of avatars and world saviors were but variant stories of his own unfolding inner nature.

This is far more difficult than it may at first seem, for one must acknowledge that almost everything he has been taught is only half true and of little value to him. He must forgo the comfort of believing in something outside himself and must be strong enough to withstand the shock of learning that what he considered true was mainly false—at least

false in the way he was called upon to accept and interpret it.

The point made in our last Conventicle regarding the story of David and Goliath is illustrative of this. To most, it is a page taken from the history of real individuals, whose difference in viewpoint became the occasion for a moral lesson. Undoubtedly, to some, it is merely a tale for the sake of setting forth moral teaching.

To the mystic, however, it points a deeper lesson, having nothing whatever to do with actual historical personalities but rather portraying an internal struggle between conflicting elements in one's own nature.

It is this difference that is fundamental between the mystic and the outer schools of learning, a difference traceable back to Ancient Egypt. There, the wise, studying the heavens and noting 'the sun's daily progress through the constellations, described the process in personal terms.

The twelve constellations became twelve different circumstances through which the sun passed in the course of the year. The sun became an individual who responded or reacted to these different circumstances or experiences in a certain way. It was born weak in its own innocence, suffered defeat, overcame that defeat, and rose to supreme power, overcoming all its enemies.

How like man who is born weak and is unable to cope with the strange circumstances of life. He finds within himself conflicting elements that are heightened by the challenging experiences through which he passes. Finally, through right teaching, maturing man overcomes the enemies within, those elements which stand opposed to his progress, and, at last, he emerges a new man.

As above, so below, said the mystics. Since there was order in the heavens, earth should express the same, and man should have the same assurance of overcoming his difficulties and of reaching his final goal as the sun in its progress through the heavens.

The outer circumstances of man's life are of less importance than the inner ones. It matters less what happens to man than what his responses are. The mystics were concerned that their pupils see the parallel and that they individually accept the responsibility for their lives with the assurance that as the heavenly order brought triumph to the sun so would that same order prevail in their lives.

At the very time, however, that the mystics were teaching such truths to their initiates, the priests were fostering among the unevolved the idea that the sun was a god and that all men should worship him. It is from the story of the sun, then, and its progress through the twelve signs of the zodiac that the religions of the world have drawn their stories of the god, the avatar, as the savior of mankind. This is immediately evident when we study the lives of the avatars of the religions of the world. Men do not willingly forgo belief. It is easier to believe than it is to know and accept the responsibility which that knowing entails.

This indicates why in the past it was necessary for the mystic to choose carefully after a long-time study those to whom he would communicate what he knew to be true. The same reason holds today when mystic Orders attempt the same care in the selection of candidates. This, we hope, will explain the necessary emphasis that has been placed upon our complete understanding of the oppositions of life which are characterized by our two Pillars.

Certainly, it will serve to indicate that such explanation can have meaning only for those willing to acknowledge their own responsibility in the matter of solving life's problems. This is especially true when we come to the last pair but one of the opposites, the pair called Peace— War.

Objectively considered, Peace seems altogether desirable. War seems altogether reprehensible. Peace we picture to ourselves as a state of harmony and concord. War we depict as dissension, strife, inharmony, and discord. Objectively, this is true; mystically, it is false because we have failed to see the full and complete meaning of peace and war. We have failed to realize that they are aspects of the same thing and must exist together.

Peace and war are merely opposite polarities. War is positive; peace, negative. War, active; peace, passive. War, work; peace, rest. War, movement; peace, immobility. War, gathering; peace, assimilation.

This is the ebb and flow, the pulse of life. What we see portrayed on the world stage objectively is but a large-scale manifestation of what goes on within each individual. It is this universal drama played out in the individual consciousness that is of value and interest to the mystic. As he reviews life at every stage of its progress, it is likely to seem to be made up of many periods of relatively long conflict interspersed with short periods of rest. But for the periods of struggle, the times of rest would have no meaning.

It is not too much to say that the ancients were masters in their knowledge of the workings of the mind. As a matter of fact, their knowledge of what we call psychology transcends even that of the present day and enters the field we now call psychoanalysis. After making plain to the initiate the laws of the universe, the intent of their teaching was to show him the ways in which mind, that is, his faculties, reacted to certain phases of life and to show him, as well, how to control those reactions. They realized that life presents an individual problem. Each individual, out of the differences in his own history and background, reacts to the experiences of life differently.

The teacher, therefore, had to point out to the student his responsibility in determining what his reactions would be to any outward circumstance of life. The underlying principles were always clearly enunciated, and the student was given every aid so that he might know what the experiences are which challenge his progress. After that, each had to assume individual responsibility for his acts, determining in every case what they would be.

The effort the individual puts forth positively, whether to achieve a new skill, develop a

technique, or weed out undesirable characteristics and overcome detrimental handicaps, is war. War is the activity of the individual self to bring about certain positive changes within its own nature. The intervals of rest or peace at the end of such activity—we sometimes call them breathing spaces—are periods of summing up, when the individual assimilates into the fabric of his being the results of his warfare.

This is, indeed, a most necessary pair of opposites on our Pillars and one which we shall oftenest make use of. For that reason, we should meditate on its aspects as often as we can.

SUMMARY

True knowledge has always been preserved for the initiate. The masses have had to content themselves with pious fictions. Since earliest times, the law and order exhibited by the heavens have been made the model for man's instruction.

Stories drawn to illustrate the parallel between man's progress in his journey through life and the sun's through the sky have been accepted widely by the unenlightened as stories of actual personalities called avatars and world saviors.

The mystic is taught to accept the responsibility for his own progress and to be more concerned with his reactions to events in his experience than to the experiences themselves.

Peace and war are to be thought of as periods of activity and rest or as growth and assimilation.

The Master may permit a period of brief discussion if he feels it would be helpful.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

(Note to Master: All those who are to pass from this Degree through initiation into the Superior Degree must be proficient in "The Associate's Appraisal." You must give an oral examination after Mystic Degree, Discourse 23. Your class students should be so advised.)

**Mystic Degree
Discourse Twenty**

Greetings, O Men of Desire!

Thinkers in all times have expressed themselves feelingly and profoundly on the subject of beauty and ugliness: Socrates, for instance, called beauty a short-lived tyranny; Plato, a privilege of nature; Theophrastus, a silent cheat; Theocritus, a delightful prejudice. Aristotle proclaimed it a better letter of recommendation than anything else in the world, and Homer declared it a gift of nature.

To the poet Bailey, "It is the fringe of the garment of the Lord" and Goethe, both poet and philosopher, wrote "The beautiful is the manifestation of secret laws of nature, which, but for this appearance had been forever concealed from us."

And finally, Emerson wrote, "Though we travel the world over to find the beautiful, we must carry it with us, or we find it not." However man has chosen to regard beauty, he has never failed to recognize its fundamental role in life or to contrast it with that which he calls ugliness.

By definition, beauty stems from words meaning good or fair, and ugliness from fearfulness. Such words reach far back into the past of man, and originally carried a far deeper meaning than we today associate with them. Certainly, so far as ancient philosophy and mysticism are concerned there is nothing in the terms beauty and ugliness to imply a mere prettiness in contrast with that which is distasteful. They were, in fact, strong, vital words, not in the least loose or weak. The sense in which they were used and the meanings which made them vital have nonetheless through the years become somewhat indefinite. Yet that original meaning of the terms is inherent in stories now read mainly by children, stories once the means of communicating the serious teachings of life.

If one were to examine carefully that body of literature called fable, myth, and legend, he would find it as valuable to the restoration of the ancient philosophic viewpoint as the artifact found by an exploring archeologist is to the reconstruction of past civilizations.

We have been told that at one time knowledge was unified: Theology, philosophy, natural history, and all science were taught as one subject. The uncertainties of living have separated that learning into many distinct parts. Development of these separated fragments of learning has completely destroyed the organismic viewpoint of the ancient world and has made our attitude toward life preponderantly materialistic. Consequently, we misread everything that has been handed down to us from the past, belittling the ancients' knowledge of what we call science, and dubbing their philosophical attitude childish and superstitious. Thus, we consistently set aside some of the deepest and grandest teaching of philosophy and relegate it to children, little suspecting that we throw away the vital kernel and content ourselves with the husks of learning.

We are like those Athenian parents long ago who, wishing to do the most for the welfare

of their children, asked the oracle at Delphi the best means of doing so.

In characteristic fashion, the oracle replied, "Place that which is of most value in the ears of your children." Questioning among themselves as to what was of most value, those parents mistakenly decided upon gold and had earrings of it cut and put in the ears of their children I

So we, with no less presumption to knowledge, inquiring of the past what will help us most in the present and the future, misunderstand the cryptic reply, and throw away, or call superstitious the better part of our heritage, saving only that which at best can merely be called ornamental.

Occasionally, some thinker points out that "There are no idle superstitions in the world. If one should investigate them, he would find that they serve a useful function for the common man, permitting social development, which, in its own turn, holds the individual in harness until he is able to proceed alone with his inner evolution, which is the purpose of his existence."

It must be realized that man's inner evolution is the purpose of his existence and that the experiences of life are his guides and teachers. In our sophisticated way, we have called certain traditional attitudes and principles superstitious, but these may have served to keep man in harness until he discovers their meaning for himself and is enabled to supervise his own evolution. Another writer has shown even greater discernment: "Myths are curious things. They become true by being believed in. The grain of fact that is in all of them has little to do with their final form or function; but, by being planted in certain psychological soil, it produces truths of remarkable efficacy."

There is, for instance, the story of "The Ugly Duckling," told by Hans Christian Andersen. Hatched from an oversized egg placed in the nest of a mother duck, seemingly unwanted and made to feel a misfit from birth, the ugly duckling ran here and there through unhappy experiences. It tried to adjust itself to a world which was strange and foreign and at every turn it was presented precepts which had no meaning and advice to conform to a pattern which was foreign to its nature. Stirred by wonder and admiration at the sight of swans flying far beyond its reach, the ugly duckling was momentarily happy; but such happiness was followed by despair since it was convinced that everything was hopeless in its experience.

Finally, seeing the swans again, it resolved to speak to them though it would likely mean its own death. But much to its amazement, they welcomed it as one of their own. That which was ugly to others was beautiful to its own.

There is an equally famous and well-known story about the man who plucked a rose from the hedge of a mysterious estate to satisfy the simple request of his daughter. Thereby, he put himself and his family under obligation to the Beast, who was owner of the estate. The obligation was that Beauty, the youngest and fairest of all his children, was to separate herself from her family and go to the palace of the Beast to live. Fearfully, she came.

Although frightened by the ugliness of the Beast, she was calmed by his kindness and consideration. Nightly, she dreamed of a prince, handsome and fair, pleading that she deliver him from his misery and warning her against deceptive appearances. Once permitted to return home, she dreamed of the prince's illness. Immediately, she recalled her promise to the Beast to return at the appointed time lest dire consequences befall him. She found him expiring and discovered that the emotions engendered by his helplessness were those of love. In declaring her love for the Beast, Beauty transformed his ugliness into the likeness of the prince whom she had dreamed of nightly.

Disregard the fact that these stories are regarded as tales to amuse children, and you will find them filled with amazing subtleties of mystic teaching. If given the right psychological soil, the grain of fact found in them, can be made to produce truth of remarkable efficacy. Rather than sift this material for you, it will probably be more valuable to allow you to discuss it yourselves and come to your own conclusions as to its worth to us as Martinists in unfolding the meaning of this last pair of opposites called Beauty—Ugliness.

SUMMARY

It has been said that myths are false in proportion to our misunderstanding of them. They are true in proportion to our understanding. The consideration of beauty and its opposite, ugliness, has always engaged the thought of philosophers and poets.

Past knowledge was unified. Succeeding changes have broken it into many fragments. Some of the most valuable fragments are to be found only in myths, legends, and fables for children.

Two of these, "Beauty and the Beast" and "The Ugly Duckling," may serve to illustrate the last pair of opposites of the Martinist Pillars, Beauty—Ugliness.

The Master will now open the Conventicle for discussion of this evening's discourse.

Let us now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Twenty-One**

(REREADING MYSTIC DEGREE DISCOURSE SIX MAY BE HELPFUL IN PRESENTING THIS DISCOURSE.)

Greetings, O Men of Desire!

We are rapidly approaching the end of this Degree. In the time that remains, we must evaluate its practical benefit.

The elements of our instruction have been simple and familiar. The two pillars have appeared and reappeared with significant regularity and universality in the literature of all religions and philosophies. The seven fundamental qualities which make up the antitheses of life and which we have been told are to be found represented on our pillars are encountered at every turn in daily living. Even the number seven, which represents the sum of these oppositions, has always been thought to have a special or sacred meaning.

It has been demonstrated to us, however, that the old and the familiar may be combined to produce something wholly new and unsuspected. This in itself should encourage us. It is further evidence of the surprising richness of mysticism in constantly turning old matters into something new through the subtle alchemy of illumined thought. We have been told that the Heptad, which means seven, represents the world. We should remind ourselves of this fact at all times, for it will steady us in our conviction that the Martinist Order is designed to show us a practical way of resolving the antitheses of life.

The ways in which the number seven has figured in history are almost infinite. There were seven days in creation, seven spirits before the Throne, seven days of the week, seven graces, seven divisions of the Lord's Prayer, seven ages in the life of man, seven wonders in the ancient world, seven days in the phases of the moon, seven bodies in alchemy. Every seventh year was sabbatical, and seven times seven made the jubilee year.

Three great Jewish feasts lasted seven days each, and a period of seven weeks elapsed between the first and the second. The Biblical purifications lasted seven days. There were seven churches in Asia, seven candlesticks, seven stars, seven trumpets, seven horns, seven eyes in the Lamb of God. Ten times seven Israelites went into Egypt. The period of Exile was ten times seven, and there were an equal number of elders. In Pharaoh's dream, there were seven kine and seven ears of corn. There were seven sages, or wise men, of Greece and seven champions of Christendom. In fact, according to very ancient teaching, the inward holy body of man was composed of seven properties under the influence of the seven planets. Those properties, or senses of the inward holy body, were said to be animation, feeling, speech, taste, sight, hearing, and smelling.

The Hebrews, we have seen, represented the seven antitheses of life by the seven double consonants of their language. In addition, according to the Sepher Yezirah, there were "seven worlds, seven heavens, seven lands, seven seas, seven rivers, seven deserts, seven

days a week, seven weeks from Passover to Pentecost. There is a cycle of seven years; the seventh is the release year, and after seven release years is jubilee.

Hence, God loves the number seven under the whole heaven."

It is abundantly evident, therefore, that seven represents something fundamental in the life of man, especially that part of it which applies to his inner unfoldment.

We were told earlier in this degree that the Hebrew metaphysicians used the twenty-two letters of their alphabet to illustrate certain fundamental principles. The three Mother Letters represented the Holy Upper Trinity. The seven consonants, having two pronunciations, served as a model for softness and hardness and strength and weakness; and so they became the representatives of the antitheses of life. Further, they were analogous to the six dimensions of space—height and depth, east and west, north and south, and the Holy Temple that stands in the center.

Thus we see that from a Kabalistic point of view these seven letters represented the world and the conflicting forces which man experienced in his progress through life. This, we were told, corresponded to our Martinist's World of Orbs and was illustrated by our Heptad, which is representative of the world itself.

The aim in this degree, therefore, has been to present the Man of Desire with a picture of the world and the forces in it which challenge man's progress and to show him how those conflicting forces may be brought to focus within himself so that he may move forward and progress along the line of his individual evolution.

In the ceremony of initiation into this degree, the Man of Desire, that is, the candidate, is brought face to face with the pillars, which represent the positive and negative forces making up the antitheses of life. On his right hand, he sees a red column; on his left, a black. He is given to understand that in his progress through life, symbolized by the work of the Mystic Dearee, he must equalize these forces within himself.

As a candidate, you knew nothing of the inner significance of these columns; in fact, it may have seemed to you that they were symbols arbitrarily selected without any further purpose than that of making your induction ceremony impressive. In the discourses which followed your initiation, however, every attempt was made to show you both generally and in detail the forces which make up these pillars and the challenges they make upon the advancing Initiate.

It is hoped, too, that you have been made to feel confident of the manner of resolving them within yourself. Simple as such lessons seem to be and are, they are, nonetheless, the fundamental lessons to be found in all schools of mystical teaching. As has been said, in the Kabala the Hebrew metaphysicians represented the world of conflict by means of the seven double consonants and pointed out the means of its resolution. In alchemy, we find the same lesson set forth.

The three fundamental principles of alchemy are sulphur, salt, and mercury. Their proper

combination and their perfect fusion, which the alchemists tell us is the result of a process called transmutation, is the Philosopher's Stone. In that branch of alchemical study called transcendental, we find that one of these principles, representing spirit and called mercury, is denoted by the color red. Another, called soul and prefigured by sulphur, is represented by the color black. The third, body, is called salt. Upon the salt of the body, therefore, the elements of spirit and soul must meet and mingle. That means conflict, or the process of transmutation, the result being a perfected body called the Philosopher's Stone.

You will note that spirit is mercury and red and that soul is sulphur and black, and that the body, which is salt, stands between them. So you see that our two Martinist pillars were well known to the alchemists and used in the same symbolic fashion by them. That which is called the Philosopher's Stone by the alchemists a Martinist knows as regeneration. In both systems, the process is one in which our human conception of time does not enter. It is not possible that it should since life and the living of it is the process. Exactly when the transmutation, or regeneration, takes place, it is not possible to say. We do know and state with conviction, however, that when the resolution of the two conflicting polarities takes place and the perfect equilibrium in man is established, the result must always be perfect regeneration, or the Philosopher's Stone.

SUMMARY

The number seven is an important number and has ever been associated with fundamental mystical principles.

The Mystic Degree is the heptad, the World of Orbs, the world as we know it, where our testing takes place.

Alchemy, the Kabala, and Martinism teach the same fundamental lessons by means of different symbols.

The end of the mystical process is regeneration, leading to the birth of the New Man. The Christian called this process the way of salvation; the alchemist called it the way of transmutation.

Time may be given for discussion if the Master feels it would be helpful.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

(Note to Master: It may be well to remind the Men of Desire that the examination on "The Associate's Appraisal" will be held at the next Conventicle .)

**Mystic Degree
Discourse Twenty-Three**

Greetings, O Men of Desire!

In the ceremony of reception into the Mystic Degree, the Master said to each of you, "I appoint and ordain thee Guardian Knight of the Most Holy Sepulcher of our Lord Jesus Christ. In the Name of the Father, the Son, and the Holy Spirit, Amen."

You were then symbolically standing on the threshold of life. Before you were the Pillars, symbolically representing those forces in life whose challenges it would be your duty to equilibrate. You were, therefore, at that time commissioned an agent of Omneity and accepted into the ranks of the Order of Moral Chivalry.

By such means, you were impressed with the fact that you were commissioned to a life of activity in a world of seeming contradiction and confusion. As the agent of Omneity, certain principles and facts are yours and with them you must work in the world and bring out of its seeming chaos your own individual pattern of harmony. Omneity directs each individual according to the law of his own being and, having found that law, he must follow it.

Mystic teaching makes plain the goal and explains thoroughly the conditions to be met in the course of daily living. The time necessary for such a goal to be individually accomplished is not for any school to say. That depends entirely upon the individual and the effort he makes to put into practice what he has been taught.

Alchemically considered, this means that the candidate represents the body (salt) upon which the forces of soul (sulphur) and spirit (mercury) must work a transmutation. Or, in Kabalistic terms, it presents the candidate with six days of activity in which he must earn his right to the seventh, the day of Sabbath, or rest.

However one may choose to consider the symbolism displayed in this initiation, there is no denying the necessity of personally experiencing the impact of the forces in life which we term good and evil. The candidate's aspirations call into play in his life various forces of opposition and discouragement or help and advancement. Only the militant and courageous can hope to gain the state of reward. It is an unrelenting struggle that calls forth all the strength and perseverance one possesses. Accepting the challenge and stoutly opposing the powers of darkness and selfishness, one attains the New Birth.

This process implies profound changes in both the inner life and the worldly circumstances of the Man of Desire. Such an experience has been called the mystic death; that is, death to the old world which one has known, with its negative phases, habits, and patterns of thought and action, and the acceptance of new attitudes of mind and heart which elevate and transfigure the personality of man.

We cannot go forward esoterically and retain everything of the old life. Growth implies

assimilation of new ideas and ideals and the reaching of a higher plane of thought and activity. There is nothing in this process of hasty and shallow conversion or temporary enthusiasm. Like all true, lasting growth, the process of regeneration is slow and gradual, with its periods of suffering, disappointment, frustration, and discouragement.

Nevertheless, in your sincere endeavors to equilibrate the opposing forces represented by our Pillars, there will gradually come a sensing of the divine principle at work, a peaceful expansion of the inner self, a sense of physical and spiritual well-being. There will come, too, the realization of the dying out of lesser attractions that before have held sway in the personality, and there will be a newer conception of health, happiness, and material progress. Perspectives will continually enlarge, and one will be able to meet the problems of living with the assurance of one who knows. In such a way, the well-being and progress of the collectivity will be furthered and the Man of Desire will find himself fulfilling his mission as an agent of Omneity.

As our European Master said in his spiritual charge, referred to in the first discourse of the Mystic Degree, "The reintegration of each cannot be finally accomplished apart from the reintegration of the collectivity of men." The one inevitably follows upon the other.

The transfiguration of all depends upon the transfiguration of the one. Thus, as the Man of Desire progresses in his work of equilibrating the Pillars, he finds his consciousness continually unfolding and his inner self awakening and asserting itself with increasing power. Subtle changes bring like effects in the habits, outlook, and activity of the outward man. He continues to shoulder his normal responsibilities, meeting them always with a greater sense of exactness. He finds certain errors which were part of his earlier life no longer tolerable. A definite change comes in his tastes and desires. Old associations loosen their hold, and he finds new contacts a source of joy and spiritual reflection.

A growing sense of detachment, a feeling of aloneness, does not surprise him. He knows this to be but the consequence of his venturing forth upon the great sea of mystical experience. It is the testing of his strength, showing him his life and present affections as they really are and as they will be.

Perhaps this has been nowhere better stated or with more clarity than by Emanuel Swedenborg, who was, you may recall, the teacher of our Venerated Master, Pasquales. In his book, *Heaven and Hell*, Swedenborg wrote, "There are those who believe that it is difficult to live the life which leads to heaven, which is called the spiritual life, because they have heard that one must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually. They take this to mean that they must cast away worldly things, which are especially riches and honors; that they must go continually in pious meditation on God, salvation, and eternal life; and must spend their life in prayers and in reading the Word and pious books. But those who renounce the world and live in the spirit in this manner acquire a melancholy light,

unreceptive of heavenly joy. To receive the life of heaven, a man must, by all means, live in the world and engage in its duties and affairs and by a moral and civil life receive the spiritual life.

"That it is not so difficult to live the life of heaven, as some believe, may be seen from this: When a matter presents itself to a man which he knows to be dishonest and unjust, but to which he inclines, it is only necessary for him to think that it ought not to be done because it is opposed to divine precepts. If a man accustoms himself to think so, and from so doing establishes a habit of so thinking, he is gradually conjoined to heaven. So far as he is conjoined to heaven, the higher regions of his mind are open; and so far as these are open, he sees whatever is dishonest and unjust; and so far as he sees these evils, they can be dispersed—for no evil can be dispersed until it is seen."

When the added powers of the New Birth begin to make themselves felt in the personality of the Man of Desire, he considers more and more seriously the manner of his mystical participation in the world. He becomes a world server and alone decides the way in which his dedicated service will be given. He heeds the call to build a new world, a transfigured society of spiritually renewed individuals. And he bends every effort toward that end and proceeds in his own way, according to the guidance of Omneity, ameliorating the lot of men and showing them the way to a higher life. Indeed, this is the only way in which he can justify his acceptance into the ranks of the Order of Moral Chivalry and fulfill the requirements of his commission as a Guardian Knight of the Most Holy Sepulcher and an agent of Omneity.

SUMMARY

By his initiation into the Mystic Degree, the Man of Desire is commissioned as an agent of Omneity.

In the phraseology of the alchemical philosophers, he presents his body (salt) in order that his soul (sulphur) and spirit (mercury) may work upon it a process of transmutation.

The process called transmutation by the alchemists and salvation by the religionists, Martinists call regeneration.

Regeneration is a gradual process of daily growth toward an accepted ideal.

Saint-Martin wrote, "The transfiguration of man's environment must proceed side by side with the transfiguration of man." This, our European Master in his spiritual charge tells us, means that the reintegration of each cannot be finally accomplished apart from the reintegration of the collectivity of man.

The Master will forego the usual period of discussion and proceed immediately to the examination upon "The Associate's Appraisal," Each candidate for admission by initiation into the Superior Degree should prove himself proficient to the satisfaction of the Master.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

**Mystic Degree
Discourse Twenty-Four**

Greetings, O Men of Desire!

This is the final Conventicle of the Mystic Degree, and it is fitting that we review the principal points which we have learned in order that we may advance to the Superior Degree of our Order suitably prepared.

The symbolism of the Mystic Degree is indeed sublime, drawn as it is from Omneity's creative act, which, in the words of the Sepher Yezirah, "created a reality of nothing, called the nonentity into existence and hewed, as it were, colossal pillars from intangible air."

These pillars, representing as they do fundamental and continuing oppositions of life, embody the quintessence of Martinism. The Man of Desire can neither forget nor evade them, for they define the boundaries within which his activity as an agent of Omneity must always express itself. To balance the oppositions within himself through the six symbolic days of creative labor is the earthly task to which he has been called as a world server; and to find his rest on the mystical seventh is his reward. That he may be reminded of the obligation devolving upon him as a Man of Desire and as an Agent of Omneity, the following brief catechism is presented. It will be necessary to learn this as a part of the succeeding Degree.

The Brother Associate will please rise and answer the questions as I ask them:

Master:BA: My Brother, are you a Martinist Initiate? I have seen the Pentacle and know its significance.

M:BA: How were you received as an Initiate? By a Very Powerful Master, assisted by a Brother who introduced me, and by a Brother, the bearer of a book.

M:BA: What do these three persons designate? The first designates thought; the second, spirit; and the third, operation.

M:BA: To which do you attribute thought? I attribute thought to the one who initiated me; thereby giving me the key to open the first door to Light and Wisdom.

M:BA: To which do you attribute spirit? To the one who presented me the living symbol of the work undertaken in the world under the double aspect of the two poles and of the Order, the perennality of which I confirm by my presence in the astral chain.

M:BA: To which do you attribute the operation? To the one who presented me the book.

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- M:BA: What is the number of Lights and what do they represent? I see two great Lights enlightening the general terrestrial temple as well as the universal temple.
- M: What is the Initiate's work?
- BA: His work is to attain knowledge of the subdivisions of terrestrial matter.
- M: What does this subdivision teach?
- BA: The knowledge of the spiritual principles that compose the general heavenly body and the particular bodies standing on the Earth's surface.
- M:BA: What must the Initiate do in the temple? Work, obey, listen, and remain silent,
- M:BA: What do the columns signify? The oppositions of life.
- M:BA: What drew you to Initiation? The discovery of a mysterious symbol, the explanation of which I seek among Initiates since no Associate can give it to me.
- M:BA: Who introduced you into the temple and offered to help you? The Brother, who introduced me and gave me instruction in the higher mysteries of the Order, I did not know until this day.
- M:BA: What is the Initiate's goal? The conquest of the Adventurous Castle.
- M:BA: What does the Initiate expect to find in the Adventurous Castle? The sacred Vase, the liquor of which will quench his thirst for higher evolution.
- M:BA: When will the Initiate be admitted to the conquest of the Adventurous Castle? Only after he has been admitted to the illimitable number of the King's Knights.

M: What must the Initiate do to be admitted to the illimitable

BA: number of the King's Knights? He must himself become a King.

M: How does he become such?

BA: By being successful in the four tests of fire, water, earth, and air; and by being victorious in his combats against the dragon.

M:BA: Will the Initiate remain alone during his trials and combats? He will receive the help of his Brothers, the Initiates, and the Masters.

M: Will the Initiate transmit the secret to his Brothers?

BA: He cannot. The secret cannot be revealed. He who possesses it, knew how to guess it. If he discovered it, he will keep it to himself and will not even indicate it to a Brother in whom he has the greatest confidence, for he who has been unable to discover the secret himself and who receives it orally will be unable to penetrate it.

M: To penetrate this secret, what is the Initiate's first duty? BA: To clothe his heart with charity.

M: Until we meet again, let prudence, silence, and discretion be our guides. (He gives the sign of silence made by placing the index finger of the right hand, other fingers being closed, over the lips.)

BA: (Repeats the sign.)

MASTER: Go, then, in peace, My Brother, and, make bare unto the profane world the heart you have clothed in charity and purified by the lessons of this Degree. (The Brother Initiate resumes his seat.)

My Brothers, this concludes the catechism known as "The Mystic's Monitor."

For your Initiation into the Superior Degree, it will be necessary for you to bring a statement setting forth the principal lessons you have learned in the Associate and Mystic Degrees as well as the reason why you wish to advance further in the mysteries of Martinism. Such a statement is to be brief and may be written or typewritten upon a single sheet of white paper.

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The Master should assure himself that each Man of Desire knows exactly what is required of him, as well as the date and hour of the coming Initiation into the Superior Degree.

We shall now close this Conventicle in accordance with the ritual of the Mystic Degree.

Superior Degree

Discourse One

Greetings, O Unknown and Silent Ones, in the Light of Martinism!

Our Sovereign Grand Master received a letter from the Grand Secretary of the International Supreme Council which contained important information about our Venerated Order. Because of its nature, he has instructed that all members have personal knowledge of its contents.

A copy of the English translation of the communication is attached, and it is the will of the Sovereign Grand Master that all members of the Superior Degree be made familiar with it.

May you dwell in the Eternal Light of Cosmic Wisdom.

Sincerely and fraternally,

TRADITIONAL MARTINIST ORDER

Cyril S. Esty Grand Archivist

Beloved Brothers and Sisters:

From the day you received the Martinist Light and took your place in the Christian and mystic chivalry that is our venerable Order, you have, without doubt, progressed towards the conquest of that ineffable Light to which every Initiate aspires. During that period, you have perhaps asked yourself to what and to whom the Order with which you have affiliated yourself was attached. When we look to books, to fellow members, or to the profane for knowledge, much unreliable information is received and one is puzzled by the number of contradictions that result from such an inquiry. It is to remedy this general lack of authentic knowledge that this explanatory notice is written. In it, you will find statements of fact sufficiently detailed to establish what Martinism, or the Martinist Order, is and is not.

First, there is the necessity of understanding what is meant by Martinism. That term designates a method of thinking, an interpretation, and an explanation of the World, of the Universe, of God, and the relations between God and Man--a method that, following the mystic way, enables the Initiate to commune with the purest sphere in which reigns total and incommunicable Perfection. That kind of dogmatism was outlined to you at the time of your Initiation, and it was also made plain to you that you must find within yourself the elements of that knowledge and understanding. We have noticed, nevertheless, that work in groups under the direction of the Initiator has achieved a sum total of knowledge that profane life does not always give. Therefore, a scheme of progressive work, having for its object a frame within which each step of the mystic hierarchy can be developed, is provided. This is only one of the aspects of the question, and we propose to point out precisely what is historically and actually the Martinist Tradition that we as an Order represent and to which as Martinists we belong.

Toward the end of the last century when Master Papus organized the Martinist Order, no Society, Order, or Obedience of that name existed and no such Society had existed in the past. To diffuse the studies and teachings of that special concept of the world which we call Occult Science, Papus decided to create an Initiatic Society that would act as the armature of all the movements of which he was the animator. Nothing presented itself to his mind with more

why, in 1891, he created the Order as we know it. He gave it the character of hierarchic obedience, with a directive organism, with himself as chief of a group of Initiates gathered for that purpose.

It has been said that Papus received his Initiation directly from Saint-Martin, but it has also been contended that there were lapses in the succession between the Unknown Philosopher and himself. To remedy that, Papus took care to surround himself from the beginning with members who incontestably held that continuous succession. He was thereby able to justify his own writings and the manifestoes he presented the Martinist Order as having existed under the appellation since 1754. However, he allowed a supposition to remain in the minds of members as well as in the profane world regarding Saint-Martin and his Master, Martinez Pasquales. That is why we desire to furnish you with the exact facts.

There never was a Martinist Order or Society before Papus; that is, a Society by that name. Martinez Pasquales constituted his Order of Masonic Knights, namely, Cohen Elects; the Order was recruited exclusively in Scottish Masonry and could not have existed without its Masonic basis. Louis-Claude de Saint-Martin, at first a zealous Cohen Elect, deviated from the theurgical path of his Master under circumstances that we may reveal later. He became integrated in an initiatic current whose means and objectives were different. About 1790, he renounced all Masonic affiliation. It was then that he spread among a restricted and chosen few that comprehension of Nature, of Man, and of God to which we are firmly attached and to which, by the title of his most famous work, he gave the name Unknown Philosopher.

It was not then a question of a Society or an Order but, more exactly, it was a group of intimate friends who were given counsel and then progressive teachings, having first been initiated by the Unknown Philosopher himself without the prerequisite need of Masonry and without regard to sex.

We said initiated first, and here we attach a great importance because it has been said that something has been lost in the transmission of the Tradition between Saint-Martin and ourselves. To Saint-Martin and his immediate disciples, Initiation did not mean simply signs, words, and grips as understood in Masonic and many other associations, nor after a proper development of a ritual, the pronouncement of a consecrating formula, or the imposition of marks by the sword or mallet. With them, and we stress this point, Initiation was transmission of a spiritual influence such as the Initiator had himself received and was given in a way analogous to Oriental initiatic transmissions: by a word, a breath, and

the magic imposition of hands, his trust that Initiates will understand this difference to which we can only allude. It is through this apparent simplicity, this stripping away, this minimum of paraphernalia and ritual, that the difference between this system of reception and those used in certain Orders showed itself and gave rise to the belief that something has been lost since the days of Saint-Martin. As a matter of fact, nothing has been lost, and we know that the Initiation we have received and transmit is the same since the time of the Master.

The great transformation brought about by the Unknown Philosopher was his repudiation of the three Degrees of Occidental Initiation. In reality, the total and complete Initiation of Saint-Martin was given in one Degree, the one in which one graduates. It consists, as our Venerated Master Papus cryptically described it, of "a small bequest, consisting of two letters and some points,"¹¹ and is accompanied by an appropriate discourse. But the difference is in the immediate application of this Initiation by what we call Degrees of probation.

Why is a "profane" associated with certain works if not to indicate that he is not yet an Initiate and so is unable to receive on the first admission any kind of Initiation? In the second Degree of probation, he receives the dignity and qualification of "Initiate." It is here that he receives the spiritual influence if he has shown himself apt to comprehend the symbols and doctrine of the Master. What might be considered a third Degree but really is not is the transmission of the symbols and the permission to become, in truth, an Unknown Superior.

It is in this way that the tradition has reached us as it was received by Papus, and this tradition, though very ancient (being incontestably the oldest known in Europe), has only been communicated to a larger public since Saint-Martin's time.

When Papus created the Martinist Order, he followed the pattern of organizations to which most of the members about him belonged. Misunderstanding the hierarchic transmission, he divided the single Initiation into three that were similar to Universal Masonry, giving each a special number of symbols, conferring each separately in nearly Masonic form, and considering an Associate as having already received an admmissive Initiation peculiar to that Degree.

The Martinist Order progressed in this way until the death of Papus (October 1916) with Groups, Lodges, Councils, and Supreme Councils continuing to function and surviving their founder. The important fact which is incapable of being denied, however, is that Martinism and the Martinist Order are inseparable.

After the death of Papus, each of the remaining members of the Supreme Council made himself known as Grand Master and Successor to Papus. One of them, particularly, took up again the affirmation of Papus regarding his succession, mixing skillfully the hierarchy, the Cohen Elects, the Tradition of Saint-Martin, and the Order of Papus. But he so modified the atmosphere of the Order that it became difficult to consider members of this

new Order regular Martinists, despite the fact that they were more numerous than in the days of Papus.

We have mentioned that Papus surrounded himself with members who possessed a direct and indisputable affiliation. They were Initiates of other Initiators and not of himself. On the other hand, it was impossible to repudiate the obedience system. In the face of changes brought about by those claiming to be continuators-- unacceptable changes such as admission of men only, of Masons only, and of Masons with certain Degrees, and also because of an increasing number of applications from profanes unwilling to accept innovations supposedly based on historical realities--a certain group of Martinists, members of the original Order of Papus, grouped themselves behind the only surviving member of the primitive Council of 1891. This surviving member was in possession of the Tradition of Saint-Martin in direct and familiar line three years before Papus had received the Light of Martinism. He declared himself unwilling to constitute any movement unless it were a true Martinist Order. Consequently, there was born and proclaimed, by virtue of powers received in 1891 by the assembly of SS.JJ in July 1931, the TRADITIONAL ORDER OF MARTINISTS.

This Order claims a direct descent from Saint-Martin and declares that it alone can teach, act, and perpetuate that Tradition, Initiation, and Order.

In July 1939, at a General Meeting of all the Regular Initiatic Orders at Brussels, the TRADITIONAL ORDER OF MARTINISTS was recognized as the orthodox power of UNIVERSAL MARTINISM. Delegations and Powers were given by the Universal Supreme Council seated in Paris to members of the Sovereign Body to create, constitute, and regulate Regional Councils in various countries. The only ones, therefore, qualified to speak in the name of Martinism and to claim membership in the Order are such groups as our Suffragans in Belgium, Denmark, Switzerland, the Argentine, and the Legate in the United States of America.

The war did not interrupt the activities of the Order in all countries. In Paris, a group maintained the Light and proceeded with Initiations. We know that in Belgium our groups have not ceased to operate; the same applies to Switzerland. We are happy to hear that in the United States the activity is increasing. Groups and Lodges have sent us reports of their work. In the Argentine, also, nothing has been stopped.

We send you these General Regulations, whose object is to remind you that, though improvement of the single solitary individual is fruitful and one of the methods of our foundation, the method on which we now depend is the Heptad with the indispensable obligations it carries and the opportunities it affords.

Associate, you will come to understand better the Order to which you are going to belong. Initiate and S.I., you will learn what your duties and rights are, for, as the books of the Order show, no one can be saved as long as anyone remains outside of the Light. The great Law of solidarity brings out the full meaning of Initiation.

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May you ever Dwell in the Eternal Light of Cosmic Wisdom.

Jean Boucher Grand Secretary

International Supreme Council The Traditional Order of Martinists Paris, France

Superior Degree

Discourse Two

Greetings, O Unknown and Silent Ones!

Unknown to the great multitude, an Order of wise men exists whose aims are the improvement and spiritual elevation of mankind. Its active means are the destruction of error and the encouragement of all who want to acquire the faculty of knowing Truth.

This Order, the origin of which is so remote that it cannot be traced, always operates in the world, either secretly or openly, under different names and in different forms. It has promoted spiritual and social movements and has thus proved an anchor of hope and salvation in hours of danger or of evil. Always it has maintained the standard of freedom against tyranny and despotism, whatever its form: clerical, political, or social. In a word, it opposes all kinds of oppression.

Every wise and spiritually enlightened person by natural birthright belongs to this secret and sacred Order, the members of which, though they may not know each other, are one in the unity of their views, and are guided solely by the light of Truth, which is One.

None, however, can be admitted into its bosom unless he individually possesses the strength to penetrate into it by virtue of his inner illumination. Nor can any, after entering, be excluded except by his own unfaithfulness to the principles or by forgetting the truths that his own experience has shown him.

A few know that there also exist outer and visible organizations of initiates who, having found the path of knowledge of self, strive to share the benefit of their experience and to serve as spiritual guides to whomsoever desires to be guided by them.

Naturally, persons capable of entering by themselves into communion with the great spiritual brotherhood thanks to their spiritual development receive direct teachings and will continue to be directly guided by the spirit of wisdom. Those less gifted by nature and still in need of help and guidance will find it in the outer organizations of the Society.

Of this Invisible Order, one of the Brothers says: "Our community has always existed, ever since the day of creation when God issued this Divine Commandment: 'Let there be Light.' It will continue its existence to the end of time. It is the Society of the Children of Light, the society of those who live in Light and who have attained immortality.

"In our School, we receive the direct guidance of Divine Wisdom, the will of which is free, and its disciples are chosen amongst its devotees.

"The mysteries taught to us comprise all that it is possible for men to know about God, about nature, and about man. Without such knowledge, no human being can be wise, and it is in our school that all the wise of the earth have been trained.

"Among our members are some who do not dwell in this terrestrial world but belong to other spheres of the Universe. Our disciples are scattered over all parts of the starry

worlds. We study but one book: that of nature, which encloses the keys of all secrets. In our study of it, we follow but one method: that of experience. Our meeting place is the Temple of the Holy Ghost—that Holy Ghost which permeates the Universe and which the elect easily discover whilst it remains hidden to the eyes of the profane. Our secrets cannot be bought or sold, but we give them freely and without stint to whomsoever is capable of receiving them."

With regard to the outer organizations of the Order, a rapid glance at their history will show them to have been ever the same.

Whenever these Invisible Spiritual Beings manifest their will on the outer plane and appear in this world, an association is formed in the beginning between a few enlightened and capable individuals, thus giving birth to a nucleus to which other individuals are attracted. Invariably, in proportion to the association's increase, disparate elements are attracted to it. These are people who are either incapable of understanding its principles and following them or those whose aim is to place the whole organization in the hands of an unwholesome majority controlled by them.

Thus, in view of the trouble caused by the merely selfish ends of such initiates, the enlightened minority withdraws from the activity, taking back into secrecy its beneficent work. The majority, pursuing for some time its ghostly existence, sooner or later dies, for no living form, be it man or society, can continue to live after the principle that is its life has vanished.

This is the reason why our outer organization keeps its secret and reveals neither its name nor its See to the profane.

This is also why, though it earnestly desires that the teachings be spread among the profane, it renounces public propaganda as a means of multiplying the number of its members. The Initiators and the Initiates remain unknown. If some say that the outer society will gather but few members in this way, it is easy to answer that it has a spiritual head and that those who are worthy to be admitted will be led to it by their intuition. Those who are deprived of the necessary intuition are not ready.

A comparatively small number of capable and enlightened members is always preferable to a multitude of unprepared and indifferent ones.

From the above, it is easy to draw the conclusion that the first condition to which the new disciple must submit himself is that of silence on all that concerns the Society; not because it has anything that must not be known to the virtuous or the good, but because it is at one and the same time necessary and prudent that high and sacred things not be exposed to the vulgar to be perverted or profaned by them.

Another condition is required: It is the mutual confidence between initiator and disciple, for a disciple who has no faith in his initiator cannot be taught or guided by him. Such things seem strange in the beginning; but when the disciple has attained a certain grade of

evolution, everything becomes clear. The unfoldment which leads to the awakening of the inner senses is slow; but without patience and courage, nothing can be achieved.

The victory of the higher self over the lower in man is a manifestation of the victory of the divine consciousness over the terrestrial and the animal. The object is always the realization of man's true nature and the acquisition of conscious immortality.

These few preliminary remarks are sufficient to remind us of our ends in this Order. At our next Conventicle, we shall offer an explanation of the insignia of the Unknown Superior.

SUMMARY

A spiritual invisible Order exists, dedicated to the elevation of man and the destruction of evil.

Entrance into this spiritual body is obtained only through inner illumination.

Those who seek the Invisible Spiritual Order must serve an apprenticeship in some outer organization until their development is such as to permit them to be guided by the Spirit of Wisdom itself,

A period of discussion may be permitted if the Master thinks it would be helpful.

We shall now close this Conventicle in accordance with the ritual of this, the Superior Degree.

Superior Degree

Discourse Three

Greetings, O Unknown and Silent Ones!

As you have probably realized in the course of your study in Martinism, symbolism is the language of hidden truth. It is the historical means of preserving and transmitting to posterity the secret tradition of esoteric knowledge. Therefore, it is natural that much of the fundamental teaching of all mystical orders, the Martinist included, should be contained in or transmitted by means of symbols.

You remember, as Associates, you were introduced to the three luminaries, the mask, the cloak, and the cordelier. When you were entitled to call yourselves Initiates, you were confronted by the two columns, which must ever remind you of the eternal oppositions of life. As Unknown Superiors, you are now entitled to use a special insignia. To the profane, it may seem to be nothing more than an interesting design; yet it carries deep significance. You will note the insignia displayed on the altar cloth. The "S" in the upper left-hand angle stands for Superior. It suggests that because of the knowledge and insight attained, you have advanced yourselves above others and in esoteric knowledge, at least, are superior. Again, it denotes silence and indicates that you now belong to the company of the unknown silent ones.

The cloak, or mantle, which you now wear is a symbol of silence, prudence, discretion, and self-possession. At the close of each Conventicle, we withdraw under the sign of silence and our secrets are not revealed to the profane, or the uninitiated. The mystic cloak isolates us from the curiosity and insolence of the profane. It enables us the better to serve mankind quietly and secretly, without thought of worldly honor or acclaim. Our Order is a secret Order. It has been made so by the necessity in the past of avoiding political and ecclesiastical persecution. Esoterically, however, it could have been nothing other than a secret Order because the power of initiatory knowledge can never be given to the merely curious, the unprincipled, or the undeserving. The golden secret of our Order must be attained through work, sacrifice, service, and personal qualification.

Silence, we say, therefore, veils the sanctuary with an impenetrable shield, and only the worthy can ever hope to penetrate it. The word unknown comes from the Latin *incognitus*, which in French is *inconnu*

(ang-con-kneu). It is this word which is represented by the letter "I"

in the lower right-hand angle of the insignia.

This reminds us of another symbol, that of the mask of the Unknown Brother which is the foundation stone of Martinist symbolism. As you will recall, the mask symbolizes the sacrifice of the worldly personality for the advancement of the collectivity. Each voluntarily becomes an unknown among unknowns in order to recreate his personality

through higher learning in order to serve his fellow men more effectively. At the time of your introduction to the mask, it was said to you, "It is from thyself in all thy loneliness that thou must grasp the principle of thine own advancement. Learn, therefore, to be thyself!"

The mask is a great equalizer. When it is put on, worldly titles, wealth, social position, military distinction, and all honors are stripped away. One becomes simply a humble soul personality on a footing of absolute equality with his brethren. Everything which the profane world holds dear and of ultimate worth falls into its true perspective, and the unknown brother is moved with feelings of profound spiritual humility. This in itself is a great step toward his perfect attunement with the invisible. For the higher powers care nothing for the values of the profane world but everything for those qualities of love, faith, truth, militancy, and idealism which are represented in our Order.

We find the insignia of the Unknown Superior also contains two series of three dots filling the upper right-hand and lower left-hand angle of the figure. These dots, or points, refer to the three luminaries upon our sacred altar and to the ternary or threefold aspects of the three worlds of God, man, and nature. Nature is threefold, with the mineral, vegetable, and animal kingdoms. Man is threefold, with head, breast, and stomach representing thought, life, and the needs of the body. And God is threefold, the Father, Son, and Holy Spirit.

Again, the three dots, or the luminaries, represent unity rising from diversity, the oneness of life and of all manifestation. The opposition of the two letters as placed in the insignia and of the two triangles of dots reminds us of the two columns, emblematic of the universal opposites.

The quest of the true Initiate, then, is for the equilibrating third or common term which reconciles opposites, drawing them together in such a way that from their contraries he establishes himself in strength.

Finally, the insignia is completed by two crossed lines suggesting the familiar cross, one of the oldest symbols known to man. These two lines crossing at a central point represent the unity of contrary forces and the harmonious relationship of the four elements in maintaining the manifested world. From the union of these constitutive forces issue eternal generation and regeneration, expressive of the immortality of life and its inner principle, the Soul. Life is eternal. Ultimately, the privation of man and nature will end through complete integration with the Being of God.

It is suggested that, during this coming week, you meditate upon the insignia and discover for yourself other meanings hidden in it. It would be well to draw it upon a card approximately six inches square and place it on the wall of your oratory or in some other convenient and appropriate place where you may be reminded of the distinction which you have attained and of the ideas and teachings represented.

SUMMARY

Symbolism is the language of hidden truths, and many of the fundamental teachings of Martinism are to be discovered in these symbols.

The initial "S" of the insignia stands for the words SUPERIOR and SILENCE; also, for the cloak, reminding us of prudence, discretion, and self-possession.

The "I" represents the French word inconnu, unknown. It further represents the mask, foundation stone of Martinist symbolism.

The three dots in two positions remind us of the luminaries, expressive of God, the oneness of life, and the law of unity arising from diversity.

The opposition of the two letters and two sets of dots suggests the two columns, or the universal contraries, to be equilibrated by the third or common term.

And the cross is the emblem of the union of contrary forces and eternal generation and regeneration, the immortality of life, and the soul.

The Master may open the meeting for discussion if he thinks it would be helpful.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Four

Greetings, O Unknown and Silent Ones!

When you were requested at our last Conventicle to devote some meditation to the insignia of the Unknown Superior, it was with the hope that you would discover in it the secret of its number and thereby have the key to the underlying pattern of Martinism.

The sum of the two letters, six points, and four lines of the cross is twelve. This strikingly recalls that, as Associates, we gave our attention to the number THREE and, as Initiates, to the number SEVEN. Three, seven, twelve.

Again, the fact that the insignia is made up of two letters and some points is significant in its similarity to the cryptic phrase of our Venerated Master Papus as to his having received in addition to his initiation "a small bequest, consisting of two letters and some points."

Both the phrase of Papus and the fact that the insignia's number is twelve agree with the statement made by the Venerated Master Boucher that when Papus created the Order "nothing presented itself to his mind with more strength than the tradition of Louis Claude de Saint-Martin."

These three separate facts point in the same direction and say exactly the same thing; namely, that the underlying pattern and teaching of the Traditional Martinist Order is Kabalism.

The numbers three, seven, and twelve indicate in themselves, as do the Martinist teachings concerning them, the triadic, or threefold, division of the Kabala.

The "two letters and some points" of Papus' remark refer to the Superior's insignia and in plain words mean that Papus' esoteric instruction had been on the subject of the Kabala.

The circumstance of Papus' new Order's being founded squarely on the tradition of Saint-Martin leaves no shred of doubt of the truth of such deduction, for Saint-Martin's Christian mysticism was only another word for Gnosticism. Gnosticism was sometimes called Kabalism and sometimes Theosophy.

Saint-Martin was a member of the Roman Catholic Church, which in the third century had officially turned its back on traditional mysticism. This was in spite of the fact that the validity of the new religion rested upon the teachings of the early Church Fathers, who were initiates of older Orders, and upon the mystery schools of Egypt. Still, Saint-Martin openly expressed his reverence for Jacob Boehme, declaring him to be the greatest light that had appeared among men next to him who bore the Light itself.

That same respect for early Christian mystics and their teachings is everywhere evident in our Martinist heritage; pointedly so in the reference to Apollonius of Tyana in "The Associate's Appraisal."

The reason that Apollonius of Tyana is remembered by Martinists is for the same reason that he has been honored by mystics from the beginning of Christian times onward: He exemplified in himself and in his teachings the fundamental truths of all times.

So many of the recorded events of the life of Apollonius parallel those recounted of the Master Jesus that some serious-minded scholars have contended that he was the prototype of the Master of the Christians, especially since his birth date is somewhat earlier.

Much the same contention has been made in regard to Apollonius and the Apostle Paul, for their experiences were strangely similar. Like Apollonius, the Apostle Paul was a great traveler, and the letters he wrote to the churches were addressed to the very places where Apollonius is said to have founded philosophical groups and societies. In Acts, Paul's name is even associated with one Apollos. His friend, Demas, is very like that Damis who attached himself to Apollonius. It was Damis' diary that became the material from which Philostratus wrote about the life of Apollonius.

It was the contention of Hierocles (Hy-ero-klees), a pagan statesman, that the priests had plagiarized the Christian Gospels from the writings of Apollonius. However that may be, a modern author has written that the Neoplatonists read the account of Apollonius' life "as the Christians read the Gospels."

In all likelihood, this was because the Neoplatonists knew the allegorical nature of Philostratus' work. The mistake many writers and other sincere scholars have made in the past in regard to events as well as individuals has been to consider them as historically true rather than spiritually so.

In the main, this is what sets mystics apart from fanatical believers, whether adherents of Christianity or some other religion.

The mystic concerns himself with what he knows is fundamentally and spiritually true, but the orthodox, let us say, feels the necessity for establishing the historicity of everything. Thus, the point is missed that allegory can illustrate truth sometimes far better than history. The apocryphal nature of the events of Apollonius' life do not, therefore, in the least detract from the value of his teachings, especially since those teachings attest in every detail their original source to have been the mystery schools themselves.

The Martinist Order, then, recognizes Apollonius of Tyana to have been a part of that great tradition out of which its own teachings have been drawn.

SUMMARY

The sum of the elements making up the Superior's insignia is twelve. This, taken with the numbers three and seven, studied by the Associate and Mystic, suggests the Kabalistic pattern and source of Martinism.

Both Papus' reference to "two letters and some points" and his adherence to the tradition of Saint-Martin bespeak the same Kabalistic source for the work.

Saint-Martin's appreciation of Jacob Boehme and the whole body of early Christian mysticism establishes Martinism as we know it clearly in the stream of the great tradition of the mystery schools of Egypt.

Martinism's debt to that tradition is shown, too, in the honor it accords to the Neoplatonist philosopher and teacher of the first century, Apollonius of Tyana.

A discussion may be held if the Master thinks it would be helpful.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Five

Greetings, O Unknown and Silent Ones!

Apollonius of Tyana who was mentioned at our last Conventicle was in a way typical of many of those whose lives exemplified the ancient philosophy of what we have been taught to call pagan times. It is in many ways most unfortunate that we have been wrongly taught regarding those times, especially so since much that we have come to regard as the deepest spiritual doctrines of Christianity were in truth teachings brought into so-called Christian theology from older sources. Much, too, that was later discarded as formal church doctrine was preserved by the mystics, who recognized that without it Christianity would be poor indeed.

We must understand, then, that the Gnostics, although they were persecuted and their right to be called Christians disputed, were following a genuine tradition and in spite of persecution contributed to Christianity those deeper teachings which gave it life.

As G.R.S. Mead writes in *Fragments of a Faith Forgotten*: "If we look back to the evidence of the first two centuries of our era. . . for an understanding of the actual state of affairs, instead of one church and one form of faith, we find innumerable communities and innumerable modes of expression—communities united for the living of a Life and systems striving to express the radiance of a Light. . . . So, far from finding the sharp divorcement between science (or philosophy) and religion (or theology) which has characterized all later periods of the Christian era up to our own day, it was just the boast of many of these communities that religion was a science; they boldly claimed that it was possible to know the things of the soul as definitely as the things of the body; so far from limiting the illumination which they had received to the comprehension of the poorest intellect, or confining it to the region of blind faith, they claimed that it had supplied them with the means of formulating a world-philosophy capable of satisfying the most exacting intellect. Never, perhaps, has the world witnessed more daring efforts to reach a solution of the world- problem than were attempted by some of these mystic philosophers and religio-scientists. . . .

"They strove for the knowledge of God, the science of realities, the gnosis of the things-that-are; wisdom was their goal; the holy things of life their study."

It is evident, then, that except for a certain fundamental agreement on a Principle, or Creator, which brought forth the universe by a series of emanations and a system of dualism, Gnosticism presented a body of speculation and inquiry rather than a body of belief. The esoteric teaching was in the nature of secret wisdom or explanation by means of which all diversities of opinion could be reconciled. Had the early Christians been able to appreciate this fact, the chief point of contention or disagreement between them and the Gnostics would have been removed. To the Gnostics, salvation was delivery from the sin of ignorance by means of a mystical knowledge, or savior.

Of this savior, they spoke in cryptic and poetic fashion: What was spiritually true to them had no need of historical justification. The Christians, lacking the inner explanation, could only be satisfied on the basis of a savior who was a historical figure. That the Christians won and succeeded in forcing the acceptance of a personal savior as a historical figure was to prove a shallow victory, for it meant the creation of a veritable Procrustean bed into which all teaching had to be made to fit so that it could be believed as historically true. This led to the acceptance of allegory and legend as historical fact and the substitution of faith and belief for mysticism and philosophic reason.

One of the Gnostic writers whose speculations were highly prized was Dionysius the Areopagite. All that is actually known about him has had to be deduced from the writings themselves. He shows great familiarity with both the Old and New Testament. So far as his style and trend of thought are concerned, he seems to have been well acquainted with the Neoplatonic philosophers, Proclus and Plotinus especially, and with the work of the Church Fathers as far as Cyril of Alexandria. Very probably, he wrote at the end of the fifth century.

His chief interest for Martinists will, undoubtedly, be his work on the Celestial Hierarchy, his second treatise. As a mighty root sends forth a multitude of plants, which it sustains and controls, so all created things owe their origin and preservation to the one all-ruling divinity. Dionysius attempts a catalogue of these divine emanations, calling them choirs and considering them when taken together to constitute the Celestial Hierarchy. These choirs, he divides into three triads, giving them descriptive names drawn from the canonical books.

The first triad is composed of Seraphim, Cherubim, Thrones; the second of Virtues, Dominations, Powers; the third of Principalities, Archangels, and Angels. As a ray of light or heat grows proportionately less the farther it is removed from its source; so the force or virtue of these triadic emanations becomes less as they are extended from their source.

The writer of these speculations has been considered to be that same Dionysius the Areopagite who became interested in the reasoning of the Apostle Paul and identified himself with the Christian sect. Leaving the simpler aspects of the new teaching to be expounded by others, Dionysius, true to his earlier mystical training, sought to set forth for Christians deeper matters.

Like Apollonius of Tyana and many others in the first centuries of Christianity's development, Dionysius thought of Christianity as being a restatement of mystical truths in terms more understandable to the uninitiated rather than an altogether new doctrine out of harmony with the old. The deeper significance of the popular movement, he felt, moved to make old doctrines plain. That his writings met with such favor is evidence that his views were the traditionally accepted ones.

It is true that outside the mystic Orders the ideas of Dionysius came to be looked upon in later centuries as idle speculations and were considered vague and somewhat confused.

This was because the unifying mystic viewpoint had become submerged in other speculations and because faith and belief had become more important than knowledge and understanding. And as what we call science became divorced from religion, attention focused more and more upon the Elemental World and the World of Orbs than upon the one called the Empyrean World. It is, however, necessary to know how the ancients thought regarding the Empyrean World if we are to appreciate the extent and value of their teaching. Therefore, at our next Conventicles, we shall make plain the place of the Empyrean World in Gnosticism, Kabalism, and Martinism.

SUMMARY

Those whom we call Gnostics—who regarded knowledge as the savior from ignorance—contributed much of the old mystic teachings to Christianity.

"The Celestial Hierarchy" of Dionysius the Areopagite attempted to catalogue the forces of the Empyrean World. Those emanations he compared to plants stemming from the same root.

Dionysius called these emanations choirs and considered that together they constituted the Celestial Hierarchy.

There were three choirs, each made up of three emanations: First Choir: Seraphim, Cherubim, Thrones, Second Choir: Virtues, Dominations, Powers. Third Choir: Principalities, Archangels, Angels.

The Master may permit a discussion if he thinks it will be helpful.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Six

Greetings, O Unknown and Silent Ones!

It was stated in our last discourse that with the development of Christianity as a system of belief designed to appeal to the common man, many of the teachings of the older schools of traditional mysticism had to be modified. It was decided, for one thing, to organize Christianity in such a way that a body of belief could be transmitted by a priesthood and everything thought necessary to salvation could be given either through ritual or open instruction. The rite of initiation and the esoteric advancement which was a part of it were reserved for the priests. Only that which was deemed expedient or aimed at limiting the knowledge of the average communicant to what the priest thought good for him was permitted.

Those learned men and mystics who had supported the new movement with the teachings of older schools and who had even risen to high office as Christian leaders were now regarded as heretics. Pressure was brought to make them conform to the pattern that was forming or else to relinquish their offices. Thus, it was that in time the old teaching became distorted or altogether lost. Being warned against the writings of those of whom the priests disapproved and lacking the knowledge of the mystic viewpoint, the average Christian, unless he were secretly a member of some gnostic sect or mystic brotherhood, was completely dependent upon the priesthood for all that he thought and believed.

One has only to remember the second Church council held at Constantinople in A.D.553 to understand the almost constant threat with which time-honored spiritual teachings were faced. It was at this council that it was decided that the doctrine of reincarnation would no longer be accepted as a part of Church teaching. This was not because it was considered untrue; rather, it was because the Church thought it could better control the actions of communicants by telling them that final judgment awaited them at the end of this life than by letting them continue in the knowledge of eternal and individual justice. Consider what this decision did to the right interpretation of "As ye sow: so shall ye reap."

It was inevitable that the monopoly by the priests should result in Christianity's becoming a dead form from which the life had disappeared. It was inevitable, too, that mystic Orders should devote themselves all the more to the preservation of every scrap of esoteric teachings that they could.

Strangely enough, the outcome was that orthodox Christianity set itself almost violently against the teaching that had made it vital and valid. Drawing its very life from the mystery schools of the past, Christianity, nevertheless, began to deny its source of origin and to declare itself to be the result of a singular and unparalleled intervention of God in the affairs of men. It made into historical fact what from time immemorial had been spiritual allegory; and it anathematized and excommunicated all who dared teach

otherwise, not in the least sparing those in its own priesthood who had risen to their honors because of their previous mystical training.

It is little wonder, then, that mystic thought and speculation declined in ratio to Christianity's rise. It is little wonder, too, that the average Christian is so little prepared to understand and appreciate the viewpoint and teachings that were almost universally accepted in the times now regarded as pagan, barbarous, and unenlightened. He is, as well, unprepared to read intelligently the books which pertain to his religion and which he considers sacred.

A ready example is to be found in the Apostle Paul's Epistle to the Colossians. Here the writer has mixed spiritual and historical fact in an inseparable way if we may trust the work of his translators. After referring to Christ Jesus as 'the first-born of all creation,' he continues "for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions or principalities, or powers." (Col. 1:16)

It is for theologians to argue the exact position in the scheme of creation which Paul intended Jesus to occupy. For us, the interesting point here is the reference to thrones, dominions, principalities, and powers. How many readers recognize this as evidence of Paul's acquaintance with the Celestial Hierarchy espoused by Dionysius centuries later? It is safe to say, very few. And of those few, how many would be able to understand the reason for it? Virtually none.

This does not happen to be either a minor or an obscure matter for it touches on a fundamental viewpoint universally held in the pre-Christian world. The solar system was regarded as having three divisions. These were spoken of as worlds and comprised the Elemental World--(the four elements--mineral, vegetable, animal, and man); the World of Orbs--(the four kingdoms--earth, air, fire, and water); and the Empyrean or changeless world beyond the zodiac. Like the ocean surrounding an island, it stood for the infinite and invisible encompassing the finite and visible. It might be characterized poetically in Elizabeth Barrett Browning's words, "round our restlessness, His rest."

Man's physical body was thought of as a garment loaned him by the earth and the universe itself as the garment of Omneity. But both man and Omneity were more than the garments which express them. The nature of that which lay behind or beyond the visible concerned thinkers greatly because if it could be understood just how Infinity became finite and how Invisibility made itself visible, the whole of Omneity's purpose might be discovered and man's own existence be made more meaningful.

Of the fundamental and diverse questions man asked himself, Isaac Myer has written: "How are we to grasp and represent to ourselves the transition and connection of the Infinite with the finite, the Invisible with the visible, and Spirit with matter? How proceeded from Unity, the multiplicity? From a pure Intelligence, a so different, varied, and material many? In what position does the Creator stand to the created so that we can

rightly speak of the Providence and world-government by the Deity, notwithstanding the infinite abyss between them? How, correctly, can any name be imputed, any attribute ascribed to, or any imagination portray any idea of the Deity? How is the idea that man has been made in the similitude of Elohim (God) consistent with man's weakness and faults? How, with the conception of a perfect, just, and merciful Deity, can be reconciled the existence of the imperfect and the evil? What was the divine intention through the manifestation of creation? It asks: Is the universe made of nothing or out of an eternally existing original subtle matter, which may be thought of as the no-thing?

"Was the Deity before the universe, **and** eternal? Has the Deity, a complete Being, through an inclination of Its Will, created the universe? If so, can the Deity be considered perfect, for has not something arisen out of It? If the Will of the Deity did not emanate or create the universe, then we come to chance, which is contradictory to the wisdom shown in and throughout all the works of nature. Is the Deity All-knowing? Does the Holy One know before the birth of men who are to be virtuous, and who will sin? Why does the Deity permit sin and evil? If the Holy One is the All-good, why is there evil?"

The Celestial Hierarchy of Dionysius the Areopagite concerned itself with the Empyrean World. Omneity, admittedly, was the ultimate. Everything existing, therefore, must find itself ranked somewhere below in descending fashion, **till a point** where incorporeality and invisibility gives way to corporeality and visibility. The names Dionysius chose to describe these conditions, stages, or beings--however we choose to regard them--were suggested by familiar terms in the canonical books; but there is little doubt that their mystical import was clear. So clear, in fact, that those properly taught could readily discern the pattern. St. Paul must have glimpsed this; so must the earlier writers, or they would not have described man as being but little lower than the angels--below the angelic orders of the Empyrean and yet head of the manifested kingdoms of Earth.

At present, we may be uncertain of the meanings to attach to Seraphim, Cherubim, Thrones; Dominations, Virtues, Powers; Principalities, Archangels, and Angels, for abstractions are never too fixed by definition. When we consider the Kabala a little later, however, we shall see many of our questions regarding Dionysius' intention satisfactorily answered.

SUMMARY

The decision of the early Christian Church organizers to remove all traces of mystical origins and teachings made heretics of all mystics and deprived Christians of essential mystical guidance and knowledge.

The Second Council of Constantinople in A.D. 553 removed the doctrine of reincarnation, which up to that time was almost universally accepted. The reason was expediency: It was believed that if man were taught that final judgment and reward or punishment did not follow at the close of a single lifetime, the control of the Church would be weakened.

The solar system to the ancients had three divisions: The Elemental World; the World of

Orbs; and the Empyrean. Two worlds were ruled by change, but the Empyrean World was thought of as beyond it.

The nature of the Empyrean World intrigued all mystical students because man's life in the visible worlds might become more meaningful if its nature and the laws governing it could be adequately discovered and set forth.

The Master may permit a discussion if he thinks it would be helpful.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Six

NOTE TO CLASS MASTER: REREADING MYSTIC DEGREE, DISCOURSE SIX, WILL BE HELPFUL IN PRESENTING THIS DISCOURSE.

Greetings, O Unknown and Silent Ones!

In a very surprising way, the ideas set forth in the Kabala are to be found in all philosophic, religious, and mystical teaching. In most cases, they are not recognized as being a part of Kabalistic teaching. The reason mainly is that a generally false notion prevails as to what the Kabala is. Believing it to be something which it is not prevents people from discovering what it is.

Among the Hebrews, from whom we derive the Kabala, two types of instruction prevailed: An open instruction, given to everyone; and a reserved instruction, given only to the relatively few. The Kabala embraced this reserved instruction. It is considered to mean "Received Wisdom," or inner knowledge by means of which other things are explained.

There are four kinds of Kabala, or four different kinds of knowledge designated by that term, and whole schools of mysticism and magic have been built upon them. For that reason alone, many have been misled in their conclusions as to what the Kabala is and what its true teachings are. Many fine and otherwise sound mystics have been led into a consideration of certain matters called Kabalistic; but being unable to differentiate between the viewpoints presented, they have accepted all sorts of erroneous and even detrimental ideas.

We wish to make no such mistakes. Of the four views prevailing which are generally classified under the heading of Kabala, only one outlines a metaphysical system. This, then, is the only one which would have any meaning or value to the Martinist. This is known as the Dogmatic Kabala. It embodies ideas which may be considered universal since they are fundamental to the mystical teachings of all peoples.

The Kabala sought to provide an explanation of many things: The nature of God and the manner of creation; the way in which all things came into being; the purpose of man in the scheme of things. These were what might be called eternal questions since they were the ones to which man always sought satisfying answers. The Kabala discussed such matters in a way that was altogether satisfying to those instructed in it but unintelligible to the unprepared.

Creation, according to the Kabalists, was the result of God's projecting a virtue or power of Himself into space. This virtue or power gave rise to another, similar yet distinct, until ten projections or emanations had established the completed pattern in space. These

emanations were like separate facets of one jewel. Seeming to dazzle the eye as so many distinct sources of light, they were, nevertheless, only one. Infinity is capable of an infinite number of aspects without becoming less than infinity. Since the senses of man are incapable of appreciating the infinite, the exact nature of God must remain forever unknown except as it can be approximated from a study of His handiwork.

The point where the invisible and intangible began to be visible and tangible the Kabbalist called the beginning of creation. They traced this growing visibility to its final development as perfected matter and said this marked the final emanation of God, or the point of return.

Thus, two large divisions were arrived at: That which was known and that which was unknown, or, as the Kabbalists expressed it, the Lower World and the Upper World. Three emanations constituted the Upper World, and these they spoke of as the Holy Upper Trinity. Seven emanations made up the Lower World, and these they called the dimensions of space, or the six days of creation and the day of rest.

These seven emanations, called the Lower World, arranged themselves according to the law of polarity into two columns of force, one positive, the other negative, with a third column of neutral or blended force between them. Martinists are familiar with this from the work of the Mystic Degree.

Around the seven days of creation, the Kabbalists imagined twelve positions acting as oblique points or subsidiary directions in space. These constituted, in a sense, a third division, marking either the limits of the known or the fringe of the unknown.

These three divisions of creation were suggested by the three kinds of letters making up the Hebrew alphabet; so, the Kabbalists let the alphabet stand as a kind of key to their philosophy. There were three letters which were called mother letters, and these they said stood for the Holy Upper Trinity of those aspects or emanations of God which lay above and beyond the comprehension of man. There were seven letters, which had two pronunciations, one hard and one soft, and these served as reminders of the days of creation, or the dimensions of space. There were, finally, twelve simple letters, which served to represent the oblique directions of space, or the twelve constellations, which marked for man the boundary of his world.

Out of the twenty-two letters of their alphabet, therefore, the Hebrew metaphysicians developed a pattern of creation, or a philosophy of origins, making everything a matter of law and orderly progression, the proportionate relationship always being expressed as three, seven, twelve. There are three aspects of the Godhead called the Trinity. There were seven days of creation and, so, seven days in the week. There were six dimensions in space, with the Holy Temple in the center. There were, likewise, seven principal planets that governed man's affairs. There were, lastly, twelve months in the year and twelve heavenly signs. It was simple, eloquently expressive of the simplicity of Omneity, and it all fitted together to form an orderly world capable of being understood by man.

The Kabala, therefore, was an unequalled method of transmitting general knowledge, for the Hebrew alphabet was all that was necessary to recall it completely, the three, seven, and twelve letters serving perfectly at all times to establish its fundamental and unchanging pattern. It was possible with its twenty-two letters and the ten emanations of Omneity to outline the course of creation from the realms of invisibility to the present state of man and mark as well the path of man's return from his earthly condition back again to Omneity.

We have considered somewhat in detail the Empyrean World, understanding that the ancients thought of it as the macrocosm, or large world, wherein Omneity dwelt and where the pattern for the visible world was established. This is the world to which the Superior Degree is most closely related or corresponds, just as the Associate and Mystic Degrees refer to the Elemental World and the World of Orbs. It is the Empyrean World where that which is to be manifest exists as an ideal. In Martinism, it is in the Superior Degree that we learn to formulate the pattern of that which, as Agents of Omneity, we wish to bring into material manifestation.

It is plain to see, therefore, that the true Kabala forms the very foundation of our Order, and its philosophy is exemplified in a significant way in our instruction. If we keep in mind the fact that the Kabala was merely a means of impressing certain eternal truths upon man's consciousness by the letters of the Hebrew alphabet, we shall never mistake the main purpose of the Kabala to be something which it is not. We shall accept it wholeheartedly, however, for what it is: A clear statement of the manner in which Omneity works in his creation and the way man himself can work most intelligently in his efforts to cooperate with Omneity.

In our next discourse, we shall consider one of the principal sources of Kabalistic teaching, the Hebrew metaphysical essay called Sepher Yezirah (Sef'-er Yet-see'-rah), or Book on Creation."

It is recommended that members of this class purchase the student's edition of the Sepher Yezirah, which may be purchased through the Rosicrucian Supply Bureau.

SUMMARY

The Kabala considers creation to be the result of emanations or projections of certain of Omneity's virtues or powers into space.

These emanations, ten in number, are first considered as two groups, three forming the Upper World and the remaining seven constituting the Lower World.

The third world, or Empyrean World, conceived of as existing around the Lower World yet beyond the zodiac, was also admitted by the Kabalists.

The Hebrew metaphysicians illustrated the pattern of all things by their alphabet of twenty-two letters, which contained three kinds of letters: three mother letters, seven double letters, and twelve simple letters.

Instead of the usual discussion period, the Master will devote the rest of this Conventicle to instruction regarding "The Mystic's Monitor," given below.

You will recall that "The Mystic's Monitor," which was given to you as the final discourse of the Mystic Degree, was a complete summary of that degree. You were told at that time that you would later be required to learn it. I shall now dictate the first portion of the questions and answers so that you can prepare yourself for an examination on them at our next Conventicle.

"The Mystic's Monitor" is presented as a colloquy between the Master and the Brother Associate.

Q: My Brother, are you a Martinist Initiate?

A: I have seen the Pentacle and know its significance.

Q: How were you received as an Initiate?

A: By a Very Powerful Master, assisted by a Brother, who introduced me, and by a Brother, the bearer of a book.

Q: What can these three persons designate?

A: The first designates thought; the second, spirit; and the third, operation.

Q: To which do you attribute thought?

A: I attribute thought to the one who initiated me; thereby giving me the key to open the first door to Light and Wisdom.

Q: To which do you attribute spirit?

A: To the one who presented me the living symbol of the work under taken in the world under the double aspect of the two poles and of the Order, the perenniality of which I confirm by my presence in the astral chain.

Q: To which do you attribute the operation?

A: To the one who presented me the book.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Seven

(THE MASTER WILL FIND IT HELPFUL TO REVIEW DISCOURSES SIX, SEVEN, TWENTY-ONE, AND TWENTY-TWO OF THE ASSOCIATE DEGREE IN PREPARATION OF THIS DISCOURSE.)

Greetings, O Unknown and Silent Ones!

As was indicated in our last Conventicle, the theme of the Kabala is the work of creation- Had we not as Martinists had such practical demonstration in our work of how Omneity's laws operate, it is possible that the brief explanation given of the Kabala would be insufficient to give us any idea of its over-all meaning and purpose. It is likely, however, that everything said at that Conventicle did serve to recall parts of the earlier work in which the theme of the Kabala was very evident even when not mentioned by name.

The Book on Creation, or Sepher Yezirah (Sef'-er Yet'see'-rah), offers the most authentic means, therefore, of reviewing and extending our knowledge. This work has been called the oldest philosophical essay in the Hebrew language, and its author is unknown. It is evident, however, that that author, whoever he may have been, has written out of direct knowledge. His statements are positive, and not one word more than is necessary is written.

Without the experience you have already had, it is likely that you would make little of this profound mystical essay; but with that experience, it should not be difficult for you to recognize that this is part of that "Received Knowledge," or inner explanation, which makes all else plain.

The opening paragraph of the Sepher Yezirah begins: "Yah, the Lord of hosts, the living God, King of the Universe, Omnipotent, All- Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely:

- 1) S'for;
- 2) Sippur; and
- 3) Sapher which are in Him one and the same.

They consist of a decade out of nothing and of twenty-two fundamental letters.

He divided the twenty-two consonants into three divisions:

- 1) three mothers, fundamental letters or first elements;
- 2) seven double; and
- 3) twelve simple consonants."

The Hebrew prophet, Isaiah, had written, "Behold! God has no ideas like you, and his ways of acting are not like yours"; so, we are to understand by this, as Dr. Kalisch, the editor of the first English translation of the Sepher Yezirah, says that there is a first intelligent, self-existing, almighty, eternal ruling cause of all things, and that an everlasting entity produced nonentities by a progression of effects.

Because thought, speech, and action with Omneity are one, that which appears to us as diverse and many is still one. The numbers or the ten emanations from Deity and the twenty-two letters of the Hebrew alphabet represent that oneness as it extends itself to become the pattern of all creation.

Thirty-two, therefore, is the number of the paths of wisdom through which Omneity expresses Itself. However we arrange those ten numbers and however we manipulate the twenty-two letters, we still find that they give us a perfect picture of the microcosm and show us in our exile the way back to the heart of Omneity.

As Dr. Kalish again says in his preface to this essay, "The self-existing first cause called the creation into existence by quantity and quality; the former represented by ten numbers (Sephi-roth), the latter by twenty-two letters, which form together thirty-two ways of the divine wisdom. Three of the twenty-two letters, namely, Aleph, Mem, Sheen, are the mothers, or the first elements, from which came forth the primitive matter of the world: air, water, and fire, that have their parallel in man (male and female): breast, body and head, and in the year: moisture, cold and heat. The other seven double and twelve simple letters are then represented as stamina, from which other spheres or media of existence emanated."

In six brief, close-knit chapters, then, the Sepher Yezirah develops its picture of creation. It is the same story that is set forth, although less plainly, in the first chapter of Genesis. It is the same story which nature herself tells to those who are able to read her writing correctly.

Of the ten numbers, the Sepher Yezirah makes this summary statement in Section Nine of Chapter One: "These are the ten spheres of existence out of nothing. From the spirit of the living God emanated air, from the air, water, from the water, fire or ether, from the ether, the height and the depth, and East and West, and North and South."

The Sepher Yerirah tells us that Omneity "created a reality out of nothing, called the nonentity into existence and hewed, as it were, colossal pillars from intangible air . . . He predetermined, and by speaking created every creature and every word by one name. For an illustration may serve the twenty-two elementary substances by the primitive substance of Aleph."

In other words, as the twenty-two letters of the Hebrew alphabet proceeded from the one, the Aleph, just so all creation came from the heart of Omneity. These twenty-two letters, then, the stamina, and these specific functions in creaton, are discussed in detail. The three mother letters, or three prime elements, constitute a trinity:

In the world, they stand for air, water, and fire; in the year, heat, coldness, and moisture; in man, breast, body, and head- The seven double letters, with which we are familiar through our study In the Mystic Degree, serve to signify the antithesis to which man's life is subjected. The antithesis of wisdom is foolishness; of wealth, poverty; of fruitfulness, childlessness; of life, death; of dominion, dependence; of peace, war; and of beauty, ugliness.

In the world, they are the seven planets; in the year, the seven days of the week; in man, the seven gates of the kingdom—two eyes, two ears, two nostrils, and the mouth. The twelve simple letters are said to symbolize the organs of speaking, thinking, walking, seeing, hearing, working, coition, smelling, anger, tasting, swallowing, and laughing. In the world, they are the twelve constellations; in the year, the twelve months; in man, the twelve organs of the human body—two hands, two feet, two kidneys, the gall, small intestine, liver, esophagus, stomach, and milt (spleen).

This remarkable little essay closes with the words, "When the patriarch, Abraham, comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound inquiries, pondered upon it and succeeded in contemplations, the Lord of the Universe appeared to him, called him his friend, made with him a covenant between the ten fingers of his hands, which is the covenant of the tongue, and the covenant between the ten toes of his feet, which is the covenant of circumcision, and said of him: 'Before I formed thee in the belly, I knew thee.'"

Search where we will, we shall hardly find a more beautiful statement than is contained here; and it is true, every word of it.

As a textbook, the Martinist will find the Sepher Yezirah invaluable. As a guide, companion, and constant friend on the journey through life, there is none better.

SUMMARY

The Sepher Yezirah, or Book on Creation, is said to be the oldest existing philosophical essay in the Hebrew language.

In six brief chapters, it outlines the theme of creation as being Omneity's extension of Itself by means of ten numbers and twenty-two letters.

The ten numbers are the ten spheres of creation called Sephiroth. The twenty-two letters are called stamina and are divided into three groups: the three mother letters, or first elements; the seven double letters, signifying the oppositions in life; and the twelve simple letters, which refer to man's specific functioning and activity.

The Sepher Yezirah is not a book to be read only, but one to be reread, thoroughly studied, and meditated upon.

The Master may open the meeting for discussion if he thinks it advisable. Any who

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volunteer to demonstrate their proficiency in the first section of "The Mystic's Monitor" may be heard; otherwise, extend the period for one week.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Nine

(REREADING DISCOURSE NUMBER SEVENTEEN OF THE ASSOCIATE DEGREE WILL BE HELPFUL IN THE PREPARATION OF THIS DISCOURSE.)

Greetings, O Unknown and Silent Ones!

It may be remembered that as Associates we were told that Martinism has two sacred symbolical books which every Martinist finds necessary to study constantly. We were told that they are called the "Book of Man" and the "Book of Nature," sometimes referred to as treatises on the microcosm and the macrocosm. We were reminded that man in his original state of superior existence had access to both volumes. He could read their truths quickly and easily, but since his fall, although the books are yet in existence, he has not been able to read and readily understand them. We were also told that if he were able to rediscover how to read those books correctly, all of his original rights and privileges would be restored to him.

We have now reached the point in our studies where we must make a detailed and more determined attempt to read these two great books, and we shall, therefore, devote ourselves to that end for the coming weeks.

When the ancient Hebrew psalmist sang, "The heavens declare the glory of God and the firmament showeth his handiwork," he meant that everywhere and in every particular the universe itself was a symbol of Omneity. If man could read this symbol, he would understand Omneity and the laws by which It operates. The "Book of Nature" concerns itself with this symbol. It is said to contain five pages, which we are to interpret as being five principles operative in nature. In other words, the universe seems to be made understandable by five underlying principles, which, if rightly considered, will make man's journey back to his first estate one of steady progress and sure accomplishment. When we speak of the "Book of Nature," then, we must have in mind these principles, which are fundamental to all progress.

The first is harmony. This word, which we have so largely applied to music, has a much more general application. From its Aryan root derivation, it means "joining" or "fitting." Mystically, then, we are entitled to say it means the science of structure. In that sense, it is easy to see why the principle of harmony is basic to an understanding of the universe and why we should begin with the science of structure to enlarge our knowledge.

We must forever remain in exile if we believe that there is no purpose, no meaning, no fitness, no harmony in the scheme of the universe as we behold it. Such a viewpoint leaves us not only without a goal toward which to work, but without sufficient confidence in the orderly fitness of things to believe an inner goal or an inner order possible. Fortunately, the ancient mystics worked with a full knowledge of Harmony, as we have seen in the

writings of Dionysius and in the Sepher Yezirah.

According to Dionysius, Omneity was the ultimate, and from that ultimate, in a series of orderly gradations in descending fashion, Omneity expressed Itself in the Empyrean World. That same pattern reflected or repeated itself in the visible realm in the same orderly fashion. Thus, by correspondence, analogy, and synthesis, the mystic teachers measured both the visible and invisible aspects of creation and found the same fitness or orderly structure existing. They then said, "As above, so below."

Man, therefore, might seem to himself an exile, standing on alien soil, far removed from that high estate which he felt to be his true home; nevertheless, natural objects surrounded him as mute symbols of the divine, holding out the promise of direction and safe conduct the moment he learned to read them. Wherever man found himself in the visible world, therefore, or whatever the condition surrounding him, he was equidistant from God, his source and center. Said the psalmist, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there."

He could say this only because he knew that there was an over-all harmony in all things and that Omneity expressed Itself in the minutest point of creation as well as in the largest mass; and that wherever man recognized himself to be, there was that orderly pattern of which he was a part.

Saint-Martin once wrote, "When God has recourse to such visible signs as the universe to communicate his thought, it is to employ them in favor of beings separated from him. Had all beings remained in his unity, they would not have needed this means to draw towards him. The universe is, therefore, a sign of God's love for corrupted creatures separated voluntarily from the First Cause and submitted to the laws of justice in the womb of the visible universe. God operates unceasingly to remove the separation so contrary to their felicity."

So certain was Saint-Martin of the underlying harmony expressed by the universe itself that he could declare with confidence, "There is not a people, and I may say there is not a man, in possession of his true self for whom the temporal universe is not a great allegory or fable which must give place to a grand morality."

There is perhaps nothing more uncomfortable and distressing than to be lost in space—not to know where one is or how to find one's way to a particular point. It is much more abject to find oneself lost in this larger sense of being an exile in a strange world without conviction of order and without direction as the one's spiritual orientation. The ancient teachers, therefore, were careful, first of all, to imbue the student with confidence and assurance, making him understand that he, as an individual unity, was a definite part of the plan of the universe. He might feel himself momentarily in an element altogether foreign to him and surrounded by objects seemingly meaningless, but to know that these objects held meaning and that all he needed was to understand their direction in order to

find himself in the way that he wanted to go, made him self-confident and gave him assurance.

Our first duty, then, if we are to read the "Book of Nature" understandingly, is to assure ourselves of the fundamental plan, purpose, and fitness of all things—the harmony of that which exists visibly about us. Let us read history, astronomy—any of the sciences—and we shall gradually be led back to the realization of an interior pattern. With the help that we have already had in our progress through the Martinist work, we shall find that these many patterns are one pattern and that wherever we may seem to be on the circumference of the circle of life, we are equidistant from that center which we wish to reach. This is the teaching of harmony.

SUMMARY

To understand that the universe itself is a manifestation of Omneity's laws is the first step in encouraging the man in exile to start his journey back to his first estate.

By the "Book of Nature" we mean those fundamental, underlying principles which show us the eternal pattern of things.

The first leaf of the "Book of Nature" is said to be concerned with harmony, which we, as mystics, understand to be the science of the fitness or orderly agreement of all things.

* * * * *

The Master should forgo the usual discussion period in order that he may satisfy himself that all have learned the first section of "The Mystic's Monitor."

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Ten

Greetings, O Unknown and Silent Ones!

At our last Conventicle, we gave our attention to the first of the five basic considerations embodied in what Martinists symbolically call the "Book of Nature." We spoke of this first principle as harmony. You remember that, on the basis of its root meaning of "joining" or "fitting," harmony was said to imply the science of structure. At the outset, we must be assured of the structural fitness of the universe in which we live; and this we call harmony.

Our next step, logically, would seem to be an examination of those laws or principles by which harmony manifests itself. Our study at this time must be given over to the second principle, which we shall call rhythm and vibration.

Physics defines vibrations as the periodic motion of particles of an elastic medium in alternately opposite directions from the position of equilibrium when that equilibrium has been disturbed. In the simplest terms, then, physics defines vibration as a swinging back and forth from a central point. In other words, if one were to take a weighted cord and let it hang from the hand motionless, it could be said to be in equilibrium. If one were to move the hand in an arc and set the cord swinging, the motion made by the weight would be called vibratory. Such motion is most familiarly illustrated in the swing of a clock pendulum. In a clock, this vibratory motion is maintained by the meshing of tiny notched discs, which are turned by the power of a spring. As the spring unwinds, the force is gradually lost until the pendulum swings more and more slowly. When it comes to rest finally, we say the clock has stopped.

In other mechanisms, the vibration is maintained by means of the attraction and counterattraction set up by two poles that are positively and negatively charged. In any comprehensive treatment of vibration, therefore, both the nature of the initial impulse toward movement and the means of maintaining that motion must be considered. It may be recalled that this scientific fact was allegorically stated by Moses in his book of beginnings called Genesis, where Adam prefigures creation; Eve is the volitive faculty, or desire; and temptation is the initial impulse which sets the force of attraction and repulsion into motion.

According to this account, it is the interplay of the will, or the desire between the positive and negative aspects of force called good and evil, that moves man through the world of his experiences. This, of course, is true and has much of personal and positive value for each of us; but we need to understand as well that vibration characterizes not only man but everything within the universe, no matter how small or how large. The world itself in Omneity's great scheme of things is in motion and follows the basic law of vibration.

There is in reality, therefore, no static condition or period of absolute rest; everything is in continuous motion. This fact can be simply demonstrated by a spinning top. Rotate it slowly and the motion is apparent. Rotate it rapidly, and the apparent motion is no longer discernible: the top seems to be standing still. So it is with the universe and everything in it. All is in motion, even when to our senses there seems to be a static condition.

We cannot with the unaided faculties discover the attractions which we call molecular and atomic, nor can we discern the law of gravitation, which is another form of attraction. We cannot even discern the fact that the Earth is in motion unless perhaps we are near the sea where we can observe the restlessness of the great waves. Nevertheless, all is movement, and underneath movement lies vibration. That, we must remember, is true not only on the plane of so-called physical manifestation but also in the realm of thought, emotion, reason, and desire.

Another fact made clear in Moses' story of Adam and Eve is that the forces of attraction and counterattraction, or good and evil, cannot be evenly balanced, for if they were, the swing of the pendulum would become monotonous. Undoubtedly, there are numerous instances where the vibratory motion established is maintained by an equal force of attraction and counterattraction; but so far as man and his desires are concerned, variation is allowed for. Otherwise, there could be no progress and no change of condition.

However, this point is introduced, not to engender discussion as to when motion is monotonous and when it is varied, but to bring to your attention the fact that motion is measured or measurable.

Motion that is capable of being measured is called rhythm, and this is an extremely important consideration to add to our fundamental of vibration. Both rhythm and vibration relate themselves to our science of structure or harmony. Vibration is movement, and rhythm is measured movement; brought together, they establish harmony. Harmony, therefore, depends upon the kind of movement and its particular rhythm. It is capable of almost an infinite variety. Everything in the universe has its own vibration and its own rhythmic pattern; yet that pattern is so arranged, or rather the law of its relationship is so established, that it can be said that as the vibration of a thing changes so that thing itself changes.

Cold, heat, light, and dark are, therefore, results of rhythmic vibratory motion. This may be illustrated by reference again to the spinning top. When it spins slowly, we see its movement readily, but no sound reaches the ear. If it spins more rapidly, we no longer see its motion, but we begin to hear a hum. Increasing its speed will produce a note of the musical scale, and if that speed is increased more, another higher note will be distinguished. In fact, under proper conditions, we can demonstrate the relationship between the speed of the top and the scale of musical notes it will produce. If spun rapidly enough, the field of sound will finally be passed and silence will occur. This means merely that the rate of motion is so high that the human ear is not capable of perceiving it. But perception of that motion can now be obtained through the sense of touch; that is, heat can

be felt. If the motion is still increased, the sight is stimulated and a glow is perceived. The swiftly moving top runs through the color spectrum. If the speed were increased beyond the band of color discernible by the eye, the revolving object would still emit the invisible rays called X-rays. After that, the rays would be electrical, and, finally, the object would reach a rate of vibration so high that the molecular attraction of its cohesive elements would be overcome and it would disintegrate into its original component elements.

All of these changes are due to a change in the rhythm of the object. Vibration and rhythm, therefore, support the harmony of the universe, and this is the teaching found on the second leaf of the "Book of Nature."

SUMMARY

According to physics, vibration is the periodic motion of particles in alternately opposite directions from the position of equilibrium.

Rhythm may be said to be measured motion.

Everything within the universe and the universe itself is in motion. This motion is rhythmic, and the nature of objects is maintained or changed by the vibratory rate established in them by differing rhythms.

Vibration and rhythm are the means by which the harmony of the universe is maintained.

Instead of the usual discussion period, the Master will devote the rest of this Conventicle to instruction regarding "The Mystic's Monitor," second section.

Q: What is the number of Lights, and what do they represent?

A: I see two great Lights, enlightening the general terrestrial temple as well as the universal temple.

Q: What is the Initiate's work?

A: His work is to attain knowledge of the subdivision of terrestrial matter.

Q: What does this subdivision teach?

A: The knowledge of the spiritual principles that compose the general heavenly body and the particular bodies standing on the Earth's surface.

Q: What must the Initiate do in the temple?

A: Work, obey, listen, and remain silent.

Q: What do the columns signify?

A: The oppositions of life.

Q: What drew you to initiation?

A: The discovery of a mysterious symbol, the explanation of which I seek among Initiates since no Associate can give it to me.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Eleven

Greetings, O Unknown and Silent Ones!

In an old volume of mystic precepts it is written: "The noblest employment of the mind of man is the study of the works of his Creator. To him whom the science of nature delighteth, every object bringeth a proof of God!" It must be the object of all mystic teaching, then, to bring to the contemplation of man in every way possible the fact that everything in the universe offers its proof of a divine ruling intelligence and an over-all harmonious plan. The evidence is constantly displayed and constitutes an open secret. Only those who feel the necessity of asking the how and the why, however, are ever drawn to the real consideration of Omneity and the eternal principles by which It expresses Itself. The third leaf of the "Book of Nature" is devoted to hidden wisdom, and to that we want to give our attention at this Conventicle.

At the time of our Initiation into the Order, certain very searching questions were put to us individually. Such interrogation was intended to discover the nature of our desires and the strength of our sincerity. If our answers had indicated that we had given no thought to the deep questions of life or if our attitude had been one of passing interest or curiosity only, we should not have been permitted to know the identity of our initiator nor even to become acquainted with the first principles of Martinism.

We should for that reason recall some of the topics included in that interrogation, for they will refresh our minds as to the nature of that which is called hidden wisdom:

"We do not ask who you are because if you knew it, you would have nothing more to learn; but we do ask, who do you believe you are?"

"Do you believe that life is linked to matter?"

"Do you believe that death is an end or a stage?"

"What is your understanding of the 'Hierarchy of Beings?'"

"What is your comprehension of the words occultism, Hermeticism, esotericism?"

Such questions make it plain that the nature of being is one of our essential studies: Not only what being is? but also how it expresses itself in the world of the physical senses. What is its connection with matter; and what happens to it when matter, which seems to individualize and identify it, disappears. Again, it is indicated that that which we call hidden wisdom may be connected with such subjects as occultism, Hermeticism, and esotericism. Certainly, it is indicated that these three terms should be understood or at least differentiated. And, certainly, it is evident that Martinism embraces such departments of study in its teachings.

Now that our perseverance has brought us to Superior standing in the Order, it may seem

obvious that such topics as were mentioned in the interrogation rightly belong to the hidden wisdom taught from ancient times to our own; but we did not perhaps realize it at that time. That we now understand better the nature of hidden wisdom is in itself evidence of our growth. It will draw our attention, too, to the reasons why hidden wisdom is said to fill one page of the "Book of Nature."

One of the oldest sources of mystical knowledge is that called Corpus Hermeticum, or body of Hermes. This refers to the knowledge promulgated in the ancient mystery schools. It is said to be the teaching of one called Trismegistus, or "Thrice Great Hermes." Concerning ourselves only with the matter set forth in such teachings, we may have what could rightly be called firsthand evidence of hidden wisdom as it was originally presented to initiates.

A section of the work attributed to Hermes is called A Universal Sermon to Asclepius. In it is to be found a consideration of such things as we have been discussing: motion, the nature of being, the over-all harmony of universal law. A portion of this section, somewhat changed in wording but otherwise according to an eighteenth-century English translation, seems worthy of our attention. The method of teaching used is that of the question and answer, later made famous by Socrates. Hermes, the teacher, asks profound and leading questions in order that the student may go forward step by step to an inevitable conclusion.

Hermes: All that is moved, O Asclepius, is it not moved in something, and by something? And must not that in which a thing is moved of necessity be greater than the thing which is moved? And that which moveth, stronger than that which is moved?

Asclepius answers affirmatively to the above, and Hermes continues:

Hermes: That in which a thing is moved, must it not be different from the thing that is moved?

Asclepius: It must.

Hermes: Is not this great world a body, solid, filled with many great bodies, indeed with all the bodies that are?

Asclepius: It is so.

Hermes: And is not the world a body--a body that is moved?

Asclepius: It is.

Hermes: Then what kind of place must it be wherein such a body is moved? And what is the nature of such place? Must it not be much bigger in order to receive the continuity of motion and to prevent that which is moved from being hindered or stopped for want of room? Everything that is moved is moved not in or by that which is moved but in that which rests; and that which is the mover resteth, for it is impossible that it should be both mover and moved.

Asclepius: How, then, O Trismegistus, are those things moved which are moving here?

Hermes: That is not a moving, but a counter-motion, for they are not moved after a like manner but contrary to one another — that is, by a resistance which is a staying of motion. . . . Look upon a man swimming, for example: The water is carried one way, but by the resistance of his hands and feet, the man standing against the water may neither be carried away with it nor sink. Therefore, every motion is out of a stationary position. The motion of the world and of every material living thing happeneth not to be done by those things that are without the world, but by those things within it. For an inanimate body does not move, much less if it be wholly inanimate.

Asclepius: Wood and stone, and all other inanimate things, are they not moving bodies?

Hermes: By no means, O Asclepius, for that within a body which moves it is not that body, for a dead or inanimate thing can neither move itself nor any other body. That which moveth must be alive.

Asclepius: The things that are then must be moved in that which is empty or void, thus a vacuum?

Hermes: No, for of all things that are, there is nothing empty. Only that which is not is empty.

Asclepius: Are there not some things that are empty, such as an empty barrel, an empty hogshead, an empty well?

Hermes: Is not air a body? And doth it not pass through all things? Those things, therefore, which thou callest empty are full of air.

Asclepius: But what shall we call the place in which the whole universe is moved?

Hermes: Let us call it incorporeal, or unbodily.

Hermes: That which is none of these things, yet is, and is the cause of being to all. All things are made of things that are and not of things that are not. The things that are not have not the nature to be able to be made, while the things that are have not the nature not to be.

Thus, in this oldest of teachings, is that hidden wisdom which constitutes the third leaf of the "Book of Nature" set forth. It is hidden only because the mass of humanity has no desire to know the laws of Omneity and how they may be used to better one's life. To the Martinist, however, such knowledge is essential.

SUMMARY

"To him, whom the science of nature delighteth, every object bringeth a proof of God."—
Unto Thee I Grant.

All that is moved is moved not in or by that which is moved but in that which resteth; and that which is the mover resteth, for it is impossible that it should be both the mover and

the moved.

An inanimate or dead body can neither move itself nor any other body. That which moves must be alive.

Of all things that are, there is nothing empty; for even those which are called empty are full of air.

God is that which is above both the mover and the thing moved. He is the cause of being to all.

The Master will forgo the discussion period in order that those who have perfected themselves in the second section of "The Mystic's Monitor" may be heard.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Twelve

Greetings, O Unknown and Silent Ones!

It may have seemed to many of you that the teachings set forth at our last Conventicle were too vague and uncertain to be representative of the clear and practical approach to fundamental principles which Martinism should encourage. It is naturally not to be expected that man's mind unaided could solve universal problems in the same manner that we can today with our added abilities to observe and measure. Still, it must be remembered that it is only the increase in our materials for knowledge that makes the difference. Our intellectual capacity has not increased, nor have we with our added materials for knowledge come to radically different conclusions.

The mystic teacher, who expressed himself under the name of Hermes Trismegistus, was convinced that both man and nature are animate bodies moved by a force called God, who established and regulated the laws of their motion. That Omneity expresses Itself through both man and nature is the point to be thought about. To Martinists, it is important enough to be accorded one page of the "Book of Nature."

We have discovered that nature and man are the two sources from which must come knowledge of Omneity and Its laws. Martinists, as has been said, accept with other traditional mystical teachings the fact that Omneity must by Its characteristic of infinity be unknowable by man. In other words, what Omneity is and how It expresses Itself in the realm of the real can only be guessed at through a knowledge of things observable in the realms of the finite.

The Empyrean World constitutes a place wholly apart from the World of Orbs and the World of the Elements. Observation, however, can discover certain unchanging conditions, certain orderly processes, certain appearances from which certain deductions can be made. Consequently, one may say that certain likenesses or analogies exist. Likewise, one may say that certain correspondences are indicated. By combining or synthesizing these elements which correspond or are analogous, a whole may be built up which is orderly, harmonious, and consistent with itself. By projecting such a concept of the whole to include both the Elemental World and the World of Orbs, it was discovered that the two are operated by and expressions of the same conditions, processes, and appearances.

It seemed logical, therefore, to believe that the same would continue to be true no matter how far or in what direction one projected this concept of the whole. If order is a law in the two known worlds, was it not reasonable to say that it would also be so in that highest of all Worlds, the Empyrean, since these two worlds are the finite and visible expressions of the Empyrean, which is infinite and invisible?

Thus, using only the mental tools of correspondence, analogy, and synthesis, our ancient brethren probed the mysteries of Omneity and discovered truth for themselves. We have with our greater materials for knowledge clarified, extended, and filled in the gaps of their knowledge; but we have not bettered their conception, nor have we been able to find them wrong in their general fundamental conclusions.

The importance of our Martinist books called Nature and Man begins to be seen: They are the books in which one is able to discover evidence of Omneity and Its manner of working in the world. A careful examination and study of these two sources, therefore, will lead one to practical knowledge that is invaluable. Restating the traditional thesis in modern words, one would say that nature and man are the two most important fields of investigation, for the laws of the universe are there to be seen in constant operation and so are most easily to be studied.

Such a rephrasing would perhaps better establish the fact that the ancient mystics, whose work we are following and whose labors we are attempting to carry forward, were indeed orderly thinkers and entitled to be called scientists. They were not in any sense narrow sectarians, nor were they fanatics. We may momentarily question their insistence upon secrecy about their discoveries regarding nature and man as aspects or expressions of Omneity; but even that criticism dissolves when we project ourselves into the world as they knew it and recall that the Church had set itself up as the sole authority of what man should and should not know.

There is, too, an awesome aspect to seeking that which if found will give one an advantage over his fellows. For this reason, one who knew the relationships which existed between things on earth and those declared to be in heaven was chary of admitting what he knew to any except those whose motives he was certain were as free from greed and superstition as his own. Our interest, however, lies in the facts established by our ancient brethren rather than in their reasons for surrounding those facts with secrecy. Our mystic forebears knew that Omneity expressed Itself fully in nature and in man, that the two were, in truth, dual aspects of Omneity. They were different in quality, perhaps, but not in kind.

Man was a little world, a microcosm, exhibiting all of Omneity's laws in harmonious operation. But nature, too, was a microcosm and, like man, exhibited Omneity's laws in its functioning. If one studied either of these microcosms, he came to the same conclusions regarding Omneity, for both man and nature told the same story. If one failed to find nature harmonious, or if he loved nature and thought man a thing to be shunned and hated, it was at once evident that his investigations were shallow and without any real discernment. He was, in fact, unscientific, for when two things are equal to the same thing, they are equal to each other. Being equal to each other, they enforce the fact that everything is a fragment or facet of Omneity:

Therefore, all is the expression of the One. That being so, man is secure in the assurance that, although seemingly in exile through a loss of knowledge, the estate to which he rightfully lays claim is still to be enjoyed again when lost knowledge is recovered by

means of correspondence, analogy, and synthesis.

The secrecy inherent in the relationship of nature, man, and Omneity exists because, as Francis Bacon once phrased it: "God plays hide and seek with man. It is the glory of God to conceal a thing, but the glory of man to find it out."

SUMMARY

One might remember that man's intellect today is in no way superior to that of man in the ancient world. It is only that the materials for knowledge have increased since the time of the ancients.

This indicates, then, that more credit is to be given the mystic teachers of the past, who with the unaided faculties of the mind established a concept of the universe as a whole and of Omneity's governing it which has not been surpassed even with our increased materials for knowledge.

The tools with which the ancient mystics worked to establish their scientific conception of things were analogy, correspondence, and synthesis.

Because nature and man were the sources from which knowledge of Omneity and the Empyrean World were to be obtained, Martinists spoke of them as two books embodying the wisdom that every mystic sought to make his own.

Martinists assigned the fourth page of the "Book of Nature" to the investigation of nature and man as dual aspects of Omneity.

The Master will forego the usual discussion period in order that he may satisfy himself that all have learned the second section of "The Mystic's Monitor."

We shall now close this Conventicle in accordance with the ritual of this, the Superior Degree.

Superior Degree

Discourse Thirteen

Greetings, O Unknown and Silent Ones!

The fifth and final page of the "Book of Nature" tells us that knowledge of the higher world is to be obtained only through dreams. This surprising statement is true--but hardly literally so. For this reason, it needs careful analysis. To the layman, it would suggest something fantastic, for he would mistake its meaning. Even the initiate will err if he allows himself to jump to conclusions.

We are familiar with the fact that the solar system of the ancients embraced three worlds. These worlds we know as the Elemental, that of Orbs, and the Empyrean. Through the writings of Dionysius, we discover the Empyrean to be composed of gradations, which he called choirs. We also know that with the mental tools of analogy, correspondence, and synthesis, our spiritual teachers of the past brought to light so much similarity between the manifested and unmanifested creations of Omneity that they coined the phrase "As above, so below" to express it.

Again, we have had our attention called to the fact that the periodicity of nine led to the acceptance of three choirs of three powers each in the Empyrean and to the pattern expressed in the Kabala by the Sephiroth in the Worlds of the Orbs and the Elements. We have seen that these Sephiroth became separated into opposite polarities in the World of Orbs, and we have named them Pillars of

Opposition. As Mystics, we were instructed how to meet the opposing forces concentrated in these Pillars, and we have been told that our tests lie in reconciling them. In this way, we work in visible realms to leave our exile state and advance toward the realm of Omneity. Analogy, correspondence, and synthesis are useful tools, and by the right use of them, we may become the equilibrating Third Pillar. This marks, let us say, the path of our return through the visible worlds--the Elemental and the World of Orbs, where as Associates and as Mystics we have found our work to lie.

Even when we were only Associates, however, we were told our real mission was to be that of bridge builders. We were to learn how to cross the barrier from the visible realms to the invisible. As Unknown Superiors, we are to learn that technique, for the Empyrean World is the realm in which we are to work. We must pay particular heed, therefore, to the significance to be found in the teaching that knowledge of the higher worlds is to be obtained only through dreams.

However we may choose to define dreams, we recognize them to be connected with sleep. In other words, they occur at times of unconsciousness. When man falls asleep, the faculties which make him aware of his outer or objective surroundings become dormant. At least, those faculties no longer function on the same levels as when he is awake. Were it

otherwise, there would be no difference between the two states which we call conscious and unconscious. We know there is a noticeable difference between a person asleep and one awake. We also know that that difference is occasioned by the nature of the functioning of the five faculties of awareness in those states. Our faculties, then, are common to both states: When we are awake, they report what happens in the realm of consciousness. When we are asleep, they report what happens in the realm of unconsciousness. The reports from the unconscious, we call dreams.

Dreams may be shallow or profound, may be made up of inconsequential fragments or remnants of the daily life, and they may also occur in response to some anxiety, some problem unresolved, or even some wish or desire held uppermost in thought. With such dreams, mystics are not concerned, for they do not penetrate more than the fringe of the unconscious. Although they are of immediate concern to the individual, they do not yield the kind of knowledge which mystics seek.

Dreams, then, like the reports of the waking experience, are not of equal value. This indicates that, in the unconscious realm, there are levels of worthlessness as well as levels of worth. Ordinarily, our faculties function in limited fashion, giving us only partial and incomplete reports whether we are asleep or awake. Our spiritual instructors in Martinism, however, knew that man's faculties were capable of development and more complete reporting. Since a correspondence exists between the realms of the conscious and unconscious and since both realms must be passed through by man on his return to his lost estate in the bosom of Omneity, it was only natural that mystic teachers should concern themselves with every field in which the faculties exercised themselves in order that their abilities to report completely might be improved if not perfected.

For this reason, dreams have been studied in all ages although not always in the same careful way that mystics have recommended and rarely, if ever, for the same reason that mystics have investigated them.

One fact supremely important to the Martinist, especially to the Unknown Superior, has been altogether overlooked. It is that, on the basis of the correspondences made evident between the visible and invisible worlds, the Pillars of Opposition which the Sepher Yezirah names the antitheses of life must have their prototype in the Empyrean World. In other words, we must expect to find in the Empyrean--those ranks or choirs in the realm of Omneity--pillars of opposition similar to those which challenge us in the realm of the visible.

Since we have discovered this Empyrean to be outside the limits of the visible and tangible, we have defined it as invisible and intangible. Likewise, since it is outside the range of the conscious faculties, it must be defined as the unconscious.

Dreams are the means of entering the unconscious world--dreams and meditation. In this manner, then, one may meet the Astral Pillars of Opposition and harmonize them. Dreams, therefore, are important. But they can only be those dreams which reach to that

depth or height of the unconscious where the astral prototype of our earthly Pillars of Opposition present themselves.

Only preparation and ripening through meditation can induce true dreaming. Therefore, Martinists regularly follow this disciplinary exercise. It is recommended for all Unknown Superiors for daily use. Sit quietly and passively with the eyes closed. Turn the gaze inward until the nape of the neck becomes the focal point. After a few moments, ask mentally that you may reach the level in the unconscious which is your particular goal and close your meditation with a prayer of gratitude that Omneity has you always in its care.

In the weeks to come, we shall cover in our study of the "Book of Man" these Astral Pillars as we did their earthly counterpart so that step by step you may attune yourselves and bridge the gap between you and the regions in the unconscious that must be successfully passed on your journey upward. May you ever dwell in the Eternal Light of Cosmic Wisdom.

SUMMARY

The fifth and final page of the "Book of Nature" states that knowledge of the higher worlds is attained only through dreams.

The earthly Pillars of Opposition have their prototype in the Empyrean World, which may be called the astral or Unconscious World.

Through dreams, man meets these Astral Pillars; thus bridging the gap between the conscious and the unconscious, the Unknown Superior wins his way back to Omneity on the two levels simultaneously.

Meditation with the eyes closed and the gaze turned inward to focus on the nape of the neck will stimulate the growth of true dreaming. This should be a regular daily practice, especially for the next few weeks while we are studying the "Book of Man."

The Master will forgo the discussion period in order to dictate the third section of "The Mystic's Monitor."

Q: Who introduced you into the temple and offered to help you?

A: The Brother who introduced me and gave me instruction in the higher mysteries of the Order, I did not know until this day.

Q: What is the Initiate's goal?

A: The conquest of the Adventurous Castle.

Q: What does the Initiate expect to find in the Adventurous Castle?

A: The sacred Vase, the liquor of which will quench his thirst for higher evolution.

Q: When will **the** Initiate be admitted to the conquest of the Adventurous Castle?

A: Only after he has been admitted to the illimitable number of the King's Knights.

Q: What must the Initiate do to be admitted to the illimitable number of the King's Knights?

A: He must himself become a King.

Q: How does he become such?

A: By being successful in the four tests of fire, water, earth, and air; and by being victorious in his combats against the dragon.

Q: Will the Initiate remain alone during his trials and combats?

A: He will receive the help of his Brothers, the Initiates, and the Masters.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Fourteen

Greetings, O Unknown and Silent Ones!

It has perhaps been sufficiently emphasized that to the ancients the solar universe consisted of three worlds. The plan of our heptad studies has made us aware of this division since as Associates we worked in the World of Elements; as Men of Desire, we worked in the World of Orbs; and now, as Unknown Superiors, we are learning of the Empyrean World. These three worlds were suggested to the Hebrew mystics by their alphabet with its three mother letters, its seven double-sounding letters, and its twelve simple ones. As a matter of fact, the Hebrews were able to express all knowledge and philosophy mystically by reference to their alphabet. We shall see that a very definite correspondence exists between the system of the Hebrew Kabala and the Choirs of the Empyrean World as set forth by Dionysius.

Let us remember that the Sepher Yezirah has stated Omneity created all by number and letter, constituting thirty-two mysterious paths of wisdom—the twenty-two letters of the alphabet and the ten numbers spoken of as a "decad out of nothing". It is this "decad out of nothing" which forms the pattern of creation as it is set forth in Genesis, and it is also this decad which makes up the ten leaves of the "Book of Man" of Martinism.

So much has been written about the thirty-two paths of wisdom and the Kabala, and so familiar are both to students in all fields of mystical study that it would seem altogether inadvisable for Martinism to concern itself with further study in this direction.

It does so, however, because in spite of the confusion, contradiction, and misunderstanding which exists, the Kabala is basic to Martinism. Not, however, in the speculative way that has led so many into error and confusion, but in a practical and little suspected way that leads to great spiritual understanding and progress. In other words, the Kabala in Martinism is so different a study as to be almost a thing apart from what is discussed under that name elsewhere.

We have had a demonstration of this in our work with the Pillars of Opposition and their reference to the heptad itself as a pattern of the World of Orbs. The seven stations in the heptad and the seven aspects of opposition, you may recall, were symbolized by the seven double letters of the Hebrews, which they said also marked out the six dimensions of space with the holy temple in the midst and were spoken of in Genesis as the six days of creation and the day of rest. To the Kabalists, then, these seven steps, stages, degrees, or conditions represented the Lower World, They called them Sephiroth, the plural form of the word Sephirah. Together with the three Sephiroth represented by the mother letters, constituting the Upper World, the pattern of the whole was presented and named the tree of life. It represented not only the manner in which Omneity manifested itself in creation,

but also established the way of creation's return to Omneity. (Display Charts A and B)

The name given to each Sephirah was capable of many interpretations, but was intended to describe some particular aspect or attribute of Omneity. These represented certain qualities on the path of man's return, that were necessary for him to make his own again, in order to be worthy of re-entrance into Omneity's realm. You will note on Chart B the suggested Pillars of Opposition, and the beginning of the equilibrating third pillar which the Initiate must complete for himself. The point indicated by the broken circle suggests the area of our individual consciousness to be awakened by our meditation on the nape of the neck.

This simple yet impressive figure was sufficient to carry the teaching of our ancient instructors regarding man and his effort to return to the realm of Omneity, and we shall find it sufficient for us. Man seemingly is in exile at the farthest removed point from Omneity; yet by acquainting himself, step by step, with each of these ten attributes of Omneity and letting that acquaintance expand to full knowledge and acceptance, he can shorten his period of exile and at the same time occupy himself creditably as an Agent of Omneity.

It would seem, perhaps, that we should concern ourselves first with the place where we are, which we might call the farthest outpost since our building must start here; but since we must know our goal, we give our attention instead to the highest, which is the first leaf of the "Book of Man." It will be well for each of us to make these simple diagrams for ourselves and then fill in the information regarding each Sephirah as it is unfolded through study, meditation, and experience.

Our teachings state that the first leaf of the "Book of Man" treats of the universal principle, or center, from which all centers emanate. This the Kabalists called Kether (Keth'-er), or Crown. It is that which is above all since it is the source from which everything comes. It is so far above man's consciousness that its brilliance seems blinding. It is a whirling circle of light, whose black center is all man can see. It is chaos, yet it manifests in order. It is the place of unity wherein fire, water, air, and earth find their origin and are one. If we tried to represent it as a portrait of a man, we could not do so except perhaps by likening it to a bearded profile in which as much was turned away from us and hidden as was made visible. Description has well-nigh exhausted itself in the attempt to make this understandable. The Kabalists named it Kether, but they also called it the Concealed of the Concealed, the Most High, the Vast Countenance, the Head which is not, Existence of Existences, and the Point within the Circle. The Bible refers to it as the Ancient of Days and the Amen. The Zohar spoke of it as Most Mysterious and Recondite King and gave it the name Ehyeh (Ay'-yeh).

All of these names are only the attempts of man to express to himself the nature of something which is and yet is not so far as his feeble abilities are capable of comprehending. But as the English poet, Robert Browning, so beautifully and truly said: "A man's reach should exceed his grasp or what's a Heaven for?" The position indicated by

all these terms is the capstone of the pyramid which man is attempting to build; and so it is right and necessary that he contemplate it in his meditation. For the coming week, it is recommended that the meditation period continue to be devoted to the practice outlined last week. A crown or a point within a circle may be used as a symbol. The one chosen should be carefully drawn on a small 4" x 4" card. With eyes focused on the card, address the following invocation to Omneity, using the name Ehyeh: "O Thou Most Mysterious and Recondite King of all above and below, whose name we call in love Ehyeh, protect us with a ring of light that in thy light we may know Light. Amen."

After a few moments' concentration on the chosen symbol, close the eyes and project the mental image to the nape of the neck. This will seem equivalent to seeing the symbol back of you. After a further time in silent contemplation, close your meditation and retire. Any experience that may come during sleep should be noted in a notebook kept for that purpose under the heading, "First Leaf, 'Book of Man.'" Such experiences should not be made the subject of discussion, nor should you ply the Master or others with questions regarding them. All experiences will be for you alone and will be in such a form as to have meaning for you alone. As the practice is continued from week, to week with the various Sephiroth, or leaves, as we shall call them, what comes during sleep will be found to substantiate, complete, and extend the Initiate's understanding in a way not possible otherwise. Unknown Superiors will once more have occasion to prove the worth of practical mysticism as it is set forth in Martinism. May you ever dwell in the Eternal Light of Cosmic Wisdom.

SUMMARY

The pattern of creation is expressed by a figure which the Sepher Yezirah calls "the decad out of nothing" and the Kabalists designate the tree of life. Charts A and B should be copied. Martinists study this figure in the "Book of Man." In this figure, the Pillars of Opposition and the equilibrating third pillar are seen again, and are to be studied in a new way.

Our teachings state that the first leaf of the "Book of Man" "treats of the universal principle, or center, from which all centers emanate."

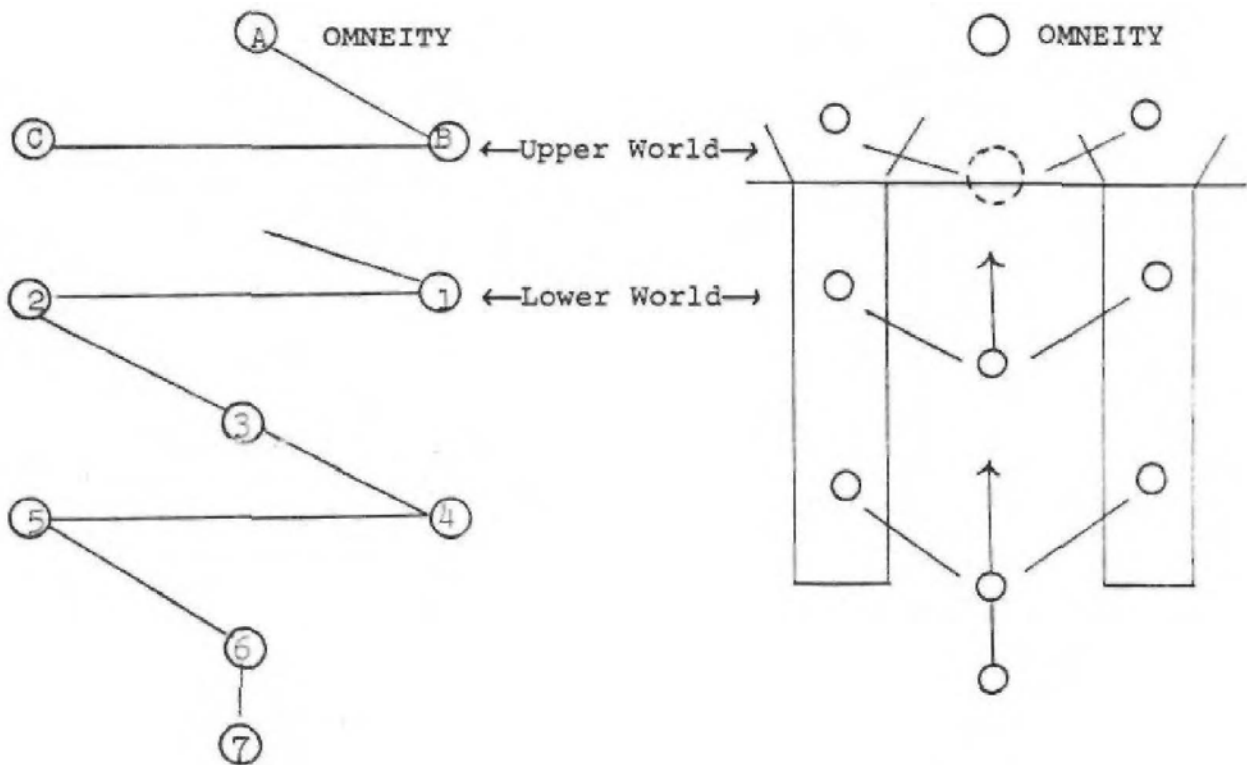
In the Kabala, this center is called Kether (Crown). It has other names, all attempts to describe that which lies above and beyond man's abilities to comprehend. Some of these names are the Amen, the Concealed of the Concealed, the Ancient of Days, the Most High, the Point within the Circle.

Symbolically, it may be represented by a point or a crown within a circle. The prayer to be used in this week's meditation is "O Thou Most Mysterious and Recondite King of all above and below, whose name in love we call Ehyeh, protect us with a ring of light that in thy light we may know Light. Amen."

The Master may open the meeting for a brief discussion.

Any having mastered the third section of "The Mystic's Monitor" should be given an opportunity to prove their proficiency.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.



Earth

Emanation of Creation

(Chart A)

Earth

The Way of Return

(Chart B)

Superior Degree

Discourse Fifteen

(THE MASTER WILL FIND IT HELPFUL TO REREAD DISCOURSE FOUR OF THE MYSTIC DEGREE IN PREPARATION OF THIS WEEK'S DISCOURSE.)

Greetings, O Unknown and Silent Ones!

The seeming strangeness to modern man of the method Martinism urges is due to the fact that the viewpoint of man today as it touches most matters has been established by those who have lost the perspective of the ancients. Thus, it has come about that the conscious man, that is, the brain man with his five physical senses, is regarded as the only man. Naturally, then, few have understood the significance of the unconscious part of man, and fewer still have dared investigate it. But our so-called teachers have led us even further astray, for they have so completely broken the field of knowledge into so many specialized departments that it is often difficult to accept the fact that all of these separate studies are in reality only parts of one whole.

It is necessary, if man is ever to know himself completely, that he recover his view of the whole, not alone as it applies to the field of conscious knowledge but also to the unconscious. Once man so knew himself. His viewpoint embraced both the conscious and the unconscious, and by it he was able to understand both the universe and himself better. He was then a better balanced and more perfectly integrated being than he has ever been since. This is not to say that man has not made some advance over his predecessor in the ancient world. It is to say that that advance would have been much greater if it had been made with a sense of the value of the viewpoint of the whole rather than with a denial of its value to his scheme of knowledge. With the matter of how this viewpoint became lost, Martinism rightly does not concern itself, for in the mystery schools this whole viewpoint was not lost. Martinism has concerned itself only with restoring this viewpoint to its initiates.

The process is necessarily slow and gradual and demands painstaking cooperation on the part of the initiate. It consists, first of all, in establishing a harmony between the known and the unknown by the means of correspondence, analogy, and synthesis. Having accomplished this, one must, step by step, orient himself within this harmonious pattern. Picturesquely, Martinism calls this process the reclamation of the man in exile. It is basically a simple process--practical and effective rather than experimental and uncertain. In spite of this, however, it is often passed over and neglected for the reason that there is an ingrown notion in man that only the abstruse, complex, and difficult to understand have value.

It seems to many, therefore, impossible that such a process (if it is as certain as Martinism pretends) can be successfully pursued through so simple a means as meditation. Let us not give too much heed to such shortsightedness. Meditation is the very tool, simple though it

is, with which we can work exactly to awaken those dormant functions in the unconscious and call them into orderly activity. It is this fact which makes the "Book of Man" so important a part of OUT study.

Meditation upon symbols has for centuries been resorted to by the devout for the purpose of bringing about the experience called union with God. Perhaps only Martinists have developed it into anything like a graded system. This is not because the technique is difficult, but rather because no pattern or plan could be agreed upon generally that would lead one surely and safely to the desired goal. The effectiveness of the series of connected meditations which you as Unknown Superiors have undertaken, therefore, is something that you will prove for yourself during the remainder of your earthly experience.

You have been given the pattern, or framework and, step by step, you will discover its meaning out of your practice. That you may not feel that you have been altogether successful so far is natural and no cause whatever to be concerned. If you have accepted the reasonableness of the process and have determined to make it a continuing practice and study, you may be assured of success. As with any new skill, the faculties you are now calling into operation need a period of careful training. They have in most cases been dormant for many years; in some cases, they have been denied and thwarted since the time conscious education began.

Their first efforts at response may, therefore, be expected to be weak. They will be likely to report uncertainly, too, and the material of their reports may appear garbled and senseless. This should not concern us greatly, for we are merely placing symbols in the way of these unconscious faculties in order to awaken them to serious activity. For that reason, we shall make no attempt to interpret. We shall simply record what comes in response to our meditation exercises, either consciously or during sleep, confident that in time meaningful responses will come.

The second leaf of the "Book of Man" brings us to a consideration of what the Kabalists called the second emanation of Omneity, the Sefirah Chokmah (Khawk'-mah), Wisdom. Our Martinist teachers spoke of this as the intermediate cause of the universe, the dual law, or twofold manifestation. This indicates that there can be no manifestation without a differentiation into opposites. In the Zohar it is written that when Kether, "The Holy Aged, the concealed of all concealed, assumed a form, he produced everything in the form of male and female, as things could not continue in any other form".

It may be recalled that, early in our work as Men of Desire, we were given instruction from one of our European Masters to the effect that the deep symbolism of the two columns holds the key to the oppositions which exist in nature." He also wrote: "It is initiation alone which brings knowledge of the law of equilibrium or the common term which is able to reconcile opposites."

We see, then, that our consideration of the second leaf of the "Book of Man" reminds us of the law of duality and introduces us to the positive, or masculine, pole of Omneity's

manifestation called Chokmah, or Wisdom. It is the head of the right-hand pillar, which has been called the Pillar of Mercy.

In the Book of Genesis, it is connected with Reshith, "beginning," in the opening words, "In the beginning." This is because the word Reshith is from the root word rosh, head. The Zohar names it Father, and in the Bible it is referred to as Abba, translated Father. All of these terms aim to indicate headship or beginning, and since that quality or aspect of Omneity is judged to be masculine and positive, the term father is descriptive and exact.

This may suggest a male figure, whose fatherhood is represented both by solicitude and positiveness. Whatever we can conceive the eternal masculine or positive pole to be, in an abstract and impersonal way, that we shall call Chokmah.

One of the names given to Chokmah is the Yod of the Tetragrammaton, that is, the first letter of the unpronounceable name of Omneity; so, the Hebrew letter yod may be used as a symbol in your meditation. Another symbol is the rod or straight line, representing power. Draw one or the other of the symbols and conduct your nightly meditations as you did last week, using the special invocation and then retiring. Make careful notations of the results, for a little later you will discover just what has occurred and why.

May you ever dwell in the Eternal Light of Cosmic Wisdom.

SUMMARY

For centuries, mystics have followed the practice of meditating on symbols to bring about a union with Omneity.

Martinism pursues the practice according to a certain pattern. Results at first may appear worthless simply because faculties long unused are likely to begin functioning again uncertainly.

The second leaf of the "Book of Man," according to our spiritual instructors, deals with the intermediate cause of the universe, the dual law of manifestation.

The law is symbolized by the Kabalistic Sephirah called Chokmah (Khawk'-mah), Wisdom.

We shall use as a symbol for it either the Hebrew letter yod () or a short, straight line.

The prayer to be used in this week's meditation is: "O thou whose secret name of Wisdom is ABBA, wilt thou so enlighten us with thy Wisdom that we may see how to correct our shortcomings and lead us into Under- standing. Amen."

A brief discussion may be permitted at the discretion of the Master.

Biblioteca Esoterica Esonet.org

<http://www.esonet.org>

The Third Section of "The Mystic's Monitor"¹ should now be called for and everyone should demonstrate his proficiency to the Master's satisfaction.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Sixteen

Greetings, O Unknown and Silent Ones!

The subject of dreams, which has entered our consideration in recent Conventicles, is one which illustrates again the necessity of careful thinking lest common conceptions or past superstitions divert our attention from their only value.

It was early discovered that the material of dreams did not arrange itself according to a pattern which the conscious faculties could call logical. That is, events were mixed so far as time was concerned; people and places appeared without regard to space or geographical distance, and irrelevant words and meaningless symbols were somehow made to have meaning. The individual was often perplexed and always assigned either too much significance or not enough to these reports from his unconscious, or subjective, self. Having no conception of the purpose of this unconscious activity of his and lacking the understanding to relate it to any pattern, man was prone to regard his dreams superstitiously and fearfully. He therefore, of necessity, sought someone wiser than himself to interpret them for him.

This was a mistake, even though a very natural one. The interior pattern or shape of things in the unconscious, although remaining the same in essence, would nonetheless be colored in its appearance by the necessity of drawing on the experience of each individual for its elements. Another person, therefore, unless he were carefully instructed himself, could easily misinterpret. The danger of this existed no matter whether his intentions were good or otherwise. There was always present, too, the tendency to make the interpretation conform to a set of notions believed in. This was especially true when the church assumed the role of sole authority in the matter of dream interpretation and insisted that it alone could determine the meaning and value of the dream itself. The church, however, it must be said, did not deny either the dream or the possibility of its having meaning; however, only the priest could interpret it. Said Benedictus Pererius at the end of the sixteenth century: "God truly is not such as to be bound by the laws of time; nor is He without the opportunity of working as he wishes, for whenever and to whomsoever he desires, He breathes upon him dreams." On the whole though, while not denying Omneity's power to communicate through dreams, the church refrained from according much credence to them.

The point to be noted, however, is that by such means the teachings of the mystery schools were distorted and misconstrued. These schools taught that dreams came from within man's own unconscious self. They were not so much Omneity's pronouncements and warnings as they were the efforts of the individual's own unconscious self to respond to stimuli received. Having arrived through their studies at a knowledge of the interior pattern, these mystic teachers knew both how to awaken a response through dreams and how to interpret that response when it came. This was a very different thing from

regarding dreams either as oracular or as being Omneity's direct communication with man.

A second mistake must be noted in connection with man's uninstructed opinion concerning dreams. That is the fact that he all too often relates them to the future instead of to the present or the past. Time, it has been stressed, does not express itself at all in dreams as in the waking state. It is opening the door to grave errors, then, when one starts imagining that dreams are always prophetic and concerned wholly with what is going to happen. It also diverts the attention from the purpose of dreams, which is to complement the knowledge man acquires consciously and to give him complete knowledge. This is something to remember.

Rather cryptically, it is said that the third leaf of the "Book of Man" "treats of the basis of all bodies and of all resultants of whatsoever kind." This has fuller meaning when we refer to the Zohar, where it is written: "Hence Wisdom, the Sefirah, and the beginning of development when it proceeded from the Holy Aged (another name for the first Sefirah) emanated in male and female, for Wisdom expanded, and Intelligence, the third Sefirah, proceeded from it, and thus we obtained male and female, viz., Wisdom, the father, and Intelligence, the mother, from whose union the other pairs of Sephiroth successively emanated." In other words, from the unmanifested, the manifested appeared as duality called father and mother, Wisdom and Intelligence, positive and negative — Wisdom, the first expression of this duality, we call masculine, or father; and Intelligence, the other aspect, we call feminine, or mother. These three aspects of Omneity—Crown, Wisdom, Intelligence—considered together constitute the Upper World of the Kabalists.

This Third Sefirah, then, which the Kabalists named Binah (Bee'- nah), Martinism says is "the basis of all bodies" and "treats of all resultants of whatsoever kind." As Wisdom (Chokmah) is the symbol of eternal masculinity; so Intelligence (Binah) symbolizes eternal femininity. It is a vortex of negative force as the second Sefirah is the vortex of positive force. As Wisdom is representative of the Yod of the four-letter divine name called Tetragrammaton, embodying its activating potency, so Intelligence is said to be representative of the remaining three letters of the Tetragrammaton (the He, Vav, He, **ה ו ה**), signifying the passive potential which receive the action of the Yod.

In the Sephirothic arrangement, therefore, Binah is the head of the left-hand Pillar, that of Severity. The Kabalists called it Mother, Palace YHVH, (for which devout Jews to this day use the cover word Adonai). This is because the Yod-He-Vav-He(**ה ו ה ך**) constitute the ineffable name of Omneity. The Kabalists also named it Elohim just as they named Chokmah, Reshith and Kether, B' because these three Sephiroth were expressive of those high attributes of Omneity active in creation according to the first words of Genesis, "In the beginning God created, etc." In Hebrew, this phrase reads "B' Reshith (bara) Elohim." According to Dionysius, you may remember, the first and highest-ranking choir of the Empyrean World was made up of Seraphim, Cherubim, and Thrones. These terms were used because of their familiarity to Christians, but they directly correspond to these

three most hidden qualities of Omneity expressed by the Sephiroth, Kether, Chokmah, and Binah.

Two symbols both in constant use in the Roman Catholic Church are associated with Binah and we may find either acceptable to use. One is the Chalice, or cup, and the other is the Vesica Piscis. Literally, this latter means fish bladder and was used by the early Christians as a symbol of the Savior." The reason for this was that the letters

of the Greek word for fish, ichthus (**ΙΧΘΥΣ**), could be expanded into the phrase: Jesus Christ, the son of God, the Savior.

Jesus **Ιησους** (I) Christ **Χριστος** (X) of God **Θεου** (O) the son, **Υιου** (T) the Savior **Σωτηρη** (Σ).

This symbol was a pointed oval and is often met with in religious paintings and stained-glass windows, where it surrounds a figure of the Virgin Mary.

We shall find the pointed oval without a central figure sufficient for us, although the fact that it is so often associated with the Virgin Mary is not without esoteric significance. May you ever dwell in the Eternal Light of Cosmic Wisdom.

SUMMARY

The value of dreams lies in the fact that, as responses from the unconscious part of man, they may be used to fill out or complete the knowledge given him by his conscious faculties.

Dreams are not always prophetic any more than they are always meaningful. They do represent a pattern which in time becomes intelligible.

Since dreams are in symbols and scenes made up of elements found in the individual unconscious, they can be meaningful only to that individual.

The third leaf of the "Book of Man" is said to treat of the basis of all bodies and of resultants of whatever kind.

The third leaf is symbolized by the third Sephirah of the Kabal- ists, called Binah (Bee'- nah).

It stands at the head of the Pillar of Severity, or pillar of negative force.

It has many names—Mother, Palace, YHVH (Yod-He-Vav-He), Elohim— and will be symbolized in our meditation by either the Chalice or the pointed oval.

Our invocation for use this week will be "O Thou most holy who dwellest in the bosom of immensity and whose name we call Elohim, grant that the chalice of our heart may overflow with thy divine love."

After the usual period of meditation, retire. Be sure to record in your notebook any

impressions you may receive.

The Master will forgo any but the briefest discussion in order that time may be had for the dictation of the fourth section of "The Mystic's Monitor," which follows:

Q: Will the Initiate transmit the secret to his Brothers?

A: He cannot. The secret cannot be revealed. He who possesses it, knew how to guess it. If he discovered it, he will keep it to himself and will not even indicate it to a Brother in whom he has the greatest confidence, for he who has been unable to discover the secret himself and who receives it orally will be unable to penetrate it.

Q: To penetrate this secret, what is the Initiate's first duty?

A: To clothe his heart with charity.

NOTE: The sign of silence is made by placing the index finger of the right hand over the lips, the other fingers closed.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Seventeen

Greetings, O Unknown and Silent Ones!

It is possible that you have recorded in your notebooks several impressions or dreams which may have seemed trivial, meaningless, perhaps altogether ridiculous. You may even have begun to question the motive back of the request to keep such a notebook in the first place. As we proceed each week, we shall find the explanations and our dream experiences gradually become clearer.

Mysticism has always concerned itself with the whole mind of man. This whole mind, or psyche, as the science of psychology has come to call it, consists of both a conscious active part and an unconscious active part. The conscious part is altogether a thing of the present; that is, it makes its appearance at birth and is developed through the education and experience of living. The unconscious part, however, is very old. It is made up of elements brought along from personal experience in past incarnations, and it even includes material that we might call a collective deposit of the genus man, as well as many things which have been dropped into it from the conscious level and been forgotten.

These two sides of the psyche complement each other and should function as a unit to enable man to make the most of his life. If he neglects either or if through some circumstance he loses the sense of unity between them, he becomes one-sided or unbalanced. If he lives wholly dependent upon his objective faculties and denies his unconscious or subjective self any part in his thought or decisions, he is walling off vital energy in subconscious levels of his psyche, which seeks other perhaps less profitable or even detrimental outlets. He is really building an explosive deposit there that may at any time burst through some opening or weak wall of his mental or physical structure and do him harm. This may show itself in peculiar illnesses which defy diagnosis, important life decisions that are wrongly made, habits that cannot be controlled, and failures to make adjustments to situations which are met with in the course of association with others. All because a part of himself—a part nature gave him to fit him completely for living—has been pushed aside and refused the right to function.

On the other hand, the individual who refuses to use and develop his objective faculties and continuously lives in accordance with the dreams, fantasies, and visions which arise in his unconscious self soon begins to deny the reality of the world of his objective faculties. He lives more and more withdrawn from experiences which his fellow beings accept as valid and, consequently, becomes mentally ill. If he persists in such a course, he loses all balance and becomes insane.

It is natural to the child to live mainly in the dreams, fantasies, and experiences of the unconscious world. His conscious faculties are new, strange, and untried. They report to him only that which is confusing and unfamiliar, whereas the unconscious realm is

tenderly known and comforting. By the time he is two or three years old, the objective world has become acceptable and he adjusts to it. Nonetheless, he maintains his contact with the world of unconsciousness and through it works out a better understanding of what happens to him in the newer conscious world in which his growth must take place.

Unfortunately, all too often the child is thwarted in his attempts to help himself in life by continuing his dependence upon his unconscious world by parents who scold and punish him for telling tall tales and imagining impossible explanations about his dreams and fantasies. They tell him that only what his senses report has any meaning and that only wickedness and very horrid things come from fantasies, fairies, and dreams. He is thus faced with a very real crisis and is more times than not guided to the wrong decision of turning his back on the unconscious and accepting only the conscious as real.

It is well-nigh impossible for the child without help from understanding parents to realize that both worlds are his, given him by nature to insure his complete success in the new experience that is his. Therefore, his decision is almost always a wrong one. His life later shows the mistake he has been forced to make. Usually, he denies his unconscious self, "outgrows" the fairies and dream playmates, even forgets the way in which dreams in the past have helped him adjust to the problem of living. Thus he keeps shut off from use half of himself and buries within himself explosive seeds of energy that are certain to burst out later to his surprise and hurt. Thus, too, he cripples himself in the solution of the age-old questions of life, for the answers lie locked away in a compartment of his being, the existence of which he is no longer aware. Dreams are the only way left by which we can find that compartment again.

Perhaps at our next Conventicle, it will be possible to throw more light on our personal dreams and show how they will lead us to an acquaintance with and understanding of the contents of the Collective Unconscious. In the meantime, you are strongly advised to continue keeping as complete notes as you can of all your dreams.

We now turn to the fourth leaf of the "Book of Man" and read that it treats of "whatever is active; the principle of all tongues temporal and extemporal; also of the religion and worship of man." This leaf in the Kabalistic pattern is identified with the fourth Sephirah, called Chesed (Khez'ed), Mercy. It is the first of the Sephiroth relating to the Lower World, in contrast to the previous three which make up the Upper World. Chesed, therefore, is another starting point. The great Kabalistic commentary, the Zohar, calls it the "first day." In Genesis, this is the day of the gathering of light into focus out of the darkness.

As to just how we are to interpret the term days, by which the Sephiroth making up the active forces of creation are characterized, a note in the English translation of the Zohar by Simon and Sperling is helpful. It reads: "Now it is obvious that these 'days' are not successive, since all the grades are evidently functioning concurrently. We must suppose, therefore, that when the Zohar says there are six 'days', what it means is that there are six kinds of time, what we might call six 'tempos' of existence, and in relation to each of these the First Cause assumes a different aspect, exhibits a different manifestation, becomes, in

the Zoharic language, a different grade of itself. If we ask how we are to imagine different kinds of time, it would be hard to find anything in the Zohar throwing light on this point, but it is not difficult to provide an answer if we regard time as something not objectively perceived but as subjectively felt."

In calling Chesed or Mercy "first day," then, we must think of it as beginning or initiative activity. In the Kabalistic pattern, it is placed under Wisdom, the eternal masculine or positive force. It represents, therefore, the first activity of that force in the world of manifestation. The Zohar gives it both the name El Gadol, meaning "the great," and Right, which assigns it to the right-hand or positive pillar. This pillar is most often called the Pillar of Mercy because of the influence of Chesed.

It is to be noted that Chesed is the first of the Sephiroth to express a double aspect. Our Martinist description of it is that it includes whatever is active. Whatever is active may be active constructively or destructively; that is, in a manner more closely to integrate or more widely to separate. We may even say that Chesed and the remaining Sephiroth, as well, have a high side and a low side. Chesed represents Justice, but there is a kind of justice which is very near injustice.

The pyramid or an orb may be used as our symbol for this week's meditation. May you ever dwell in the Eternal Light of Cosmic Wisdom.

SUMMARY

The totality, or psyche, of man has two divisions: conscious and unconscious.

Although the unconscious and the conscious selves were intended to function as units complementing one another, education has led man to disregard the unconscious and depend altogether upon his conscious self.

This leads to unbalance and incomplete knowledge. Furthermore, it walls off in the unconscious self pockets of energy, or force, that unexpectedly break through and bring difficulties.

The unconscious strives to express itself in dreams.

Our fourth leaf of the "Book of Man" treats of whatever is active. It is the Sephirah Chesed, also called Mercy, First Day, and the Great. Its symbol is the pyramid or ruler's orb, the sphere surmounted by a cross.

We shall use this invocation to help us reach the condition of Chesed: "O thou Great One whose name is mighty and whose nature is just, rule in me that I may show forth thy mercy."

A brief discussion may be permitted if this will allow time for those who wish to prove themselves in the fourth section of "The Mystic's Monitor."

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Eighteen

Greetings, O Unknown and Silent Ones!

Most of us are not aware that our reactions to persons, things, and happenings are the result not only of objective decision but also of subjective Judgment. In fact, it many times happens that our subjective self influences almost completely our objective attitude. For instance, we attend a debate where we are asked to preside as one of the judges. The subject is one in which we find ourselves immediately in sympathy with the affirmative proposition. We know personally only one of the debaters, and he is a person whose opinions in the past have been such as to cause us to disagree violently. We note, however, that he is speaking for the affirmative in the debate. We listen perhaps more carefully to his arguments and rebuttal than we do to the others. We agree this time with his arguments: They are, after all, on the side which we normally favor; yet we decide against the affirmative. Why?

Mainly because our past experience, hidden away within us and which we have told ourselves we have already forgotten, rises up strongly enough in our consciousness to force us to find the arguments on the negative side sounder and better sustained. If, however, we had made an effort to be impartial and absolutely fair and had given our decision to the affirmative side and so favored the individual of whom we disapproved, the fact of subjective judgment would still have to be conceded. Nor would it be at all necessary for us to be aware of the fact that a past experience was exerting pressure on a present one. So far as most of us are concerned, the influence is wholly unconscious and undetected--so much so that we would sincerely deny it if it were suggested.

This is only one example of how our unconscious functions and how its contents are added to. We forget many things too trivial and burdensome to be remembered; but we also forget many others because, for one reason or another, it is painful or humiliating to remember them. Just because we push them out of sight, however, does not mean that they are destroyed. In the subconscious, they gather force and have more influence than before. They put on many disguises and contribute to many puzzling sequences in our dreams. We might call these personal or individual elements in the unconscious, and since they lie nearest the surface or closest to our conscious existence, it is to be expected that they would be the elements to show themselves first and most often in our dreams.

For that reason, too, we should expect such kind of dreaming to be the first result of our recent meditation, especially if in the past we have paid no attention to dreams or have thought that we never dreamed because we could never remember them. We must, therefore, record these dreams and attempt to find meaning in them even though they may many times seem too inconsequential to bother with and very far removed, indeed, from the kind of true dreaming through which knowledge of the higher worlds may come. We shall find that, with care and patience, we can restore to its former useful functioning

this important unconscious side of our psyche; and when that has been achieved, we shall find the door to the inner worlds opening. In the meantime, we shall be learning the technique of working with reports from the unconscious. This, in itself, we shall prove to have a tremendous value in bringing about the proper balance between the two halves of our whole selves. This will show itself by our seeing in our recorded dreams a certain pattern taking shape. It will possibly be more like a theme or thread of melody that is variously dealt with as in a sonata, let us say, where the theme is inverted, transposed, played in different keys until it swells to a climax or resolves into unmistakable simplicity.

Suddenly, somewhere in the process, we shall discover meaning and say: "Oh, now I see what that means," or "So that is what I should do." We shall come to know, too, that through dreams the side of any particular matter that is being neglected or forgotten will be brought back again and again in a variety of ways just so that we shall have knowledge of it to aid us in our decision. We must never forget this function of the unconscious: to fulfill, complement, make complete the functioning of the conscious faculties.

Perhaps the following example will make clear both the process and value of dreams in the realm of the personal. This is the experience of a young woman who kept dreaming of childhood scenes. She was not too happy, for she had been forced to live with her parents again after unsuccessfully trying to be independent by earning her own living. She continually dreamed, as was said, of her childhood. Once, she stood on a little strip of rocky beach that she had especially loved. It seemed necessary for her to go somewhere on the water; but the waves were high and threatening. Many little boats were on the water tossing about, some being overturned and sinking. As she watched, fearful and afraid to venture on the water, she noticed a curious little craft that was pink in color. It was bobbing up and down but did not sink, and a voice told her that it was the only boat that would carry her safely and that she need not be afraid to trust herself to it. As she continued to watch the tiny pink craft, it became more and more familiar until she recognized it as a little pink mug for toothbrushes.

Such a dream possibly seems without meaning; yet it held a very important message and lesson for the person concerned. It is easily seen, perhaps, that the setting and atmosphere is an expression of the young woman's feeling of security on the shore near her childhood home and her fear of venturing away from that security on the heaving sea. But what of the ridiculous little pink toothbrush mug which seemed so foreign to the other elements of the dream? And what of the advice that she could trust it to carry her safely? That little mug held the answer. It was the only thing that she had in her room which she had bought with her own money. Money is a symbol of energy, ability, talent; and all this was bound up in the image of the little pink mug. The voice in the dream, which was her own unconscious self, was helping her solve her problem. In effect, Its advice was "Your own talents, ability, capital do seem small, but never fear, bravely make use of them, and you will find them to be sufficient." In our next discourse, a further clue to our own personal unconscious and how to give heed to it will be set forth.

The fifth leaf of the "Book of Man," so our teachers in Martinism say, treats of idolatry and putrefaction. These are intriguing characterizations and indicate the importance of this leaf, which is symbolized by the Kabalistic Sefirah Geburah (Gay-Boo'-rah), Force. As we learned last week that Chesed represents First Day and is associated with the Pillar of Mercy; so now we find Geburah called Second Day and associated with the Pillar of Severity. Geburah has two aspects, which we could call constructive and destructive. It may represent force that builds and binds together or it may represent force that tears down and splits apart. Another name given it by the Kabalists is Pachad (Paw'-khod), Fear; but here again its dual nature is shown since fear may mean respect or it may mean terror.

The same dual meanings adhere to the terms Idolatry and Putrefaction, which Martinist teachers have employed. Idolatry has a good aspect as well as a bad, and putrefaction does not have to mean rottenness; it may also describe the stage of decomposition or complete break-up of organic elements in one pattern in preparation for their being reassembled in another. All names are intended, however, to convey the negative force of Geburah. Its force is great and in all likelihood our experience with it will be such as to give us a definite impression of it. It is indeed essential that we contact this vortex early, for thus our tendency toward mental or even physical crystallization will be broken up. Our complacency may be jarred, but it will be a healthy experience.

If we were to personalize Geburah, it would be by an armored warrior; so perhaps the sword is a good symbol to use in our meditation. The spear and scourge may also be used as symbols.

SUMMARY

Our reactions to persons, things, and happenings are the result not only of objective decision but also of subjective judgment.

We forget trivialities which would be too troublesome to remember constantly; but we also forget many other things which would be painful or humiliating to remember.

Submerged elements reappear in our dreams and often assume unrecognizable appearances.

We should remember that the materials of dreams are drawn from elements which the conscious may have forgotten but which may have a part to play in our decisions- These elements recur constantly in many guises in the hope that the conscious self will sometime recognize and accept them.

The fifth leaf of the "Book of Man" concerns Idolatry and Putrefaction. This leaf is represented by the Sefirah Geburah, and belongs to the Pillar of Severity. It is also called Second Day and Pachad, Fear. We symbolize it by the sword, spear, or scourge.

Our invocation for this week will be: "O thou Most Holy, may we pass through thy purging and be clean."

The Master will assure himself that all have perfected themselves in the fourth section of "The Mystic's Monitor."

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Nineteen

Greetings, O Unknown and Silent Ones!

It is immediately evident that anything that can be accomplished with one half of one's faculties can be much more easily accomplished by using all of those faculties. In spite of the truth of this simple fact, education encourages man to depend altogether upon his conscious resources. Every effort is made to have him deny, neglect, and forget that part of himself called the unconscious.

Our Martinist teachers tell us that it is this short-sighted attempt to confine man within the limits of his objective consciousness which has kept man wandering in exile for so many centuries. It is this situation, too, which our Order has striven so hard to correct. Man's imprisonment and exile begin to lose their effect once he begins to realize that in the unconscious part of himself lies the key to his escape. It might be said, therefore, that the prime objective in this Degree is to become acquainted with the unknown and unconscious aspects of ourselves so that we may meet the obligations and responsibilities of Agents of Omneity. For this, both the conscious and unconscious faculties of our beings must function harmoniously as a whole. It is in this way that we shall become in fact what we already are in name, Unknown Superiors. By that, we shall understand that our Order intends that we shall be Superiors in the use of the unknown, or the unconscious.

Because of its knowledge of the unconscious and the manner in which it functions, the Martinist Order has emphasized the value of dreams in supplying knowledge of the higher worlds. Another equally valuable aspect of dreams has been kept in mind as well. This is the ability of dreams to help us individually in integrating our knowledge of ourselves so that we may become aware of our past mistakes and present immaturities and have the means of correcting them.

It is for that reason that we have been asked to form the habit of recording our dreams. This for most may seem both unimportant and unnecessary, for having been taught to regard dreams as being due to physiological causes and with no sensible bearing upon our daily affairs, we have considered that those who pretended to find meaning in them were either overly superstitious or exceedingly gullible. No doubt, such is many times the case, for without the explanations given to initiates, dreams can easily become subjects of superstitious interpretation and lead man away from truth rather than toward it. They can also be interpreted by the unscrupulous so as to make the naive and inexperienced dreamer fearful, assigning more importance to them than they should have and at the same time transforming the intent of every dream into something impossible or fantastic. This is little better than being dependent upon fortunetellers or mediums to direct our lives.

Our Order does not encourage such dependence on others. It shows us the technique of

right dependence upon ourselves and gives us the explanations necessary for making the proper approach to our unconscious, instructing us carefully in our analysis of its reports. The first essential, however, is that we form the habit of recording our dreams.

This is not always easy, for unless we do it immediately upon awaking from the dream, important elements slip away and are lost. It is necessary, then, that we keep a notebook and pencil nearby so that a dream occurring in the middle of the night will not escape us. The second step is to review the dream before returning to sleep and to read through carefully the next morning what we have written the night before. If additional details occur to us which we have forgotten to record, we should add them as footnotes. Then it may be possible to group the elements of a dream so that the unusual, significant, or puzzling parts may be separated.

Since we know that dreams are intended to supply forgotten, hidden, or neglected aspects of things, we should accept any particular dream as the comment of our unconscious on some subject that once represented a wish, a fear, or a problem in the conscious realm. Therefore, if we have retired with a mind filled with perplexity or troubled by an unfulfilled wish or a problem unsolved, we might first test the dream for a possible relationship to that problem, wish, or perplexity. Sometimes, the relationship is evident at once although the situation in the dream seems reversed and even the setting and characters are changed. If, however, the problem in our mind is in any way related to others with which we have been faced or grows out of a characteristic attitude toward life which needs correcting, it is likely that the dream will contain many elements that seem altogether without meaning or possibility of application to the present situation.

Suppose, for instance, that you dreamed that you walked into a store and asked to buy a typewriter ribbon but the salesman subtly changed into a judge and began to lecture you as though you were in a court and an attempt were being made to prove you guilty of some offense. Suppose the salesman-judge said to you: "Your offense is great and you will be confined to the jail at Long Island." As the officer leads you away, he smiles at you. You recognize him as an old friend, whose name is familiar. Then you wake.

Let us say that you have been faced for some time with the problem of getting a particular kind of information. It may be of a mechanical nature and your own experience and experiments have not helped. You were not thinking specifically of this problem when you went to sleep, but it was prominent in your consciousness. Perhaps at the office that day you passed a stenographer's desk while she was putting a new ribbon in her machine. Your first thought is to dismiss the dream as being merely a garbled joining of the day's activity. Then you recall the courtroom part of it, your being sentenced to Long Island and the face of the friendly jailer. In thinking over this, you probably wonder why you were to be jailed in Long Island: Then you remember that your friend who appeared in the dream as the jailer lives in Long Island. You have not thought about him in a long time; but now the thought strikes you suddenly that he is the very one to give you the information you must have.

The dream which before seemed curiously silly now has meaning. The typewriter ribbon which in your dream you are trying to buy represents the information you want. You are arrested and told you have committed an offense. (You had to be arrested, or stopped, because you were trying to solve the problem incorrectly.) Finally, you are sentenced to Long Island and find your jailer to be a friend because he is the one who can help you with your problem and he lives on Long Island. In other words, your unconscious faculties have dramatized your situation out of striking oddments available to them to call your attention to elements which your conscious mind had forgotten. Although this is a hypothetical dream, it illustrates the process as well as the help the unconscious stands ready to give once we pay attention to it. Our necessity is to encourage our unconscious faculties to assert themselves, and this we are doing by regular periods of meditation. If we are persistent in this and if we follow it by carefully recording and analyzing our dreams, we shall find our Martinist teachings effective in preparing us for our mission in life and supplying us as well with the knowledge of worlds beyond this one, which we so much desire.

It may have been noted that the way our Martinist teachers have described the leaves of the "Book of Man" as being esoterically exact still leaves something to be desired so far as a complete exposition goes. This has not been done to confuse us but is because it is impossible to describe in mundane terminology matter that is wholly esoteric. When we are told, therefore, that "the sixth leaf treats of the laws governing the formation of the temporal world and the natural division of the circle by the radius," it is enough to know that this center deals with the Sun as the source of life on our planet and especially with those phases of it above and below the horizon.

The Kabalists called this Sephirah Tiphereth (Tiff'er-eth) , Beauty. They thought of it as Third Day and gave it the character of a central column posited between the Pillars of Mercy and Severity. This will explain the many characterizations given to the Sun in mystic literature, where it is called the Son, the King, the Lesser Countenance, the Child, and the Sacrificed God. As with the Sephiroth Chesed and Geburah, this Sephirah has a high aspect suggested by love or devotion and a low aspect characterized by arrogance or pride.

The symbols we shall use in our meditation are a truncated pyramid or a cube. Our invocation will be "O wonderful, beautiful Kingdom of Light, shed upon my heart thy rays of truth that all pride may be consumed and only perfect love remain."

May you ever dwell in the eternal light of Cosmic Wisdom.

SUMMARY

Our prime object in this Degree is to become acquainted with the unconscious part of ourselves to the end that it and our conscious faculties may function harmoniously as one.

Our meditations have been for the purpose of stimulating our unconscious to activity and encouraging its responses.

Our dreams must be recorded immediately, and later must be reviewed, or relived, and carefully analyzed.

It is to be expected that dreams will be of service to us in throwing light upon our hopes, wishes, fears, and ambitions.

Our aim is to interpret our dreams for ourselves. We should not depend upon others nor should we offer to do for others what in time they must be able to do for themselves.

The sixth leaf of the "Book of Man" treats of the laws governing the formation of the temporal world and the natural division of the circle by the radius.

The Kabalists called this leaf Tiphereth and Third Day and made of it the central column between the Pillars of Mercy and Severity.

We use the symbols of a pyramid or a cube to represent it in our periods of meditation.

Our invocation for this week will be "O wonderful, beautiful Kingdom of Light, shed upon my heart thy rays of truth that all pride may be consumed and only perfect love remain."

The Master may find it helpful to review with the class certain phases of past lessons. This may be in the nature of an informal discussion.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Twenty

Greetings, O Unknown and Silent Ones!

When it was stated at our last Conventicle that in the unconscious part of man lies the key to his escape, it was not in any sense to suggest that escape meant a denial of life or a turning from reality. Far from it: Buried in the unconscious lies the whole of man's past. This may have been neglected through many lifetimes and present such a wealth of material when man does first attempt to acquaint himself with it that it may take time to arrive at the realization that acquaintance with it and use of it is orienting him more perfectly than before with practical reality. Nonetheless, such is the case.

Many people make this mistake and so retard their own progress. They choose mysticism as a way out of the hard reality of life; but, in truth, it is rather a way into it. That is why those who expect mystical studies to connect them immediately with higher beings who will solve all their problems for them must always be disappointed. True mysticism corrects such wrong thinking and shows the student how to connect with the higher faculties within himself and thereby be able to solve his own problem. We may be very sure, therefore, that if one has imagined that the study of dreams has been entered upon for any reason other than that of opening up a way of increasing his own mature and responsible approach to the problems of living, he is again mistaken.

Dreams are worthless until we learn how to deal with the material they report; until we realize, in fact, that as with any other material or spiritual substance, we dissipate it when we improperly use it. As the philosopher, John Locke, once wrote: Mental ability is measured by both perception and reflection. One has to know, or perceive, first what lies in the mind and then by reflection he must choose wisely what applies.

This accords with the Druidic teaching that the conscience is the eye of God in the heart of man which sees everything; that reason is the revolving of the conscience in the contemplation of what comes before it, and that understanding is only the knowledge acquired by the activity of reason.

All minds, said the American poet-philosopher, Emerson, even those we call rude and uneducated, "are scrawled all over with facts, with thoughts. They (that is, the persons themselves) shall one day bring a lantern and read the inscriptions." In writing of the intellect, he said also: "In every man's mind, some images, words, and facts remain without effort on his part to imprint them, which others forget, and afterwards these illustrate to him important laws. All our progress is an unfolding, like the vegetable bud. You have first an instinct, then an opinion, then a knowledge as the plant has root, bud and fruit."

The unconscious of everyone is a vast storehouse which holds fact, fancy, hope, ambition, heartache, and disappointment—everything, so to speak, of our own and of the races before us. In order to use any of it, we must be aware of it.

We must know what it contains. make the most natural entry into it, and from their reports we learn what it contains. Then by reflection, we must sift and sort until we can with confidence choose the significant elements and evaluate them. When we have learned reasonably well to do this, we shall be convinced of the practical worth of this means of solving our problems in living.

How necessary and important the part of reflection is in the process, though, may well be illustrated in the experience of two individuals in dealing with reports from the unconscious. The widow of a very wealthy manufacturer of firearms was advised by her unconscious that she would live as long as she continued to build. She accepted the advice literally and began to call in carpenters to add rooms, stairways, and closets to her already ample dwelling. When the opportunity to enlarge in a normal way was no longer possible, she continued to build without any consideration of usefulness. Doors and windows were put into walls unnecessarily; space was enclosed into closets without any idea of use; stairways ended abruptly, leading nowhere and serving no purpose. She called the process building; but it was so far from fulfilling the constructive intent of that word as to constitute the reverse of it. Her effort was both childish and futile because she had completely failed in the matter of reflection on the advice given her.

In decided contrast to her experience was that of the scientist, Dr. George Washington Carver. It was once necessary for him to make some sandpaper. He experimented some time unsuccessfully and then lay down in his laboratory to rest. While resting, he slept; and sleeping, he dreamed. In his dream, he was again in his laboratory working on the problem of sandpaper. He became conscious of a figure behind him watching. Finally, the figure asked what he was doing. "I am trying to make sandpaper," he replied.

"Tell me how you have gone about it," the figure said. Dr. Carver explained, step by step, the method he had used. "Good," said the visitor, "your process is correct, but you need to boil the sand." Immediately, the scientist awoke, got up from the couch, and began once more the process of making sandpaper. This time, he boiled the sand and his experiment was successful. His ability to reflect on the advice given was such that he made no misinterpretation of the advice of his unconscious self. These examples may be of great help to us in the matter of making good use of the reports our dreams supply. They may also serve in the matter of drawing a larger meaning and application from the statements contained in the "Book of Man."

We are now to consider the seventh leaf of that book which, it is said, treats of four things: the cause of winds and tides; the geographical scale of man; man's true science; and the source of his sensible and intellectual productions.

These matters are centered in the Kabalistic Sephirah Netzach (Nets'-sock) , Victory, also

called Fourth Day. It forms the base of the Pillar of Mercy. As a concentration of force, it has an aspect of sublime unselfishness and an aspect of extreme selfishness. Jewish metaphysicians often referred to it under the name Lord of Hosts.

It may very well represent itself to us in a variety of forms and disguises although we may use for it the accepted symbols of the rose and the lamp. We shall use in our meditation periods the following invocation: "O thou great and hidden source of all that man may feel and know, restore in me the light of true knowledge."

May you ever dwell in the Eternal Light of Cosmic Wisdom.

SUMMARY

Man's mental ability, wrote the philosopher, John Locke, is measured by both perception and reflection.

Our dreams acquaint us with the contents of the unconscious. This corresponds to perception and knowing. Our analysis of the elements present in the unconscious corresponds to reflection.

As to how important both these processes are in measuring our practical ability, we see when we realize that the wealth in our unconscious storehouse is wasted or dissipated if we do not perceive it. Likewise our correct use of it depends upon our reflection.

The examples of the widow's faulty reflection on the advice to continue building and Dr. Carver's exact reflection on the advice to boil sand in the preparation of sandpaper should be remembered.

The Seventh Leaf of the "Book of Man" treats of the causes of the winds and tides; the geographical scale of man; of man's true science; and of the source of all his sensible and intellectual productions.

The Sephirah Netzach, Victory, represented this leaf to the Kabalists. It is also called Fourth Day and Lord of Hosts. It forms the foundation of the Pillar of Mercy." Unselfishness and selfishness are its dual aspects.

Symbolically it is represented by a rose or a lamp.

Our invocation will be: "O thou great and hidden source of all that man may feel and know, restore in me the light of true knowledge."

The Master may call for a period of discussion if he feels it would be beneficial.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Twenty-One

Greetings, O Unknown and Silent Ones!

There is little doubt that most of us have dreams that are as significant as those reported at our last Conventicle. The unconscious part of every one of us functions continuously; but when its activity goes unheeded year after year or when reports are consistently pushed aside as being of no value, it is to be expected that confusion, uncertainty, and a great deal of vagueness will appear prominently in any reports reaching consciousness. In other words, our sudden conscious decision to receive reports from the unconscious and let them help us in the matter of living is not of itself enough to bring about immediate and clear-cut dream experiences that will dissolve all our perplexities without effort. It is, nonetheless, a necessary first step; without it, we can make very little progress. That is why, as members of the Superior Degree, we are having the

matter presented to us so constantly: It holds great possibility for us if we will be patient and make a persistent effort to acquaint ourselves with this little known and age-old side of ourselves.

It may be that consciousness of self is to most people a frightening or, at least, an upsetting experience; therefore, they avoid conscious self-examination and will not venture at all to make the acquaintance of the unconscious self. This is a means of denying one's own progress, for even if he should suddenly choose to analyze himself or attempt to find meaning in a dream, he would be so little prepared for either experience that he would be little helped. He would be like the people Cicero wrote about: "I am extremely surprised, that though people have wit enough to give no credit to a notorious liar even when he speaks the truth, they still, if one single dream has turned out true, do not so much distrust one single case because of the numbers of instances in which they have been found false, as think multitudes of dreams established because of the ascertained truth of this one."

It is not the single dream that is important; nor is its importance always due to its seemingly shocking or prophetic nature. The Martinist must value dreams for a different and perhaps less spectacular but certainly for a more scientific reason: They are links in a chain of unconscious events. Studying one dream may give only a knowledge of the link itself; but by observing a series of dreams, one begins to see the separate links united in a chain. Thus, he begins to trace his way into the unconscious and to discover things in himself which will help him know himself better. Since every success in life and every spiritual advance depends upon self-knowledge, this, then, is a matter which he should not neglect.

A long time ago, Owen Feltham wrote: "Dreams are a notable means of discovering our own inclinations. The wise man learns to know himself as well by the night's black mantle

as by the searching beams of day. In sleep, we have the naked and natural thoughts of our souls- outward objects interpose not, either to shuffle in occasional cogitations or to bail out the included fancy. Surely, how we fall to vice or rise to virtue, we may by observation find in our dreams. The best use we can make of dreams is observation and by that our correction or encouragement, for 'tis not doubtable but that the mind is working in the fullest depths of sleep."

Coming somewhat nearer our own times, we find an equally instructive comment by the novelist, Robert Louis Stevenson: Dreams," he said, "are witnessed in that small theater of the brain which we keep brightly lighted all night long, after the jets are down and darkness and sleep reign undisturbed in the remainder of the body."

For a final comment on the naturalness of dreams and the important function they perform, we turn to a psychologist who has gone further in the matter of explanation than any other outside the ranks of avowed mystics. He is the Swiss doctor, Carl Gustav Jung, who wrote: "Our modern attitude looks back proudly upon the mists of superstition and of medieval or primitive credulity and entirely forgets that it carries the whole living past in the lower stories of its skyscraper of rational consciousness. Without the lower stories our mind is suspended in midair. No wonder that it gets nervous. The true history of the mind is not preserved in learned volumes but in the living mental organism of everyone."

Everything, then--personal experience, the mystic tradition, the investigations of modern psychology--points to the fact that in the neglected, forgotten, unused unconscious part of man lies the secret of his well-being, success, and spiritual advancement.

It contains in a dormant yet living state all that man and the race of man was. It is there in the unconscious that the unseen foundation exists upon which the visible conscious superstructure rests. It is there, too, that all treasure lies buried: A dream may fix the importance of this thought in our consciousness. A man who lived in the English village of Swaffham in Norfolk was once told in a dream to go to London and stand on London Bridge, for there someone would tell him something of great importance. Obedient to the dream, he journeyed the ninety miles to London and stood there for three days without anyone's saying anything to him. Just as he had decided to return home, a man asked him why he was standing there. When he had finished his explanation, the man said: "It is well that you go home, for if I had nothing more important to do than follow my dreams, I should go to Norfolk myself. For three nights, I have dreamed of a certain apple tree in the village of Swaffham there and I've been told that if I dig under it, I shall find a great treasure." So the Norfolk man returned home, dug under the apple tree and found the treasure. Treasure always lies within ourselves; but dreams, even though they direct us by a circuitous route, will always lead us to it.

The eighth leaf of the "Book of Man" is said to enlighten us regarding the being who has two names and four numbers, whose action extends over four worlds, and whose powers are both legislative and judicial. The Kabala calls this vortex of force Hod, or Splendor, also Fifth Day and El Shaddai. It is at the base of the Pillar of Severity and its aspects are

Truthfulness and Falsity. We may symbolize it by the ritualistic apron in the form of a square. This would indicate the number of foundation and represent justice. The four sides could suggest as well the four worlds of the Kabalists, being the Archetypal, Creative, Formative, and Material, which have quali-

ties relating to fire, water, air, and earth. Our invocation to help us in our contact will be "O thou resplendent being whose name is Truth and whose acts are just, infuse my being with thy holy power."

May you ever dwell in the eternal light of Cosmic Wisdom.

SUMMARY

A single dream may not seem important; nonetheless, it is a link in the invisible chain of events happening in the unconscious.

Beyond its possible immediate comment on or explanation of a present happening, the value of a dream is as a means of discovering our own inclinations. Observing our interest, hopes, fears, and ambitions as they express themselves in the dream state, we are provided with the self-knowledge necessary for successful living-

Personal experience, mystic tradition, and modern psychology point to the fact that in the unconscious of each of us lies the secret of well-being.

The eighth leaf of the "Book of Man" treats of the being of two names and four numbers, whose powers are legislative and judicial. The Kabalists called it Hod, Splendor; also, Fifth Day and El Shaddai. It is located at the base of the Pillar of Severity. Its aspects are Truthfulness and Falsity, and its symbol is an apron in the form of a square. Our invocation is "O thou resplendent being whose name is Truth and whose acts are just, infuse my being with thy holy power."

The Master may now call for a discussion if he thinks it will be helpful.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Twenty-Two

Greetings, O Unknown and Silent Ones!

As we approach the conclusion of the discourses of this degree, it must be increasingly plain that our obligations as Agents of Omneity are far more serious and far reaching than we at first thought. It may be that lifetimes will be required before we achieve the full perfection we desire. Certainly, we see that no course of study can ever do more than suggest a plan to be followed. The effort to put that plan successfully into operation must always be our own.

Our teachers have been wise in their experience, however, and they have marked the way clearly for us. The plan they have outlined is time- tested, simple, and exact. We have much in our favor, for we have learned what many seek for all their lives without ever finding. We have recognized the way our teachers have pointed out. We have, in fact, already begun to walk in it. We need have no fear, for if we continue in this well-marked way, we shall succeed.

We have, no doubt, often wished the progress were more rapid; and, perhaps, we have been disappointed that at every step more has been demanded of us individually when we had hoped to have more done for us by others. It is like the process of growing up: the freedom, power, and independence a child imagines an adult to have gradually changes as he realizes that their attainment must always be by dint of individual effort.

The greatest surprise, however, is likely to be that the remaking of oneself is the chief work of the mystic. It is with himself that he must contend in his advance toward every goal. It is himself that is always his chief, sometimes his only, obstacle. The momentary shock of this realization, however, usually gives way to gratitude in the heart of the mystic student sooner than in others because his teachers have been wise enough to set forth very plainly and simply the means by which the knowledge of self can be made to serve as a steppingstone to the desired goal.

The "Book of Man" is in reality a panacea in that regard. It shows that although the student has a lifetime task ahead of him in molding the self into a perfectly functioning whole, he need never be in doubt as to the success he is achieving if he makes constant reference to his text and is faithful in applying its principles to himself. Although his acquaintance with this text may have only begun, he will find its simplicity able to serve him at every step of his advance. It is only a matter of daily continuance with the exercises, which have for their end the complete balancing of man that he may function in life harmoniously and as a whole.

Every day brings added evidence that no teaching and no explanation has done so much for man as the explanation and teaching given in the mystery schools. This is nowhere seen more clearly than in the growing recognition that man is unhappy, unsuccessful, and

unsatisfied in his adjustment to life because his knowledge of himself is faulty. Psychology, to which modern man has turned more and more desperately in his search for help, has been compelled to accept the age-old mystic view in order to be of any assistance at all. This is encouraging since those not mystically trained are being given encouragement in their struggle to integrate themselves; but it is even more heartening in its substantiation of the Tightness of the mystic's instruction.

As we have had pointed out to us in our studies, psychology now recognizes that man is both an unconscious and a conscious being. He is like the iceberg in that while the part everyone sees is the fragment called conscious man, the part that is hidden, the larger and more important unconscious, is nonetheless man, too. It is the unconscious that overshadows and conditions man to his surroundings, and also unites him to the past. Whenever man fails to function as a whole, it is because in some way the unconscious and the conscious have become unbalanced.

There are four ways characteristic of man's attitude, according to the psychologists: thinking, feeling, sensation, and intuition. We could say they represent the whole man in his response to life. If any one becomes too important and the other three are neglected, the individual's response to life becomes uncertain, unhealthy, and unwholesome. We see these in the conscious man, or the ego; but they are all conditioned or governed by the unconscious. When there is an imbalance, it must be corrected in or through the unconscious.

That is why psychology is now seeking to know something about the unconscious side of man. It is interesting that those studies are leading back to mystical principles. The methods, too, are an approximation of those used throughout the centuries by all genuine initiatic Orders. One psychologist, Dr. Carl Gustav Jung, has indeed done mysticism a great even though indirect service by showing that in the integration of the self the unconscious must be entered and its shapes and forms studied until once more a harmonious relationship is established. Dr. Jung has here acknowledged the mystic achievement, and he has closely approached the fundamentals which may restore the validity of the mystic way in the eyes of all men. He has helped many to a wholesome view of life by first directing them to their own unconscious and, through acceptance of it, to a reintegrated whole. He would have been the first to acclaim our Martinist procedure in this degree if he had been acquainted with it, for he would have seen in our attempts to contact these great centers of force in the unconscious the secret of his own successful practice. The leaves of our book, the Sephiroth of the Kabala, and his great unconscious archetypes would have been seen to be related.

It might be helpful to acquaint ourselves briefly with Dr. Jung's discoveries. We might, thereby, find reassurance in our own efforts. Dreams were Dr. Jung's approach as well as ours. He found them to be filled first with images more or less parental, that is, dreams in which the father or mother plays a prominent part. This is especially the case when the individual's attitude toward life is one of escape or withdrawal, when it is immature or

infantile. These images persist

until one recognizes them for what they are and becomes more mature by heeding their significance. The dreamer also sees himself in his dreams in the aspect he knows, which we might call the ego; but he sees himself as well in two other aspects, or personifications, which may occasionally startle him. These are representations of the way he appears to others and of the side of his nature hidden even from his conscious self. Their names are the Persona and the Shadow. There is one further dream character always to be found, which represents an important but difficult aspect of oneself to recognize: It is that complementary percentage of opposite polarity in each which clothes itself in the dream state as a separate entity. With men, it is a feminine being called the Anima; and with women, a masculine personality called the Animus. Behind all these lie countless other images of an archetypal nature similar in essence and function to the Kabalistic Sephiroth. When the process of dreams has been entered upon and given the proper heed, the pattern takes shape. One finally perceives the confusing and disparate elements called Shadow, Persona, and Anima merging into a new and better integrated being, which is the new self.

This explanation of our work from the standpoint of modern psychology should make us more than ever grateful for our mystical instruction since it is virtually a return to it after many centuries of trying unsuccessfully to solve life's problems without its aid.

The Ninth leaf of the "Book of Man" is called Foundation. It deals with the formation of corporeal man and the decomposition of the universal and particular triangle. Despite the seeming obscurity of this characterization, it may be gathered that the foundation of the new must always be found in the break-up and realignment of the old. In the Kabalistic pattern, the ninth leaf corresponds to Yesod (Yay'-sod), which is given the name Foundation and is at the base of the central pillar called the Pillar of Equilibrium. It is likewise called Sixth Day and El. Its aspect of virtue is Independence and its aspect of vice, idleness. We shall symbolize it fittingly by two footprints. For our meditation, we shall find the following invocation effective: "O thou of hidden name and perfect nature, whose foundation is in the Center, plant my feet firmly in the way wherein thou wouldst have me go!"

At our next Conventicle, we shall complete our survey of the "Book of Man" and discuss its real meaning and application. May you ever dwell in the Eternal Light of Cosmic Wisdom.

SUMMARY

Our Martinist teaching aims at producing a new man--the perfectly Integrated self.

The "Book of Man" is a textbook in which we shall find a lifetime of study. We must, however, test it by personal and constant application in order to prove its worth.

Modern psychology furnishes an example of the necessity of return to mystic principles if man is to be perfectly adjusted to life.

The methods used by Dr. Carl Gustav Jung furnish a means of assessing the value of our Martinist studies.

Using dreams as the basis of his approach to the unconscious, Dr. Jung described the characters or images most frequently met with in dreams as the Ego, the Persona, the Shadow, and the Anima. In addition, there are parental images.

Any and all of these may lead to the archetypal images in the unconscious, which have a relationship to the Kabalistic Sephiroth as well as to the leaves of the "Book of Man."

Through the dream sequences, according to Dr. Jung, the Persona, Shadow, and Anima merge into a new and reintegrated self.

The Ninth leaf of the "Book of Man" treats of the formation of corporeal man and the decomposition of the universal and particular triangle.

It is called Yesod, Foundation, by the Kabalists ; also Sixth Day and El. It is at the base of the central pillar. It has the virtue of independence but may also become the vice of idleness. It is symbolized by a pair of footprints.

Our invocation will be: "O thou of hidden name and perfect nature, whose foundation is in the Center, plant my feet firmly in the way wherein thou wilt have me go!"

The Master may allow a period of discussion if he feels it would be helpful.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Twenty-Two

Greetings, O Unknown and Silent Ones!

This Conventicle brings us to a consideration of the final leaf of the "Book of Man." This leaf complements all the other nine. Without it, the others cannot be properly known since it has the greatest affinity with and stands nearest to the first, from which all things proceed.

The Kabalists called this Sephirah Malkuth (Moll'-kooth), Kingdom. Being the farthest removed from Omneity in the circular pattern of emanations, it was, nonetheless, nearest to It, for from the end to the beginning of a circle there is no distance. Malkuth was considered as representing all the force of the other Sephiroth but with that force mixed or imperfect. In the Zohar, it represents the Seventh Day, the Day of Rest or Return, and is called Adonai. It may be symbolized by a closed gateway. As a virtue, this center in the unconscious claims that of discrimination; its vice is inertia.

The invocation to be used in meditation is "At the gateway to the Path of Return, we stand humbly, seeking permission to enter. May we ever dwell in the eternal light of Cosmic Wisdom!"

The descriptions used in reference to the leaves of the "Book of Man" are taken from Saint Martin. In his work *Of Errors and Of Truth*, he has developed these descriptions fully; but it has seemed better to use more modern explanations. Since Saint Martin followed the Sephiroth of the Dogmatic Kabala so closely, it has proved an easy matter to draw directly from that source. By doing so, it is possible to write less guardedly than he was forced to do for the profane. This in no way discredits the work of our Venerable Master, nor does it discourage those who read French from further study of Saint Martin's work.

It seems unnecessary to point out that an intellectual comprehension of these matters is only incidental to their real understanding. Too many so-called mystical organizations imagine that intellectual knowledge of a thing is all that is required. This is not by any means true. Martinists want to know only what they may use. Whatever has not sufficient practical value to be of use in the matter of reintegration of the self, then, has little to recommend it to the Martinist.

The very practical purpose to be found in our attempts to make dreams extend our knowledge of the unconscious is that we thereby work out a balance between the conscious and unconscious sides of ourselves and become better integrated beings. Every attempt we make to acquaint ourselves with the centers of etheric force which have been called archetypes brings into our conscious selves that much more of our hidden selves and furnishes us with the necessary knowledge for our spiritual advancement. The pattern which the Gnostic writer Dionysius called choirs and the Kabalists the tree of life, we Martinists refer to as the "Book of Man." This under one name or another has been

described as being a part of the Empyrean, the World of Orbs, and the World of Elements. There were, according to Dionysius, three choirs of three grades each. The Kabala describes a decade of Sephiroth, the final Sephirah being a return to the first. Our Martinist "Book of Man," patterned after the Kabala, has ten leaves.

In every case, the explanation intended is that a certain arbitrary pattern suggests the presence of Omneity in action in every sphere or at every level of knowledge. Seemingly separate and individual, these are all aspects of Omneity; and Omneity, being infinite, cannot be comprehended by man in Its entirety. Thus, although One, Infinity seems to be many. Of its aspects, only seven can really be brought within man's comprehension since only these have qualities capable of being understood by man in his present state of consciousness.

That means that in each of the three divisions of the Solar System as the ancients knew it--Empyrean, Orbs, and Elements--the first three centers of force remain altogether beyond the ability of man to describe. They refer to aspects of Omneity so far above man that he calls them the Trinity. Of the seven remaining, however, he can have knowledge and experience. In the Empyrean, man refers to these forces as Archetypes, or the two choirs: Dominations, Virtues, Powers; and Principalities, Archangels, Angels. The ancients, whom we call pagans, considered these to represent the gods in the world of Orbs, calling them Jupiter, Mars, Sun, Venus, Mercury, Moon, and Saturn.

However, the Hebrews spoke of them as Days, and the Kabalists named them Sephiroth and set forth their powers under the terms: Chesed (Mercy), Geburah (Force), Tiphereth (Beauty), Netzach (Victory), Hod (Splendor), Yesod (Foundation), and Malkuth (Kingdom). The Martinist referred to these same centers by leaves 4, 5, 6, 7, 8, 9, 10 of the "Book of Man."

It is in the World of Elements and in man himself that all of this has its application and meaning. For that reason, the ancients emphasized the fact that man was a microcosm, or little world; and the mystic philosophers repeated again and again the phrase, "Man, know thyself." In the body of man, these choirs, Sephiroth, or leaves have their counterparts. We call them nerve centers, or plexuses. They are a part of the sympathetic nervous system, which in the average individual lies almost wholly dormant. It is complementary to the spinal nervous system, however, and, when aroused by mystical study and exercise, these centers of nerve force in man function in conjunction with the spinal nervous system. United, these two systems bring about man's spiritual enlightenment.

Each center is related specifically to an area of man's physical body, which corresponds to a like center in the universe and in the Empyrean. As each center is awakened to activity, it brings a particular power or development into man's consciousness to be assimilated into his being. Therefore, whether one meditates upon himself, upon a point in space, or upon an area in the unconscious, the remaining two points of the trinity respond. If such a center is unnaturally called into activity through the use of alcoholic stimulants or drugs, both the physical and astral bodies suffer. When all centers are normally functioning and

man has balanced their forces within himself, he becomes a new being, for he has completed the path of return and has accomplished his reintegration. This is why the Martinist considers man an exile in the world and recommends his return to Omneity by the way of reintegration.

The meditations offered in this degree are recommended as the necessary and accepted means of stimulating these plexuses into activity. Some may be more readily responsive than others, for the sincerely seeking individual in trying to reach a higher plane of living has oftentimes made more spiritual progress than he is aware of. In fact, he has usually done far more than the ambitious seeker who knows and has been told much and, therefore, resorts to questionable exercises and practices that will let him see, hear, and feel psychically. This is one reason the whole matter has been written about so indefinitely: Ambition has no place in the true mystic's make-up and to attempt to hurry the spiritual process has many times brought tragic failure to otherwise capable students. If the spiritual process were plainly set forth, it would only lead to its wholesale misuse by ambitious and improperly prepared individuals.

The foundation of instruction which our Martinist instructors have laid down for us has been such that the simple exercises this degree provides will be altogether sufficient for our growth and protection.

May you ever dwell in the Eternal Light of Cosmic Wisdom.

SUMMARY

In a sense, the tenth leaf of the "Book of Man" is the most important, for it complements all the others. It has the greatest affinity with and stands nearest to the first leaf from which all others come.

The Kabalists referred to our tenth leaf under the designation, Malkuth (Moll'-kooth), Kingdom. The Zohar calls it Seventh Day, Day of Rest or Return, and gives it the name Adonai. Its aspects are two: discrimination and inertia. Symbolically, we have represented it by a closed gateway.

Our invocation for our meditation is "At the gateway to the Path of Return, we stand humbly seeking permission to enter. May we ever dwell in the Eternal Light of Cosmic Wisdom!"

Most significantly, in man's body are to be found seven nerve plexuses, which have a relationship to the etheric forces characterized by the seven Days, or last seven leaves, of the "Book of Man."

Man, therefore, is in truth a microcosm, or little world, and by the meditations outlined in this degree he can stimulate these nerve plexuses into normal functioning, thereby bringing about his illumination or reintegration with Omneity.

This process cannot be rushed, but the method recommended here is simple, safe, and effective. It should never be departed from by the aspiring Martinist.

Biblioteca Esoterica Esonet.org

<http://www.esonet.org>

The Master may now call for a discussion if he thinks it will be helpful.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

Superior Degree

Discourse Twenty-Three

Greetings, O Unknown and Silent Ones!

Hermetic and kabalistic philosophy both accept the principle that the microcosm, the small world or man, is like the macrocosm, the great world or the cosmos- This is also expressed in the Emerald Tablet attributed to Hermes trismegistus: "Whatever is below is like that which is above, and that which is above is like that which is below. In the Hermetic writings it is said that the cosmos is made in the image of God and man in the image of the cosmos.

The development of the mystic may be said to consist in consciously realizing the Divine Image which he and the cosmos are. The Hermetic writings also say that the greatest evil is ignorance of God. If we put this together, we might say that the greatest evil is ignorance of God and the Divine in nature and man.

When Saint-Martin speaks of the mystery of divine and spiritual things, he is referring to this Divine Nature of man and the cosmos. He wrote, "There are two kinds of mysteries. One comprises the natural mysteries of the formation of material things, of their laws and their mode of existence, as well as the object of this existence. The other comprises the mysteries of our fundamental being and of its relations with its beginning.

"The goal of the mystery of nature is to elevate us by the discovery of the laws of material things to the knowledge of the laws and superior powers by which they are governed. The knowledge of this mystery of nature and of all that constitutes it ought not therefore to be prohibited to us even today, and in spite of our fall, without which the final goal of this mystery would be missed.

"The final goal of the mystery of divine and spiritual things, which is linked with the mystery of our being, is to stir us and excite in us the feelings of admiration, tenderness, love, and gratitude. The mystery of divine and spiritual things ought, therefore, to be able to pierce even into our fundamental being itself, without which this double mystery, which links us to divine things and which unites divine things with us, would lack absolutely all its effect. . .

"The complement of the perfection of the mystery is to reunite in a just and harmonious combination that which can at the time satisfy our intelligence and nourish our admiration. It is that from which we would have pleasure perpetually if we would preserve our primitive past. For the door through which God emerges from Himself is the door through which He enters into the human soul.

The door through which the human soul emerges from itself is the door through which it enters into the intelligence."

Saint-Martin speaks of man as the thought of God: "The main things of the testimonies of

man are primarily that if he is so evidently a holy and sublime thought of God, although he may not be the God thought, his essence is necessarily indestructible; for how could a thought of God perish!

"Secondly, that God being able to use only thought, man ought to be infinitely dear to him, for how would God not love us, how could He not love his thought? We take great pleasure in ours!

"Thirdly, (and this is here the most important of the testimonies which man presents us) if man is thought of the God of beings, we can read ourselves only in God himself, and we understand that in its own splendor. This is because a sign is known to us only as far as we have ascended to the kind of thought of which it is the witness or the manifestation, and because, in keeping ourselves far from this divine and creative light, of which we ought to be the expression in our faculties as we are it in our essence, we could no longer be only an insignificant witness without value and without character. This is a precious truth, which demonstrates here why man is a being, if obscure, and a problem, if complicated, in the eyes of human philosophy.

"But also, when we read ourselves in our sublime source, how can we paint the dignity of our origin, the grandeur of our duty, the sanctity of our destination?

"Man past, present, and future, all of you who are each a thought of the Eternal, do you understand what would be your lights and your happiness, if all the divine seeds which constitute you were in their activity and in their development? . . .

"Man can no longer be what he has been, but he can always feel what he ought to be. He can always feel the inferiority of his perishable and material substance, which has on him only a passive power, that of absorbing his faculties by the disorders and the opacity to which it is susceptible, while his thinking being has the active power of creating, so to speak, a thousand faculties in his physical being, which would not have had them at all by nature and without the will of man. . . .

"Let us penetrate our inner activity until that state where we will find ourselves if the creative influence of our supreme source actually operated our existence, and until it transforms in this moment in our human nature all these principles of order, perfection, and blessing that we feel ought to reside eternally in the sovereign being from which we descend."

Man, according to Saint-Martin, is a reduced image of God. "Thus, just as in the eternal order of divine immensity, God satisfies the plenitude of the contemplation of all the beings, so too, when we have received an individual mission and an existence detached from Him, we would not be able to recall it nor to be His signs and witnesses by showing in us the reduced image of this God to some beings, who, having concentrated themselves in their own presence, had lost from view the *divine* presence and found themselves as if enclosed in this particular atmosphere of their error."

We now come to the close of our study of the Superior Degree. We trust that through materials and experiences such as these your progress and understanding has been enhanced.

We want you to know that you are a valued member. Because of your initiation and experience in Martinism, you are in a position to be of greater service to those who come after you.

At this point, in former times, you would have been introduced to the Rosicrucian Order, but now; AMORC membership is a pre-requisite; therefore the path that is open to you now is to become one of the "(Circle of Unknown Philosophers" and to realize that you have arrived at a certain stage of your development.

This Circle of Unknown Philosophers, or C.U.P., is comprised of persons like yourself who have completed the three degrees of the Traditional Martinist Order. Each is invited to present, at some point, a lecture or program embodying some of his or her personal insights for the further benefit of the members.

The Circle of Unknown Philosophers meets informally nine times per year. Monthly dues are payable in advance. For further information see the Master Recorder at the close of this meeting. Those who are interested will receive the password from the Master and will be apprised

of the time and place of the next C.U.P. meeting.

We shall now close this Conventicle in accordance with the ritual of the Superior Degree.

(* NOTE: The Master will find the password for the Circle of Unknown Philosophers in the Instructions for opening and closing the Conventicle of Unknown Philosophers. A copy is included with these discourses and is sent to Temple or Heptad Masters only.
